

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 16
17:61 – 19:25



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

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

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

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



The Tafsir Al-Qur'an: A Complete English

Translation of Classical Qur'anic Commentaries Volume 16 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Isrā*, and the first verses of *Sūrat Maryam*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

- **Tafsir al-Tabari (923 CE)** – One of the earliest and most comprehensive tafsirs, authored by **Imam al-Tabari**. It is based on tafsir bi'l-ma'thur (interpretation through transmitted reports) and includes extensive narrations from the Prophet (pbuh), the Sahabah, and early scholars.
- **Tafsir al-Baghawi (1122 CE)** – Written by **Imam al-Baghawi**, this tafsir is known for its conciseness and reliance on authentic hadith and narrations. It is widely used in Sunni circles as a balanced and straightforward commentary.
- **Tafsir al-Qurtubi (1273 CE)** – Authored by **Imam al-Qurtubi**, this tafsir is famous for its focus on *fiqh* (Islamic jurisprudence) and legal interpretations, making it essential for scholars studying Qur'anic law.
- **Tafsir al-Baidawi (1286 CE)** – A concise and refined commentary by **Imam al-Baidawi**, often studied in traditional madrasahs. It is particularly valuable for its linguistic analysis and summarization of earlier tafsirs like al-Zamakhshari's.
- **Tafsir Ibn Kathir (1372 CE)** – One of the most widely read tafsirs today,

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

- **Tafsir al-Jalalayn (1505 CE)** – A brief yet highly regarded tafsir written by **Jalal al-Din al-Mahalli** and completed by **Jalal al-Din al-Suyuti**. It is a widely studied introductory tafsir, particularly in traditional Islamic education.
- **Tafsir al-Suyuti (1505 CE)** – Compiled by Imam al-Suyuti, this tafsir is a rich source of *tafsir bi'l-ma'thur* (narrative-based exegesis), incorporating extensive hadith and historical reports.
- **Fath al-Qadir (1834 CE)** – Written by Imam al-Shawkani, this tafsir combines tafsir bi'l-ma'thur with rational analysis and legal insights, making it a comprehensive and independent work.

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

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

Sincerely
Ben Abrahamson

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Surat al-Isra' 17:61

And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis. He said, "Should I prostrate to one You created from clay?"

Surat al-Isra' 17:61

And when We said to the angels, **Prostrate to Adam**, they prostrated, except for Iblis. He said, **Should I prostrate to one You created from clay?**

Tafsir al-Jalalayn

61 - And remember **and when We said to the angels, Prostrate to Adam** a prostration of greeting by bowing (and they prostrated except for Iblis. He said, **Should I prostrate to one You created from clay?**) an accusative by removing the preposition, meaning from clay.

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, the persistence of these polytheists in their transgression and their apostasy in transgression against their Lord by frightening them with their fulfillment of the words of their enemy and the enemy of their father, when his Lord commanded him to prostrate to Him, but he disobeyed Him and refused to prostrate to Him, out of envy and arrogance: **If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** And how they believed his assumption about them, and disobeyed the command of their Lord and His obedience, and followed the command of their enemy and the enemy of their father.

What he means by his saying: **And when We said to the angels:** And remember when We said to the angels, **Prostrate to Adam**, and they prostrated, except for Iblis, for he was arrogant and said, **Should I prostrate to one You created from clay?** He says: to one You created from clay. So when the word *whom* was deleted, it was attached to his saying, *created*, so it was placed in the accusative case. The ignorant person boasts about him that he was created from fire, and Adam was created from clay.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The Lord of Glory, Blessed and Exalted be He, sent Iblis, so he took from the earth's crust, from its sweetness and its salt, and created Adam from it. So everything He created from its sweetness is destined for happiness, even if it is the son of disbelievers, and everything He created from its salt is destined for misery, even if it is the son of prophets. Hence Iblis said, **Should I prostrate to one You created from clay?** meaning: This clay I brought. And hence he was called Adam, because he was created from the earth's crust.

Tafsir al-Qurtubi

The Almighty said: **And when We said to the angels, 'Prostrate to Adam.'** The mention of Satan being the enemy of man has already been made, so the conversation drifted to mention Adam. The meaning is: Remember the persistence of these polytheists and their insolence towards their Lord, the story of Iblis when he disobeyed his Lord and refused to prostrate, and said what he said, which is what God the Almighty informed us in His saying: "So they prostrated, except Iblis. He said, 'Should I prostrate to one You created from clay?'" That is, from clay. This is a question of denial. The creation of Adam has already been discussed in full in Surat Al-Baqarah and Surat Al-An'am.

Tafsir Ibn Kathir

The Blessed and Exalted mentions the enmity of Iblis, may God curse him, and his offspring, and that it is an ancient enmity since the creation of Adam, for He, the Almighty, commanded the angels to prostrate to Adam, and they all prostrated except Iblis, who was arrogant and refused to prostrate to him out of pride and contempt for him. **He said, 'Shall I prostrate to one whom You created from clay?'** As He said in the other verse, "I am better than him. You created me from fire, and created him from clay." He also said, **Have you seen him say to the Lord with boldness and disbelief, while the Lord is patient and looks on?** "He said, 'Have you seen this one whom You have honored above me?'" The verse, Ali bin Abi Talha said on the authority of Ibn Abbas, **He says, 'I will take control of his offspring, except for a few.'** Mujahid said, **I will contain them.** Ibn Zayd said, **I will mislead them.** All of these are close in meaning, and the meaning is, **Have you seen this one whom You have honored and glorified above me? If You give me respite, I will mislead his offspring, except for a few of them.**

Fath al-Qadir

When God the Almighty mentioned that the Messenger, may God bless him and grant him peace, was in a great affliction from his people and a severe gift, He wanted to show that all the prophets were like that, to the extent that this is an old custom established by the accursed Satan. Also, when He mentioned that those who call upon God seek a means of approach to their Lord, which of them is closest, and they hope for His mercy and fear His punishment, He mentioned here what confirms that, saying: 61- **And when We said to the angels, 'Prostrate to Adam.'** This story was mentioned by God the Almighty in seven places: in Al-Baqarah, Al-A'raf, Al-Hijr, this Surah, Al-Kahf, Taha, and Sad. Its explanation has been presented in detail, so let us limit ourselves here to explaining what was not mentioned from the words. His saying, *clay* is in the accusative case by removing the preposition: meaning from clay, or in the state. Al-Zajjaj said that the meaning is for whom I created clay, and it is in the

accusative case in the state.

Tafsir al-Baghawi

61 - "And when We said to the angels, 'Prostrate to Adam,' and they prostrated, except for Iblis. He said, 'Shall I prostrate to one whom You created from clay?'" That is, I created him from clay and brought him. This is what was narrated on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas: that God Almighty sent Iblis until he took a handful of the earth's soil, from its sweet and salty soil, and created Adam from it. So whoever He created from sweet soil is happy, even if he is the son of disbelievers, and whoever He created from salt is miserable, even if he is the son of prophets.

Tafsir al-Baidawi

61. "And when We said to the angels, 'Prostrate to Adam,' and they prostrated, except for Iblis. He said, 'Shall I prostrate to one You created from clay?'" **For one You created from clay**, so the subject is removed by removing the preposition. It is possible that it is a state of the one referring back to the relative pronoun, meaning I created him while he was clay, or of it, meaning should I prostrate to him, and its root is clay. And in it, in all three ways, there is an allusion to the reason for the denial.

Surat al-Isra' 17:62

He said, "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."

Surat al-Isra' 17:62

He said, **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.**

Tafsir al-Jalalayn

62 - (He said: Have you seen) that is, tell me **this one whom You have honored** favored **over me** by commanding me to prostrate to him, and I am better than him. You created me from fire *if* the lam of an oath **you should delay me until the Day of Resurrection, I will surely destroy** I will eradicate **his offspring** by misleading **except a few** of them whom You protected.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Have you seen this one whom You have honored above me?** God Almighty says: Have you seen this one whom You have honored above me, so You commanded me to prostrate to him, and by that He means Adam. **If You delay me?** The enemy of God swore, and said to his Lord: If You delay my destruction until the Day of Resurrection, **I will surely seize his descendants, except for a few.** He says: I will take control of them, and I will eradicate them, and I will win them over! It is said from this: So-and-so seizes what so-and-so has of money or knowledge or other than that, and from this is the saying of the poet:

We complain to you about a year that has oppressed us from one effort to another, and has weakened us.

And our money was seized and plundered

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

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 the statement of God Almighty, **I will surely seize his descendants, except for a few**, he said: I will contain them.

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

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: **I will surely seize his descendants, except for a few**, meaning: I will take control.

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

Zayd said, regarding His statement: **I will surely seize his descendants, except for a few**, he said: I will surely lead them astray. And these words, even though they differ, are close in meaning, because taking control and containing have one meaning, so when he took control of them, he led them astray.

Tafsir al-Qurtubi

He said, 'Have you seen me?' meaning, Satan said. The kaf is an emphasis of the address. **This which You have honored over me** meaning, You have favored over me. He saw the essence of fire better than the essence of clay, but he did not know that essences are similar. This was mentioned in Al-A'raf. This is the accusative of 'are'ayt', which describes it. And honor is a comprehensive name for everything that is praised. And in the speech there is an omission, the meaning of which is: Tell me about this which You have favored over me, why did You favor him when You created me from fire and created him from clay? So it was omitted because the listener knows. And it was said: There is no need to estimate the omission, meaning, do you see this which You have honored over me, so that I will do such and such to him. The meaning of **I will seize you** in the statement of Ibn Abbas is: I will take control of them. Al-Farra' said it. Mujahid said: I will contain them. Ibn Zayd said: I will lead them astray. The meaning is close, meaning, I will eradicate his offspring by seducing and misleading, and I will overwhelm them. It was narrated from the Arabs: The locusts destroyed the crops if they completely wiped them out. It was also said: Its meaning is I will drive them wherever I want and I will lead them wherever I want. From their saying: I put a halter on the horse, I put a halter on its mouth. And likewise I put a halter on it. The first saying is close to this, because it only destroys the crops with a halter. The poet said:

I complain to you about a year that has taken its toll on us and weakened us.

And our money was seized and swept away

Except a few means the infallible ones, and they are those whom God mentioned in His statement: **Indeed, My servants - over them you have no authority.** But Iblis said that out of conjecture, as God the Most High said: **And Iblis proved true about them his conjecture** (Saba': 20), or he knew that it is human nature to be prone to lust, or he based it on the words of the angels: **Will You place therein one who will cause corruption therein?** (al-Baqarah 2:30). Al-Hasan said: He thought that because he whispered to Adam, peace be upon him, but he did not find him determined.

Tafsir Ibn Kathir

The Blessed and Exalted mentions the enmity of Iblis, may God curse him, and his offspring, and that it is an ancient enmity since the creation of Adam, for He, the

Almighty, commanded the angels to prostrate to Adam, and they all prostrated except Iblis, who was arrogant and refused to prostrate to him out of pride and contempt for him. **He said, 'Shall I prostrate to one whom You created from clay?'** As He said in the other verse, "I am better than him. You created me from fire, and created him from clay." He also said, **Have you seen him say to the Lord with boldness and disbelief, while the Lord is patient and looks on?** "He said, 'Have you seen this one whom You have honored above me?'" The verse, Ali bin Abi Talha said on the authority of Ibn Abbas, **He says, 'I will take control of his offspring, except for a few.'** Mujahid said, **I will contain them.** Ibn Zayd said, **I will mislead them.** All of these are close in meaning, and the meaning is, **Have you seen this one whom You have honored and glorified above me? If You give me respite, I will mislead his offspring, except for a few of them.**

Fath al-Qadir

62- **Have you seen me** meaning tell me about this one whom you have favored over me, why have you favored him? **You created me from fire and created him from clay** so this was omitted because it was known **so that I may seize his offspring** meaning that I may take control of them by seducing and misleading. Al-Wahidi said: Its origin is from the locusts' seizing of crops, which means that you uproot it with their seizing and spoiling it. This is the origin, then seizing control of something and taking it all was called seizing it, and it was said that its meaning is: I will drive them wherever I want and lead them wherever I want, from their saying **I seized the horse** meaning I seized it, meaning I put the reins in its mouth, and the first meaning is more appropriate to the meaning of this verse, and from it is the saying of the poet:

I complain to you about a year that has been unfair to us and has shocked us.

Our money was seized and changed

That is, our wealth has been uprooted. The lam in **if you delay it** is the prelude. The accursed one swore this oath that he would do to the descendants of Adam what he mentioned because of knowledge that had preceded him from those who had heard him stealthily, or he said it because he thought of the strength of his plot's influence on the children of Adam, and that it runs through their bloodstreams, and that they are such that his plot is spread among them and his whisperings are carried out among them except for those whom God has protected, and they are the ones meant by His saying: **except a few.** And in the meaning of this exception is His, the Most High, saying: **Indeed, My servants - you have no authority over them.** What we have mentioned is supported by His, the Most High, saying: **And Iblis has certainly fulfilled his assumption about them,** for it indicates that he said what he said here based on assumption. It was said that he derived that from the angels' saying: **Will You place therein one who will cause corruption therein?** It was said that he knew that from the nature of humans because of the desires that were inherent in them, or he thought that because he whispered to Adam, so he accepted that from him and did not find him determined, as was narrated from Al-Hasan.

Tafsir al-Baghawi

62 - **He said**, meaning Satan: **Have you seen**, meaning he told me, and the kaf is to emphasize the address, **this one whom You have honored over me**, meaning: preferred over me: **If You delay** give me respite **until the Day of Resurrection, I will surely devour his offspring**, meaning: I will eradicate them by misguidance. It is said that the locusts devour the crops if they eat them all. It was said: it is from the saying of the Arabs, **nak al-daba yanhankahu**: if he tied a rope to its lower jaw to lead it, meaning: I will lead them however I wish. It was said: I will take control of them by seduction, **except a few**, meaning the infallible ones whom God Almighty excepted in His saying: **Indeed, My servants - over them you have no authority** (al-Hijr 15:42).

Tafsir al-Baidawi

62. **He said**, Have you seen this one whom You have honored over me?" The kaf is for emphasis of the address and has no syntactic position. This is the object of "or **and** whom" is its description, and the second object is omitted because its connection to it indicates it. The meaning is, "Inform me about this one whom You have honored over me by ordering me to prostrate to him, why have You honored him over me? If You delay me until the Day of Resurrection" is a subjective statement, and the lam is used to introduce the oath, and its answer is: "I will surely destroy his offspring, except for a few." That is, I will surely eradicate them by seduction, except for a few, whose strength I will not be able to resist. From the verb "ahtanaqat" **the locusts** to strip the earth of what is on it by eating. It is taken from "hanak" *palate*. Rather, it is known that this will be easy for him, either by deduction from the angels' statement, "Will You place therein one who will cause corruption therein?" with the confirmation, or by insight into his creation, who is delusional, lustful, and angry.

Surat al-Isra' 17:63

He said, "Go, and whoever of them follows you - indeed, Hell will be your recompense, an ample recompense."

Surat al-Isra' 17:63

He said, **Go, and whoever of them follows you - indeed, Hell will be your recompense, an ample recompense.**

Tafsir al-Jalalayn

63 - **He said** the Most High to him *Go* looking forward to the time of the first blast **and whoever follows you among them, then indeed Hell is your recompense** you and them **a full recompense** abundant and complete.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said to Iblis when He said to him, **If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** Go, for I have delayed you. Whoever follows you from among them, meaning from the descendants of Adam, peace be upon him, and obeys you, then Hell is your reward and their reward. He says: Your reward for calling them to disobey Me, and their reward for following you and disobeying My command. **A full reward**, He says: A great and complete reward.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: "He said: Go, and whoever follows you among them, then indeed, Hell is your recompense, an ample recompense." The punishment of Hell is their recompense, and a punishment from God against His enemies, so nothing of its punishment will be spared from them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **Indeed, Hell is your recompense, a full recompense.** He said: Ample.

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, *mawfuran*, he said: abundant.

Tafsir al-Qurtubi

The Almighty said: **He said, 'Go.'** This is an insulting command, meaning, do your best, for we have given you respite. **And whoever follows you** meaning, obeys you from the descendants of Adam. **Then Hell will be your recompense, a full recompense.** That is, abundant, according to Mujahid and others. It is an accusative of the source. It is said: I provided it abundantly, and he provided the money himself, he fled abundantly, so he is abundant, so it is intransitive and transitive.

Tafsir Ibn Kathir

When Iblis asked for a reprieve, God said to him, *Go*, for I have given you a reprieve, as He said in the other verse. He said, **For indeed, you are among those granted reprieve * Until the Day of the Appointed Time.** Then He threatened him and those who followed him from the descendants of Adam with Hell. **He said, 'Go, for whoever follows you among them, indeed, Hell is your recompense,'** meaning for your deeds. **A full recompense.** Mujahid said, **A full recompense.** Qatadah said, **A full recompense for you, with no decrease from it.** And the Almighty's saying: **And incite with your voice whomever you can among them** It was said that it is singing. Mujahid said: **With amusement and singing** meaning that he made them belittle that. Ibn Abbas said regarding his saying: **And incite with your voice whomever you can among them** He said: Every caller who calls to disobeying God the Almighty. Qatada said: Ibn Jarir chose it. And the Almighty's saying: **And attack them with your cavalry and infantry** He says: And attack them with your soldiers, their cavalry and infantry, for man is the plural of rajil just as the rakab is the plural of rakib and sahab is the plural of sahabi and its meaning is to control them with whatever you are able to do. This is a matter of predestination like the Almighty's saying: **Have you not seen that We have sent the devils upon the disbelievers, inciting them with incitement** That is, they incite them to disobedience and drive them to it. Ibn Abbas and Mujahid said regarding his saying: **And incite with your cavalry and infantry** He said: Every rider and pedestrian in disobedience to God. Qatada said: He has horses and men from the jinn and mankind, and they are the ones who obey him. The Arabs say: **Ajlab so-and-so against so-and-so** if he shouted at him. And from this he forbade in a race from Al-Jalb and Al-Janb, from which the word *jalbah* is derived, which means raising voices. The Almighty said: **And share with them in wealth and children.** Ibn Abbas and Mujahid said: It is what he commanded them to do of spending wealth in disobeying God. Ata' said: It is usury. Al-Hasan said: It is collecting it from filth and spending it in what is forbidden. Qatada said the same. Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both, as for his sharing with them in their wealth, it is what they forbade from their livestock, meaning from the Baha'ir and the Sawaa'ib and the like. Ad-Dahhak and Qatada said the same. Ibn Jarir said: It is better to say that the verse includes all of that. His statement: **And children,** Al-Awfi said on the authority of Ibn Abbas, Mujahid and Ad-Dahhak, meaning the children of fornication. Ali bin Abi Talhah said on the authority of Ibn Abbas, it is what they killed from their children foolishly without knowledge. Qatada and Al-Hasan Al-Basri said: By God, he shared with them in wealth and children, they became Magians, Jews, Christians and dyed in a way other than the dye of Islam, and divided their wealth as a portion for the devil. Qatada said the same. Abu Salih said on the authority of Ibn Abbas is their naming

of their children Abd al-Harith, Abd al-Shams, and Abd so-and-so. Ibn Jarir said: The most correct of the sayings is to say that every child born to a female who disobeys God by naming him with something that God dislikes, or by introducing him to a religion other than the one that God has approved, or by committing adultery with his mother, or by killing him, or other matters in which God is disobeyed by doing it or in it, then he has entered into the partnership of Satan in it from the one who gave birth to that child to him or from him, because God did not specify in His saying **and share with them in wealth and children** the meaning of partnership in it in one meaning without meaning. So everything in which God was disobeyed or in which Satan was obeyed or in which he or she is obeyed is partnership. This that he said is valid, and each of the early Muslims, may God have mercy on them, explained some of the partnership. It was proven in Sahih Muslim on the authority of Iyad ibn Hammad that the Messenger of God, may God bless him and grant him peace, said: "God the Almighty says: I created My servants as monotheists, then the devils came to them and led them astray from their religion and forbade them what I had permitted for them." And in the two Sahih, the Messenger of God, may God bless him and grant him peace, said: "If one of them wanted to have intercourse with his wife, he would say: In the name of God, O God, keep us away from it." Satan and keep Satan away from what You have provided for us, for if a child is decreed between them in that, Satan will never harm him." And the Almighty said: **He promised them - and Satan promises them nothing but delusion.** Just as the Almighty informed us about Satan that he will say when the truth becomes clear on the Day when He will judge with truth: **Indeed, God promised you the promise of truth, and I promised you, but I failed you.** And the Almighty said: **Indeed, My servants - you have no authority over them.** This is a statement of His Almighty's support for His believing servants, His preservation of them, and His guarding them from the accursed Satan. For this reason, the Almighty said: **And sufficient is your Lord as a Disposer of affairs.** That is, a protector, supporter, and helper. Imam Ahmad said: Qutaybah narrated to us, Ibn Lahi'ah narrated to us, on the authority of Musa ibn Wardan, 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: **Indeed, the believer restrains his devils as one of you restrains his camel on a journey.** He restrains means he takes hold of its forelock and subdues it.

Fath al-Qadir

63- **He said, 'Go! And whoever follows you among them'** meaning obeys you **then Hell is your recompense** meaning Satan and whoever obeys him **with a full recompense** meaning abundant and complete. It is said: I provided it abundantly, and he provided money by himself, he flees abundantly, so it is abundant, so it is a source, and from it is the saying of Zuhair:

Whoever does good without showing it will be rejected, and whoever does not fear insults will be insulted.

Tafsir al-Baghawi

63 - **He said** God: **Go, and whoever follows you among them, Hell will be your recompense** meaning: your recompense and the recompense of your followers, **an abundant recompense**, plentiful and complete. It is said: I made it plentiful, I made it plentiful.

Tafsir al-Baidawi

63. "He said, 'Go.' Go to what you intended, which was expulsion and leaving him alone with whatever his soul tempted him to do. 'And whoever follows you among them, then Hell is your recompense.' Your recompense and their recompense, so the one addressed predominated over the absent one, and it is possible that the address is to the followers on the shift. 'A full recompense.' Complementing their saying, 'Give your companion his honor.' The accusative of recompense is on the source by implying its action or by what is in 'your recompense.' Of the meaning that you will be recompensed, or a state that prepares for his saying, 'full recompense.'

Surat al-Isra' 17:64

And incite with your voice whomever you can among them, and assault them with your cavalry and infantry, and share with them in wealth and children, and make promises to them. But Satan does not promise them except delusion.

Surat al-Isra' 17:64

And incite with your voice whomever you can among them, and assault them with your cavalry and infantry, and share with them in wealth and children, and make promises to them. But Satan does not promise them except delusion.

Tafsir al-Jalalayn

64 - **And provoke** belittle **whoever you can among them with your voice** by calling with singing and flutes and every caller to disobedience **and bring** shout **upon them your cavalry and infantry** and they are the riders and pedestrians in disobedience **and share with them in the wealth** forbidden such as usury and usurpation **and the children** from fornication **and promise them** that there will be no resurrection and no reward **and Satan does not promise them** with that **except delusion** falsely.

Tafsir al-Suyuti

Tafsir al-Tabari

The Most High means by His saying **and provoke** and to belittle and treat with disdain, from their saying: provoke someone to such and such, so he provokes him **whoever you can among them with your voice**. The people of interpretation differed about the sound that the Most High meant by His saying **and provoke whoever you can among them with your voice**. Some of them said: He meant by it: the sound of singing and playing.

Who said that?

Abu Kur'aim told us: Ibn Idris told us, on the authority of Laith, on the authority of Mujahid, regarding his statement, **And incite whomever you can among them with your voice**, he said: with amusement and singing.

Abu Al-Sa'ib told me, he said: Ibn Idris told us, he said: I heard Layth mention, on the authority of Mujahid, regarding his statement: **And incite whomever you can among them with your voice**, he said: Playing and amusement. Others said: What he meant by **and incite whomever you can among them** is by calling him to obey you and disobey God.

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And incite with your voice whomever you can among them**. He said: His voice is every caller who calls to disobeying God.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Mu'ammār, on the authority of Qatada: **And incite whomever you can**

among them with your voice. He said: **With your supplication**. The most correct of the sayings about this is that it is said that God, the Blessed and Exalted, said to Satan: **And incite from the descendants of Adam whomever you can incite with your voice**. He did not specify one voice over another, for every voice was a call to Him and to His work and obedience, and unlike the call to obey God, it is included in the meaning of His voice about which God, the Blessed and Exalted, said: **And incite whomever you can among them with your voice**. And His statement: **And assault them with your cavalry and infantry**, meaning: And gather against them from the riders of your army and their foot soldiers those who will incite them with the call to obey You and divert them from My obedience. It is said from this: **So-and-so incited against so-and-so inciting**, meaning he shouted at him. And the noise is the voice, and it may be said: what is this incitement, just as it is said: *victory and victory*, and *compassion and tenderness*.

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

Who said that?

Salim bin Janada told me, he said: Ibn Idris told us, he said: I heard Layth mention on the authority of Mujahid, regarding his statement, **And attack them with your cavalry and infantry**, he said: Every rider and pedestrian who commits sins against God Almighty.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Mu'ammār, on the authority of Qatada: **And attack them with your cavalry and infantry**. He said: He has cavalry and infantry from among the jinn and mankind, and they are the ones who obey him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And attack them with your cavalry and your infantry**. He said: The men, the infantry.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And attack them with your cavalry and your infantry**, he said: His cavalry: every rider in disobedience to God, and his infantry: every foot soldier in disobedience to God.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **And attack them with your cavalry and your infantry**, he said: Whoever is riding and fighting in disobedience to God is from the cavalry of Satan, and whoever is on foot in disobedience to God is from the men of Satan. And man is the plural of man, just as trade is the plural of merchant, and companion is the plural of companion.

As for his saying, **And share with them in wealth and children**, the people of interpretation differed regarding the sharing that was meant by his saying, **And share**

with them in wealth and children. Some of them said: It is his command to them to spend their wealth in other than obedience to God and to acquire it in an unlawful manner.

Who said that?

Abu Al-Sa'ib told me, he said: Ibn Idris told us, he said: I heard Layth mention on the authority of Mujahid, **And share with them in the money** that they acquired illegally.

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, **And share with them in the wealth**, he said: What was eaten from the wealth without obeying God.

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

Al-Qasim told us, he said: Al-Hussein told us, he said: Isa bin Yunus told us, on the authority of Talha bin Amr, on the authority of Ata bin Abi Rabah, he said: Shirk in usurious money.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, regarding his statement, **And share with them in wealth and children**, he said: By God, he shared with them in their wealth, and God gave them wealth, and they spent it in obedience to Satan, in a way that is not due to God, blessed be His name, and this is the statement of Qatada.

Ibn Abd al-A'la told us: Muhammad told us, on the authority of Muammar, who said: Al-Hasan said: **And share with them in the wealth** means he ordered them not to earn it from evil and to spend it on what is forbidden.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And share with them in wealth and children**, he said: All wealth is in disobedience to God.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **And share with them in wealth and children**, he said: His sharing with them in wealth and children, what he made attractive to them in it of the sins of God until they committed them.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid: **And share with them in the wealth** means everything that they spent in an unlawful manner. Others said: Rather, what was meant by that was everything that the polytheists forbade from what they forbade from livestock, such as the bahā'ir and the sawa'ib and the like.

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 share with them in wealth and children**, he said: Wealth is what

they were forbidden from their livestock.

Al-Qasim told us, he said: Al-Hussein told us, he said: Isa told us, on the authority of Imran bin Sulayman, on the authority of Abu Salih, on the authority of Ibn Abbas, he said: His participation in wealth is that they made the bahīrah, the sā'ibah, and the wasīlah for other than God.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And share with them in the wealth.** He did that. As for the wealth, he ordered them to make Bahīrah, Sa'ibah, Wasilah, and Ham.

Abu Jaafar said: The correct answer is: Hami. Others said: Rather, he meant what the polytheists used to slaughter for their gods.

Who said that?

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd told us, who said: I heard Al-Dahhak say: **And share with them in wealth and children**, meaning what they used to slaughter for their gods.

The most correct of the sayings on this matter is the saying of those who said: What is meant by that is every wealth in which God was disobeyed by spending it in something forbidden or earning it from something forbidden, or slaughtering it for the gods, or letting it go, or giving it to Satan, and other things that were disobeyed by it or in it, because God said, **And share with them in the wealth**, so every wealth in which Satan was obeyed and God was disobeyed, the one who did that has Satan as a partner in it, so there is no reason to specify some of it and not others... And His saying, **and the children**, the people of interpretation differed regarding the nature of his sharing with the children of Adam, so some of them said: His sharing with them in them by their fornication with their mothers.

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 share with them in wealth and children**, he said: The children of fornication.

Abu Al-Sa'ib told me, he said: Ibn Idris told us, he said: I heard Layth mention on the authority of Mujahid, **And share with them in wealth and children**, he said: The children of fornication.

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, **And share with them in the wealth and children**, he said: The children of fornication.

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, who said: The children of fornication.

It was narrated on the authority of Al-Husayn, who said:

Surat al-Isra' 17:64

And incite with your voice whomever you can among them, and assault them with your cavalry and infantry, and share with them in wealth and children, and make promises to them. But Satan does not promise them except delusion.

I heard Abu Muadh say: Ubayd ibn Sulayman told us, who said: I heard Al-Dahhak say: **And share with them in wealth and children.** He said: The children of fornication, meaning by that the people of polytheism.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **and share with them in wealth and children,** he said: The children are the children of fornication. Others said: What he meant by that is: burying their children alive and killing them.

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And share with them in wealth and children,** he said: What they killed of their children, and committed unlawful acts among them. Others said: Rather, what he meant by that is: their dyeing them in disbelief.

Mentioned by Qom:

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 he shared with them in wealth and children.** He said: By God, he shared with them in their wealth and children, so they became Zoroastrians, Jews, Christians, and dyed themselves a dye other than Islam, and they gave a portion of their wealth to Satan.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And share with them in wealth and children.** He said: He did that, but as for the children, they made them Jews, Christians, and Magians.

Others said: Rather, he meant by that that they named their sons Abd al-Harith and Abd Shams. Those who said that mentioned:

Al-Qasim told us, he said: Al-Hussein told us, he said: Isa bin Yunus told us, on the authority of Imran bin Sulayman, on the authority of Abu Salih, on the authority of Ibn Abbas: **And he shared with them in wealth and children.** He said: He shared with them in children. They were named Abd al-Harith, Abd al-Shams, and Abd so-and-so.

The most correct of the sayings on this matter is to say: Every child born to a female who disobeys God by naming him with something God hates, or by introducing him to a religion other than the one God has chosen, or by committing adultery with his mother, or by killing him or burying him alive, or other matters by which God is disobeyed by doing something to him or in him, then he has entered into the partnership of Satan in him with the child born to him or from him, because God did not specify in His statement **and share with them in wealth and children** the meaning of partnership in it with one meaning and not another. So everything in which God is disobeyed or with which

Satan is obeyed, then he is a partner in it with the one in which God is disobeyed or with which Satan is disobeyed.

And His statement, **And He promised them, but Satan promises them nothing but delusion,** is that God Almighty says to Satan: He promised your followers from the descendants of Adam victory over those who wanted to harm them. God says, **And Satan promises them nothing but delusion,** because he will not save them from God's punishment if something befalls them. They are His enemies in falsehood and deception, as the enemy of God said to them when the truth became clear, "Indeed, God promised you the promise of truth, and I promised you, but I failed you. And I had no authority over you except that I called you and you responded to me. So do not blame me, but blame yourselves. I cannot help you, and you cannot help me. Indeed, I have disbelieved in what you associated with Him before."

Tafsir al-Qurtubi

It contains six issues:

The first: The Almighty's saying: **And provoke** means to slip and belittle. Its root is to cut, and from it comes the word *tafazza* which means to tear a garment. The meaning is to provoke him by cutting him off from the truth. And fear provoked him, meaning it made him belittle it. And he sat down, not reassured. And *istafizza* is a command to make it impossible, meaning you are not able to mislead anyone, and you have no authority over anyone, so do whatever you want.

Second: The Almighty's saying: **With your voice** and his voice is every caller who calls to disobeying God Almighty, on the authority of Ibn Abbas. Mujahid: Singing, flutes, and amusement. Ad-Dahhak: The sound of the flute. Adam, peace be upon him, had settled the children of Abel on the top of the mountain, and the children of Qabil on the bottom, and among them were beautiful daughters, so the liar flutes played and they could not control themselves from descending and committing adultery, mentioned by Al-Ghaznawi. It was said: With your voice, your whispering.

Third: The Almighty's saying: **And attack them with your cavalry and infantry.** The root of *ljab* is to drive with a tumultuous movement from the driver. It is said: **Ajlab ljaban.** Jalb and jalah are sounds. You say from it: *Jalaba* with emphasis. Jalab means to attack something, and *Jilba* means to attack it, Jalban and Jalban. Jalbat al-shay' ila nafsi and ljalbatuhu mean the same thing. And **Ajlab 'ala al-'Adi** means to gather against them. So the meaning is to gather against them whatever you can of your tricks. Most of the commentators said: He means every rider and pedestrian in disobedience to God. Ibn Abbas, Mujahid and Qatadah said: He has horses and men from the jinn and mankind, so whatever rider and

pedestrian fights in disobedience to God is from the horses and men of Satan. Saeed bin Jubair and Mujahid narrated from Ibn Abbas, who said: Every horse that travels in disobedience to God, and every man that walks in disobedience to God, and every money that is acquired through unlawful means, and every child born out of desire is for Satan. And *rajul* is the plural of *rajil*, like *sahab* and *sahib*. Hafs read **wa rajalka** with a kasra on the *jim* and *ma* as two dialects. It is said: *rajul* and *rajul* meaning *rajil*. Ikrimah and Qatadah read **wa rajalka** as a plural.

Fourth: **And share with them in wealth and children** meaning make yourself a partner in that. So share with him in wealth is spending it in disobedience to God, said Al-Hasan. It was also said: It is what they acquired unlawfully, said Mujahid. Ibn Abbas: What they used to forbid from Al-Bahira, Al-Sa'ibah, Al-Wasilah, and Al-Ham. Qatada said. Ad-Dahhak: What they used to slaughter for their gods. And the children, it was said: They are the children of fornication, said Mujahid, Ad-Dahhak, and Abdullah ibn Abbas. And from him also: It is what they killed from their children and committed crimes against them. And from him also: It is naming them Abd Al-Harith, Abd Al-Uzza, Abd Al-Lat, Abd Al-Shams, and the like. And it was said: It is the dyeing of their children in disbelief until they became Jews and Christians, like the Christians do with their children by immersing them in the water that is theirs, said Qatada. A fifth statement - It was narrated on the authority of Mujahid, who said: If a man has intercourse with a woman without saying Bismillah, the jinn will wrap themselves around his urethra and have intercourse with her. This is what God Almighty said: **No man or jinn has touched them before them** (al-Rahman 55:56), and it will come. It was narrated on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, said:

Among you are those who have gone west. I said: **O Messenger of God, who are those who have gone west?** He said: **Those who have a common race of jinn.** Narrated by Al-Tirmidhi Al-Hakim in Nawadir Al-Usul. Al-Harawi said: They were called **the west** because a strange race entered them. Al-Tirmidhi Al-Hakim said: "The jinn have a similarity to the sons of Adam in matters and mixing, so some of them marry among them. Bilqis, the Queen of Sheba, had one of her parents from the jinn. This will be explained, God willing."

Fifth: The Almighty's statement: **He promised them** meaning from them false hopes, and that there will be no resurrection or reckoning, and that if there is a reckoning and Paradise and Hell, then you are more deserving of Paradise than others. This is strengthened by the Almighty's statement: **He promises them and arouses false hopes in them, but Satan promises them nothing but delusion** (An-Nisa': 120) meaning falsely. It was said that he promised them, meaning he promised them victory over whoever intended to harm them. This matter to Satan is a threat and warning to him. It was also said that it is a mockery of him and those who followed him.

Sixth: The verse indicates the prohibition of flutes, singing and amusement, as He says: **And incite**

whomever you can among them with your voice and attack them according to the statement of Mujahid. Whatever is the voice of Satan or his actions and what he finds pleasing, it is obligatory to avoid it. Nafi' narrated on the authority of Ibn Umar that he heard the sound of a flute, so he put his fingers in his ears and turned his mount away from the road while saying: O Nafi'! Do you hear? I said yes, so he continued until I said no, so he put his hands and turned his mount back to the road and said: I saw the Messenger of God (blessings and peace of God be upon him) hear the sound of a shepherd's flute and do the same. Our scholars said: If this is what they did with a sound that does not go beyond moderation, then what about the singing and flutes of the people of this time? This will be further explained in Surah Luqman, God willing.

Tafsir Ibn Kathir

When Iblis asked for a reprieve, God said to him, *Go*, for I have given you a reprieve, as He said in the other verse. He said, **For indeed, you are among those granted reprieve * Until the Day of the Appointed Time.** Then He threatened him and those who followed him from the descendants of Adam with Hell. **He said, 'Go, for whoever follows you among them, indeed, Hell is your recompense,'** meaning for your deeds. **A full recompense.** Mujahid said, **A full recompense.** Qatadah said, **A full recompense for you, with no decrease from it.** And the Almighty's saying: **And incite with your voice whomever you can among them** It was said that it is singing. Mujahid said: **With amusement and singing** meaning that he made them belittle that. Ibn Abbas said regarding his saying: **And incite with your voice whomever you can among them** He said: Every caller who calls to disobeying God the Almighty. Qatada said: Ibn Jarir chose it. And the Almighty's saying: **And attack them with your cavalry and infantry** He says: And attack them with your soldiers, their cavalry and infantry, for man is the plural of *rajil* just as the *rakab* is the plural of *rakib* and *sahab* is the plural of *sahabi* and its meaning is to control them with whatever you are able to do. This is a matter of predestination like the Almighty's saying: **Have you not seen that We have sent the devils upon the disbelievers, inciting them with incitement** That is, they incite them to disobedience and drive them to it. Ibn Abbas and Mujahid said regarding his saying: **And incite with your cavalry and infantry** He said: Every rider and pedestrian in disobedience to God. Qatada said: He has horses and men from the jinn and mankind, and they are the ones who obey him. The Arabs say: **Ajab so-and-so against so-and-so** if he shouted at him. And from this he forbade in a race from Al-Jalb and Al-Janb, from which the word *jalbah* is derived, which means raising voices. The Almighty said: **And share with them in wealth and children.** Ibn Abbas and Mujahid said: It is what he commanded them to do of spending wealth in disobeying God. Ata' said: It is usury. Al-Hasan said: It is collecting it from filth and spending it in what is forbidden. Qatada said the same. Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both, as for his sharing with them in their wealth, it is what they forbade from their livestock, meaning from the Baha'ir and the Sawaa'ib and the like. Ad-Dahhak and Qatada said the same. Ibn Jarir said: It is better to say that the verse

And incite with your voice whomever you can among them, and assault them with your cavalry and infantry, and share with them in wealth and children, and make promises to them. But Satan does not promise them except delusion.

includes all of that. His statement: **And children**, Al-Awfi said on the authority of Ibn Abbas, Mujahid and Ad-Dahhak, meaning the children of fornication. Ali bin Abi Talhah said on the authority of Ibn Abbas, it is what they killed from their children foolishly without knowledge. Qatada and Al-Hasan Al-Basri said: By God, he shared with them in wealth and children, they became Magians, Jews, Christians and dyed in a way other than the dye of Islam, and divided their wealth as a portion for the devil. Qatada said the same. Abu Salih said on the authority of Ibn Abbas is their naming of their children Abd al-Harith, Abd al-Shams, and Abd so-and-so. Ibn Jarir said: The most correct of the sayings is to say that every child born to a female who disobeys God by naming him with something that God dislikes, or by introducing him to a religion other than the one that God has approved, or by committing adultery with his mother, or by killing him, or other matters in which God is disobeyed by doing it or in it, then he has entered into the partnership of Satan in it from the one who gave birth to that child to him or from him, because God did not specify in His saying **and share with them in wealth and children** the meaning of partnership in it in one meaning without meaning. So everything in which God was disobeyed or in which Satan was obeyed or in which he or she is obeyed is partnership. This that he said is valid, and each of the early Muslims, may God have mercy on them, explained some of the partnership. It was proven in Sahih Muslim on the authority of Iyad ibn Hammad that the Messenger of God, may God bless him and grant him peace, said: "God the Almighty says: I created My servants as monotheists, then the devils came to them and led them astray from their religion and forbade them what I had permitted for them." And in the two Sahihs, the Messenger of God, may God bless him and grant him peace, said: "If one of them wanted to have intercourse with his wife, he would say: In the name of God, O God, keep us away from it." Satan and keep Satan away from what You have provided for us, for if a child is decreed between them in that, Satan will never harm him." And the Almighty said: **He promised them - and Satan promises them nothing but delusion**. Just as the Almighty informed us about Satan that he will say when the truth becomes clear on the Day when He will judge with truth: **Indeed, God promised you the promise of truth, and I promised you, but I failed you**. And the Almighty said: **Indeed, My servants - you have no authority over them**. This is a statement of His Almighty's support for His believing servants, His preservation of them, and His guarding them from the accursed Satan. For this reason, the Almighty said: **And sufficient is your Lord as a Disposer of affairs**. That is, a protector, supporter, and helper. Imam Ahmad said: Qutaybah narrated to us, Ibn Lahi'ah narrated to us, on the authority of Musa ibn Wardan, 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: **Indeed, the believer restrains his devils as one of you restrains his camel on a journey**. He restrains means he takes hold of its forelock and subdues it.

Fath al-Qadir

Then the Almighty repeated the respite for the accursed Iblis, saying: 64- **And incite with your voice whomever you can among them** meaning, disturb and belittle whomever you can from the sons of Adam. It is said that afzahu and istafzahu: meaning, disturb him and belittle him, and the meaning is: incite them with your voice, calling them to disobey God. It was said that it refers to singing, amusement, games, and flutes. **And attack them with your cavalry and infantry** Al-Farra and Abu Ubaidah said: *ajlab* is from noise and shouting: meaning, shout at them. Al-Zajaj said: meaning, gather against them all your tricks that you can. So, *ijlab* is the plural, and the *ba* in *bikhaylik* is redundant. Ibn Al-Sikkit said: *ijlab* means assistance, and *khayal* refers to horsemen, as the Prophet (peace and blessings of God be upon him) said: **O khayal of God, ride** and it refers to horses, and *rajul* with a sukun on the jim is the plural of *rajul* like *tajar* and *tajar*, and *sahib* and *sahab*, and *Hafs* read it with a kasra on the jim as an adjective. Abu Zaid said: It is said, *man* and *man*, meaning *pedo*, so the horse and man are a metaphor for all the tricks of Satan, or what is meant is every rider and footman in disobeying God. **And share with them in wealth and children**. As for sharing in wealth, it is every disposition of it that contradicts the face of the Shari'ah, whether it is taking it unlawfully, or putting it unlawfully, such as usurpation, theft, and usury. This includes nicking the ears of livestock and making them free and free. Sharing in children is claiming a child without a legitimate reason, and obtaining it through fornication and naming them Abd al-Lat and Abd al-Uzza, and mistreating them in a way that makes them accustomed to evil traits and bad deeds. This includes what they killed of their children for fear of poverty, and burying their daughters alive and making their children follow the religion of disbelief that they are on. This includes sharing in sexual intercourse with Satan if he is not named. Then he said, **He promised them**. Al-Farra' said: Tell them there is neither Paradise nor Hell. Al-Zajaj said: He promised them that they would not be resurrected. **And Satan promises them nothing but delusion**, meaning falsehood. The origin of delusion is to beautify error with what gives the impression of correctness. It was said that its meaning is: He promised them victory over those who oppose them. These orders from Satan are a form of severe threat and warning. It was said that they are in the manner of belittling him and those who follow him.

Tafsir al-Baghawi

64 - And his saying: **And provoke**, and belittle and exhaust **whoever you can of them**, meaning: of the descendants of Adam, **with your voice**, Ibn Abbas and Qatada said: By calling to disobey God. And every caller to disobey God [is from the army of Satan.

Al-Azhari said: Its meaning is: Call them with a call that

will provoke them to your side, i.e., make them look down on you.

Mujahed said: With singing and flutes.

And attack them with your cavalry and infantry. It was said: Gather your plots and your cavalry against them. It is also said: *Ajlba* and *Jalba* if they shouted. He said: Shout with your cavalry and infantry and urge them against him by seduction.

Muqatil said: Seek help against them from your soldiers' riders and infantry. The cavalry is the riders, and the foot is the infantry.

The commentators said: Every rider and walker who commits sins against God is one of Satan's soldiers.

Mujahid and Qatada said: He has horses and men from the jinn and humans, and he is everyone who fights in disobedience, and the man, the men and the women are one, it is said: a man and a man, like: merchant and trader, and rider and rider, and Hafs read and your man with a kasra on the jim and they are two languages.

And share with them in wealth and children. Sharing in wealth means everything that is acquired from something forbidden, or spent on something forbidden. This is the opinion of Mujahid, Al-Hasan, and Saeed bin Jubair.

Ata' said: It is usury. Qatada said: It is what the polytheists used to forbid from livestock, such as the bahirah, the sa'ibah, the wasilah, and the ham.

Ad-Dahhak said: It is what they used to slaughter for their gods.

As for the partnership in children: It was narrated on the authority of Ibn Abbas: It is the buried girl.

Mujahed and Al-Dahhak said: They are the children of fornication.

Al-Hasan and Qatada said: It is that they made their children Jews, Christians, and Zoroastrians.

Another narration from Ibn Abbas: It is their naming of their children Abd al-Harith, Abd Shams, Abd al-Uzza, Abd al-Dar, and the like.

It was narrated on the authority of Jaafar bin Muhammad that the devil sits on a man's penis, and if he does not say: **In the name of God**, he has intercourse with his wife and ejaculates into her vagina as a man ejaculates.

It was narrated in some report: There are among you two who are lost. It was said: Who are the lost? He said: Those who are joined by the jinn.

It was narrated that a man said to Ibn Abbas: My wife woke up and there was a flame of fire in her vagina. He said: That is from the intercourse of the jinn.

In the hadiths: When Satan was brought out to earth, he said: O Lord, You brought me out of Paradise for the sake of Adam, so give me power over him and his offspring. He said: You are the one who gives power. He said: I cannot do it except through You, so give me more. He said: Incite whomever you can of them with

Your voice, the verse. So Adam said: O Lord, You have given Satan power over me and my offspring, and I cannot do it except through You. He said: No child will be born to You except that You will assign someone to protect him. He said: Give me more. He said: A good deed is rewarded tenfold, and a bad deed is rewarded likewise. He said: Give me more. He said: Repentance is offered as long as the soul is in the body, so He said: Give me more. He said: **O My servants who have transgressed against themselves** (al-Zumar 39:53).

In the hadith: That Satan said: O Lord, You sent prophets and revealed books, so what is my recitation? He said: Poetry. He said: What is my book? He said: Tattooing. He said: Who are my messengers? He said: The priests. He said: Where is my dwelling? He said: Baths. He said: Where is my seat? He said: The markets. He said: What is my food? He said: That which my name is not mentioned over. He said: What is my drink? He said: All intoxicants. He said: What is my rope? He said: Women. He said: What harms me? He said: Psalms.

The Almighty said: **He promised them**, meaning: from them the good in their obedience to You. And it was said: Tell them: There is no Paradise, no Hell, and no resurrection.

And Satan promises them nothing but delusion, and delusion is embellishing falsehood with what is thought to be true.

If it is said: How did God mention these things when He says: **God does not command immorality** (al-A'raf 7:28)?

It was said: This is by way of threat, like the Almighty's saying: **Do whatever you will** (Fussilat 41:40), and like the saying of the speaker: Do whatever you will and you will see.

Tafsir al-Baidawi

64. **And provoke** and belittle. **Whom you can of them** to provoke and the light fright. **With your voice** with your call to corruption. **And bring them** and shout at them from the noise which is shouting. **With your cavalry and your men** with your helpers from riders and footmen, and the horses are the riders and from it his saying, may God's prayers and peace be upon him, **O horses of God, ride** and the man is a collective noun for the footman like companions and the leader, and it is possible that it is a metaphor for his control over whom he tempts with the boldness of a voice on a people so he provoked them from their places and brought them with his soldiers until he eradicated them. Hafs read **and your man** with the kasra and others with the damma and they are two languages like **and the man** and **and your men** and its meaning is: and your man's collection. And it was read **and your men and your men**. And he participated with them in the money "by forcing them to earn it and collect it from what is forbidden and to spend it in an inappropriate manner. **And the children** by urging people to have children through forbidden means, and associating partners with God by naming him Abd al-Uzza, and misleading

Surat al-Isra' 17:64

And incite with your voice whomever you can among them, and assault them with your cavalry and infantry, and share with them in wealth and children, and make promises to them. But Satan does not promise them except delusion.

by carrying false religions, reprehensible letters, and ugly actions. **And He promised them** false promises such as the scout of gods and reliance on the honor of fathers and delaying repentance due to the length of hope. **And Satan promises them nothing but delusion** is an objection to clarify false promises, and delusion is embellishing the error with what makes it seem correct.

Surat al-Isra' 17:65

Indeed, My servants - you have no authority over them. And sufficient is your Lord as Disposer of affairs.

Tafsir al-Jalalayn

65 - **My servants** the believers **you have no authority over them** dominion and power **and sufficient is your Lord as Disposer of affairs** to protect them from you.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to Satan: My servants who obeyed Me, followed My command and disobeyed you, O Satan, you have no argument against them.

And His saying, **And sufficient is your Lord as a Disposer of affairs**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And sufficient for you, O Muhammad, is your Lord as a Guardian and a Guardian of your affairs, so obey His command and convey His messages to these polytheists, and do not fear anyone, for He has entrusted you with protecting and supporting you.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, "Indeed, My servants - you have no authority over them. And sufficient is your Lord as Disposer of affairs," and His servants are the believers, and God said in another verse, **His authority is only over those who take him as an ally and those who associate others with Him**.

Tafsir al-Qurtubi

The Almighty said: **Indeed, My servants - over them you have no authority**. Ibn Abbas said: They are the believers, and we have already discussed this. **And sufficient is your Lord as a Disposer of affairs**. That is, a protector from being accepted by Satan, and a guardian from his plot and evil deceit.

Tafsir Ibn Kathir

When Iblis asked for a reprieve, God said to him, *Go*, for I have given you a reprieve, as He said in the other verse. He said, **For indeed, you are among those granted reprieve * Until the Day of the Appointed Time**. Then He threatened him and those who followed him from the descendants of Adam with Hell. **He said, 'Go, for whoever follows you among them, indeed, Hell is your recompense,'** meaning for your deeds. **A full recompense**. Mujahid said, **A full recompense**. Qatadah said, **A full recompense for you, with no decrease from it**. And the Almighty's saying: **And incite with your voice whomever you can among them** It was

said that it is singing. Mujahid said: **With amusement and singing** meaning that he made them belittle that. Ibn Abbas said regarding his saying: **And incite with your voice whomever you can among them** He said: Every caller who calls to disobeying God the Almighty. Qatada said: Ibn Jarir chose it. And the Almighty's saying: **And attack them with your cavalry and infantry** He says: And attack them with your soldiers, their cavalry and infantry, for man is the plural of rajil just as the rakab is the plural of rakib and sahab is the plural of sahabi and its meaning is to control them with whatever you are able to do. This is a matter of predestination like the Almighty's saying: **Have you not seen that We have sent the devils upon the disbelievers, inciting them with incitement** That is, they incite them to disobedience and drive them to it. Ibn Abbas and Mujahid said regarding his saying: **And incite with your cavalry and infantry** He said: Every rider and pedestrian in disobedience to God. Qatada said: He has horses and men from the jinn and mankind, and they are the ones who obey him. The Arabs say: **Ajlab so-and-so against so-and-so** if he shouted at him. And from this he forbade in a race from Al-Jalb and Al-Janb, from which the word *jalbah* is derived, which means raising voices. The Almighty said: **And share with them in wealth and children**. Ibn Abbas and Mujahid said: It is what he commanded them to do of spending wealth in disobeying God. Ata' said: It is usury. Al-Hasan said: It is collecting it from filth and spending it in what is forbidden. Qatada said the same. Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both, as for his sharing with them in their wealth, it is what they forbade from their livestock, meaning from the Baha'ir and the Sawaa'ib and the like. Ad-Dahhak and Qatada said the same. Ibn Jarir said: It is better to say that the verse includes all of that. His statement: **And children**, Al-Awfi said on the authority of Ibn Abbas, Mujahid and Ad-Dahhak, meaning the children of fornication. Ali bin Abi Talhah said on the authority of Ibn Abbas, it is what they killed from their children foolishly without knowledge. Qatada and Al-Hasan Al-Basri said: By God, he shared with them in wealth and children, they became Magians, Jews, Christians and dyed in a way other than the dye of Islam, and divided their wealth as a portion for the devil. Qatada said the same. Abu Salih said on the authority of Ibn Abbas is their naming of their children Abd al-Harith, Abd al-Shams, and Abd so-and-so. Ibn Jarir said: The most correct of the sayings is to say that every child born to a female who disobeys God by naming him with something that God dislikes, or by introducing him to a religion other than the one that God has approved, or by committing adultery with his mother, or by killing him, or other matters in which God is disobeyed by doing it or in it, then he has entered into the partnership of Satan in it from the one who gave birth to that child to him or from him, because God did not specify in His saying **and share with them in wealth and children** the meaning of partnership in it in one meaning without meaning. So everything in which God was disobeyed or in which Satan was obeyed or in which he or she is obeyed is partnership. This that he said is valid, and each of the early Muslims, may God have mercy on them, explained some of the partnership. It was proven in Sahih Muslim on the authority of Iyad ibn Hammad that the Messenger of God, may God bless him and grant

Surat al-Isra' 17:65

Indeed, My servants - you have no authority over them. And sufficient is your Lord as Disposer of affairs.

him peace, said: "God the Almighty says: I created My servants as monotheists, then the devils came to them and led them astray from their religion and forbade them what I had permitted for them." And in the two Sahihs, the Messenger of God, may God bless him and grant him peace, said: "If one of them wanted to have intercourse with his wife, he would say: In the name of God, O God, keep us away from it." Satan and keep Satan away from what You have provided for us, for if a child is decreed between them in that, Satan will never harm him." And the Almighty said: **He promised them - and Satan promises them nothing but delusion.** Just as the Almighty informed us about Satan that he will say when the truth becomes clear on the Day when He will judge with truth: **Indeed, God promised you the promise of truth, and I promised you, but I failed you.** And the Almighty said: **Indeed, My servants - you have no authority over them.** This is a statement of His Almighty's support for His believing servants, His preservation of them, and His guarding them from the accursed Satan. For this reason, the Almighty said: **And sufficient is your Lord as a Disposer of affairs.** That is, a protector, supporter, and helper. Imam Ahmad said: Qutaybah narrated to us, Ibn Lahi'ah narrated to us, on the authority of Musa ibn Wardan, 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: **Indeed, the believer restrains his devils as one of you restrains his camel on a journey.** He restrains means he takes hold of its forelock and subdues it.

Fath al-Qadir

65- **Indeed, My servants - over them you have no authority** means His believing servants, as in other places in the Noble Book, that the addition of servants to Him means the believers, because of the honor in the addition. It was said that what is meant is all the servants, as evidenced by the exception in His saying in other places, **Except for those who follow you of the deviators**, and what is meant by authority is domination. **And sufficient is your Lord as Disposer of affairs**, they rely on Him, for He is the One who repels the plot of Satan from them and protects them from his seduction.

Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Iblis said: Adam was created from dust of clay and was created weak, and I was created from fire, and fire burns everything. **I will surely seize his offspring except a few.** So his assumption about them was confirmed. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority: **I will surely seize his offspring**, meaning: I will take control. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid: **I will surely seize his offspring**, meaning: I will contain them. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd who said: I will lead them astray. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid: **in abundance**, meaning: abundantly. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And incite whomever you can**

among them with your voice, he said: His voice is every caller who calls to disobey God. **And attack them with your cavalry**, he said: Every rider in disobedience to God. **And your foot soldiers**, he said: Every foot soldier in disobedience to God. **And share with them in wealth**, he said: Every wealth in disobedience to God. **And children**, he said: Everything they killed of their children and committed in them what was forbidden. Al-Faryabi, Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on his authority regarding the verse. He said: Every horse that travels in disobedience to God, and every wealth that was taken unlawfully, and every child of fornication. Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse. He said: *Wealth* is what they used to forbid from their livestock. **And children** are the children of fornication. Ibn Jarir also narrated on his authority. He said: *Wealth* is the free, the free, and the wasilah for other than God. **And children** were named Abd Al-Harith and Abd Shams.

Tafsir al-Baghawi

65 - His saying: "Indeed, My servants - you have no authority over them. And sufficient is your Lord as Disposer of affairs," meaning a guardian over whom the matter is entrusted.

Tafsir al-Baidawi

65. **My servants** means the sincere ones, and the emphasis on addition and restriction in His statement: **Except for Your servants among them who are sincere** specifies them. **You have no authority over them** meaning you have the power to mislead them. **And sufficient is your Lord as Disposer of affairs** they rely on Him in seeking refuge from You in truth.

Surat al-Isra' 17:66

Your Lord is He who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is to you ever Merciful.

Tafsir al-Jalalayn

66 - **Your Lord is He who drives** He makes the ships for you sail through the sea that you may seek you may ask of His bounty through trade **He is indeed Merciful to you** in making them subservient to you.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to those who associate others with Him: Your Lord, O people, is the One who makes ships for you in the sea, carrying you in them **so that you may seek of His bounty** so that you may reach the places of your trade, your demands, and your livelihoods by riding in them, and you may seek of His provision **for He is ever Merciful to you**. He says: God was merciful to you when He made the ship run for you in the sea, making it easy for you to seek His bounty in distant lands that, had He not made it easy for you to reach, would have been difficult for you to reach.

And similar to what we said about His statement, **He will direct it for you**, the people of interpretation said.

Who said that?

Ali bin Dawud told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Your Lord is He who drives the ship for you in the sea**, meaning: He makes the ship run.

Muhammad bin Abdul A'la told me: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Your Lord is He who drives the ship for you in the sea**. He said: He makes it sail in the sea.

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: **Your Lord is He who drives the ship for you through the sea**. He said: It runs.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Your Lord is He who drives the ship for you in the sea**, he said: He makes it run.

Tafsir al-Qurtubi

The Almighty said: **Your Lord is He who drives the ship for you through the sea**. Driving means driving, and from it the Almighty said: **Have you not seen that God drives the clouds?** (al-Nur 24:43). And the poet said:

O rider, mixing your mount, ask the Banu Asad, what

is this sound?

And to drive the ark: to drive it with a gentle wind. The ark here is a plural, and it has been mentioned before. The sea is a large amount of water, whether fresh or salty, and this name is often used for salt. This verse is a warning about the blessings and graces of God upon His servants, meaning your Lord who has bestowed upon you such and such, so do not associate anything with Him. **That you may seek of His bounty** meaning in trade. It has been mentioned before. **Indeed, He is ever Merciful to you**.

Tafsir Ibn Kathir

And the Almighty tells of His kindness to His creation in His subjecting the ships in the sea to His servants and His facilitating the interests of His servants in seeking His grace in trade from one region to another. For this reason He said: **Indeed, He was to you Merciful**, meaning that He only did this to you out of His grace and mercy upon you.

Fath al-Qadir

His saying: 66- **Your Lord is He who drives the ship for you in the sea**. Driving: driving, conducting, and directing, and from it is His Almighty saying: **Have you not seen that God drives the clouds?** And the poet's saying:

O rider, mixing his mount, ask the Banu Asad, what are these pictures?

And the other said:

Awadha leaves her children behind

Meaning: God, the Almighty, moves the ship in the sea by the wind. The ship here is a plural. It was mentioned before, and the sea is a lot of water, whether fresh or salty. This name has become more common than the famous one, **that you may seek of His bounty**, meaning from His provision that He has bestowed upon His servants, or from the profit in trade. *Min* is redundant or for partiality. In this verse, there is a reminder to them of the blessings of God, the Almighty, upon them, so that they do not worship other than Him or associate anyone with Him. The phrase, **Indeed, He was ever Merciful to you**, is an explanation of what was mentioned before, meaning He was ever Merciful to you, so He guided you to your worldly interests.

Tafsir al-Baghawi

66 - The Almighty said: **Your Lord is He who drives the ship for you** meaning: He drives and sails the ship for you, **in the sea that you may seek of His bounty** meaning that you may ask for His provision, **Indeed, He is to you Merciful**.

Surat al-Isra' 17:66

Your Lord is He who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is to you ever Merciful.

Tafsir al-Baidawi

66. **Your Lord is the One Who drives.** He is the One Who rewards. **For you are the ships in the sea that you may seek of His bounty.** The wind and various types of goods that you do not have. **Indeed, He has been Merciful to you,** as He has provided for you what you need and made easy for you what was difficult in its causes.

Surat al-Isra' 17:67

And when harm touches you at sea, lost are those you call upon except Him. But when He delivers you to land, you turn away. And ever is man ungrateful.

Tafsir al-Jalalayn

67 - **And when distress touches you** hardship at sea fear of drowning **those you call upon** you worship from the gods are lost) so you do not call upon them **except Him** the Most High, for you call upon Him alone because you are in a hardship that only He can remove. **But when He delivers you** from drowning and brings you **to the land, you turn away** from monotheism **and man is ever ungrateful** denying blessings.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when hardship and distress befall you at sea, those you call upon go astray. He says: Then those you call upon besides God of rivals and gods have gone astray from your path and have not helped you, and you have not found any helper other than God to help you, you called upon Him, but when you called upon Him and He helped you, and answered your call and saved you from the terror of what you were in at sea, you turned away from what your Lord had called you to, of removing rivals, disavowing the gods, and singling Him out as divinity, out of disbelief on your part for His favor. **And man is ever ungrateful.** He says: And when man denies the favors of his Lord...

Tafsir al-Qurtubi

The Almighty said: **And when harm touches you at sea** Harm is a term that includes the fear of drowning and stopping one from sailing. The horrors of its states are its turbulence and waves. **Wandered are those you call upon except Him** Wander means perished and is a derogatory expression for those who call upon a god other than God. The meaning of this verse is that the disbelievers believe that their idols are intercessors and have virtue, and each one of them knows by instinct a knowledge that he is unable to refute that idols have no effect in great hardships, so God stopped them from that in the state of the sea where tricks are cut off. **But when He delivered you to land, you turned away** meaning from sincerity. **And man is ever ungrateful** man here is the disbeliever. It was said: And man's nature is ungrateful for blessings except for those whom God protects, so man is the word for the species.

Tafsir Ibn Kathir

The Blessed and Exalted tells us that when people are afflicted with harm, they call upon Him, turning to Him and sincerely devoting their religion to Him. For this reason, the Almighty said: **And when harm touches you at sea, lost are those you call upon except Him.** That is, everything you worship other than God Almighty is gone from your hearts, as happened with Ikrimah bin Abi Jahl when he fled from the Messenger of God, may God bless him and grant him peace, when he conquered Mecca. He went fleeing and boarded the sea to enter Abyssinia, and a violent wind came upon them. The people said to each other, **Nothing will benefit you except that you call upon God alone.** Ikrimah said to himself, "By God, if nothing is of any use at sea other than Him, then nothing is of any use on land other than Him. O God, I have a covenant with You that if You take me out of it, I will go and place my hand in the hand of Muhammad, and I will find him to be compassionate and merciful." So they came out of the sea and he returned to the Messenger of God, may God bless him and grant him peace, and he converted to Islam, and his conversion was good, may God be pleased with him and satisfy him. And the Almighty's saying, **But when He delivered you to the land, you turned away**, meaning you forgot what you knew of His Oneness and turned away from calling upon Him alone, with no partner for Him. **And man is ungrateful**, meaning that this is his nature, he forgets blessings and denies them, except for those whom God protects.

Fath al-Qadir

67- **And when harm befalls you** meaning the fear of drowning **in the sea, those you call upon** of the gods go astray and leave your thoughts, and there is no relief for you that which you used to call upon besides Him of idols, jinn, angels, or human beings **except Him** alone, for you place your hope in His mercy and relief, and the exception is disconnected, and the meaning of the verse is that the disbelievers only believe in their idols and all their other deities that they are beneficial to them in a situation other than this one, but in this situation each one of them knows by instinct, a knowledge that he is unable to refute, that idols and the like have no action. **But when He delivered you to the land, you turned away** from sincerity to God and His Oneness and returned to calling upon your idols and seeking aid from them. **And man is ever ungrateful** meaning very ungrateful for the blessing of God, and this is an explanation for what preceded, and the meaning is that when hardships occur, they cling to the mercy of God, and when prosperity occurs, they turn away from Him.

Tafsir al-Baghawi

67- **And when distress touches you**, severity and fear of drowning, **into the sea, you go astray**, that is, vanish and fall, **whom do you call upon**, of the gods, **except Him**, except God, so you find no helper other than Him or anyone else, **but when He delivered you**, answered your call and saved you from the terror of the sea and

Surat al-Isra' 17:67

And when harm touches you at sea, lost are those you call upon except Him. But when He delivers you to land, you turn away. And ever is man ungrateful.

brought you out, **to the land, you turned away**, from faith, sincerity and obedience, in ingratitude for His blessings, **and man is ever ungrateful**.

Tafsir al-Baidawi

67. **And when harm befalls you at sea** fear of drowning. **Wanderlust is he whom you call upon** everyone you call upon in your accidents has gone from your thoughts. **Except Him** alone, then nothing comes to your mind but Him, so you do not call upon anyone to relieve it but Him, or everyone you worship has gone astray from helping you except God. **So when He delivered you** from drowning. **To the land, you turned away** from monotheism. It was said that you expanded in your ingratitude, as Dhu al-Rummah said:

A gift from a young man who excelled in high things, but then turned away from generosity and became arrogant.

And man is ungrateful as an explanation for turning away.

Surat al-Isra' 17:68

Do you then feel secure that He will not cause a part of the land to swallow you up or send upon you a storm of stones and then you will not find for yourselves a protector?

Tafsir al-Jalalayn

68 - **Do you then feel secure that He will not cause a part of the land to swallow you up** that is, the earth, like Qarun **or that He will not send upon you a storm of stones** that is, that He will pelt you with pebbles, like the people of Lot **and then you will not find for yourselves a protector** a guardian from Him?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Have you then felt secure** O people, from your Lord, and you have disbelieved in His blessing in saving you from the terror you were in at sea, and the enormity of what you were on the verge of destruction, but when He saved you and you reached the land, you disbelieved and associated others with Him in His worship **that He would cause a side of the land to swallow you up** meaning the side of the land **or send upon you a storm of stones** meaning: or rain down upon you stones from the sky that would kill you, as He did with the people of Lot **and then you would not find for yourselves a protector** meaning: then you would not find for yourselves what would defend you from His punishment and what would protect you from it. And similar 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, **Do you then feel secure that He will not cause a part of the land to swallow you up or send upon you a storm of stones?** He said: stones from the sky. **Then you will not find for yourselves a protector:** meaning, protection or helper.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **Do you feel secure that He will not cause a part of the land to swallow you up or send upon you a storm of stones?** He said: A rain of stones when you come out of the sea.

Some Arabists interpreted his statement, **Or He sends upon you a hailstorm**, as: Or He sends upon you a violent wind that blows hailstones. He cited as evidence for his statement the following poet's statement:

We are receiving a reception in northern Syria that will strike us with hailstones like scattered cotton wool.

The origin of the word *hasib* is the wind that throws pebbles, and pebbles are the ground that contains

sand and small pebbles. It is said in speech that someone threw pebbles at someone, meaning he threw pebbles at him. The wind was described as throwing pebbles because people throw them at it, as Al-Akhtal said:

I knew that when the tithes set out, the royal camels would throw them northward.

The tree throws hailstones of its snow until it sleeps on the tree, stumbling over it.

Tafsir al-Qurtubi

The Almighty said: **Do you then feel secure that He will not cause a part of the land to swallow you up?** He explained that He is able to destroy them on land even if they were safe from the sea. Khasf is when the earth collapses with something. It is said: a well is khasif if its foundation collapses. A khasif spring means its pupil has sunk into the head. A spring of water is khasifah meaning its water has sunk. The sun was eclipsed meaning it disappeared from the earth. Abu Amr said: A khasif is a well that is dug in rocks so its water does not stop abundantly. The plural is khasf. The side of the land is the side of the earth, and He called it a side because it becomes a side after the sinking. Also, the sea is a side and the land is a side. It was said: They were on the coast of the sea, and its coast is the side of the land, and they were safe from the terrors of the sea, so He warned them of what they felt safe from on land just as He warned them of what they feared from the sea. **Or He sends upon you a violent wind**, meaning a strong wind, which throws pebbles, which are small stones, as Abu Ubaidah and Al-Qutbi said. Qatada said: It means stones from the sky that pelt them, as was done to the people of Lot. The cloud that throws hail is called a *hasib*, and the wind that carries dust and gravel is also called a *hasib* or *hasbah*. Labid said:

It happened to her that her family lost all their possessions and all their husks.

Al-Farazdaq said:

We are receiving a reception in the north of the Levant, which will strike us with hailstones like scattered cotton wool.

Then you will not find for yourselves a protector or a supporter to protect you from the wrath of God.

Tafsir Ibn Kathir

God Almighty says: Did you think that by going out to the land you would be safe from His vengeance and punishment, that He would not cause a part of the land to swallow you up, or that He would send upon you a hailstorm, which is rain that contains stones? This was said by Mujahid and more than one person, just as God Almighty said: "Indeed, We sent upon them a hailstorm, except for the family of Lot. We saved them at dawn, a favor from Us." And He said in another verse: **And We rained upon them stones of baked clay.**

Surat al-Isra' 17:68

Do you then feel secure that He will not cause a part of the land to swallow you up or send upon you a storm of stones and then you will not find for yourselves a protector?

And He said: "Do you feel secure from Him who is in the heaven that He will not cause the earth to swallow you up, and behold, it is swaying? Or do you feel secure from Him who is in the heaven that He will not send upon you a hailstorm? Then you will know how My warner is." And His statement: **Then you will not find for yourselves a protector**, meaning a supporter who will repel that from you and save you from it.

Fath al-Qadir

Then He, the Almighty, denounced their ill-treatment of them, saying: 68- **Do you then feel secure that He will not cause a part of the land to swallow you up?** The hamza is for denial and the fa' is for connecting to an omitted word, meaning that you were saved and felt secure, so that made you turn away. So He explained to them that He is able to destroy them on land even if they were saved from the sea. And khasf is when the earth collapses with something. It is said that a well is khasif, meaning its foundation has collapsed. And a khasif spring means its pupil has sunk into the head. And the spring of water is khasf if its water has sunk. And the sun is khasf if it sets from the earth. And the land side is the side of the earth. And He called it a side because it becomes a side after the khasf. Also, the sea is a side of the earth and the land is a side. It was said that they were on the seashore, and its coast is on the land side, so they were safe from the fears of the sea. So what they were safe from on land warned them just as what they feared from the sea warned them, **Or He sends upon you a hailstorm**. Abu Ubaidah and Al-Qutaibi said: Al-Hasb is the throwing: meaning a strong hailstorm, which throws small pebbles. Al-Zajjaj said: Al-Hasb is the dust that has pebbles in it, so the hailstone that has pebbles is like milk and dates. It was said that Al-Hasb is stones from the sky that pelt them as it did with the people of Lot. And the cloud that throws hail is called Hasb, and from this is the saying of Al-Farazdaq:

We are waiting for the mountains of Sham to hit us with hailstones like scattered cotton wool

Then you will not find for yourselves a protector or supporter to protect you from the wrath of God.

Tafsir al-Baghawi

68 - **Do you then feel secure that He will not cause you to be swallowed up by the land side** meaning that He will not send upon you a storm of stones from the sky, as He rained upon the people of Lot. Abu Ubaidah and Al-Qutaybi said: A storm of stones is the wind that throws pebbles, which are small stones, **and then you will not find for yourselves a protector** Qatada said: a protector.

Tafsir al-Baidawi

68. **Have you felt secure?** The hamza in it is for denial

and the fa' is for connecting to something omitted, the meaning of which is: you were saved and felt secure, so that led you to turn away, for He who has decreed that you should be destroyed at sea by drowning has decreed that you should be destroyed on land by sinking or otherwise. **That He should cause a side of the land to swallow you up** means that God turns it upside down while you are on it, or that He turns it upside down because of you, so because of you is a state or a relative clause for it to swallow up, and Ibn Kathir and Abu Amr read with the nun in it and in the four that follow it, and in mentioning the side is an indication that when they reached the shore they disbelieved and turned away, and that sides and directions are equal in His power, there is no refuge in which one can be safe from the causes of destruction. **Or He sends upon you a storm of stones** a wind that throws pebbles, **then you will not find for yourself a protector** to protect you from that, for there is no repeller of His favor.

Surat al-Isra' 17:69

Or do you feel secure that He will not return you to it another time and send upon you a violent wind and drown you for your disbelief? Then you will not find for yourselves against Us any follower of it.

Tafsir al-Jalalayn

69 - **Or do you feel secure that He will not return you to it** that is, the sea **another time** (and send upon you a violent wind) that is, a strong wind that does not pass anything without striking it and breaking your ship **and drown you for what you disbelieved** for your disbelief **and then you will not find for yourself against Us a follower** a supporter and follower who will demand from us what we did to you

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or do you, O people, feel secure from your Lord, and you have disbelieved in Him after His favor upon you, the favor which you knew, that He will return you to the sea another time? He says: another time, and the letter *ha* in His statement in it is from the mention of the sea.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **That He may return you to it another time**, meaning in the sea once again, **and send upon you a violent wind**, which is the one that blows away whatever it passes over, shattering and crushing it, from their saying: So-and-so broke the back of so-and-so, **and drowns you because of your disbelief**, meaning: God will drown you with this violent wind because of your disbelief in Him, meaning: because of your disbelief in Him. **Then you will not find for yourself against Us a follower**, meaning: Then you will not find for yourself against Us a follower who follows us because of what we did to you, nor a revenger who takes revenge on us by destroying you. It was said: *Tabi'a* is in place of *tabi'*, just as it was said: *Alim* is in place of *Alim*. The Arabs say for anyone seeking blood money or a debt or something else: *Tabi'a*. And from this is the saying of the poet:

They came back and their gazelles came back, as if they were guaranteeing a fine for the loss of their camels.

And similar to what we said about the Qasif and the Tabii', the people of interpretation said.

Who said that?

Ali bin Dawud told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Then He will send upon you a violent wind**, meaning: a storm.

Al-Qasim told us, he said: Al-Hussein told us, he said: Thi Hajjaj, on the authority of Ibn Jurayj, he said: Ibn Abbas said: Qasifa is the one that drowns.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Then you will not find for yourselves against Us a follower thereof**, meaning a supporter.

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, Muhammad said: Tha'ir, and Al-Harith said: Nasir Tha'ir.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **Then you will not find for yourselves against us a follower of it**. He said: A rebel.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then you will not find any follower of it against us**. That is, we do not fear that we will be followed by anything of that.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Then you will not find anyone to follow us in it**. He said: No one will follow us in anything of that. The plural of tarat is tarat and tir, and the verb af'alta from it is atarat.

Tafsir al-Qurtubi

The Almighty said: **Or do you feel secure that He will not return you to it another time?** meaning into the sea. **Then He will send upon you a violent wind**. Al-Qassif is a strong wind that breaks violently, from qasaf al-shay' yuqsufhu, meaning it breaks it violently. Qasaf is also: amusement and play, it is said: it is a generator. **Then He will drown you for what you disbelieved**. That is, for your disbelief. Ibn Kathir and Abu Amr read **We will swallow you up or send upon you that We will return you, then We will send upon you and drown you** with the letter *nun* in the five for emphasis, and because of his saying: Upon us the rest with the letter *ya*, because of his saying in the verse before: it. Abu Ja'far, Shaibah, Ruways and Mujahid read *Fathagarakum* with the letter *ta* as an adjective for the wind. Al-Hasan and Qatadah narrated *Fathagarakum* with the letter *ya* with emphasis on the letter *ra*. Abu Ja'far read **the winds** here and throughout the Qur'an. It was said: Al-Qassif is the one who destroys on land, and Al-'Aseef is the one who drowns in the sea, as narrated by Al-Mawardi. And his saying: **Then you will not find any way to pay us for it**. Mujahid said: **A revenant**. An-Nahhas: It is from *revenge*. And likewise it is said to everyone who demands revenge or something else: *pay* and *pay* and from it **then pay with what is acceptable** (al-Baqarah 2:178) meaning demand.

Tafsir Ibn Kathir

God the Most High says, **Or do you feel secure** O you who turned away from Us after you acknowledged Our Oneness at sea and went out to land, **that He will return you to the sea a second time, and send upon**

Surat al-Isra' 17:69

Or do you feel secure that He will not return you to it another time and send upon you a violent wind and drown you for your disbelief? Then you will not find for yourselves against Us any follower of it.

you a violent wind meaning that it will violently break the masts and sink the ships. Ibn Abbas and others said: The violent wind is the wind of the seas that breaks the ships and sinks them. His statement, **and will drown you because of your disbelief** means because of your disbelief and turning away from God the Most High. His statement, **Then you will not find for yourselves against Us any supporter thereof** Ibn Abbas said a supporter. Mujahid said a supporter, a rebel, meaning one who will take revenge for you after you. Qatada said: We do not fear anyone who will follow us with any of that.

Fath al-Qadir

69- **Or do you feel secure that He will not return you to it another time?** That is, to the sea once again, by strengthening your motives and providing for your needs to ride it. He used *fi* and did not say to the sea to indicate that they will settle in it. **Then He will send upon you a violent wind.** Al-Qasif is a strong wind that breaks violently, from *qasaf al-shay'* *yuqsufhu*: meaning he breaks it violently. Qasaf is breaking, or it is the wind that has a *qasif*: meaning a loud sound from their saying *ra'd qasif*: meaning a loud sound. *Fughrakum*. Abu Ja'far, Shaibah, Ruways and Mujahid read *fataghrakum* with the superscript *ta'* on the basis that its agent is the wind. Al-Hasan, Qatadah and Ibn Wardan read *Fughrakum* with the subscript *ta'* and the shaddah on the *ra'*. Abu Ja'far also read *al-riyyah*. Ibn Kathir and Abu Amr read with the nun in all of these verbs. The rest read it with the lower *yaa* in all of them as well, and the *baa* in **bima kafirtum** is for causality: that is, because of your disbelief. **Then you will not find for yourself against us a follower for it** that is, a resentful person demanding what we did. Al-Zajaj said: You will not find anyone who follows us in denying what has befallen you. Al-Nahhas said: It is from *thaar*, and this is also said for anyone who seeks revenge or something else, *tabi'* and *tabi'*.

Tafsir al-Baghawi

69 - **Or do you feel secure that He will not return you to it,** meaning into the sea, **another time,** "and send upon you a violent wind," Ibn Abbas said: meaning a storm, which is a strong wind.

Abu Ubaidah said: It is the wind that crushes everything, that is, it crushes and destroys it.

Al-Qatibi said: It is the one that cuts the trees, i.e. breaks them.

He will drown you because of your disbelief, then you will not find for yourself against Us any supporter or avenger, and *submit* means follower, i.e. a follower demanding revenge. It was said: Who follows us in denial?

Ibn Kathir and Abu Amr read **that we swallow up, and send, and return you, and send, and fana'idrakum** with

a noon in them, because of the saying **upon us**. The others read it with a *ya'* because of the saying: **except for Him**. Abu Ja'far and Ya'qub read **and he will drown you** with a *ta'*, meaning the wind.

Tafsir al-Baidawi

69. **Or do you feel secure that He will not return you to it** into the sea. **Another time** by creating motives that will compel you to return and ride it. **And He will send upon you a violent wind** that does not pass by anything without crushing it, i.e. breaking it. **And drown you** and from Ya'qub with the *ta'* on its attribution to the pronoun **the wind**. **Because you disbelieved** because of your associating partners with God or your ingratitude for the blessing of salvation. **Then you will not find for yourself against Us any follower** demanding that we be victorious or diverted.

Surat al-Isra' 17:70

And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

Tafsir al-Jalalayn

70 - **And We have certainly honored** favored the **children of Adam** with knowledge, speech, moderation of character, and other things, including their purity after death **and We have carried them on land** on beasts **and sea** on ships **and have provided for them of the good things and have preferred them over much of what We have created** such as the beasts and wild animals **with [definite] preference**. So *from* means *what* or according to its root, and it includes the angels. What is meant is preference of the species, and it is not necessary to prefer its individuals, since they are better than humans other than the prophets.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We have certainly honored the children of Adam** by giving them dominion over other creation, and by subjecting all creation to them. **And We carried them on land** on the backs of beasts and ships, **and in the sea** in the ships that We subjected to them. **And We provided them with good things** meaning: good foods and drinks. These are permissible and delicious. **And We preferred them over many of those We have created, with [definite] preference**. He mentioned to us that this enabled them to work with their hands, and to take food and drink with them and raise them to their mouths, and this is not possible for other creation.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **And We have certainly honored the children of Adam**, he said, **And We have preferred them** in the hands with which they eat and work, and all other than humans eat with other than that.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us on the authority of Zayd bin Aslam, regarding His statement, **And We have certainly honored the children of Adam**, he said: The angels said, **O our Lord, You gave the children of Adam the world to eat from and enjoy, but You did not give us that, so give it to us in the Hereafter!** He said, **By My glory, I will not make the offspring of one I created with My hands like one to whom I said, 'Be,' and he was.**

Tafsir al-Qurtubi

It has three issues:

First: The Almighty said: **And We have certainly honored the children of Adam** the verse. When He

mentioned the terror, He also mentioned the children of grace upon them. We honored the double of honor, meaning We made for them honor, meaning honor and superiority. This is the honor of negating deficiency, not the honor of money. This honor includes creating them in this form in the length of stature and beauty of appearance, and carrying them on land and sea, which no animal other than the children of Adam can carry by his will, intention and planning. And He singled them out with what He singled them out with of food, drink and clothing, and this is God's expansion of animals as the expansion of the children of Adam, because they earn money in particular and not animals, and they wear clothes and eat compound foods. The ultimate goal of every animal is to eat raw meat or uncompounded food. Al-Tabari narrated from a group that the preference is to eat with his hand and the rest of the animals with their mouths. It was narrated from Ibn Abbas, mentioned by Al-Mahdawi and Al-Nahhas, and it is the saying of Al-Kalbi and Muqatil, mentioned by Al-Mawardi. Ad-Dahhak said: He honored them with speech and discrimination. Ata: He honored them by straightening their stature and extending it. Yaman: By having a beautiful appearance. Muhammad ibn Kaab: By making Muhammad, peace and blessings be upon him, one of them. It was said that He honored men with beards and women with forelocks. Muhammad ibn Jarir al-Tabari said: By giving them dominion over all creation, and subjugating all creation to them. It was also said: By speaking and writing. It was also said: By understanding and discernment. The correct view that is relied upon is that the preference was only by the mind, which is the mainstay of accountability, and by it God is known and His words are understood, and one is led to His bliss and the belief in His messengers. However, since it did not fulfill all that was intended for the servant, messengers were sent and books were revealed. An example of the law is the sun, and an example of the mind is the eye. If it is opened and healthy, it sees the sun and perceives the details of things. Some of the peoples mentioned above are stronger than others. God has also made some animals have characteristics by which He favors the son of Adam, such as the running of the horse, its hearing and sight, the strength of the elephant, the courage of the lion, and the generosity of the rooster. Honor and preference are only by the mind, as we have explained. And God knows best.

Second: A group said: This verse requires that the angels are preferred over mankind and the jinn, since they are the exceptions in the Almighty's saying: **nor the angels brought near** (An-Nisa': 172). This is not necessarily the case in the verse, but rather the preference in it is between mankind and the jinn, for in this verse God only enumerated for the children of Adam what He has made special for them from among all other animals, and the jinn are the preferred many, and the angels are those excluded from the preferred many, and the verse did not mention them, but rather it is possible that the angels are better, and it is possible that the opposite is true, and it is possible that they are equal, and in general the discussion does not end with certainty in this matter. Some people avoided speaking about this, just as they avoided speaking about the preference of some prophets over others,

Surat al-Isra' 17:70

And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

since in the hadith:

Do not choose between the prophets, and do not prefer me over Jonah, son of Matta. This is nothing, because there is a text in the Qur'an about preference between the prophets. We have explained this in Surat Al-Baqarah, and there is a discussion in it about the preference of the angels and the believer.

Third: The Almighty's saying: **And We provided them with good things** meaning delicious food and drink. Muqatil said: ghee, honey, butter, dates, and sweets. He made the provision of others what is not hidden from you of straw, bones, and other things. **And We preferred them over many of those We created with [definite] preference** meaning over the beasts, animals, wild animals, and birds by dominance and control, reward and recompense, preservation, discrimination, and accurate insight.

Fourth: This verse refutes what was narrated on the authority of Aisha, may God be pleased with her, who said that the Messenger of God, may God bless him and grant him peace, said:

Deprive yourselves of good food, for Satan is only strengthened by it running through the veins. Many Sufis use this as evidence for refraining from eating good foods, but it has no basis, because the Qur'an refutes it, and the established Sunnah contradicts it, as has been stated in more than one place. Abu Hamid al-Tusi narrated that Sahl used to eat jujube leaves for a period of time, and he ate fine fig leaves for three years. Ibrahim ibn al-Banna mentioned that he accompanied Dhul-Nun from Akhmim to Alexandria, and when it was time for him to break his fast, I took out a loaf of bread and some salt that I had with me, and said: Come here. He said to me: Is your salt fine? I said: Yes. He said: You will not succeed! I looked at his bag and saw in it a little barley gruel from which he was sipping. Abu Yazid said: I did not eat anything that the sons of Adam eat for forty years. Our scholars said: This is something that it is not permissible to force the soul to do, because God the Almighty has honored man with wheat and made its husks for their animals, so it is not right to compete with animals in eating straw. As for barley gruel, it causes colic, and if a person limits himself to barley bread and coarse salt, his temperament will be distorted, because barley bread is cold and drying, and salt is dry and astringent and harms the brain and eyesight. If the soul dies to what is good for it and is prevented, then the wisdom of the Creator, glory be to Him, has been corrected by cooling it down, then this affects the body, so this action is contrary to the Shariah and reason. It is known that the body is the mount of man, and if he is not kind to the mount, it will not reach its destination. It was narrated from Ibrahim bin Adham that he bought butter, honey, and fresh bread, and he was asked: All of this? He said: If we find it, we eat it like men eat, and if we do not find it, we are patient like men. Al-Thawri used to eat meat, grapes, and faloodeh, then he would stand up for prayer. There are many examples of this from the predecessors. Sufficient evidence has been

presented of it in Al-Ma'idah, Al-A'raf, and others. The first is extremism in religion, if it is authentically reported from them: "And monasticism, which they invented for themselves. We did not prescribe it for them." (al-Hadid 57:27)

Tafsir Ibn Kathir

And the Almighty informs us about His honoring and glorifying the children of Adam in His creation of them in the best and most perfect forms, as He says, **Indeed, We created man in the best stature**, meaning he walks standing upright on his feet and eats with his hands, while other animals walk on four legs and eat with their mouths. He gave him hearing, sight, and a heart by which he understands all of that and benefits from it and differentiates between things and knows their benefits, properties, and harms in religious and worldly matters. **And We carried them on land**, meaning on beasts of burden, such as cattle, horses, and mules, and also at sea on large and small ships. **And We provided them with good things**, meaning crops, fruits, meats, and milk of all kinds of desirable and delicious tastes and colors, beautiful sights, and fine clothing of all kinds, with their different types, colors, and shapes, which they make for themselves and which others bring to them from different regions and areas. **And We preferred them over many of those We have created, with a marked preference**, meaning of all other animals. And the types of creatures. This noble verse has been used as evidence for the superiority of the human race over the angels. Abd al-Razzaq said: Muammar told us on the authority of Zayd ibn Aslam who said: The angels said, **O our Lord, You have given the children of Adam this world to eat from and enjoy, but You have not given us that, so give us the Hereafter.** Then God the Most High said, **By My glory and majesty, I will not make the righteous offspring of those I have created with My hands like those to whom I said, 'Be,' and they were.** This hadith is mursal from this source, and it has been narrated from another source in a connected form. Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad bin Muhammad bin Sadaqah al-Baghdadi told us, Ibrahim bin Abdullah bin Khalid al-Masisi told us, Hajjaj bin Muhammad told us, Abu Ghassan Muhammad bin Mutraf told us, on the authority of Safwan bin Salim, on the authority of Ata bin Yasar, on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: "The angels said, 'O our Lord, You have given the children of Adam the world in which they eat, drink, and wear clothing, and we glorify You with praise and do not eat, drink, or play. So just as You have given them the world, give us the Hereafter.' He said, 'I will not make the righteous offspring of one whom I have created with My hands like one to whom I said, 'Be,' and he was.'" Ibn Asakir narrated on the authority of Muhammad bin Ayoub al-Razi, who said: Al-Hasan bin Ali bin Khalaf al-Saydalani told us, Sulayman bin Abd al-Rahman

told us, Uthman bin Hisn told me, on the authority of Ubaydah bin Alaq, I heard Urwah bin Ruwaym al-Lakhmi tell me, Anas bin Malik told me, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **The angels said, 'O our Lord, You created us and created the children of Adam and made them eat food, drink, wear clothes, marry women, and ride beasts.'** They sleep and rest, and You have not made any of that for us, so make this world for them and the Hereafter for us. So God, the Almighty, said: I will not make one whom I created with My hands and breathed into him of My spirit like one who said to him, *Be*, and he was. Al-Tabarani said: Abdun bin Ahmad told us, Umar bin Sahl told us, Ubaydullah bin Tamam told us, on the authority of Khalid Al-Hadha', on the authority of Bishr bin Shaghaf, on the authority of his father, on the authority of Abdullah bin Amr, who said: "The Messenger of God, may God bless him and grant him peace, said: There is nothing more honorable to God on the Day of Resurrection than the son of Adam. It was said: O Messenger of God, not even the angels? He said: Not even the angels. The angels are compelled, like the sun and the moon." This is a very strange hadith.

Fath al-Qadir

70- And We have certainly honored the children of Adam. This is a summary of the blessing that God has bestowed upon the children of Adam: that is, We have honored them all, and this honor includes creating them in this beautiful form and distinguishing them with what He has distinguished them with of food, drink, and clothing in a way that is not found for any other species of animal. Ibn Jarir narrated from a group that this honor is that they eat with their hands, while all other animals eat with their mouths, and this is what An-Nahhas narrated. It was also said that He distinguished them with speech, reason, and discrimination, and it was also said that He honored men with beards and women with forelocks. Ibn Jarir said: He honored them by giving them control over all of creation and subjugating all of creation to them, and it was also said that it was with speech, writing, and understanding, and there is nothing to prevent the honor mentioned in the verse from being applied to all of these things. The greatest of the honorable qualities is the mind, for with it they have control over all other animals, and distinguish between good and bad, and expand in food and drink, and earn money that they use to obtain things that animals cannot obtain, and with it they are able to obtain buildings that protect them from what they fear, and to obtain clothing that protects them from heat and cold. It was said that their honor is that He made Muhammad, may God bless him and grant him peace, from among them. **And We carried them on land and sea.** This is a specification of some types of honor. God Almighty carried them on land on beasts, and in the sea on ships. It was said that We carried them in both where We did not cause them to sink or drown. **And We provided them with good things.** That is, delicious food and drink and everything else that they enjoy and benefit from. **And We preferred them over many of those We have created, with [definite] preference.** God Almighty summarized this *many* and did not clarify its types, so this indicates that God Almighty preferred the children

of Adam over many of His creations. Some scholars have made *many* here to mean all, which is an arbitrary and unnecessary statement.

Many scholars have been occupied with something that was not needed and not related to benefit, which is the issue of the preference of the angels over the prophets or the prophets over the angels. Among the things that those who prefer the prophets over the angels have held onto is this verse, and it has no indication of what is required because of what is known about the ambiguity of the many and the lack of clarification of it. Fanaticism in this issue is what led some of the Ash'aris to interpret the many here as all so that he would be given preference over the angels. Some of the Mu'tazila held onto this verse to the preference of the angels over the prophets, and it has no indication of that, because there is no evidence that the angels are among the few that are outside this many. Even if we accept that, there is nothing in what is outside this many that indicates that he is better than the sons of Adam. Rather, the most that is in it is that man was not preferred over him, so it is possible that he is equal to man, and it is possible that he is better than him, and with the possibility the evidence is not complete, and the emphasis with his saying: *preference* indicates the greatness of this preference and that it is in a firm place, so the sons of Adam should receive it with gratitude and beware of denying it.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement of God, *Yazji*, that he said: It flows. They narrated on the authority of Qatada, that he said: It makes it move in the sea. Ibn Al-Mundhir narrated on the authority of Ibn Abbas, regarding the statement of God, *Hasiban*, that he said: A rain of stones. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada, that he said: Stones from the sky. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, **Qasifan min al-Rih**, that he said: That which drowns. Abu Ubaid and Ibn Al-Mundhir narrated on the authority of Abdullah Ibn Amr, that he said: The Qaseef and the Asif are in the sea. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement of God, **Qasifan**, that he said: Asif. And regarding the statement of God, **Then you will not find for yourselves against Us a follower thereof**, that he said: A supporter. Al-Tabarani, Al-Bayhaqi in Al-Sha'b and Al-Khatib in his history narrated on the authority of Abdullah bin Amr who said: The Messenger of God, may God bless him and grant him peace, said: **Nothing is more honorable to God on the Day of Resurrection than the son of Adam.** It was said: **O Messenger of God, not even the angels?** He said: "Not even the angels. The angels are compelled, just as the sun and the moon are compelled." Al-Bayhaqi narrated it from another chain of transmission on the authority of Ibn Amr, with a chain of transmission ending with him. He said: This is the correct view. Al-Bayhaqi narrated in Al-Sha'b on the authority of Abu Hurayrah who said: The believer is more honorable to God than His angels. Al-Tabarani narrated on the authority of Ibn Amr that the Prophet, may God bless him and grant him peace, said: "The angels said: O Lord, You have given the children of Adam the world in which they eat, drink and dress,

Surat al-Isra' 17:70

And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

while we glorify You and do not eat, drink or play. So just as You have given them the world, give us the Hereafter. He said: I will not make the righteous offspring of those I have created with My hands like those to whom I said, 'Be,' and they were." Abd Al-Razzaq and Ibn Jarir narrated it on the authority of Zayd bin Aslam who said: The angels said: The chain of transmission of At-Tabarani is as follows: Ahmad ibn Muhammad ibn Sadaqa Al-Baghdadi told us, Ibrahim ibn Abdullah ibn Khalid Al-Masisi told us, Hajjaj ibn Muhammad told us, Abu Ghassan Muhammad ibn Mutraf ibn Salim told us, on the authority of Ata ibn Yasar, on the authority of Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. Ibn Asakir narrated from the path of Urwah ibn Ruwaym, who said: Anas ibn Malik told me, on the authority of the Messenger of God, may God bless him and grant him peace, and he mentioned something similar to the first hadith of Ibn Amr with an addition. Al-Bayhaqi also narrated something similar in Al-Asma' wa'l-Sifat from another chain of transmission on the authority of Urwah ibn Ruwaym, on the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said, and he mentioned it. Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated from various chains of transmission on the authority of Ibn Abbas, regarding his statement, **And We have certainly honored the children of Adam**, he said: We made them eat with their hands, while the rest of creation eats with their mouths. Al-Hakim narrated in At-Tarikh and Al-Daylami from Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **Honor is eating with the fingers.**

Tafsir al-Baghawi

70 - The Almighty said: **And We have certainly honored the children of Adam.** It was narrated on the authority of Ibn Abbas that he said: It means that they eat with their hands, unlike the human being who eats from the ground with his mouth. It was narrated on his authority that he said: With the mind.

Ad-Dahhak said: **With speech.** Ata' said: **With straightening and extending the stature, and the animals leaning on their faces.** It was also said: **With a beautiful image.** It was also said: **Men have beards, and women have forelocks.** It was also said: **By making all other things subservient to them.** It was also said: **Because among them is the best nation brought forth for mankind.**

"And We carried them on land and sea," meaning: We carried them on land on beasts and at sea on ships.

And We provided them with good things, meaning: delicious foods and drinks. Muqatil said: ghee, butter, dates, and sweets. And He made the provision of others that which is not hidden.

And We preferred them over many of those We created, with a marked preference. The apparent meaning of the verse is that He preferred them over many of those He created, not over all of them.

Some people said: They are superior to all creation except the angels.

Al-Kalbi said: They are superior to all creatures except for a group of angels: Gabriel, Michael, Israfil, the Angel of Death, and their likes.

There is a difference of opinion about the preference of angels over humans. Some people said: They are preferred over all creation and over all angels. The majority may be used in place of all, as God Almighty said: **Shall I inform you upon whom the devils descend?** until His saying: **And most of them are liars Ash-Shu'ara' 221/222.** That is, all of them.

In the hadith on the authority of Jabir, he said: "When God created Adam and his descendants, the angels said: O Lord, You created them to eat, drink, and marry, so make this world for them and the Hereafter for us. God Almighty said: I will not make one whom I created with My hands and breathed into from My spirit like one to whom I said: Be, and he was."

It is better to say: The common believers are better than the common angels, and the elite believers are better than the elite angels. God Almighty said: **Indeed, those who have believed and done righteous deeds - those are the best of creation** (al-Bayyinah 98:7).

It was narrated on the authority of Abu Hurairah that he said: The believer is more honorable to God than the angels who are with Him.

Tafsir al-Baidawi

70. **And We have certainly honored the children of Adam** with a beautiful appearance, the most just temperament, upright stature, discernment through reason, understanding through speech, gesture, writing, and guidance, to the causes of livelihood and the afterlife, control over what is on the earth, mastery of industries, and the flow of upper and lower causes and effects to what benefits them, and other things that are too numerous to list. Among these is what Ibn Abbas mentioned, which is that every animal takes its food with its mouth except for man, who lifts it up to him with his hand. **And We carried them on land and sea** on beasts and ships from carrying it, if you made something for him to ride, or We carried them in them until the earth did not swallow them up and the water did not drown them. **And We provided them with good things** the pleasures that are obtained by their actions and without their actions. **And We have preferred them over many of those We have created, with a marked preference** by dominance and control or by honor and dignity. The exception is the angels, peace and blessings be upon them, or the special ones among

them. The lack of preference of the species does not necessarily mean the lack of preference of some of its individuals, and the issue is a matter of consideration. The *many* has been interpreted as *all*, and this is arbitrary.

Surat al-Isra' 17:71

On the Day when We will call every people with their leader. Then whoever is given his record in his right hand - those will read their record, and they will not be wronged a thread.

Surat al-Isra' 17:71

On the Day when We will call every people with their leader. Then whoever is given his record in his right hand - those will read their record, and they will not be wronged a thread.

Tafsir al-Jalalayn

71 - Mention **the Day when We will call every people with their leader** their prophet, and it will be said, **O nation of so-and-so**, or with their book of deeds, and it will be said, **O owner of evil**, and that is the Day of Resurrection. **Then whoever is given** among them **his book in his right hand** and they are the happy ones, the ones with insight in this world, **they will read their book and they will not be wronged** they will not have their deeds reduced **even a thread** the size of a date pit's shell.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of the Imam whom God Almighty mentioned that He calls all people with. Some of them said: He is His Prophet, and whoever follows his example in this world and takes him as an example.

Who said that?

Yahya bin Talha Al-Yarbou'i told me: Fadil told us, on the authority of Laith, on the authority of Mujahid: **On the Day We will call every people with their leader**, he said: their prophet.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid: **On the Day We will call every people with their leader**, he said: their prophet.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **With their Imam** he said: their Prophet.

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, similarly.

Muhammad told us, he said: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, **Every people is guided by their Imam**, he said: their Prophet.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, similarly. Others said: Rather, the meaning of that is that he calls them with the books of their deeds that they did in this world.

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, **On the Day We will call every people with their leader**, he said: The leader is what he did and dictated, and it was written for him. So whoever is sent fearing God, his book will be placed in his right hand, so he will read it and be happy, and he will not be wronged a thread. It is like His statement, **And indeed, they are at a clear leader**. The leader is what he dictated and did.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Al-Hasan: **On the Day when We will call every people with their leader**, he said: with their deeds.

Muhammad told us, he said: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, he said: Al-Hasan said: In their book in which their deeds are contained.

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 the Day We will call every people with their leader**, meaning: with their book.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: By their deeds.

Others said: Rather, its meaning is: The day when We will call every people with their book in which I revealed to them My commands and prohibitions.

Who said that?

22526 - Yunus told me, he said: Ibn Wahb told us, he said: I heard Yahya bin Zaid regarding the statement of God Almighty, **On the Day We will call every people with their leader**, he said: With their book in which He revealed to them God's commands and prohibitions and His obligations, and by which they will be held accountable. And he recited, **For each of you We prescribed a law and a method**, he said: The law is the religion, and the method is the Sunnah. And he recited, **He has prescribed for you of religion what He enjoined upon Noah**, he said: So Noah was the first of them, and you are the last of them.

22527 - 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: **On the Day We will call every people with their leader** with their book.

The most correct of these sayings in our view is the saying of the one who said: The meaning of that is: On the Day when we will call every people with their imam whom they followed and followed in this world, because the majority of the Arabs use the word imam to mean someone who was followed and followed, and directing the meanings of God's words to the most popular is more appropriate unless there is evidence to the contrary that must be accepted.

And His statement, **So whoever is given his record in his right hand**, means: So whoever is given the record of his deeds in his right hand, **These will read their record**, that is, so that they may know everything in it, **and they will not be wronged a thread**, God Almighty says: And God will not wrong them in the recompense of their deeds a thread, and it is the twisted thread in the slit of the pit. The explanation of the thread has already passed, so there is no need to repeat it in this place.

22528 - Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, his statement, **And they will not be wronged a thread**, he said: What is in the crack of the seed.

Tafsir al-Qurtubi

God Almighty said: **On the Day We will call every people with their leader**. Al-Tirmidhi narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, regarding God Almighty's saying:

On the Day when We will call every people with their leader, he said: "One of them will be called and given his book in his right hand, and his body will be stretched out to him sixty cubits, his face will be whitened, and a crown of sparkling pearls will be placed on his head. He will go to his companions and they will see him from afar and say, 'O God, bring us this and bless us in this,' until he comes to them and says, 'Rejoice, for each of you will have something like this.' As for the disbeliever, his face will be blackened and his body will be stretched out to him sixty cubits in the image of Adam, and he will wear a crown. His companions will see him and say, 'We seek refuge in God from the evil of this! O God, do not bring this to us.' He said: 'So he will come to them and they will say, 'O God, disgrace him.' He will say, 'May God distance you, for each man among you is like this.'"
 Abu 'Eisa said: This is a hasan ghareeb hadith. Similar to this is the statement of God, "And you will see every nation kneeling. Every nation will be called to its book. Today you will be recompensed for what you used to do."
 (Al-Jathiyah 45:28). The book is called a leader because it is referred to in order to know their deeds. Ibn Abbas, Al-Hasan, Qatadah and Ad-Dahhak said: **By their Imam, meaning by their book, meaning by the book of each person among them in which is his deeds, his guide, so whoever is given his book in his right hand**. Ibn Zayd said: **By the book revealed to them**. That is, each person will be called by the book he used to recite, so the people of the Torah will be called by the Torah, and the people of the Qur'an by the Qur'an, and it will be said to him: O people of the Qur'an, what did you do, did you comply with its commands, did you avoid its prohibitions? And so on. Mujahid said: By their Imam, by their Prophet, and the Imam is the one who is followed. So it will be said: Bring the followers of Abraham, peace be upon him, bring the followers of Moses, peace be upon him, bring the followers of Satan, bring the followers of idols. So the people of truth will stand and take their book with their right hands, and the people of falsehood will

stand and take their book in their left hands. Qatadah said the same. Ali, may God be pleased with him, said: By the Imam of their time. It was narrated from the Prophet, may God's prayers and peace be upon him, in his saying:

The Day when We will call every people with their Imam. He said: "Everyone will be called with the Imam of their time, the Book of their Lord, and the Sunnah of their Prophet. He will say: 'Bring the followers of Abraham, bring the followers of Moses, bring the followers of Jesus, bring the followers of Muhammad - may the best prayers and peace be upon them.' Then the people of truth will stand up and take their Book in their right hands. He will say: 'Bring the followers of Satan, bring the followers of the leaders of misguidance, an Imam of guidance and an Imam of misguidance.'" Al-Hasan and Abu Al-Aaliyah said: **With their Imam**, meaning with their deeds. Ibn Abbas said the same. Then it will be said: **Where are those who are content with what is decreed? Where are those who are patient in the face of what is forbidden?** It was also said: **With their schools of thought**. Then they will call upon those whom they followed in the world: O Hanafi, O Shafi'i, O Mu'tazilite, O Qadari, and so on. They will follow him in good or evil, or in truth or falsehood. This is the meaning of the statement of Abu Ubaidah. It was mentioned earlier. Abu Hurairah said: The people of charity are called from the door of charity, and the people of jihad...? The hadith in full Abu Sahl: It is said, **Where is so-and-so the praying and fasting person?** And the opposite is the one who tambourines and backbites. Muhammad ibn Ka'b said: **With their imam, with their mothers**. And the imam is the plural of mother. The wise men said: There are three aspects of wisdom in that, the first of which is for the sake of Jesus. The second is to show the honor of al-Hasan and al-Husayn. The third is so that the children of fornication will not be disgraced.

I said: There is a problem with this statement, because in the authentic hadith on the authority of Ibn Omar, he said: The Messenger of God, may God bless him and grant him peace, said:

When God gathers the first and the last on the Day of Resurrection, He will raise a banner for every traitor and say, 'This is the treachery of so-and-so, son of so-and-so.' Narrated by Muslim and Al-Bukhari. His statement, **This is the treachery of so-and-so, son of so-and-so**, is evidence that people will be called in the Hereafter by their names and the names of their fathers. This refutes those who say that they will only be called by their mothers' names because that conceals the faults of their fathers. And God knows best.

The Almighty's statement: **So whoever is given his record in his right hand** strengthens the statement of those who say: **With their leader, with their book**. It is also strengthened by His statement: **We have recorded all things in a clear register** (Ya-Sin 36:12). **Then those will read their record and will not be wronged a thread**. The thread is in the crack of the seed. This has already been mentioned in An-Nisa'.

Surat al-Isra' 17:71

On the Day when We will call every people with their leader. Then whoever is given his record in his right hand - those will read their record, and they will not be wronged a thread.

Tafsir Ibn Kathir

The Blessed and Exalted tells us about the Day of Resurrection that He will hold every nation accountable for their leader, and they differed about that. Mujahid and Qatadah said, **For every nation is a messenger, so when their messenger comes, it will be judged between them with justice** (al-Anbiya' 2:10). Some of the Salaf said, "This is the greatest honor for the people of Hadith because their leader is the Prophet, may God bless him and grant him peace." Ibn Zayd said, **For their book that was sent down to their Prophet from the legislation**, and Ibn Jarir chose it. It was narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid that he said, **With their books**. It is possible that he meant this and that he meant what al-Awfi narrated on the authority of Ibn Abbas in his statement, **On the Day when We will call every people with their leader**, meaning with their book of deeds. Abu al-Aaliyah, al-Hasan, and al-Dahhak said the same. This statement is the most likely, because of the statement of the Almighty, **And everything We have recorded in a clear register**, and the Almighty said, **And the Book will be placed, and you will see the criminals fearful of what is in it**, (al-Anbiya' 2:10). It is possible that what is meant by their leader is every people with those whom they follow, so the people of faith followed the prophets, peace be upon them. Peace be upon you, and the people of disbelief followed their imams as He said, **And We made them imams calling to the Fire**. And in the two Sahihs, **So that every nation may follow what it used to worship, and whoever used to worship the tyrants will follow**. The hadith. And the Most High said, "And you will see every nation kneeling. Every nation will be called to its book. Today you will be recompensed for what you used to do. This is Our book that speaks against you with the truth. Indeed, We were transcribing what you used to do." This does not contradict the fact that the Prophet will be brought when God judges between his nation, for he must be a witness over his nation with their deeds, as He, the Most High, said, **And the earth will shine with the light of its Lord, and the book will be laid open, and the prophets and witnesses will be brought**. And He, the Most High, said, **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** But what is meant here by the imam is the book of deeds, and that is why the Most High said, "The Day We will call every people with their imam. So whoever is given his book in his right hand - those will read their book." That is, from his joy and happiness with what is in it of righteous deeds, he will read it and love to read it, as He said: "But as for he who is given his record in his right hand, he will say, 'Here, read my record. Indeed, I thought that I would meet my account.' So he will be in a pleasant life, in an elevated garden, with its fruits within reach. Eat and drink in happiness for what you put forth in the past days." And as for he who is given his record in his left hand, **nor will they be wronged as much as a thread**, it has already been mentioned that the thread is the long thread in the slit of the pit. Al-Hafiz Abu Bakr Al-Bazzar narrated a hadith in this regard, saying: Muhammad bin Ya'mar

and Muhammad bin Uthman bin Karamah told us: Ubaydullah bin Musa told us, on the authority of Isra'il, on the authority of Al-Suddi, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God, the Most High: **On the Day when We will call every people with their leader**, he said: "One of them will be called and given his book in his right hand, his body will be stretched out for him, his face will be whitened, and a crown of pearls will be placed on his head that will shine. He will go to his companions, and they will see him from afar and say: O God, bring us this and bless us in this. So he will come to them and say: Be of good cheer, for every man among you will have something like this. As for the disbeliever, his face will be blackened and his body will be stretched out for him, and his companions will see him and say: I seek refuge in God from this or from the evil of this. O God, do not bring him to us. So he will come to them and they will say: O God, disgrace him. So he will say: May God distance you, for every man among you will have something like this." Then Al-Bazzar said: It is not narrated except from this source. And the statement of God, the Most High: **And whoever is blind in this verse**, Ibn Abbas and Mujahid said: Qatadah and Ibn Zayd: **And whoever is blind in this meaning in this worldly life is blind in the Hereafter** meaning that is, to God's proof, signs and proofs **and even more astray in the way** meaning even more astray than he was in this world, God forbid that.

Fath al-Qadir

His saying: 71- **On the Day We call every people with their leader**. Al-Zajaj said: It means the Day of Resurrection, and it is accusative in the meaning of remember the Day We call. It was read *calls* with the lower yaa in the active construction and **is called** in the passive construction, and the baa in **with their leader** is for attachment as you say: I call you by your name, and it is permissible for it to be related to something omitted which is a state, and the estimate is: We call every people wearing their leader, meaning they call and their leader is among them like **rode with his soldiers**, and the first is more appropriate and the leader in the language is everything that is followed from a prophet or a leader in religion or a book.

The commentators differed in identifying the Imam to whom every people will be called. Ibn Abbas, Al-Hasan, Qatadah and Ad-Dahhak said that it is the book of every person in which is his deeds, meaning that every person will be called by his book of deeds. This is supported by the statement: **But as for him who is given his book 3:10**. Ibn Zayd said that the Imam is the book revealed to them, so the people of the Torah will be called by the Torah, the people of the Gospel by the Gospel, and the people of the Qur'an by the Qur'an. It will be said: O people of the Torah, O people of the Gospel, O people of the Qur'an. Mujahid and Qatadah said: Their Imam is their Prophet, so it will be said: Bring the followers of Abraham, bring the followers of Moses, bring the followers of Jesus, bring the followers

of Muhammad. Al-Zajaj said the same. Ali ibn Abi Talib **may God be pleased with him** said: What is meant by the Imam is the Imam of their time, so the people of every time will be called by their Imam whose commands they obeyed and whose prohibitions they refrained from. Al-Hasan and Abu Al-Aaliyah said: What is meant by their Imam is their deeds, so it will be said, for example: Where are the mujahidin, where are the patient ones, where are the fasting ones, where are the praying ones? And so on. It was narrated from Ibn Abbas and Abu Hurairah. Abu Ubaidah said: What is meant by their Imam is the founder of their school of thought. For example, it is said: Where are the followers of the scholar so-and-so, son of so-and-so? This is very far-fetched. Muhammad bin Kaab said: Their Imam is with their mothers, since Imam is the plural of mother like Khuff and Khuff, and this is very far-fetched. It was said that the Imam is every good characteristic that appears in a person, such as knowledge, generosity, and bravery, or bad, such as their opposites. The one who calls for those actions is an inner characteristic, which is like the Imam. Al-Razi mentioned its meaning in his interpretation: **So whoever is given his book in his right hand** from those who are called, and the mention of the right hand specifically is for honor and good tidings. **So those** refers to *whoever* based on its meaning. It was said that the reason for the plural is to indicate that they are gathered for a great matter, or to indicate that their reading of their books is in a group and not individually. **They read their book** which they were given. **And they will not be wronged a thread** meaning that they will not be deducted from their rewards by the amount of a thread, which is the shell in the slit of the seed, or it is an expression for the least amount.

Tafsir al-Baghawi

71 - The Almighty said: **On the Day We will call every people with their leader**, Mujahid and Qatada said: with their prophet. Abu Salih and Ad-Dahhak said: with their book that was revealed to them.

Al-Hassan and Abu Al-Aaliyah said: By their deeds.

Qatada also said: In their book in which are their deeds, as evidenced by the context of the verse.

So whoever is given his record in his right hand, and the record is called an imam, as God Almighty said: **And We have recorded all things in a clear register** (Ya-Sin 36:12).

On the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both: By the Imam of their time who called them in this world to misguidance or guidance. God Almighty said: **And We made them leaders guiding by Our command** (Al-Anbiya': 73), and He said: **And We made them leaders inviting to the Fire** (al-Qasas 28:41).

It was said: With their deity. And on the authority of Saeed bin Al-Musayyab, he said: Every people gather with their leader in good and evil.

Muhammad bin Kaab said: **By their Imam**. It was said: I mean by their mothers. There are three aspects of

wisdom in this: one for the sake of Jesus, peace be upon him, the second for the honor of Hassan and Hussein, and the third so that the children of fornication will not be disgraced.

So whoever is given his record in his right hand - those will read their record, and they will not be wronged a thread. That is, their right will not be diminished by the amount of a thread.

Tafsir al-Baidawi

71. **The Day We call** is in the accusative case with the implied mention or a circumstance of what it indicates. **And they are not wronged.** It was read as *yadhu*, *yadhu*, and *yadhu*, and it was said that the alif was changed to a waw in the language of those who say *af'u* in *af'a*, or that the waw is a sign of the plural as in his saying: **And those who wronged whispered secretly** or its pronoun and all of it is a substitute for it and the nun is deleted due to the lack of concern with it as it is nothing but a sign of the nominative case, and it may be estimated as in *yadhu*. **Every people with their imam** with whom they followed of a prophet or a leader in religion or a book or a religion. And it was said with the book of their deeds that they presented, so it is said, **O owner of the book of such and such**, meaning the relationship of lineages is severed and the proportion of deeds remains. It was said that it is the forces that carry them to their beliefs and actions. It was said that it is their mothers, the plural of mother like khuf and khufaf, and the wisdom in that is to honor Jesus, peace be upon him, and to show the honor of al-Hasan and al-Husayn, may God Almighty be pleased with them, and so that the children of fornication will not be disgraced. **So whoever is given** of those called **his book in his right hand** meaning the book of his knowledge. **Then those will read their book** rejoicing and boasting about what they see in it **and they will not be wronged a thread** nor will their rewards be diminished in the slightest. The plural of the demonstrative pronoun and the pronoun is because whoever is given is in the meaning of the plural, and the connection of reading to the giving of the book in the right hand indicates that whoever is given a book in his left hand, if he sees what is in it, they will be overcome by shame and confusion that will prevent their tongues from reading, and for that reason he did not mention them even though his saying:

Surat al-Isra' 17:72

And whoever is blind in this world will be blind in the Hereafter and even more astray in way.

Surat al-Isra' 17:72

And whoever is blind in this world will be blind in the Hereafter and even more astray in way.

Tafsir al-Jalalayn

72 - **And whoever is blind in this** meaning the world **to the truth (will be blind in the Hereafter** to the path of salvation and reading the Qur'an **and further astray from the path** the furthest path from it. And it was revealed about Thaqeef, and they asked him, may God bless him and grant him peace, to make their valley sacred and they insisted on him.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning indicated by his saying this. Some of them said: This indicates the blessings that God Almighty enumerated in his saying: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." Then he said: **And whoever is blind in this [world] will be blind in the Hereafter and even further astray.**

Who said that?

Muhammad ibn al-Muthanna told us: Abd al-A'la told us: Dawud told us, on the authority of Muhammad ibn Abi Musa, who said: He was asked about this verse: **And whoever is blind in this world will be blind in the Hereafter and even more astray.** He said: He said: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." He said: Whoever is blind to being grateful for these blessings in this world will be blind in the Hereafter and even more astray. Others said: Rather, the meaning of this is: Whoever is blind in this world to the power of God therein and His proofs will be blind in the Hereafter.

Who said that?

Ali bin Dawud told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And whoever is blind in this world**, meaning: whoever is blind to God's power in this world, **will be blind in the Hereafter.**

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, **In this is a blind man**, he said: the world.

Bishr told us, he said: Yazid told us, he said: Saeed

told us, on the authority of Qatada, his statement, **And whoever is blind in this world will be blind in the Hereafter**, meaning: whoever is blind in this world to what he sees in it of God's blessings, creation, and wonders, **will be blind in the Hereafter and even more astray** in what he does not know of the matter of the Hereafter and blind.

Muhammad told us, he said: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And whoever is blind in this world** in what God showed him of His signs of the creation of the heavens and the earth and the mountains and the stars **is blind in the Hereafter** the unseen which he did not see **and further astray from the path.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, and he was asked about the statement of God the Most High: **And whoever is blind in this [world] will be blind in the Hereafter and even more astray from the way.** So he recited: **Indeed, in the heavens and the earth are signs for the believers.** "And in yourselves, then will you not see?" And he recited: **And among His signs is that He created you from dust; then, suddenly, you are human beings dispersing.** And he recited until he reached: "And to Him belongs whoever is in the heavens and the earth. All are devoutly obedient to Him." He said: All are obedient to Him, except the son of Adam. He said: So whoever is blind in these signs that he knows are from Us, and bears witness to them while he sees Our power and blessings, he will be blind in the Hereafter, which he did not see, and even more astray from the way.

The first and most correct of the sayings in this regard, in my opinion, is the saying of those who said: The meaning of this is: And whoever is blind in this world to the proofs of God, that He is the One Who is alone in creating and managing it, and disposing of what is in it, then he is blind in the matter of the Hereafter, which he has not seen or witnessed, and in what is to come in it, and more astray in his path. He says: And more astray in his path than in the matter of this world, which he has witnessed and witnessed. And we said: This is the most correct of its interpretations, because God, the Most High, did not specify in His statement, **And whoever is blind in this world**, the blindness of the disbeliever in Him to some of His proofs against him in it without others, so that it is directed to his blindness to His blessings in what He bestowed upon him of honoring the children of Adam, and carrying them on land and sea, and what He enumerated in the verse in which He mentioned His blessings upon them, but He made the report general about his blindness in this world, so they are as God, the Most High, was obscured. And the reciters differed in the reading of His statement, **So he is blind in the Hereafter**, so all the reciters broke, I mean the first letter of His statement, **And whoever is blind in this.** As for his saying, **He is blind in the Hereafter**, most of the Kufi reciters also inclined his saying, **He is blind in the Hereafter.** As for some of the Basran reciters, they opened it and interpreted it to mean: He is more blind in the Hereafter. He cited as evidence for the correctness of his reading his saying, **and more astray in the way.** This reading is the more correct of the two

readings in that regard, based on the evidence we mentioned from its reciter as well. The reason for the one who disliked reading it as such was that he thought that it was intended to mean blindness of the eyes, which no one can be described as being more blind than another, since blindness of sight does not vary, so that one of them is more blind than the other, except by introducing something more severe or more obvious. This is not the case in that. Rather, we said: Is that from the blindness of the heart in which there is a difference? Rather, what was meant by it was the blindness of the hearts of the disbelievers, from the proofs of God that their eyes have seen, so that is why it was permissible and good. And the people of interpretation said something similar to what we said about that.

Who said that?

22535 A - Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujayid, **So he is blind in the Hereafter.** He said: Blind to his argument in the Hereafter.

Tafsir al-Qurtubi

God the Almighty said: **And whoever is blind in this** meaning in this world from considering and seeing the truth. **He will be blind in the Hereafter** meaning in the matter of the Hereafter **and blind.** Ikrimah said: A group of people from Yemen came to Ibn Abbas and asked him about this verse, so he said: Read what came before it, your Lord is He who drives the ship for you in the sea - to - as a distinction. Ibn Abbas said: Whoever is blind in these blessings and signs that he saw, he is blind to the Hereafter that he has in this world, he is blind to the blessings of the Hereafter. It was said: The meaning is whoever is blind to the blessings that God bestowed upon him in this world, he is blind to the blessings of the Hereafter. It was said: The meaning is whoever was blind in this world in which He was given respite and granted ease and promised to accept repentance, he is blind in the Hereafter in which there is no repentance. Al-Hasan said: Whoever is a disbeliever and astray in this world, he is blind in the Hereafter, as He said: **And We will gather him on the Day of Resurrection blind** (Ta-Ha 20:124) and the verses. He said: "And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf. Their refuge will be Hell." It was said: The meaning of his saying: **He will be blind in the Hereafter** in all the sayings: **He is more blind,** because it is from blindness of the heart, and the same is not said about blindness of the eye. Al-Khalil and Sibawayh said: Because it is a creation like the hand and the foot, so he did not say **what blinded him**, just as he does not say **what supported him.** Al-Akhfash said: He did not say that because it has more than three letters, and its root is *blind*. Some grammarians have permitted **what blinded him** and **what blinded him**, because its verb is *blind* and *blind*. Al-Farra' said: An old man in Busra told me that he heard the Arabs say: **How black his hair is.** The poet said:

There is no shade or fruit for you in the high places,

and in the low places you have the ghosts of old men.

As for the kings, you are today the meanest of them all and the whitest of them is the cook's robe.

Abu Bakr, Hamza, and Al-Kisa'i made the vowels inclined, and the two letters were left blank, and the rest opened them.

Abu Amr made the first vowel inclined and the second open. **And he has gone astray** means that he cannot find a way to guidance.

Tafsir Ibn Kathir

The Blessed and Exalted tells us about the Day of Resurrection that He will hold every nation accountable for their leader, and they differed about that. Mujahid and Qatadah said, **For every nation is a messenger, so when their messenger comes, it will be judged between them with justice** (al-Anbiya' 2:10). Some of the Salaf said, "This is the greatest honor for the people of Hadith because their leader is the Prophet, may God bless him and grant him peace." Ibn Zayd said, **For their book that was sent down to their Prophet from the legislation**, and Ibn Jarir chose it. It was narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid that he said, **With their books.** It is possible that he meant this and that he meant what al-Awfi narrated on the authority of Ibn Abbas in his statement, **On the Day when We will call every people with their leader**, meaning with their book of deeds. Abu al-Aaliyah, al-Hasan, and al-Dahhak said the same. This statement is the most likely, because of the statement of the Almighty, **And everything We have recorded in a clear register**, and the Almighty said, **And the Book will be placed, and you will see the criminals fearful of what is in it**, (al-Anbiya' 2:10). It is possible that what is meant by their leader is every people with those whom they follow, so the people of faith followed the prophets, peace be upon them. Peace be upon you, and the people of disbelief followed their imams as He said, **And We made them imams calling to the Fire.** And in the two Sahihs, **So that every nation may follow what it used to worship, and whoever used to worship the tyrants will follow.** The hadith. And the Most High said, "And you will see every nation kneeling. Every nation will be called to its book. Today you will be recompensed for what you used to do. This is Our book that speaks against you with the truth. Indeed, We were transcribing what you used to do." This does not contradict the fact that the Prophet will be brought when God judges between his nation, for he must be a witness over his nation with their deeds, as He, the Most High, said, **And the earth will shine with the light of its Lord, and the book will be laid open, and the prophets and witnesses will be brought.** And He, the Most High, said, **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** But what is meant here by the imam is the book of deeds, and that is why the Most High said, "The Day We will call every people with their imam. So whoever is given his book in his right hand - those will read their book." That is, from his joy and happiness with what is in it of righteous deeds, he will read it and love to read

And whoever is blind in this world will be blind in the Hereafter and even more astray in way.

it, as He said: "But as for he who is given his record in his right hand, he will say, 'Here, read my record. Indeed, I thought that I would meet my account.' So he will be in a pleasant life, in an elevated garden, with its fruits within reach. Eat and drink in happiness for what you put forth in the past days." And as for he who is given his record in his left hand, **nor will they be wronged as much as a thread**, it has already been mentioned that the thread is the long thread in the slit of the pit. Al-Hafiz Abu Bakr Al-Bazzar narrated a hadith in this regard, saying: Muhammad bin Ya'mar and Muhammad bin Uthman bin Karamah told us: Ubaydullah bin Musa told us, on the authority of Isra'il, on the authority of Al-Suddi, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God, the Most High: **On the Day when We will call every people with their leader**, he said: "One of them will be called and given his book in his right hand, his body will be stretched out for him, his face will be whitened, and a crown of pearls will be placed on his head that will shine. He will go to his companions, and they will see him from afar and say: O God, bring us this and bless us in this. So he will come to them and say: Be of good cheer, for every man among you will have something like this. As for the disbeliever, his face will be blackened and his body will be stretched out for him, and his companions will see him and say: I seek refuge in God from this or from the evil of this. O God, do not bring him to us. So he will come to them and they will say: O God, disgrace him. So he will say: May God distance you, for every man among you will have something like this." Then Al-Bazzar said: It is not narrated except from this source. And the statement of God, the Most High: **And whoever is blind in this verse**, Ibn Abbas and Mujahid said: Qatada and Ibn Zayd: **And whoever is blind in this** meaning in this worldly life **is blind in the Hereafter** meaning that is, to God's proof, signs and proofs **and even more astray in the way** meaning even more astray than he was in this world, God forbid that.

Fath al-Qadir

He did not mention the people of the left explicitly, but He, the Almighty, mentioned what indicates their ugly state, saying: 72- **And whoever is blind in this world** meaning whoever is among those called in this world is blind: meaning he lacks insight. Al-Naysaburi said: There is no disagreement that what is meant by this blindness is blindness of the heart. As for His statement: **He is blind in the Hereafter**, it is possible that it is meant blindness of sight, like His statement: "And We will gather him blind on the Day of Resurrection. He will say, 'My Lord, why have You gathered me blind while I was seeing?'" And in this there is an increase in punishment. It is possible that what is meant is blindness of the heart. It was said that what is meant by the Hereafter is the work of the Hereafter: meaning he is blind in work, or in the matter of the Hereafter. It was said that what is meant by the one who is blind to the blessings that God bestowed upon him in this world is blind to the blessings of the Hereafter. It was said that whoever is blind in the world

in which repentance is accepted is blind in the Hereafter in which there is no repentance. It was said that whoever is blind to the proofs of God in this world is blind in the Hereafter. It has been said that his saying: **So he will be blind in the Hereafter** is a comparative adjective: meaning more blind. This is based on the fact that it is from blindness of the heart, as that is not said about blindness of the eye. Al-Khalil and Sibawayh said: Because He created it in the position of the hand and the foot, so it is not said what blinded him, just as it is not said what supported him. Al-Akhfash said: That is not said about it because it has more letters. Al-Farra' narrated on the authority of some Arabs that he heard him say what blackened his hair, and from that is the saying of the poet:

As for the kings, you are today the meanest of them all and the whitest of them is the cook's robe.

The research is complete in grammar. Abu Bakr, Hamza, Al-Kisa'i and Khalaf read *blind* with imala in both places, and Abu Amr, Ya'qub and the rest read them without imala. Abu Ubaid made the first inflected but not the second, **and he is more astray than the blind man**, meaning that the latter is more astray than the blind man because he cannot find a way to guidance, unlike the blind man who may be guided in some situations.

Tafsir al-Baghawi

72 - "And whoever is blind in this," they differed about this reference, so some people said: It refers to the blessings that God Almighty has enumerated, so in these verses from His saying: "Your Lord is He who drives the ship for you, **to His saying** as a preference," He says: And whoever among you is blind in these blessings that he has seen, "he is in, **in the matter**, of the Hereafter, **which he has not seen or witnessed**, blind and further astray from the path," this is narrated from Ibn Abbas.

Others said: It refers to the world. He says: Whoever in this world is blind of heart to seeing God's power and His signs and seeing the truth, he will be blind in the Hereafter and more astray, meaning: he will have lost his way.

It was said: He who is blind to consideration in this world will be blind to apology in the hereafter.

Al-Hassan said: Whoever is a misguided disbeliever in this world, will be blind and more astray in the Hereafter, because his repentance is accepted in this world, but his repentance is not accepted in the Hereafter.

Some readers pronounce these two letters with a fatha, while others pronounce them with a kasra. Abu Omar pronounces the first with a kasra and the second with a fatha, so he is more blind in the Hereafter, because of his saying: **and more astray from the path**.

Tafsir al-Baidawi

72. "And whoever is blind in this world will be blind in the Hereafter." This also indicates that the blind person does not read the Book, and the meaning is that whoever is blind of heart in this world and does not see his guidance will be blind in the Hereafter and will not see the path of salvation. "And more astray" from him in this world due to the loss of preparation, loss of tools and respite. It was said because guidance after that does not benefit him and the blind is borrowed from the one who has lost his sense. The second was said to be for the comparison of blind in his heart like the ignorant and the foolish and for this reason Abu Amr and Yaqub did not make it inflected, because the comparative is completed with "min" so its alif is in the rule of the middle as in your deeds unlike the description, because its alif is located at the end in wording and ruling so it was exposed to inflecting from the point of view that it becomes a ya in the dual, and Hamza and Al-Kisa'i and Abu Bakr made them inflected and Warsh read "between between" in them.

Surat al-Isra' 17:73

And indeed, they almost tempted you away from that which We revealed to you, so that you would invent about Us something else. And then they would have taken you as a friend.

Surat al-Isra' 17:73

And indeed, they almost tempted you away from that which We revealed to you, so that you would invent about Us something else. And then they would have taken you as a friend.

Tafsir al-Jalalayn

73 - **And if** lightened **they almost** came close **to tempting you** to make you descend (from that which We have revealed to you so that you might invent something else about Us. And if) if you had done that **they would have taken you as a friend**

Tafsir al-Suyuti

The Almighty said: And they almost tempted you, the verse. Ibn Mardawayh and Ibn Abi Hatim narrated on the authority of Ishaq on the authority of Muhammad on the authority of Ikrimah on the authority of Ibn Abbas, who said: Umayyah ibn Khalaf, Abu Jahl ibn Hisham, and some men from Quraysh went out and came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, come and touch our gods and we will enter your religion with you. He loved the Islam of his people and felt sorry for them, so God revealed: And they almost tempted you away from that which We have revealed to you to a helper. I said: This is the most authentic of what has been reported about the reason for its revelation, and it is a good chain of transmission and it has a corroborating evidence. Abu al-Sheikh narrated on the authority of Saeed ibn Jubayr, who said: The Messenger of God, may God bless him and grant him peace, was touching the Black Stone, so they said: We will not let you touch it until you touch our gods. The Messenger of God, may God bless him and grant him peace, said: What is wrong with me if I did, and God knows that I am different? So it was revealed. He narrated something similar on the authority of Ibn Shihab, and he narrated on the authority of Jubayr ibn Nufayr that Quraysh came to the Prophet, may God bless him and grant him peace, and said: If you have sent to us, then expel those who followed you from the scum of the people and their clients, and we will be your companions. So he leaned towards them and I went down

And he narrated on the authority of Muhammad bin Ka'b Al-Qurazi that he, may God bless him and grant him peace, recited **By the star until Have you considered Al-Lat and Al-'Uzza?** Then Satan threw at him **Those are the exalted cranes, and indeed their intercession is to be hoped for.** So it was revealed. He remained worried until God revealed: "And We did not send before you any messenger or prophet except that when he made a wish, Satan threw into his wish. So God abrogates what Satan throws in, then God decides." The verse. And in this is evidence that these verses are Meccan. And whoever considers them Medinan relied on what Ibn Mardawayh narrated on the authority of Al-Awfi on the authority of Ibn Abbas

that Shu'b said to the Prophet, may God bless him and grant him peace, "Give us a year until he guides to our gods. If we take away the one who guides to the gods, we will protect him. Then we will submit." So he intended to give them a year, so it was revealed. Its chain of transmission is weak.

Tafsir al-Tabari

The people of interpretation differed regarding the temptation that the polytheists almost tempted the Messenger of God, may God bless him and grant him peace, with, from what God revealed to him to something else. Some of them said: That was the familiarity with the gods because the polytheists called him to that, so the Messenger of God, may God bless him and grant him peace, was tempted by it.

Who said that?

Ibn Hamid told us: Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id, who said: The Messenger of God, may God bless him and grant him peace, used to touch the Black Stone, but the Quraysh prevented him and said: We will not let him touch our gods. So he thought to himself and said: What does it matter if I touch them after he calls me to touch the stone, and God knows that I am reluctant to do so? But God refused, so God revealed: **And they almost tempted you away from that which We revealed to you, so that you might invent something else about Us.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And had We not strengthened you, you would have almost inclined toward them a little.** It was mentioned to us that the Quraysh were alone with the Messenger of God, may God bless him and grant him peace, one night until morning, talking to him, exaggerating, blackening and approaching him. Among their words was that they said: You are doing something that no one else among the people has done, and you are our master and the son of our master. They continued talking to him until he was about to attack them, then God prevented him and protected him from that, so He said, **And had We not strengthened you, you would have almost inclined toward them a little.**

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Mu'awmar, on the authority of Qatada: **So that you may fabricate against us something other than it.** He said: They surrounded him one night and said: You are our master and the son of our master. They wanted him to do some of what they wanted, so they thought he would commit some of what they wanted, then God protected him. So that is what His statement: **You almost inclined to them a little** is what they wanted, so they thought he would commit some of what they wanted.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: They said to him: Go to our gods and touch them, so that is what he said, a

little. Others said: That was only because the Messenger of God, may God bless him and grant him peace, intended to delay the people's conversion to Islam for a period of time that they asked him to delay. Mention of those who said that:

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, "And they almost tempted you away from that which We revealed to you, so that you might invent something else about Us. And then they would have taken you as a friend." That is because the Thaqif people said to the Prophet, may God bless him and grant him peace: O Messenger of God, give us a year until our gods are guided. Then when we take away the one who is guided to our gods, we will take him, then we will submit and break the gods. So the Messenger of God, may God bless him and grant him peace, thought about giving them a year and giving them a year, but God said, **And had We not strengthened you, you would have almost inclined toward them a little.**

The correct thing to say about this is that God, the Most High, mentioned that He informed His Prophet, may God bless him and grant him peace, that the polytheists almost tempted him to do something other than what God revealed to him, and that is a slander against God. It is possible that this was what was mentioned about them that they invited him to touch their gods and be intimate with them, and it is possible that this was what was mentioned about Ibn Abbas regarding the matter of Thaqeef and their questioning of him from what we mentioned, and it is possible that it was something else, and there is no clarification in the Book or in a report that cuts off the excuse as to which of them it was, and the difference of opinion about it exists according to what we mentioned, so there is nothing in it that is more correct than believing in its apparent meaning, until a report comes that must be submitted to with an explanation of what was meant by that from it.

And His saying, **And if they had done so, they would have taken you as a friend.** God Almighty says: And if you had done what they called you to do of temptation away from that which We revealed to you, they would have taken you as a friend for themselves, and you would have been for them and they would have been your friends.

Tafsir al-Qurtubi

Saeed bin Jubair said:

The Prophet, may God bless him and grant him peace, used to touch the Black Stone during his circumambulation, but the Quraysh prevented him and said: We will not let you touch it until you touch our gods. He thought to himself and said: **What does it matter if I touch it after they invite me to touch the stone? God knows that I hate it.** But God Almighty refused that and revealed this verse to him, as stated by Mujahid and Qatadah. Ibn Abbas said in the narration of Ata':

It was revealed about the delegation of Thaqeef, who came to the Prophet, may God bless him and grant him peace, and asked him for something outrageous, saying: Let us enjoy our gods for a year until we take what is offered to them as gifts. When we take it, we will break them and submit, and make our valley sacred as Mecca was made sacred, so that the Arabs may know our superiority over them. So the Messenger of God, may God bless him and grant him peace, wanted to give them that, so this verse was revealed. It was said: It is the saying of the elders of Quraysh to the Prophet, may God bless him and grant him peace: Drive away from us these ignorant ones and clients so that we may sit with you and listen to you. So he wanted to do that until he was forbidden from doing so. Qatada said:

It was mentioned to us that the Quraysh were alone with the Messenger of God (peace be upon him) one night until morning, talking to him, exaggerating his status, and treating him with disdain and ostentatiousness. They said: You do something that no one else does, and you are our master, O our master. They kept at him until he almost came close to them in some of what they wanted, then God protected him from that, and God revealed this verse. The meaning of **to tempt you** is to remove you. It is said: **You tempted a man from his opinion** if you removed him from what he was on, as Al-Harawi said. It was also said that they divert you, but the meaning is the same. **From that which We have revealed to you** meaning the ruling of the Qur'an, because giving them what they asked for would be contrary to the ruling of the Qur'an. **To invent something else about Us** meaning to fabricate something about Us other than what We have revealed to you. This is the saying of Thaqeef: And our valley is sacred just as Makkah is sacred, its trees, birds and wild animals. If the Arabs ask you why you singled them out, say: God commanded me to do this so that it will be an excuse for you. **And if they had done what they wanted, they would have taken you as a friend,** meaning if you had done what they wanted, they would have taken you as a friend, meaning they would have been your friend and befriended you. It is taken from the word *khalla* with a *dammah*, which means friendship, because of his inclination towards them. It was also said: **They would have taken you as a friend,** meaning poor. It is taken from the word *khalla* with a *fathah* on the *kha*, which means poverty, because of his need for them.

Tafsir Ibn Kathir

The Almighty tells us about His support for His Messenger, may God's prayers and peace be upon him, and His confirmation, protection, and safety from the evil of the wicked and the plots of the immoral, and that the Almighty is the one who takes care of his affairs and supports him, and that He does not leave him to any of His creation, but rather He is his guardian, protector, supporter, helper, and victor, and He makes his religion prevail over those who oppose him, disagree with him, and oppose him in the East and West of the earth. May God's prayers and peace be upon him in abundance until the Day of Judgment.

Surat al-Isra' 17:73

And indeed, they almost tempted you away from that which We revealed to you, so that you would invent about Us something else. And then they would have taken you as a friend.

Fath al-Qadir

Then when He, the Most High, enumerated in the previous verses the types of blessings bestowed upon the children of Adam, He followed it with what runs the course of warning against being deceived by the whispers of the wretched, saying: 73- **And indeed they almost tempted you away from that which We revealed to you** "in" is the lightened form of the heavy form, and its subject is a deleted pronoun of matter, and the lam is the distinguishing feature between it and the negative, and the meaning is: Indeed, the matter is that they almost deceived you, tempting you. The origin of temptation is testing, and from it the goldsmith tempted gold, then it was used for anyone who removed something from its limit and direction, and that is because in giving them what they asked for there is a violation of the ruling of the Qur'an and a slander against God, the Most High, by changing the promise to a threat and other things **about that which We revealed to you** of the commands and prohibitions and the promise and threat **so that you might invent something else about Us** so that you might say something about Us other than that which We revealed to you from what the infidels of Quraysh suggested to you **and then they would have taken you as a friend** meaning if you had followed their desires they would have taken you as a friend To them: meaning, your guardian and your friend, taken from the word *khalla* with the letter *kha* open.

Tafsir al-Baghawi

73 - The Almighty said: **And they almost tempted you away from what We revealed to you** the verse. They differed about the reason for its revelation:

Saeed bin Jubair said: The Prophet, may God bless him and grant him peace, used to touch the Black Stone, but the Quraysh prevented him, and said: [Do not touch] until you touch our gods and touch them. So he said to himself: I have no problem doing that, and God Almighty knows that I am reluctant to do it, after He calls me to touch the Black Stone.

It was said: They asked him to touch their gods so that they would submit and follow him, so he thought about that, so God revealed this verse.

Ibn Abbas said: "A delegation from Thaqeef came to the Prophet, may God bless him and grant him peace, and said: We pledge allegiance to you on the condition that you give us three things. He said: What are they? They said: That we do not bow down - that is, in prayer - nor break our idols with our hands, and that you allow us to enjoy Al-Lat for a year without worshipping it. The Prophet, may God bless him and grant him peace, said: There is no good in a religion in which there is no bowing or prostration. As for you breaking your idols with your hands, that is for you, but as for the tyrant - meaning Al-Lat and Al-Uzza - I will not allow you to enjoy them. They said: O Messenger of God, we would like the Arabs to hear that you have given us what you

have not given to others. If you fear that the Arabs will say, 'You have given them what you have not given us,' then say, 'God has commanded me to do that.' So the Messenger of God, may God bless him and grant him peace, was silent. The people hoped that his silence would lead him to give them that, so God Almighty revealed this verse: 'And they almost tempted you' to turn you away 'from that which We have revealed to you' 'to invent', to fabricate. "We have no choice but to do otherwise." If you had done what they called you to do, **they would have taken you as a friend**. That is, they would have been your friend and your confidant.

Tafsir al-Baidawi

73. **And if they almost tempted you** was revealed about Thaqeef. They said, "We will not enter into your affair until you give us qualities that we can boast about over the Arabs. We do not tithe, nor are we gathered together, nor are we taxed in our prayers. And every usury that is ours is ours, and every usury that is against us is waived from us. And that you give us enjoyment of Al-Lat for a year, and that you make our valley sacred as you made Mecca sacred. If the Arabs say, "Why did you do that? **Say**, God commanded me. **And it was said about Quraysh**, We will not allow you to touch the Black Stone until you touch our gods and touch them with your hand. **And if is the lightened one, and Lam**" is the distinguishing feature, and the meaning is: that the matter came close, with their exaggeration, to causing you to fall into temptation by inferring "from that which We have revealed to you **of the rulings** so that you may invent something else about Us" other than what We have revealed to you. "Then they would have taken you as a friend." And if you had followed their desire, they would have taken you, through your temptation, as their friend, innocent of my guardianship.

Surat al-Isra' 17:74

And had We not strengthened you, you would have almost inclined to them a little.

Tafsir al-Jalalayn

74 - **And had We not established you** on the truth with infallibility **you would have almost** come close to **leaning** inclining **towards them a little** a little *inclination* due to the intensity of their deceit and insistence. And it is clear that he, may God bless him and grant him peace, did not lean or come close.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the words of God Almighty: And had We not strengthened you, O Muhammad, by protecting you from what these polytheists called you to of temptation, **You would have almost inclined towards them a little**. He says: You would have almost inclined towards them and felt a little reassured, and that is what the Messenger of God, may God bless him and grant him peace, intended to do, which was to do some of what they had asked him to do, so the Messenger of God, may God bless him and grant him peace, said, as mentioned when this verse was revealed, what:

Muhammad bin Bashir told us, he said: Sulayman told us, he said: Abu Hilal told us, on the authority of Qatada, regarding his statement, **And had We not strengthened you, you would have almost inclined toward them a little**, the Messenger of God, may God bless him and grant him peace, said: **Do not leave me to myself for the blink of an eye**.

Tafsir al-Qurtubi

The Almighty said: **And had We not established you** meaning on the truth and protected you from agreeing with them. **You would have almost inclined toward them** meaning leaned. **A little** meaning a little inclined. Qatada said: When this verse was revealed, the Prophet, peace be upon him, said:

4044 O God, do not leave me to myself for the blink of an eye. It was said: The apparent address is to the Prophet, may God bless him and grant him peace, but its hidden meaning is to inform about Thaqeef. The meaning is: And they almost inclined towards you, meaning they almost informed about you that you inclined towards what they said, so their action was attributed to him metaphorically and broadly, as you say to a man: You almost killed yourself, meaning the people almost killed you because of what you did, as mentioned by Al-Mahdawi. It was said: He did not intend to incline towards them, rather the meaning is: And were it not for God's grace upon you, you would have inclined towards agreeing with them, but God's

grace was completed upon you so you did not do it, as mentioned by Al-Qushayri. Ibn Abbas said: The Messenger of God, may God bless him and grant him peace, was infallible, but this is a definition for the nation so that none of them incline towards the polytheists in any of the rulings and laws of God Almighty.

Tafsir Ibn Kathir

The Almighty tells us about His support for His Messenger, may God's prayers and peace be upon him, and His confirmation, protection, and safety from the evil of the wicked and the plots of the immoral, and that the Almighty is the one who takes care of his affairs and supports him, and that He does not leave him to any of His creation, but rather He is his guardian, protector, supporter, helper, and victor, and He makes his religion prevail over those who oppose him, disagree with him, and oppose him in the East and West of the earth. May God's prayers and peace be upon him in abundance until the Day of Judgment.

Fath al-Qadir

74- **And had We not established you** on the truth and protected you from agreeing with them, **you would have almost inclined towards them** you would have come close to inclining towards them the slightest inclination, and inclination is a slight inclination, and for this reason he said: **a little** but infallibility overtook him, may God bless him and grant him peace, and prevented him from approaching the lowest levels of inclination towards them, let alone inclination itself, and this is evidence that he, may God bless him and grant him peace, did not intend to answer them, its meaning was mentioned by Al-Qushayri and others, and it was said that the meaning is: And they almost reported about you that you inclined towards their saying, so their action was attributed to him metaphorically and broadly, as you say to a man: You almost killed yourself: meaning people almost killed you because of what you did, its meaning was mentioned by Al-Mahdawi.

Tafsir al-Baghawi

74 - **And had We not strengthened you**, on the truth with Our protection, **you would have almost inclined**, that is, leaned, **to them a little**, that is, close to doing so.

If it is said: The Prophet, may God bless him and grant him peace, was infallible, so how is it permissible for him to approach what they asked for, and what they asked for is disbelief?

It was said: That was a thought of the heart, and it was not a decision, and God Almighty has forgiven the talk of the soul.

Qatada said: The Prophet, may God bless him and grant him peace, would say after that: **O God, do not leave me to myself for the blink of an eye**.

Surat al-Isra' 17:74

And had We not strengthened you, you would have almost inclined to them a little.

The correct answer is: God Almighty said: **And had We not strengthened you, you would have almost inclined toward them a little.** And God made him steadfast, but he did not incline. This is like the Almighty's saying: **And had it not been for the grace of God upon you and His mercy, you would have followed Satan, except for a few.** (An-Nisa': 83), [and He was gracious, but they did not follow.]

Tafsir al-Baidawi

74. **And had We not strengthened you** "And had We not strengthened you. You would have almost inclined to them a little You would have come close to inclining to follow their desire," and the meaning is that you were on the verge of inclining to them due to the strength of their deception and the severity of their trickery, but Our protection overcame you and prevented you from coming close to inclining, let alone inclining to them, and it is explicit that he, peace and blessings be upon him, was not about to answer them despite the strength of the motives for it, and evidence that infallibility is by the success and protection of God.

Surat al-Isra' 17:75

Then We would have made you taste double the punishment of life and double the punishment of death, then you would not have found for yourself against Us any helper.

Tafsir al-Jalalayn

75 - If you had relied **We would have made you taste double** the punishment of life and **double** the punishment of death i.e. double what others will be punished for in this world and the Hereafter **then you will not find for yourself against Us a helper** to prevent Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: If you had inclined towards these polytheists, O Muhammad, a little in what they asked of you, then We would have made you taste double the punishment of life and double the punishment of death. And similar to what we have said about that, the people of interpretation said. Mention of those 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, **Then We would have made you taste double the punishment of life and double the punishment of death**, meaning: double the punishment of this world and the hereafter.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **the weakness of life**, he said: its torment, **and the weakness of death**, he said: the torment of the Hereafter.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then We will surely make you taste double the punishment of life and double the punishment of death**: meaning the torment of this world and the hereafter.

Muhammad told us, he said: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **The weakness of life and the weakness of death**. He said: The torment of this world and the torment of the Hereafter.

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 about His statement, **The**

double of life and the double of death, meaning the torment of this world and the torment of the Hereafter. Some of the Arab scholars from Basra used to say about His statement, **Then We would surely make you taste double of life**, it is abbreviated, like saying, **The double of the torment of life and the double of death**, so they are two torments, the torment of death is doubled by the torment of life. And His statement, **Then you will not find for yourself against Us a helper**, means: Then you will not find for yourself, O Muhammad, if We make you taste, because of your reliance on these polytheists, if you had relied on them, the torment of life and the torment of death against Us, a helper who would help you against Us, prevent you from your torment, and save you from the punishment that befell you from Us.

Tafsir al-Qurtubi

And His statement: **Then We would have made you taste double the punishment of life and double the punishment of death** meaning if you had relied upon it, We would have made you taste twice the punishment of life in this world and twice the punishment of death in the Hereafter. This was said by Ibn Abbas, Mujahid and others. This is the ultimate threat. The higher the degree, the greater the punishment for disobedience. God the Almighty said: **O wives of the Prophet! Whoever among you commits a clear immorality, the punishment will be doubled for her twofold** (al-Ahzab 33:30). The double of something is its equivalent twice, and the double may be the share, as God the Almighty said: **For each is double** (al-A'raf 7:38) meaning a share. This was mentioned previously in Al-A'raf.

Tafsir Ibn Kathir

The Almighty tells us about His support for His Messenger, may God's prayers and peace be upon him, and His confirmation, protection, and safety from the evil of the wicked and the plots of the immoral, and that the Almighty is the one who takes care of his affairs and supports him, and that He does not leave him to any of His creation, but rather He is his guardian, protector, supporter, helper, and victor, and He makes his religion prevail over those who oppose him, disagree with him, and oppose him in the East and West of the earth. May God's prayers and peace be upon him in abundance until the Day of Judgment.

Fath al-Qadir

Then He, the Most High, threatened him with the most severe threat in that regard, saying: 75- **Then We would have made you taste double the punishment in life and double the punishment in death**, meaning if you were to come close to inclining towards them, meaning twice as much as others who do this action are punished with in both worlds. The meaning is: double the punishment in life and double the punishment in death: meaning doubled. Then the described was deleted and the adjective was used in its place and added, because the mistake of the great

Surat al-Isra' 17:75

Then We would have made you taste double the punishment of life and double the punishment of death, then you would not have found for yourself against Us any helper.

one is great, as He, the Most High, said: **O wives of the Prophet, whoever of you commits a clear immorality, the punishment will be doubled for her twofold.** The double of something is its twofold, and the double may be the share, as in His saying: **For each is double,** meaning a share. Al-Razi said: The gist of the matter is that if you let the thoughts of Satan enter your heart and made your concern to be content, you would deserve to have your punishment doubled in this world and the next, and your punishment would be twice as great as the punishment of the polytheist in this world and twice as great as his punishment in the next world. **Then you will not find for yourself against Us a helper** who would help you and ward off this punishment from you. Al-Naysaburi said: Know that being close to a trial does not indicate falling into it, and being threatened with disobedience does not indicate committing it, so the verse does not necessarily imply a challenge to infallibility.

Tafsir al-Baghawi

75 - **Then We would have made you taste double the punishment of life and double the punishment of death,** meaning: If you had done that, We would have made you taste double the punishment of life and double the punishment of death, meaning: We would have doubled the punishment for you in this world and the hereafter.

It was said: *Weakness* is torment. It was called weakness because the pain in it is doubled.

Then you will not find for yourself a helper against Us, meaning: a helper who will prevent you from Our punishment.

Tafsir al-Baidawi

75. **Then We would have made you taste** meaning if you had come close, We would have made you taste. **Then double the torment of life and double the torment of death** meaning the torment of this world and the torment of the Hereafter are double what we torment in both worlds for such an action other than you because the mistake of the grave is more serious, and the original statement was double torment in life and double torment in death meaning doubled, then the described was deleted and the adjective was put in its place, then it was added as its described is added. It was said that double is one of the names of torment. It was said that what is meant by **the double of life** is the torment of the Hereafter and **the double of death** is the torment of the grave. **Then you will not find for yourself against Us a helper** to repel the torment from you.

Surat al-Isra' 17:76

And indeed they almost provoked you to leave the land to expel you from it, but then they would not have remained behind you except for a little.

Tafsir al-Jalalayn

76 - And it was revealed when the Jews said to him, "If you are truly a prophet, then head to Ash-Sham, for it is the land of the prophets. And if" lightened, **they almost provoked you from the land** the land of Medina "to expel you from it. And if" if they expelled you **they would not remain behind you in it except for a little while** then they would perish.

Tafsir al-Suyuti

The Almighty said: And indeed they almost provoked you from the land to expel you from it, and He ordered him to return to Medina, and Gabriel said to him: Ask your Lord, for every prophet has a question. He said: What do you command me to ask? He said: Say: My Lord, let me enter with a truthful entrance and exit with a truthful exit, and grant me from Yourself a supporting authority. These were revealed about his return from Tabuk. This is a weak mursal hadith, and it has a corroborating narration from Saeed bin Jubayr with Ibn Abi Hatim, and its wording is: The polytheists said to the Prophet, may God bless him and grant him peace, that the prophets used to live in the Levant, so what is the matter with you? And the city understood that he was going to be diagnosed, so it was revealed and he has another way sent by Ibn Jarir that some of the Jews told him

Tafsir al-Tabari

The Almighty says: These people are to provoke you from the land: He says: To make you disappear from the land you are in so that they can expel you from it. **And then they will not remain behind you except a little.** He says: And if they expel you from it, they will not remain behind you except a little, until I destroy them with a sudden punishment.

The people of interpretation differed about those who almost provoked the Messenger of God, may God bless him and grant him peace, to expel him from the land and the land from which they wanted to expel him. Some of them said: Those who almost provoked the Messenger of God, may God bless him and grant him peace, from that were the Jews, and the land from which they wanted to expel him was Medina.

Who said that?

Muhammad bin Abdul A'la told us: Al-Mu'tamir bin Sulayman told us, on the authority of his father, who said: A Hadrami claimed that it had reached him that some Jews said to the Prophet, may God bless him and grant him peace: The land of the prophets is the land of Ash-Sham, and this is not the land of the prophets. So God revealed: **And they almost tempted you to leave the land to expel you from it.**

Others said: Rather, the people who did that were

Quraysh, and the land was Mecca. Those who said that mentioned:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, "And indeed they almost drove you from the land to expel you from it. And then they would not have remained behind you except a little." The people of Mecca intended to expel the Prophet, may God bless him and grant him peace, from Mecca, and if they had done that they would not have settled there. But God restrained them from expelling him until He commanded him, and despite that they hardly remained after the departure of the Prophet of God, may God bless him and grant him peace, from Mecca until God sent killing upon them on the day of Badr.

Muhammad ibn Abd al-A'la told me: Muhammad ibn Thawr told us, on the authority of Mu'awiyah, on the authority of Qatada: **To provoke you from the land.** He said: They did that after that, so God destroyed them on the day of Badr, and they did not live long after that until God destroyed them on the day of Badr. And that was God's way with the messengers when their people did something like that to them.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Your disagreement except for a little**, he said: If the Quraysh had expelled Muhammad, they would have been punished for that.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated: Ibn Jurayj narrated: Mujahid narrated: The same. The two opinions that I consider most correct in this regard are those of Qatadah and Mujahid, because His statement, **And they almost drove you away from the land**, is in the context of God Almighty's report about the Quraysh and His mention of them, and the Jews were not mentioned before that. So His statement, **And they almost**, is directed to it being report about them, so it is more appropriate for it to be report about someone who was mentioned than anyone else. As for the little that God Almighty excluded in His statement, **And then they will not remain behind you except for a little**, it is, according to what has been said, what happened between the departure of the Messenger of God, may God bless him and grant him peace, from Mecca until God killed those of their polytheists at Badr.

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 then they will not remain behind you except a little**, meaning by a little the day they were captured at Badr, so that was the little that they remained after that.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **And then they will not remain behind you except a little**, the little time they remained after the Prophet, may God bless him and grant him peace, left their midst to

Surat al-Isra' 17:76

And indeed they almost provoked you to leave the land to expel you from it, but then they would not have remained behind you except for a little.

Badr, and he seized them with punishment on the day of Badr. And what he meant by his statement, **your opposition** is after you, as the poet said:

After the spray, he spread a mat between them.

He means by his saying: its opposite: after it. It has been narrated from some of them that he used to read it: behind you. The meaning of that, and the meaning of the disagreement in this place, is the same.

Tafsir al-Qurtubi

This verse is said to be Madani, as mentioned in the beginning of the surah. Ibn Abbas said: The Jews were jealous of the Prophet's position in Madinah, so they said: The prophets were sent to Ash-Sham, so if you are a prophet then go there, for if you go there we will believe you and have faith in you. This resonated in his heart because of what he loved about their Islam, so he left Madinah one stage later, and God revealed this verse. Abdur-Rahman bin Ghanam said: The Messenger of God, may God bless him and grant him peace, went on the Tabuk expedition, intending nothing but Ash-Sham. When he arrived at Tabuk, he revealed: And they were about to expel you from the land after the surah had been completed, and he was ordered to return. It was also said that it is Makkan. Mujahid and Qatadah said: It was revealed about the people of Makkah's concern to expel him, and if they had expelled him they would not have been given a respite, but God ordered him to emigrate, so he left. This is more correct, because the surah is Makkan, and because what preceded it is report about the people of Makkah, and the Jews were not mentioned. And his saying: **from the land** means the land of Makkah. As he said: **I will never leave the land** (Yusuf 12:80), meaning the land of Egypt, his evidence is **And how many a city was stronger than your city which expelled you** (Muhammad 47:13), meaning Mecca. Its meaning is: Its people intended to expel him, so that is why he added to it and said: expelled you. It was said: All the infidels intended to lure him out of the land of the Arabs by conspiring against him, but God prevented him, and if they had expelled him from the land of the Arabs, they would not have been given respite, and this is the meaning of his saying: **And then they will not remain behind you except a little**. Ata' ibn Abi Rabah read **they will not remain behind you except a little**. Nafi', Ibn Kathir, Abu Bakr, and Abu Amr read **behind you**, and its meaning is after you. Ibn 'Amir, Hafsa, Hamza, and Al-Kisa'i read **behind you**, and Abu Hatim chose it, considering his saying: **Those who stayed behind rejoiced in their sitting behind the Messenger of God** (al-Tawbah 9:81), and its meaning is also after you. The poet said:

The houses were destroyed by their disagreement, as if the Shawatibs had spread a mat between them.

Basat Al-Bawasit, in Al-Mawardi. It is said: A woman split the palm branch if she splits it to make mats from it. Abu Ubaid said: Then the shatiba throws it to the

sieve. It was also said: Khalafak means after you. And Khilafak means opposing you, as mentioned by Ibn Al-Anbari. **Except a little** has two meanings:

One of them: The period of time they stayed after him was between their expulsion of him and their killing on the day of Badr. This is the statement of those who mentioned that they were Quraysh.

Second: What happened between that and the killing of Banu Qurayzah and the expulsion of Banu Nadir, and this is the statement of those who said that they were the Jews.

Tafsir Ibn Kathir

It was said: It was revealed about the Jews when they advised the Messenger of God, may God bless him and grant him peace, to live in the Levant, the land of the prophets, and to leave living in Medina. This statement is weak, because this verse is Meccan and the city was settled after that. It was said: It was revealed in Tabuk, but its authenticity is questionable. Al-Bayhaqi narrated on the authority of Al-Hakim, on the authority of Al-Asamm, on the authority of Ahmad bin Abdul-Jabbar Al-Attardi, on the authority of Yunus bin Bakir, on the authority of Abdul-Hamid bin Bahram, on the authority of Shahr bin Hawshab, on the authority of Abdul-Rahman bin Ghanem, that the Jews came to the Messenger of God, may God bless him and grant him peace, one day and said: O Abu Al-Qasim, if you are truthful that you are a prophet, then head to Ash-Sham, for Ash-Sham is the land of the gathering and the land of the prophets. So he believed what they said, so he invaded Tabuk, intending nothing but Ash-Sham. When he reached Tabuk, God revealed to him verses from Surat Bani Israel after the surah had been concluded: "And indeed, they almost tempted you from the land to expel you from it, and then they would not remain after you except a little. This was the way of those of Our messengers We sent before you, and you will not find in Our way any change." So God commanded him to return to Medina, and said: In it is your life and your death, and from it you will be resurrected. This chain of transmission is questionable, and it is most likely that this is not correct, because the Prophet did not invade Tabuk because of what the Jews said, but rather he invaded it in compliance with the words of God Almighty: **O you who believe, fight those of the disbelievers who are near you** and the words of God Almighty: "Fight those who do not believe in God or the Last Day and do not consider unlawful what God and His Messenger have forbidden and do not adopt the religion of truth from among those who were given the Scripture - until they pay the jizyah with willing submission while they are subdued." And he invaded it to exact retribution and take revenge on those of his companions who killed the people of Mu'tah, and God knows best. If this were correct, it would have been based on the hadith narrated by Al-Walid bin Muslim on the authority of Ufayr bin Ma'dan, on the authority of Salim bin Amir, on the authority of Abu Umamah, may God be pleased with him, who said: The

Messenger of God, may God bless him and grant him peace, said: "The Qur'an was revealed in three places: Mecca, Medina, and Ash-Sham." Al-Walid said: He means Jerusalem, and the interpretation of Ash-Sham as Tabuk is better than what Al-Walid said that it is Jerusalem, and God knows best. It was said that it was revealed about the infidels of Quraysh, who intended to expel the Messenger of God, may God bless him and grant him peace, from among them, so God threatened them with this verse, and that if they expelled him, they would not have stayed in Mecca after him except for a short time. And that is how it happened, for after his migration from among them, after their harm to him had intensified, it was only a year and a half, until God gathered them and him at Badr without an appointment, and He enabled him to overpower them and gave him power over them and made him triumph over them, so he killed their nobles and took their children captive. For this reason, God Almighty said: **This is the way of those We have sent verse**, meaning this is our custom with those who disbelieved in Our Messengers and harmed them by the Messenger's expulsion from among them, the punishment would come to them. And if he, may God bless him and his family and grant them peace, were not the Messenger of Mercy, there would have come to them from the punishments in this world that no one could bear. For this reason, God Almighty said: **And God would not punish them while you are among them verse**.

Fath al-Qadir

76- **And they almost provoked you** The discussion of this is like the discussion of **And they almost tempted you**: meaning that the matter is that they almost disturbed you from the land of Mecca so that you would leave it, but they did not do that, rather God prevented them from it until he migrated by the command of his Lord and after they intended to do so, and it was said that he used the expulsion to mean expulsion as a permissibility. **And then they will not remain behind you except a little** is conjoined with **to provoke you**: meaning they will not remain after your expulsion except for a short time. Then they were punished with a punishment that would eradicate them all. Ata' ibn Abi Rabah read **La yalbathu** with a shaddah on the unified ba. It was read **La yalbathu** in the accusative case, acting on the fact that the sentence is conjoined with the sentence **And they almost** and not just the report. Nafi', Ibn Kathir, Abu Bakr, and Abu Amr read *Khilafak* and its meaning is after you. Ibn Amir, Hafs, Hamzah, and Al-Kisa'i read *Khilafak* and its meaning is also after you. Ibn al-Anbari said: *Khilafak* means **your opposition**. Abu Hatim chose the second reading for his saying: **Those who stayed behind rejoiced at their sitting in opposition to the Messenger of God**. What indicates that *Khilaf* means *after* is the poet's saying:

The houses were covered with dirt, as if the sand dunes had been spread out between them as a mat.

It is said that a woman split the palm frond to make a mat. Abu Ubaidah said: Then the splitter throws it to the mat.

Tafsir al-Baghawi

76 - The Almighty said: **And indeed they almost tempted you from the land to expel you from it**, they differed in the meaning of the verse, some of them said: This verse is Medinan. Al-Kalbi said: When the Messenger of God, may God bless him and grant him peace, came to Medina, the Jews hated his stay in Medina out of envy, so they came to him and said: O Abu Al-Qasim, you know that this is not the land of the prophets, for the land of the prophets is Ash-Sham [which is the holy land, and Abraham and the prophets, peace be upon them, were in it, so if you are a prophet like them, then go to Ash-Sham], and what prevents you from going out to it is your fear of the Romans, and God will protect you from the Romans if you are His messenger, so the Prophet, may God bless him and grant him peace, camped three miles from Medina. In another narration: to Dhu Al-Hulayfah until his companions gather to him and he leaves, so God revealed this verse and **the land** here refers to Medina.

Mujahid and Qatada said: **The land** is the land of Mecca. The verse is Meccan. The polytheists wanted to expel him from it, but God restrained them from him until He ordered him to emigrate, so he left by himself. This is more appropriate for the verse because what precedes it is report about the people of Mecca and the surah is Meccan.

It was said: They are all the infidels. They wanted to provoke him from the land of the Arabs by gathering and mobilizing against him, but God Almighty prevented His Messenger, may God bless him and grant him peace, and they did not achieve what they hoped for from him. Provocation means to disturb quickly.

And then they will not remain after you meaning: after you. Ibn Amir, Hamza, Al-Kisa'i, Hafs, and Ya'qub read **after you** based on the words of God Almighty: **Those who stayed behind rejoiced in their sitting behind the Messenger of God** (al-Tawbah 9:81). Their meaning is the same. **Except for a little** meaning: they will not remain after you except for a little until they perish. According to this first opinion: the duration of their lives. According to the second: the period between the Prophet's departure, may God bless him and grant him peace, to Madinah until they were killed at Badr.

Tafsir al-Baidawi

76. **And if they almost** and if the people of Mecca almost **to provoke you** to annoy you with their hostility. **from the land** the land of Mecca. "to expel you from it. And if they did, they would not remain after your departure "except a little" except for a short time, and that was the case, for they were destroyed at Badr a year after his migration. It was said that the verse was revealed about the Jews who envied the Prophet's position in Medina and said: **Al-Sham is the position of the prophets, so if you are a prophet then join it so that we may believe in you**. This resonated in his heart and he went out for a while, so it was revealed. He returned and then Banu Qurayzah were killed from them and Banu Nadir were expelled for a short while. It was read

Surat al-Isra' 17:76

And indeed they almost provoked you to leave the land to expel you from it, but then they would not have remained behind you except for a little.

La yalbathu in the accusative case with *idha* as being conjoined with the sentence of His statement: **And they almost provoked you** not as a predicate of *al-kad* because *idha* does not work if what comes after it is dependent on what comes before it. Ibn Amir, Hamza, Al-Kisa'i, Ya'qub and Hafs read *khilafak* and it is a dialect in it. The poet said:

The houses were destroyed by their disagreement, as if the Shawatibs had spread a mat between them.

Surat al-Isra' 17:77

This is the way of those We sent before you of Our messengers, and you will not find any change in Our way.

Tafsir al-Jalalayn

77 - **The way of those We sent before you of Our messengers** i.e. like Our way with them of destroying those who expelled them **and you will not find in Our way any change** any alteration.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: If they had expelled you, they would not have remained behind you except a little, and We would have destroyed them with a punishment from Us. This is Our way with those whom We sent before you of Our messengers. For this is how We used to do with nations when they expelled their messengers from among them. The word *sunnah* was used in the accusative case for *exit* because the meaning of this is: We would have punished them after a little while, as is Our way with the nations of those whom We sent before you of Our messengers. You will not find in Our way any change from what it has done.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **The way of those We sent before you of Our messengers, and you will not find in Our way any change**, meaning the way of the nations and messengers before you was like this when they denied their messengers and expelled them, they did not argue that God had sent down His punishment upon them.

Tafsir al-Qurtubi

The Almighty said: **The way of those We sent before you of Our messengers** meaning they are punished as the way of those We sent, so it is accusative with the implication of they are punished, so when the preposition was dropped, the verb worked, as Al-Farraa said. It was said: It is accusative with the meaning of *sunnah* the way of those We sent. It was said: It is accusative with the estimation of deleting the kaf, the estimation is they will not remain behind you except a little like the way of those We sent, so do not stop on this estimation on his saying: except a little and stop on the first and second. **Before you of Our messengers** is a good stop. **And you will not find any change in Our way** meaning there is no breaking of its promise.

Tafsir Ibn Kathir

It was said: It was revealed about the Jews when they advised the Messenger of God, may God bless him and grant him peace, to live in the Levant, the land of the prophets, and to leave living in Medina. This statement is weak, because this verse is Meccan and the city was settled after that. It was said: It was revealed in Tabuk, but its authenticity is questionable. Al-Bayhaqi narrated on the authority of Al-Hakim, on the authority of Al-Asamm, on the authority of Ahmad bin Abdul-Jabbar Al-Attardi, on the authority of Yunus bin Bakir, on the authority of Abdul-Hamid bin Bahram, on the authority of Shahr bin Hawshab, on the authority of Abdul-Rahman bin Ghanem, that the Jews came to the Messenger of God, may God bless him and grant him peace, one day and said: O Abu Al-Qasim, if you are truthful that you are a prophet, then head to Ash-Sham, for Ash-Sham is the land of the gathering and the land of the prophets. So he believed what they said, so he invaded Tabuk, intending nothing but Ash-Sham. When he reached Tabuk, God revealed to him verses from Surat Bani Israel after the surah had been concluded: "And indeed, they almost tempted you from the land to expel you from it, and then they would not remain after you except a little. This was the way of those of Our messengers We sent before you, and you will not find in Our way any change." So God commanded him to return to Medina, and said: In it is your life and your death, and from it you will be resurrected. This chain of transmission is questionable, and it is most likely that this is not correct, because the Prophet did not invade Tabuk because of what the Jews said, but rather he invaded it in compliance with the words of God Almighty: **O you who believe, fight those of the disbelievers who are near you** and the words of God Almighty: "Fight those who do not believe in God or the Last Day and do not consider unlawful what God and His Messenger have forbidden and do not adopt the religion of truth from among those who were given the Scripture - until they pay the jizyah with willing submission while they are subdued." And he invaded it to exact retribution and take revenge on those of his companions who killed the people of Mu'tah, and God knows best. If this were correct, it would have been based on the hadith narrated by Al-Walid bin Muslim on the authority of Ufayr bin Ma'dan, on the authority of Salim bin Amir, on the authority of Abu Umamah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The Qur'an was revealed in three places: Mecca, Medina, and Ash-Sham." Al-Walid said: He means Jerusalem, and the interpretation of Ash-Sham as Tabuk is better than what Al-Walid said that it is Jerusalem, and God knows best. It was said that it was revealed about the infidels of Quraysh, who intended to expel the Messenger of God, may God bless him and grant him peace, from among them, so God threatened them with this verse, and that if they expelled him, they would not have stayed in Mecca after him except for a short time. And that is how it happened, for after his migration from among them, after their harm to him had intensified, it was only a year and a half, until God gathered them and him at Badr without an appointment, and He enabled him to overpower them and gave him power over them and

This is the way of those We sent before you of Our messengers, and you will not find any change in Our way.

made him triumph over them, so he killed their nobles and took their children captive. For this reason, God Almighty said: **This is the way of those We have sent verse**, meaning this is our custom with those who disbelieved in Our Messengers and harmed them by the Messenger's expulsion from among them, the punishment would come to them. And if he, may God bless him and his family and grant them peace, were not the Messenger of Mercy, there would have come to them from the punishments in this world that no one could bear. For this reason, God Almighty said: **And God would not punish them while you are among them verse**.

Fath al-Qadir

77- The way of those of Our messengers We sent before you Sunnah is in the accusative case as a source: meaning, God's way is a way. Al-Farra' said: meaning, they are punished as is the way of those We sent, so when the preposition was dropped, the verb worked. It was said that the meaning is: Our way is the way of those We sent. Al-Zajjaj said: He says that our way is the way of those to whom We sent before you, that if they expel their prophet from among them or kill him, the punishment will be brought down upon them. **And you will not find any change in Our way** meaning, what God has established as a habit, no one has been able to change it or is able to alter it.

Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **On the Day We will call every people with their leader**, he said: An leader of guidance and an leader of misguidance. Ibn Abi Hatim, Ibn Mardawayh and Al-Khatib in his history narrated on the authority of Anas regarding the verse: Their prophet. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid similarly. Ibn Jarir narrated on the authority of Ibn Abbas regarding the verse: With their book of deeds. Ibn Mardawayh narrated on the authority of Ali regarding the verse: Every people will be called with the leader of their time, the book of their Lord and the Sunnah of their prophet. Al-Tirmidhi narrated it and classified it as hasan, Al-Bazzar, Ibn Abi Hatim, Ibn Hibban, Al-Hakim narrated it and classified it as saheeh, and Ibn Mardawayh narrated it on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **On the Day when We will call every people with their leader**, he said: "One of them will be called and given his book in his right hand, and his body will be stretched out to sixty cubits, his face will be whitened, and a crown of shining pearls will be placed on his head. He will go to his companions and they will see him from afar and say: O God, bring this to us and bless us in this, until he comes to them and says: Rejoice, for every man among you will have something like this. As for the disbeliever, his face will be blackened and his body will be stretched out to sixty cubits in the image of Adam, and he will wear a crown. His companions will see him and say: We seek refuge in God from the evil of this, O God, do not bring this to us. He said: So he will come to them and they

will say: O God, disgrace him. He will say: May God distance you, for every man among you has something like this." Al-Bazzar said after reporting it: It is not narrated except through this chain of transmission. Ibn Abi Hatim and Abu Al-Shaykh in Al-Azmah narrated on the authority of Ibn Abbas regarding his statement: **And whoever is blind in this world** meaning whoever is blind in this world to what he sees of My power of creating the heavens, the earth, the mountains, the seas, the people, the beasts and the like **he is** from what I have described to him **in the Hereafter** and he did not see it **blind and further astray** meaning the furthest proof. Al-Firyabi and Ibn Abi Hatim narrated on the authority of Ikrimah on his authority something similar to this. Ibn Jarir and Ibn Al-Mundhir also narrated on his authority saying whoever is blind to the power of God in this world is blind in the Hereafter. Ibn Ishaq, Ibn Abi Hatim and Ibn Mardawayh also narrated on his authority saying: "Umayyah bin Khalaf and Abu Jahl bin Hisham and men from Quraysh came to the Messenger of God (peace and blessings of God be upon him) and said: Come and anoint our gods and we will enter your religion with you. The Messenger of God (peace and blessings of God be upon him) was hard pressed by separation from his people and he loved their Islam so he felt sorry for them, so God revealed: "And they almost tempted you" until His saying: **a supporter**. Ibn Mardawayh narrated on the authority of Al-Kalbi on the authority of Yadhan on the authority of Jabir bin Abdullah, something similar. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, who said: "The Messenger of God, may God bless him and grant him peace, was touching the Black Stone, and they said: We will not let you touch it until you touch it with our gods. The Messenger of God, may God bless him and grant him peace, said: What would I have to do if I did, and God knows otherwise? Then God revealed: 'And they almost tempted you' *verse*. Ibn Abi Hatim narrated something similar on the authority of Ibn Shihab. Ibn Abi Hatim narrated on the authority of Jubair bin Nufayr: "The Quraysh came to the Prophet, may God bless him and grant him peace, and said to him: If you have been sent to us, then expel those who followed you from the scum of the people and their clients so that we may be your companions. So he leaned towards them, and God revealed to him: 'And they almost tempted you' *verse*. Ibn Abi Hatim narrated on the authority of Muhammad bin Kaab Al-Qurazi who said: God revealed: "And the star when it goes down," so the Messenger of God, may God bless him and grant him peace, recited to them this verse: **Have you considered Al-Lat and Al-Uzza?** Then Satan suggested to him: **Those are the exalted cranes, and where is their intercession that you may hope for?** So the Prophet, may God bless him and grant him peace, recited the rest of the surah and prostrated, then God revealed: **And they almost tempted you away from that which We have revealed to you**, the verse. He remained worried and distressed until God revealed: **And We did not send before you any messenger or prophet except that when he desired**, the verse. Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas: "Thaqeef said to the Prophet, may God

bless him and grant him peace: We have been given a year until what is being given to our gods is given, and when we take what is given to the gods, we will preserve it, then we will submit and defeat the gods, so they thought that they would be given a reprieve, so the verse: "And they almost tempted you," the verse was revealed." Ibn Jarir narrated on his authority regarding his statement: **The double of life and the double of death**, meaning the double of the torment of this world and the hereafter. Al-Bayhaqi narrated on the authority of Al-Hasan regarding the verse, he said: It is the torment of the grave. He also narrated on the authority of Ata' something similar. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, he said: The polytheists said to the Prophet, may God bless him and grant him peace: The prophets used to live in Ash-Sham, so what about Madinah? He thought about leaving, but God revealed: **And they almost drove you away from the land** Al-Bayhaqi 2:17. Ibn Jarir narrated on the authority of Hadrami that he heard that some of the Jews mentioned something similar. Ibn Abi Hatim, Al-Bayhaqi in Al-Dala'il, and Ibn Asakir narrated on the authority of Abd Al-Rahman bin Ghanem that the Jews came to the Prophet, may God bless him and grant him peace, and said: If you are a prophet, then head to Ash-Sham, for Ash-Sham is the land of the gathering and the land of the prophets. The Prophet, may God bless him and grant him peace, believed what they said, so he set out for the Battle of Tabuk, intending nothing but Ash-Sham. When he reached Tabuk, God revealed to him verses from Surat Bani Israel after the surah had ended: **And they almost incited you** until His saying: **A transfer**. Then He ordered him to return to Madinah, and He said: In it is your life, and in it is your death, and from it you will be resurrected. Gabriel said to him: Ask your Lord, for every prophet has a question. He said: What do you command me to ask? He said: "Say: My Lord, let me enter a truthful entrance and let me exit a truthful exit, and grant me from Yourself a supporting authority." So these were revealed to him on his return from Tabuk. Ibn Kathir said: There is some doubt about this chain of transmission, and it appears that it is not authentic, because the Prophet (peace and blessings of God be upon him) did not invade Tabuk because of what the Jews said, but rather he invaded it in compliance with the saying of the Prophet (peace and blessings of God be upon him): **Fight those of the disbelievers who are near you**. He invaded it to exact retribution and take vengeance on those of his companions who killed the people of Mu'tah. Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And they almost drove you away from the land**, that they were the people of Makkah because they expelled the Prophet (peace and blessings of God be upon him) from Makkah, and they did so after that, so God destroyed them on the Day of Badr, and they did not remain after that except for a short time until God destroyed them on the Day of Badr. This was the way of God with the Messengers when their people did something similar to them. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And then they will not remain behind you except for a short time**, that he said: By a short time he meant the day they were captured at Badr, so that was the short time they remained after that.

Tafsir al-Baghawi

77- The Almighty's saying: **The way of those We sent before you of Our messengers** means: like our way, so it was in the accusative case by deleting the kaf. And the way of God with the messengers is that if the nations deny them, He does not punish them as long as their prophet is among them, but if their prophet leaves their midst, He punishes them.

And you will not find any change in Our way, meaning any alteration.

Tafsir al-Baidawi

77. **The way of those We sent before you of Our messengers** is in the accusative case as a source, meaning that God has made that a way, which is that He will destroy every nation that expelled their messenger from among them. So the way is God's and its addition to the messengers is because it is for their sake and is indicated by **and you will not find in Our way any change** meaning any alteration.

Surat al-Isra' 17:78

Establish prayer at the decline of the sun until the darkness of the night and the Qur'an of dawn. Indeed, the Qur'an of dawn is ever witnessed.

Surat al-Isra' 17:78

Establish prayer at the decline of the sun until the darkness of the night and the Qur'an of dawn. Indeed, the Qur'an of dawn is ever witnessed.

Tafsir al-Jalalayn

78 - **Establish prayer at the decline of the sun** that is, from the time of its zenith **until the darkness of the night** the approach of darkness, that is, the noon, afternoon, sunset, and evening **and the Qur'an of dawn** the morning prayer **Indeed, the Qur'an of dawn is ever witnessed** witnessed by the angels of the night and the angels of the day.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, **Establish prayer**, O Muhammad, **at the decline of the sun**.

The people of interpretation differed regarding the time that God meant by the decline of the sun. Some of them said: It is the time of its setting, and the prayer that he was commanded to perform at that time is the sunset prayer. Those who said that mentioned:

Wasil bin Abdul A'la Al-Asadi told me: Ibn Fadil told us, on the authority of Abu Ishaq, meaning Al-Shaibani, on the authority of Abdul Rahman bin Al-Aswad, on the authority of his father, that he was with Abdullah bin Masoud, on a roof when the sun set.

The sun, so he recited, **Establish prayer at the decline of the sun until the darkness of the night**, until he finished the verse, then he said: By the One in Whose Hand is my soul, this is when the sun declines and the fasting person breaks his fast, and it is the time for prayer.

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Saad, on the authority of Qatada, on the authority of Uqbah ibn Abd al-Ghafir, that Abu Ubaidah ibn Abdullah wrote to him that Abdullah ibn Masoud used to pray the Maghrib prayer when the sun set, and break his fast at that time if he was fasting, and swear an oath on it, as he swears on any of the prayers, by God, besides whom there is no god, that this hour is the time for this prayer, and he would recite its interpretation from the Book of God: **Establish prayer at the decline of the sun until the darkness of the night**.

Muhammad bin Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, who said: This is the decline of the sun, and this is the darkness of the night, and he pointed to the east and the west.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, he said: Ibn Abbas said: The setting of the sun means its setting, he says: It set in a vast expanse.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Abu Ishaq, on the authority of al-Aswad, on the authority of Abdullah, that he said: When the sun set, it went out, meaning it left a wide space.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ibn Abbas, who said: Its setting is its sunset.

Bishr told us: Yazid told us: Saeed told us, on the authority of Aqatada: It was mentioned to us that Ibn Masoud used to pray it when it was obligatory, and he would break his fast at that time if he was full. Then he would swear by it an oath that he did not swear by any of the prayers, by God, besides whom there is no god, that this hour is the time for this prayer. Then he would recite and pray it, and its confirmation is from the Book of God: **Establish prayer at the decline of the sun until the darkness of the night**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Establish prayer at the decline of the sun until the darkness of the night**, he said: My father used to say: Its decline is when the sun sets until the darkness of the night falls. He said: It is the sunset when the night falls, and the sun declines to set.

Saeed bin Al-Rabi' narrated to me, he said: Sufyan bin Uyaynah narrated to us, Amr bin Dinar heard Abu Ubaidah bin Abdullah bin Masoud say: Abdullah bin Masoud used to pray the Maghrib prayer when the sun's edge set, and he swore that it was the time about which God said: **Establish prayer at the decline of the sun until the darkness of the night**.

Ibn Hamid told us: Jarir told us, on the authority of Mughirah, on the authority of Ibrahim, who said: Abdullah said when the sun set: This is, by God, there is no god but Him, the time for this prayer. He said: Its decline is its setting. Others said: The decline of the sun is its inclination to the meridian, and the prayer that the Messenger of God, may God bless him and grant him peace, commanded to be performed at its decline is the noon prayer. Those who said that were mentioned:

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-A'mash, on the authority of Amara ibn Umair, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, who said: Its declination is its inclination, meaning the sun.

Yaqub bin Ibrahim told me: Hisham told us, on the authority of Mughirah, on the authority of Al-Sha'bi, on the authority of Ibn Abbas, who said, regarding His statement, **Establish prayer at the decline of the sun**, he said: Its decline means its disappearance.

Musa bin Abdul Rahman told me: Abu Usamah told us, on the authority of Abdul Hamid bin Jaafar, on the authority of Nafi', on the authority of Ibn Umar, regarding his statement, **Establish prayer at the decline of the sun**, he said: Its decline is its inclination.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein bin Waqid told us, on the authority of Sayyar bin Salamah, on the authority of Abu Barzah Al-Aslami, regarding his statement, **Establish prayer at the decline of the sun**, he said: When it has passed its zenith.

Ibn Hamid told us again, he said: Abu Tamila told us, he said: Al-Husayn bin Waqid told us, he said: Sayyar bin Salamah Al-Riyahi told us, he said: I came to Abu Barzah and my father asked him about the prayer times of the Messenger of God, may God bless him and grant him peace. He said: The Messenger of God, may God bless him and grant him peace, used to pray the noon prayer when the sun had declined, then he recited: **Establish prayer at the decline of the sun**.

Al-Husayn bin Ali Al-Sada'i told me, he said: My father told us, he said: Thana Mubarak, on the authority of Al-Hasan, he said: God Almighty said to His Prophet Muhammad, may God bless him and grant him peace: **Establish prayer at the decline of the sun until the darkness of the night**. He said: The noon prayer is its decline, when it has passed the sky and has a shadow on the earth.

Yaqoub told us, he said: Hisham told us, he said: Yunus told us, on the authority of Al-Hasan, regarding his statement, **Establish prayer at the decline of the sun**, he said: Its decline means its disappearance.

Yaqub told me, he said: Hisham told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, similarly. Abu Kurayb told us, he said: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Abu Ja'far, regarding **Establish prayer at the decline of the sun**, he said: at the zenith of the sun.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Ibn Abbas: The sun's decline: its deviation after noon, meaning the shadow.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: The decline of the sun, he said: When it deviates from the middle of the sky.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Establish prayer at the decline of the sun** means when the sun has passed its zenith for the noon prayer.

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, **at the decline of the sun**, he said: when it declines.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated: Ibn Jurayj narrated: Mujahid said: **The sun's decline is when it sets**. The more correct of the two opinions is the opinion of the one who said: **Establish**

prayer at the sun's decline means the noon prayer. This is because decline in the speech of the Arabs means inclination. It is said from this: So-and-so leaned towards such-and-such: if he leaned towards it. And from this is the report narrated from Al-Hasan that a man said to him: **Does the man give you his wife?** He meant by that: Does he incline her to delay her right? And from this is the saying of the rajaz poet:

This is the place where my feet will stand, Rabah, until I rub them in the open space.

It is narrated: Barah with the opening of the Baa. Whoever narrates it as Barah with the breaking of the Baa, then it means: that the observer places his hand on his eyebrow from its rays, to see what he encounters from its changes. This is the interpretation of the people of the Gharib, Abu Ubaidah, Al-Asma'i, Abu Amr Al-Shaibani and others. I have mentioned the story narrated on the authority of Abdullah bin Masoud, that he said when the sun set: I rubbed Barah, meaning: Barah a place, and I do not know this interpretation, I mean his saying: Barah a place from the speech of those who are in Al-Asad, or from the speech of Abdullah, if it is from the speech of Abdullah, then there is no doubt that he was more knowledgeable about that than the people of the Gharib whose statement I mentioned, and that what is correct in that is his statement, not theirs, and if it is not from the speech of Abdullah, then the people of Arabic were more knowledgeable about that than him. And when the people of the Gharib said in that, there is evidence from the statement of Al-Ajjaj, which is his saying:

The sun is about to set, I push it with my palm so it can move

So he informed that he pushes its rays to look at its setting with his palm. And whoever narrated that with the opening of the Baa, then he made it a name for the sun and broke the Haa to extract it according to the estimation of Qutam, Hidham and Raqash. So if the meaning of the Duluk in the speech of the Arabs is the inclination, then there is no doubt that when the sun declines from the middle of the sky, then it has inclined to set, and that is the time of the Dhuhr prayer, and thus the report was reported from the Messenger of God, may God bless him and grant him peace, even if there is some doubt in the chain of transmission of some of it.

Abu Kuraib told us: Khalid bin Mukhallad told us: Muhammad bin Jaafar told us: Yahya bin Saeed told us: Abu Bakr bin Khamro bin Hazm Al-Ansari told us, on the authority of Abu Masoud Uqba bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: Gabriel, peace be upon him, came to me at the decline of the sun when it had passed its zenith, and he led me in the noon prayer.

Ibn Hamid told us: Abu Tamila told us: Al-Husayn bin Waqid told us: Sayyar bin Salamah al-Riyahi told us: Abu Barzah said: The Messenger of God, may God bless him and grant him peace, used to pray the noon prayer when the sun had declined, then he recited: **Establish prayer at the decline of the sun**.

Ibn Hamid told us: Al-Hakam bin Bashir told us: Amr

Surat al-Isra' 17:78

Establish prayer at the decline of the sun until the darkness of the night and the Qur'an of dawn.
Indeed, the Qur'an of dawn is ever witnessed.

bin Qais told us, on the authority of Sayyar bin Abi Laila, on the authority of a man, on the authority of Jabir bin Abdullah, who said: I invited the Prophet of God, may God bless him and grant him peace, and whoever of his companions wanted to eat with me, then they went out when the sun declined. Then the Prophet, may God bless him and grant him peace, went out and said: Go out, O Abu Bakr, the sun has set.

Muhammad ibn Uthman al-Razi told me: Sahl ibn Bakkar told us: Abu Awana told us, on the authority of al-Aswad ibn Qays, on the authority of Nabih al-Anzi, on the authority of Jabir ibn Abdullah, on the authority of the Prophet, may God bless him and grant him peace, similar to the hadith of Ibn Humayd. So if what we have said is correct, based on what we have cited as evidence, then it is clear that the meaning of His statement, may He be glorified and exalted, **Establish prayer from the decline of the sun until the darkness of the night**, is that the noon and afternoon prayers, within their limits, are among the prayers that God has made obligatory upon you in them, because they are the two prayers that God made obligatory upon His Prophet from the time of the decline of the sun until the darkness of the night. The darkness of the night is its approach and its nearness with its darkness, as the poet said: This night has returned when it has become dark. And similar to what we have said about that, the people of interpretation said, with their differences, about the prayer that the Messenger of God, may God bless him and grant him peace, was commanded to be established in his presence. Some of them said: The prayer that was commanded to be established in his presence is the sunset prayer. Mention of those 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, **Establish prayer from the decline of the sun until the darkness of the night**. He said: The darkness of al-Layl 92:the beginning of the night.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: I heard Ikrimah asked about this verse: **Establish prayer from the decline of the sun until the darkness of the night**. He said: The beginning of the night.

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, he said: The darkness of the night is the setting of the sun.

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, similarly.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **The darkness of the night** means the sunset prayer.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Until the darkness of the night** means the beginning of the night for the Maghrib prayer. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: A group of my nation will remain upon the fitrah as long as they pray the Maghrib prayer before the stars appear.

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, **until the darkness of the night**, meaning the darkness of the night.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: My father used to say: **The darkness of the night** means the darkness of the night. Others said: It is the afternoon prayer. Mention of those who said that:

Abu Kuraib narrated: Ibn Yaman narrated to us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Abu Ja'far: **Until the darkness of the night** he said: The afternoon prayer. The more correct of the two opinions is the opinion of the one who said: The prayer that the Prophet, may God bless him and grant him peace, commanded to be performed at the darkness of the night is the sunset prayer and nothing else, because the darkness of the night is what we described of the approach of the night and its darkness, and that does not occur except after sunset. As for the afternoon prayer, it is one of the things that are performed between the beginning of the decline of the sun and the darkness of the night, not at the darkness of the night. As for his statement, **And the recitation of the Qur'an at dawn**, its meaning is, **And establish the Qur'an of dawn**, meaning what you recite in the dawn prayer of the Qur'an, and the Qur'an is connected to the prayer in his statement, **Establish the prayer at the decline of the sun**. Some of the grammarians of Basra used to say: The accusative of his statement **and the Qur'an of dawn** is for enticement, as if he said: And upon you is the Qur'an of dawn. **Indeed, the Qur'an of dawn is witnessed**. He says: What you recite in the dawn prayer of the Qur'an is witnessed, witnessed, as he mentioned, by the angels of the night and the angels of the day. And Ba Arzi said about that, the people of interpretation said, and the traces came from the Messenger of God, may God bless him and grant him peace. Mention of those who said that:

Ubaid bin Asbat bin Muhammad Al-Qurashi told me: My father told me, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Ibn Masoud, on the authority of Abu Salih, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, regarding this verse: "And the Qur'an of dawn. Indeed, the Qur'an of dawn is witnessed." He said: **It is witnessed by the angels of the night and the angels of the day**.

Muhammad ibn Sahl narrated to us, saying: Adam narrated to us, saying: Laith ibn Sa'd narrated to us, and Muhammad ibn Sahl ibn 'Askar narrated to us,

saying: Ibn Abi Maryam narrated to us, saying: Laith ibn Sa'd narrated to 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', who said: The Messenger of God, may God bless him and grant him peace, said: God opens the remembrance in three hours remaining of al-Layl 92: in the first hour of them He looks in the book which no one looks at but Him, erasing what He wills and confirming. Then He descends in the second hour to the Garden of Eden, which is His home that no eye has seen, nor has it crossed the mind of man, and it is His dwelling place, and none of the children of Adam dwell with Him except three: the prophets, the truthful ones, and the martyrs. Then He says: Blessed is he who has entered you. Then He descends in the third hour to the lowest heaven with His spirit and His angels, and it shakes itself, and He says: Arise with My help. Then He looks down upon His servants and says: Whoever seeks My forgiveness, I will forgive him. Whoever asks Me, I will give him. Whoever calls upon Me, I will answer him! Until dawn breaks, when he says, "And the recitation of the Qur'an at dawn. Indeed, the recitation of the Qur'an at dawn is witnessed." Moses said in his hadith: God, the angels of the night, and the angels of the day witnessed it. Ibn Askar said in his hadith: God, the angels of the night, and the angels of the day witnessed it.

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Uqbah ibn Abd al-Ghafir, who said: Abu Ubaidah ibn Abdullah said: Abdullah used to say that at the time of the dawn prayer the two guards of God's angels would gather and recite this verse: "And the recitation of the Qur'an at dawn. Indeed, the recitation of the Qur'an at dawn is witnessed."

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "And the recitation of the Qur'an at dawn. Indeed, the recitation of the Qur'an at dawn is witnessed." The recitation of the Qur'an at dawn is the morning prayer. We used to say that at that time the two guards of God's angels gather: the guards of the night and the guards of the day.

Muhammad ibn Abd al-'Ala told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the Qur'an of dawn means the dawn prayer. As for his statement: It was witnessed,** he is saying: The angels of the night and the angels of the day witness that prayer.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of 'Amr Ibn Murrah, on the authority of Abu Ubaidah, on the authority of 'Abdullah, that he said regarding this verse, "And the Qur'an of dawn. Indeed, the Qur'an of dawn is ever witnessed." He said: The angels of the day descend and the angels of the night ascend.

Abu Al-Sa'ib told me: Ibn Fadil told us, on the authority of Dhirar bin Abdullah bin Abi Al-Hudhayl, on the authority of Abu Ubaidah, regarding his statement, "And the Qur'an of dawn. Indeed, the Qur'an of dawn is witnessed." He said: The guards of the night and the guards of the day from the angels witness it in the dawn prayer.

Abu Al-Sa'ib told us: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, regarding His statement, "And the Qur'an of dawn. Indeed, the Qur'an of dawn is witnessed." He said: They used to say that the angels of the night and the angels of the day gather at the dawn prayer and they all bear witness to it, then these ascend and those stand.

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 recitation of the Qur'an at dawn. Indeed, the recitation of the Qur'an at dawn is witnessed." He meant the dawn prayer.

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, **And the Qur'an of dawn,** he said: the dawn prayer.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **And the recitation of the Qur'an at dawn is the morning prayer. Indeed, the recitation of the Qur'an at dawn is witnessed** he said: The angels of the night and the angels of the day gather at the dawn prayer.

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, **And the Qur'an of dawn,** meaning the morning prayer.

Yunus told me, he said: Ibn Wahb told us, Ibn Zayd said: **And the recitation of the Qur'an at dawn** he said: the dawn prayer. **Indeed, the recitation of the Qur'an at dawn is witnessed** he said: witnessed by the angels in what they mention. He said: Ali ibn Abi Talib and Ubayy ibn Ka'b used to say: The middle prayer that God has urged us to do is the dawn prayer. He said: That is because the noon prayer and the afternoon prayer are the prayers of the day, and the sunset and night prayers are the prayers of the night, and it is between them, and it is a prayer of sleep, and we do not know of a prayer that is neglected like it.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Al-Jariri, on the authority of Abu Al-Ward Ibn Thamamah, on the authority of Abu Muhammad Al-Hadrami, he said: Ka'b told us in this mosque, he said: By the One in Whose Hand is Ka'b's soul, this verse, "And the recitation of the Qur'an at dawn. Indeed, the recitation of the Qur'an at dawn is witnessed," is for the dawn prayer. Indeed, it is witnessed.

Al-Hasan bin Ali bin Abbas told me, he said: Bishr bin Shuaib told us, he said: My father told me, on the authority of Al-Zuhri, he said: Saeed bin Al-Musayyab and Abu Salamah bin Abdul-Rahman told me, that Abu Hurairah said: I heard the Messenger of God, may God bless him and grant him peace, say: **The angels of the night and the angels of the day gather at the dawn prayer.** Then Abu Hurairah said: Recite if you wish: "And the Qur'an of dawn. Indeed, the Qur'an of dawn is witnessed."

Surat al-Isra' 17:78

Establish prayer at the decline of the sun until the darkness of the night and the Qur'an of dawn.
Indeed, the Qur'an of dawn is ever witnessed.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, "And the Qur'an of dawn. Indeed, the Qur'an of dawn is witnessed." He said: The dawn prayer is one in which the angels of the night gather? The angels of the day.

Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's saying: **Establish prayer at the decline of the sun.** When He mentioned the plots of the polytheists, He commanded His Prophet, peace be upon him, to be patient and to maintain prayer, and in it is seeking victory over the enemies. And similar to it is: "And We certainly know that your breast is constrained by what they say. So exalt [God] with praise of your Lord and be among those who prostrate." (al-Hijr 15:97-98). The meaning of establishing prayer was mentioned earlier in the beginning of Surat Al-Baqarah. This verse, by consensus of the commentators, refers to the obligatory prayers. The scholars differed regarding the decline of the sun, with two opinions:

One: It is the sun's disappearance from the sky's servant, as stated by Omar and his son, Abu Hurairah, Ibn Abbas, and a group of scholars from the Tabi'in and others. The second: That the sun sets, as stated by Ali, Ibn Masoud, and Ubayy ibn Ka'b, and it was narrated on the authority of Ibn Abbas. Al-Mawardi said: Whoever made the sun's disappearance a name for its setting, it is because a person rubs his eyes with his palm to make them clear when it is setting, and whoever made it a name for its disappearance, it is because he rubs his eyes because of the intensity of its rays. Abu Ubaid said: Its disappearance is its setting. And the sun has disappeared, meaning it has set. And Qutrub recited:

This is the place where my feet are, Rabah Dhab, until I rubbed them with ease

Barah **with the first letter b open** is on the same weight as *hizam* and *qatam* and *raqas* is one of the names of the sun. Al-Farra' narrated it **with the first letter b closed** and it is the plural of *raha* which means the palm, meaning it disappeared while he was looking at it and he put his palm on his eyebrow. And from this is the saying of Al-Ajjaj:

The sun is about to set, I push it with my palm so it can move

Ibn al-A'rabi said: Al-Zahlu'fah is a smooth sloping place, because they slide on it. He said: Al-Zahlu'fah is like rolling and pushing. It is said: I pushed him and he slipped. It is also said: The sun has set. Dhu al-Rummah said:

Lamps that are not led by stars nor by the setting sun

Ibn Atiyah said: "Daluk is the inclination - in the Arabic

language - so the beginning of Daluk is the noon prayer and the end of it is the sunset. From the time of Daluk until sunset it is called Daluk, because it is in a state of inclination. So God the Almighty mentioned the prayers that occur in the state of Daluk and at it, so this includes Dhuhr, Asr, and Maghrib, and it is correct that Maghrib is included in the darkness of the night. Some people have said that the time of Dhuhr prayer continues from Dhuhr until sunset, because God the Almighty has made its obligation dependent on Daluk, and this is all Daluk, as Al-Awza'i and Abu Hanifa said in preference. Malik and Al-Shafi'i referred to it in the case of necessity.

Second: The Almighty's saying: "Until the darkness of the night." Malik narrated on the authority of Ibn Abbas, who said: The sun's decline is its inclination, and the darkness of the night is the gathering of the night and its darkness. Abu Ubaidah said: The darkness is the blackness of the night. Ibn Qays al-Ruqayyat said:

This night has become dark and I complain of worry and insomnia

It has been said: The dusk of the night is the disappearance of twilight. It has also been said: The approach of its darkness. Zuhair said:

Her hands kept giving generously, while she was distracted, until darkness and dusk fell.

It is said: Ghasaq al-layl ghusuqan. Ghasaq is a noun with a fatha on the sin. The root of the word is from the word silaan. It is said: Ghasaqat al-ayn if it flows, taghsaq. And the wound ghasaqan, meaning yellow water flowed from it. And the muezzin aghsaq, meaning he delayed the Maghrib prayer until the twilight of the night. Al-Farra' narrated: Ghasaq al-layl and aghsaq, and dhalam and adhalam, and daja and ajja, and ghab and aghbas, and ghabsh and aghbash. Al-Rabi' bin Khathim used to say to his muezzin on a cloudy day: Ghasaq, aghsaq. He said: He delayed the Maghrib prayer until the night ghasaq, which is its darkness.

Third: The scholars differed regarding the last time for Maghrib. It was said that its time is one time and there is no time for it except when the sun is hidden. This was made clear in the Imamate of Gabriel, as he prayed it on both days at one time, which is sunset. This is the apparent view of the Maliki school of thought according to his companions. It is also one of the two opinions of Al-Shafi'i in the well-known view from him, and Al-Thawri said the same. Malik said in Al-Muwatta': When the twilight disappears, the time for Maghrib has ended and the time for 'Isha' has begun. This is what Abu Hanifa and his companions, Al-Hasan bin Hayy, Ishaq, Abu Thawri and Dawud said, because the time from sunset to twilight is all dusk. And the hadith of Abu Musa, in which it says: The Prophet (peace and blessings of God be upon him) asked about Maghrib on the second day and delayed it until it was when twilight fell, narrated by Muslim. They said: This is more appropriate than the reports of the Imamate of Gabriel, because he was delayed in Madinah and the Imamate of Gabriel was in Makkah,

and the delayed is more appropriate than his action and command, because it abrogates what came before it. Ibn Al-Arabi claimed that this is the well-known view of the Maliki school of thought, and his view in his Muwatta' which he recited throughout his life and dictated during his life.

The point here is that the rulings related to nouns are related to their beginnings or their ends, or is the ruling connected to all of them? The strongest view is that the ruling is connected to their beginnings so that mentioning them is not superfluous. If it is connected to their beginnings, then it is then considered whether it is connected to all of them until the end.

I said: The opinion of expansion is more likely. Imam Al-Hafiz Abu Muhammad Abdul-Ghani bin Saeed narrated from the hadith of Al-Ajlah bin Abdullah Al-Kindi from Abu Al-Zubayr from Jabir who said: The Messenger of God, may God bless him and grant him peace, left Mecca close to sunset and did not pray Maghrib until he reached Sarif, which is nine miles away. As for the opinion of abrogation, it is not clear even if the date is known, because combining is possible. Our scholars said: The hadiths of Gabriel are interpreted as preferring the time of Maghrib, and therefore the nation agreed on hastening it and hastening to it at sunset. Ibn Khuwaiz Mandad said: We do not know of any Muslim who delayed the establishment of Maghrib in a congregational mosque after sunset. The hadiths of expansion clarify the time of permissibility, so the conflict is removed and combining is valid, and it is more appropriate than preference according to the agreement of the scholars of the principles of jurisprudence. No, it includes applying each of the two pieces of evidence, and the opinion of abrogation or preference is the omission of one of them. And God knows best.

Fourth: The Almighty's saying: **And the Qur'an of dawn.** The word *Qur'an* is in the accusative case in two ways: One of them is that it is in apposition to the prayer, meaning: And establish the Qur'an of dawn, meaning the morning prayer, as Al-Farra' said. The people of Basra said: It is in the accusative case for enticement, meaning then you should recite the Qur'an of dawn, as Al-Zajjaj said. And it is referred to as the Qur'an specifically, and not the other prayers, because the Qur'an is the greatest of them, since its recitation is long and aloud, as is well-known and written, also from Al-Zajjaj.

I said: The practice of Medina has been established on the desirability of lengthening the recitation in the morning prayer to an extent that does not harm those behind it - he recites in it the long surahs of the Mufassal, followed by the Dhuhr and Jumu'ah - and shortening the recitation in the Maghrib prayer and making it moderate in the Asr and Isha' prayers. It has been said that the Asr prayer is shortened like the Maghrib prayer. As for what was reported in Sahih Muslim and other books about lengthening where shortening is established, or shortening where lengthening is established, such as his recitation of the two Mu'awwidhat in the dawn prayer - as narrated by al-Nasa'i - and the recitation of al-A'raf, al-Mursalat and al-Tur in the Maghrib prayer, then it is abandoned by practice. And because of his denunciation of

Mu'adh's lengthening when he led his people in the Isha' prayer and began with Surat al-Baqarah. It was reported in Sahih. And with his ordering the imams to shorten it, he said:

O people, some of you are repulsive, so whoever among you leads the people in prayer should make it short, for among them are the young and the old, the sick and the weak, and those with a need. He also said: If one of you prays alone, let him prolong it as he wishes. All of this is recorded in the Sahih Hadith.

Fifth: The Almighty's saying: **And the Qur'an of dawn** is evidence that there is no prayer without recitation, because He called the prayer the Qur'an. Scholars have differed regarding recitation in prayer. The majority of them held that it is obligatory for the imam and the individual to recite the Umm al-Qur'an in every rak'ah. This is the well-known opinion of Malik. It was also narrated from him that it is obligatory in most of the prayer. This is the opinion of Ishaq. It was also narrated from him that it is obligatory in one rak'ah, as was said by Al-Mughira and Sahnun. It was narrated from him that recitation is not obligatory in any part of the prayer. This is the most severe of the narrations from him. It was also narrated from Malik that it is obligatory in half of the prayer, and this is the opinion of Al-Awza'i. It was also narrated from Al-Awza'i and Ayoub that it is obligatory for the imam, the individual, and the person being led in prayer in every case. This is one of the two opinions of Al-Shafi'i. It has been fully discussed in Al-Fatihah.

Sixth: The Almighty's saying: **It was witnessed.** Al-Tirmidhi narrated on the authority of Abu Hurairah, "On the authority of the Prophet, may God bless him and grant him peace, regarding his saying: 'And the recitation of the dawn prayer. Indeed, the recitation of the dawn prayer is witnessed.' He said:

It is witnessed by the angels of the night and the angels of the day." This is a good and authentic hadith. It was narrated by Ali bin Musahir on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah and Abu Saeed on the authority of the Prophet, may God bless him and grant him peace. Al-Bukhari narrated on the authority of Abu Hurairah, "On the authority of the Prophet, may God bless him and grant him peace, who said:

The virtue of praying together over praying alone is twenty-five degrees. The angels of the night and the angels of the day gather in the morning prayer. Abu Hurairah said: "Recite, if you wish, the Qur'an of dawn. Indeed, the Qur'an of dawn is witnessed." For this reason, one should pray early in the morning. Whoever does not pray early, his prayer will not be witnessed except by one of the two groups of angels. For this reason also, Malik and Ash-Shafi'i said: Praying early in the morning is better. Abu Hanifa said: It is better to combine praying early in the morning with dawn. If he misses that, then praying early in the morning is better than praying early in the morning. This is contrary to what the Prophet (peace be upon him) used to do, which was to constantly pray early in the morning. Also, it would cause one to miss out on the witnessing of the angels of the night. And God knows best.

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Establish prayer at the decline of the sun until the darkness of the night and the Qur'an of dawn.
Indeed, the Qur'an of dawn is ever witnessed.

Seventh: Some scholars have used the words of the Prophet, may God bless him and grant him peace: **The angels of the night and the angels of the day witness it** as evidence that the dawn prayer is neither part of the night prayer nor part of the day prayer.

I said: According to this, the afternoon prayer is neither part of the night prayer nor part of the day prayer, because in the Sahih, "on the authority of the eloquent Prophet, peace be upon him, in what Abu Hurairah narrated:

Angels take turns among you at night and during the day, and they gather at the afternoon prayer and the dawn prayer." The hadith. It is known that the afternoon prayer is during the day, so the dawn prayer is also during the night, but it is not like that. Rather, it is during the day like the afternoon prayer, as evidenced by fasting and faith, and this is clear.

Tafsir Ibn Kathir

The Blessed and Exalted says to His Messenger, may God bless him and grant him peace, commanding him to perform the prescribed prayers at their appointed times: **Establish prayer at the decline of the sun.** It was said at its setting, as Ibn Masoud, Mujahid, and Ibn Zayd said. Hisham said on the authority of Mughirah, on the authority of Al-Sha'bi, on the authority of Ibn Abbas: **Its decline is its disappearance.** Nafi' narrated it on the authority of Ibn Umar, and Malik narrated it in his interpretation on the authority of Al-Zuhri on the authority of Ibn Umar, and Abu Barzah Al-Aslami said it, and it is also a narration on the authority of Ibn Mas'ud and Mujahid, and Al-Hasan, Ad-Dahhak, Abu Ja'far Al-Baqir, and Qatadah said the same, and Ibn Jarir chose it. Among the evidence for this is what he narrated on the authority of Ibn Hamid on the authority of Al-Hakam Ibn Bashir: Amr Ibn Qays told us on the authority of Ibn Abi Layla on the authority of a man on the authority of Jabir Ibn Abdullah who said: "I invited the Messenger of God, may God bless him and grant him peace, and whoever of his companions wanted to eat with me, then they went out when the sun declined, so the Prophet, may God bless him and grant him peace, went out and said: Go out, O Abu Bakr, for this is when the sun has declined." Then he narrated it on the authority of Sahl Ibn Bakkar on the authority of Abu Awanah on the authority of Al-Aswad Ibn Qays, on the authority of Nabih Al-Anzi on the authority of Jabir on the authority of the Messenger of God, may God bless him and grant him peace, something similar. Based on this, this verse includes the times of the five prayers, so from His saying: **The decline of the sun until dusk...** Night, which is its darkness, and it was said that it is sunset, from which noon, afternoon, sunset, and evening were taken.

His saying: **And the recitation of the Qur'an at dawn** means the dawn prayer. The Sunnah has explained the Messenger of God, may God bless him and grant him peace, in a continuous chain of transmission of his actions and sayings, with details of these times, as the people of Islam do today, from what they received from

their predecessors and generation after generation, as is established in its places, and praise be to God.

Indeed, the recitation of the Qur'an at dawn is witnessed. Al-A'mash said on the authority of Ibrahim on the authority of Ibn Mas'ud, and on the authority of Abu Salih on the authority of Abu Hurayrah, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, regarding this verse: "And the recitation of the Qur'an at dawn. Indeed, the recitation of the Qur'an at dawn is witnessed." He said: It is witnessed by the angels of the night and the angels of the day. Al-Bukhari said: Abdullah bin Muhammad told us, Abdul Razzaq told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Abu Salamah, and Saeed bin Al-Musayyab, on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **The superiority of the prayer of a group over the prayer of one person is twenty-five degrees, and the angels of the night and the angels of the day gather at the dawn prayer.** Abu Hurairah said: Recite if you wish, "And the Qur'an of dawn. Indeed, the Qur'an of dawn is witnessed."

Imam Ahmad said: Asbat told us, Al-A'mash told us, on the authority of Ibrahim, on the authority of Ibn Masoud, on the authority of the Prophet, may God bless him and grant him peace, and Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: "And the Qur'an of dawn. Indeed, the Qur'an of dawn is witnessed," he said: **It is witnessed by the angels of the night and the angels of the day.** It was narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah, all three of them on the authority of Ubayd ibn Asbat ibn Muhammad on the authority of his father, and Al-Tirmidhi said: It is good and authentic. In a wording in the two Sahih 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, on the authority of the Prophet, may God bless him and grant him peace, who said: "Angels take turns among you by night and angels by 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 is 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." Abdullah ibn Mas'ud said: The two guards gather at the dawn prayer, so some ascend and those stand. Ibrahim Al-Nakha'i, Mujahid, Qatadah and more than one said the same in their interpretation of this verse.

As for the hadith that Ibn Jarir narrated here from the hadith of Al-Layth bin Saad, on the authority of Ziyadah, on the authority of Muhammad bin Ka'b Al-Qurazi, on the authority of Fadala bin Ubaid, on the authority of Abu Al-Darda', on the authority of the Messenger of God, may God bless him and grant him peace, he mentioned the hadith of the descent, and that God Almighty says: Whoever seeks My forgiveness, I will forgive him. Whoever asks Me, I will give him. Whoever calls upon Me, I will answer him

until dawn comes, so that is why He says: "And the Qur'an of dawn. Indeed, the Qur'an of dawn is witnessed," so God, the angels of the night, and the angels of the day witness it, and Ziyadah is the only one who narrated it, and he has a hadith about this in Sunan Abi Dawud.

God the Almighty said: **And during part of the night, then pray with it as an additional prayer for you.** This is a command for him to perform the night prayer after the obligatory prayer, as was reported in Sahih Muslim on the authority of Abu Hurayrah on the authority of the Messenger of God, may God bless him and grant him peace, that he was asked which prayer is best after the obligatory prayer? He said, **The night prayer.** For this reason God the Almighty commanded His Messenger to perform the night prayer after the obligatory prayers, because the night prayer is what is done after sleeping. This was said by Alqamah, Al-Aswad, Ibrahim Al-Nakha'i and others, and it is well-known in the language of the Arabs. Likewise, the hadiths were confirmed on the authority of the Messenger of God, may God bless him and grant him peace, that he used to perform the night prayer after sleeping, on the authority of Ibn Abbas, Aisha and others from the Companions, may God be pleased with them, as is explained in detail in its place. Praise and thanks be to God.

Al-Hasan Al-Basri said: It is what comes after the evening prayer and it is interpreted as what comes after sleep. There is a difference of opinion regarding the meaning of the Almighty's statement: **A voluntary prayer for you.** It was said that it means that you are the only one who is obligated to do that, so they made the night prayer obligatory for him and not for the nation. Al-Awfi narrated it on the authority of Ibn Abbas, and it is one of the two opinions of the scholars, and one of the two opinions of Al-Shafi'i, may God have mercy on him, and Ibn Jarir chose it. It was said: The night prayer was made a voluntary prayer for him in particular, because his past and future sins have been forgiven, and for others from his nation, only his voluntary prayers expiate the sins that he has committed. Mujahid said it: And it is in Al-Musnad on the authority of Abu Umamah Al-Bahili, may God be pleased with him.

And His statement: **Perhaps your Lord will raise you to a praised station,** meaning, do what I have commanded you to do so that We may establish you on the Day of Resurrection in a praised station, where all of creation and their Creator, Blessed and Exalted be He, will praise you. Ibn Jarir said: Most of the people of interpretation said: That is the station that Muhammad, may God bless him and grant him peace, will stand on the Day of Resurrection to intercede for the people so that their Lord may relieve them of the great hardship they will be in on that Day.

Mention who said that

Ibn Bashir told us, Abd al-Rahman told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Silah ibn Zafar, on the authority of Hudhayfah, who said: The people will be gathered on one plain, the caller will hear them and their sight will penetrate them, barefoot and naked as they were created, standing, no soul will speak except with His permission. He will call

out: O Muhammad, and he will say: "At your service and at your pleasure, and good is in your hands and evil is not from you, and the Mahdi is he whom you have guided, and your servant is before you, and from you and to you there is no escape or refuge from you except to you, blessed and exalted are you, glory be to you, Lord of the House." This is the praised station that God the Almighty mentioned. Then he narrated it on the authority of Bandar, on the authority of Ghundar, on the authority of Shu'bah, on the authority of Abu Ishaq, and Abd al-Razzaq narrated it likewise on the authority of Muammar and al-Thawri, on the authority of Abu Ishaq, and Ibn Abbas said: This praised station is the station of intercession, and Ibn Abi Nujayh said the same on the authority of Mujahid, and al-Hasan al-Basri said the same.

Qatada said: He is the first from whom the earth will split open on the Day of Resurrection and the first intercessor. The people of knowledge used to consider him to be the praised station of which God Almighty said: **Perhaps your Lord will raise you to a praised station.** I said to the Messenger of God, may God bless him and grant him peace, about honors on the Day of Resurrection that no one will share with him, and honors that no one will equal him in. He is the first from whom the earth will split open and he will be sent riding to the place of assembly. He has the banner under which Adam and those after him were under its banner. He has the pool from which there is no one more likely to come to the place of assembly. He has the greatest intercession with God to come to decide the judgment between the creation. This will happen after people ask Adam, then Noah, then Abraham, then Moses, then Jesus, and each one says: I am not up for it, until they come to Muhammad, may God bless him and grant him peace, and he says: **I am up for it, I am up for it,** as we will mention in detail in this place, God willing. Among these is that he intercedes for people who have been ordered to Hell, so that they may be returned from it. He is the first of the prophets to judge between his nation, and the first of them to cross the Sirat with his nation. He is the first intercessor in Paradise, as proven in Sahih Muslim.

In the hadith of the images, it is stated that all believers will not enter Paradise except through his intercession, and he will be the first to enter it, and his nation will precede all nations, and he will intercede to raise the ranks of people whose deeds cannot reach it, and he is the possessor of the means which is the highest station in Paradise that is only befitting of him, and if God Almighty permits intercession for the sinners, the angels, prophets and believers will intercede, and he will intercede for people whose number is known only to God Almighty, and no one intercedes like him or is equal to him in that, and I have explained that in detail at the end of the Book of Seerah in the chapter on characteristics, and praise and thanks be to God, and now let us mention the hadiths that were reported about the praised station and with God is the helper. Al-Bukhari said: Ismail bin Abaan told us, Abu Al-Ahwas told us on the authority of Adam bin Ali, I heard Ibn Umar say: "On the Day of Resurrection, people will become like knees, every nation that follows its prophet will say: O so-and-so, intercede, O so-and-so, intercede, until intercession ends with Muhammad, may God bless him and grant him peace,

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Indeed, the Qur'an of dawn is ever witnessed.

and that is the day when God will raise him to a praised station." It was narrated by Hamza bin Abdullah on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace.

Ibn Jarir said: Muhammad ibn Abdullah ibn Abdul-Hakam told me, Shuaib ibn Al-Layth told us, Al-Layth told us on the authority of Ubaidullah ibn Abi Ja'far, that he said: I heard Hamza ibn Abdullah ibn Umar say: I heard Abdullah ibn Umar say: "The Messenger of God, may God bless him and grant him peace, said: 'The sun draws near until the sweat reaches half of the ear. While they are like that, they will seek help from Adam, but he will say: 'I am not the one to do that.' Then from Moses, and he will say the same. Then from Muhammad, may God bless him and grant him peace, and he will intercede among the creation and walk until he takes hold of the ring of the door of Paradise. On that day, God will raise him to a praiseworthy station.'" And this is how Al-Bukhari narrated it in Zakat on the authority of Yahya ibn Bakir and Alqamah on the authority of Abdullah ibn Salih, both on the authority of Al-Layth ibn Sa'd, with the same chain of transmission, and he added: On that day, God will raise him to a praiseworthy station, and all the people of the assembly will praise him. Al-Bukhari said: Ali bin Ayyash told us, Shuaib bin Abi Hamza told us, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir bin Abdullah, that the Messenger of God, may God bless him and grant him peace, said: "Whoever says when he hears the call: O God, Lord of this perfect call and the established prayer, grant Muhammad the means and the excellence, and raise him to the praised station which You promised him, my intercession will be permissible for him on the Day of Resurrection." It was transmitted by him alone, not by Muslim.

Hadith of Abi bin Kaab

Imam Ahmad said: Abu Amir Al-Azdi told us, Zuhair bin Muhammad told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of Al-Tufayl bin Abi Kaab, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: **When the Day of Resurrection comes, I will be the leader of the prophets and their orator and the one who will intercede for them, without boasting.** Al-Tirmidhi included it on the authority of Abu Amir Abdul Malik bin Amr Al-Aqdi, and he said: It is good and authentic, and Ibn Majah included it on the authority of Abdullah bin Muhammad bin Aqeel with it. We have already mentioned in the hadith of Abi bin Kaab about reciting the Qur'an in seven letters, and he, may God bless him and grant him peace, said at the end of it: "So I said: O God, forgive my nation, O God, forgive my nation, and I delayed the third for a day when the creation will yearn for me, even Abraham, peace be upon him."

Hadith of Anas bin Malik

Imam Ahmad said: Yahya bin Saeed told us, Saeed bin Abi Arooba told us, Qatada told us on the authority

of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: "The believers will gather on the Day of Resurrection and be inspired by that, and they will say: If only we could intercede with our Lord so that He might relieve us from this place of ours. So they will go to Adam and say: O Adam, you are the father of mankind, God created you with His hand, and His angels prostrated to you, and He taught you the names of everything, so intercede for us with your Lord so that He might relieve us from this place of ours. So Adam will say to them: I am not there for you, and he will mention the sin he committed, and his Lord, the Almighty, will feel ashamed of that, and he will say: But go to Noah, for he was the first Messenger whom God sent to the people of the earth. So they will go to Noah, and he will say: I am not there for you, and he will mention the sin of asking his Lord for something of which he had no knowledge, and his Lord will feel ashamed of that, and he will say: But go to Abraham, the friend of the Most Merciful. So they will go to him and he will say: I am not there for you, but go to Moses, a servant to whom God spoke and gave." The Torah, and they come to Moses, and he says: I am not there with you, and he mentions to them the soul that was killed without a soul, and his Lord is ashamed of that, and says: But go to Jesus, the servant of God and His Messenger and His Word and His Spirit, so they come to Jesus, and he says: I am not there with you, but go to Muhammad, a servant whom God has forgiven his past and future sins, so they come to me - Al-Hasan said this wording - so I stand and walk between two rows of believers - Anas said - until I ask permission to see my Lord, and when I see my Lord, I fall down - or prostrate - to my Lord, and He leaves me as long as God wills that He leaves me - he said - then it is said: Raise Muhammad, say He hears, and intercede and your intercession will be granted, and ask and it will be given to you, so I raise my head and praise Him with praise that He teaches me, then I intercede and He sets a limit for me and I admit them to Paradise, he said: Then I return to Him a second time, and when I see my Lord, I fall down or prostrate to my Lord, and He leaves me as long as God wills that He leaves me, then it is said: Raise Muhammad, say He hears, and ask and it will be given to you Then I will come back a third time and when I see my Lord, I will fall down in prostration to my Lord and He will leave me as long as God wills me to leave. Then it will be said: Raise Muhammad, say and He hears, and ask and He will give you, and intercede and He will intercede. So I will raise my head and praise Him with a praise that He teaches me, then I will intercede and He will set a limit for me and I will enter them into Paradise. Then I will come back a fourth time and say: O Lord, there remains only those whom the Qur'an has detained." Anas ibn Malik narrated to us that the Prophet, may God bless him and grant him peace, said: "Then he who says, 'There is no god but God' and in his heart there is goodness equal to the weight of a barley seed will come out of the Fire. Then he who says, 'There is no god but God' and in his heart there is goodness equal to the weight of a grain of wheat will come out of the Fire. Then he who says, 'There is no god but God' and in his heart there is

goodness equal to the weight of an atom will come out of the Fire.” They both reported it from the hadith of Sa’id with it. Imam Ahmad narrated it in this way from ‘Affan ibn Hammad ibn Salamah, from Thabit, from Anas is tall.

Imam Ahmad said: Yunus bin Muhammad narrated to us, Harb bin Maymun Abu Al-Khattab Al-Ansari narrated to us, on the authority of Al-Nadr bin Anas, on the authority of Anas, who said: The Prophet of God, may God bless him and grant him peace, narrated to me, saying: “I am standing, waiting for my nation to cross the bridge, when Jesus, peace be upon him, came to me and said: These prophets have come to you, O Muhammad, asking - or he said: they are gathering to you - and calling upon God to separate all the nations to whatever God wills for the misery they are in. The creation is bridled with sweat. As for the believer, it is like a cold upon him, and as for the disbeliever, death will overtake him. He said: Wait until I return to you. So the Prophet of God, may God bless him and grant him peace, went and stood beneath the Throne, and he encountered what no chosen angel or sent prophet has encountered. So God, the Almighty, inspired Gabriel to go to Muhammad and say to him: Raise your head, ask and you will be given, and intercede and your intercession will be accepted. So I interceded for my nation, that one person from every ninety-nine should come out. I have not ceased to go back to my Lord, the Almighty, and I do not stand in a place except that I interceded until God Almighty gave me, including that he said: O Muhammad, include from your nation those of God Almighty’s creation who testified that there is no god but God for one day sincerely and died upon that.

Hadith of Buraidah, may God be pleased with him

Imam Ahmad ibn Hanbal said: Al-Aswad ibn Aamer told us, Abu Israel told us, on the authority of Al-Harith ibn Hasira, on the authority of Ibn Buraidah, on the authority of his father, that he entered upon Muawiyah, and there was a man speaking, so Buraidah said: O Muawiyah, will you permit me to speak? He said: Yes, and he thought that he would say the same as the other one, so Buraidah said: I heard the Messenger of God, may God bless him and grant him peace, say: “I hope that I will intercede on the Day of Resurrection as many times as there are trees and mud on the earth.” He said: So you hope for it, O Muawiyah, but Ali, may God be pleased with him, does not hope for it.

Hadith of Ibn Masoud - Imam Ahmad said: Arim bin Al-Fadl narrated to us, Saeed bin Al-Fadl narrated to us, Saeed bin Zaid narrated to us, Ali bin Al-Hakam Al-Banani narrated to us, on the authority of Uthman, on the authority of Ibrahim, on the authority of Alqamah and Al-Aswad, on the authority of Ibn Masoud, who said: “The two sons of Mulaikah came to the Prophet, may God bless him and grant him peace, and said: Our mother honors her husband and is kind to her child. He said: They mentioned the guest, but she was buried alive in the pre-Islamic era. He said: Your mother is in Hellfire. He said: So they turned away, and evil was evident on their faces. He ordered them to be returned, and they returned, and joy was evident on their faces, hoping that something had happened. He said: My mother is with your mother. A

hypocrite said: What does this man do for his mother, and we are treading on his heels? A man from the Ansari said: I have never seen a man ask more than him, O Messenger of God. Did your Lord promise you about her or both of them? He said: He thought that it was from something he had heard, so he said: I did not ask my Lord, nor did He give me hope for it. I will stand in the praised station on the Day of Resurrection.” The Ansari said: O Messenger of God, what is that praiseworthy station? He said: That is when you are brought barefoot, naked and uncircumcised, and the first to be clothed will be Abraham, peace be upon him, and he will say: Clothe my friend. Then he will be brought two white robes and he will put them on him, then he will make him sit facing the Throne, then my clothing will be brought and I will put it on him, and I will stand on his right in a position that no one will stand on, and the first and the last will envy me for it. He said: And an opening will be made for them from Al-Kawthar to the Pool. The hypocrite said: Water has never flowed except in a state or in a place of dirt. The Messenger of God, may God bless him and grant him peace, said: Its state is musk and its dirt is pearls. The hypocrite said: I have not heard of anything like today, for rarely does water flow in a state or in a place of dirt except that it has vegetation. The Ansari said: O Messenger of God, does it have vegetation? He said: Yes, golden rods. The hypocrite said: I have not heard of anything like today, for rarely does a rod grow except that it has leaves and otherwise it has fruit. The Ansari said: O Messenger of God, does it have fruit? He said: Yes, the colors of pearls, and its water is whiter than milk and sweeter than honey. Whoever drinks from it will never thirst again, and whoever is deprived of it will never be satisfied again.” Abu Dawud al-Tayalisi said: Yahya ibn Salamah ibn Kuhail narrated to us, on the authority of his father, on the authority of Abu al-Zura’a, on the authority of Abdullah, who said: Then God, the Almighty, will permit intercession, and the Holy Spirit, Gabriel, will rise, then Abraham, the friend of God, will rise, then Jesus or Moses will rise. Abu al-Zura’a said: I do not know which one. He said: Then your Prophet, may God bless him and grant him peace, will rise as a fourth and intercede, and no one will intercede after him more than he interceded. This is the praised station of which God, the Almighty, said: **Perhaps your Lord will raise you to a praised station.**

Hadith of Kaab bin Malik, may God be pleased with him

Imam Ahmad said: Yazid bin Abd Rabbah told us, Muhammad bin Harb told us, Al-Zubaidi told us, on the authority of Al-Zuhri, on the authority of Abd Al-Rahman bin Abdullah bin Kaab bin Malik, on the authority of Kaab bin Malik, that the Messenger of God, may God bless him and grant him peace, said: “People will be resurrected on the Day of Resurrection, and I and my nation will be on a hill, and my Lord, the Almighty and Majestic, will clothe me in a green garment, then I will be given permission to say whatever God wills me to say, and that will be the praised station.”

Hadith of Abu Darda, may God be pleased with him

Imam Ahmad said: Hasan told us, Ibn Lahi’ah told us,

Establish prayer at the decline of the sun until the darkness of the night and the Qur'an of dawn.
Indeed, the Qur'an of dawn is ever witnessed.

Yazid ibn Abi Habib told us, on the authority of Abd al-Rahman ibn Jubayr, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: "I will be the first to be permitted to prostrate on the Day of Resurrection, and I will be the first to be permitted to raise my head. I will look at what is in front of me and recognize my nation from among the nations, and behind me the same, and to my right the same, and to my left the same. A man said: O Messenger of God, how will you recognize your nation from among the nations between Noah and your nation? He said: They are radiant and have white foreheads from the traces of ablution, and no one is like that except them. I will recognize them because they will be given their books in their right hands, and I will recognize them because their offspring will run before them."

Hadith of Abu Hurairah, may God be pleased with him

Imam Ahmad, may God have mercy on him, said: Yahya bin Saeed told us, Abu Hayyan told us, Abu Zur'ah bin Amr bin Jarir told us on the authority of Abu Hurairah, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, was brought meat, and the arm was raised to him, and he liked it, so he took a bite of it, then he said: I am the master of people on the Day of Resurrection, and do you know why that is? God will gather the first and the last on one plain, and they will hear the caller, and their sight will penetrate, and the sun will draw near, and there will be an anger and distress that they will not be able to bear, and some of the people will say to others: Do you not see what you are in, and what has befallen you, will you not look for someone who will intercede for you with your Lord? Some of the people will say to others: Go to Adam, so they will go to Adam, peace be upon him, and say: O Adam, you are the father of mankind, God created you with His hand and breathed into you from His spirit, and commanded the angels to prostrate to you, so intercede for us with your Lord, do you not see what we are in, do you not see what has befallen us? Adam will say: My Lord has become angry today with an anger that has not been known to me." He was angry like him before and will never be angry like him again. He forbade me from the tree and I disobeyed. Myself, myself, myself. Go to someone other than me. Go to Noah. So they go to Noah and say: O Noah, you are the first of the messengers to the people of the earth, and God has named you a grateful servant. Intercede for us with your Lord. Don't you see what we are in? Don't you see what has befallen us? Noah says: My Lord has become angry today with an anger the like of which He has never been angry before and will never be angry like it again. I had a supplication that I supplicated against my al-Nas 114: Myself, myself, myself. Go to someone other than me. Go to Abraham. So they go to Abraham and say: O Abraham, you are the prophet of God and His friend from the people of the earth. Intercede for us with your Lord. Don't you see what we are in? Don't you see what has befallen us? He will say: My Lord has become angry today with an anger the likes of which He has never become

angry before, and will never become angry again. Then he will mention his lies: Myself, myself, myself. Go to someone other than me. Go to Moses. So they will go to Moses, peace be upon him, and say: O Moses, you are the Messenger of God, God chose you with His messages and His speech to the people. Intercede for us with your Lord. Do you not see what we are in? Do you not see what has befallen us? So Moses will say to them: My Lord has become angry with an anger the likes of which He has never become angry before, and will never become angry again. I have killed a soul I was not commanded to kill. Myself, myself, myself. Go to someone other than me. Go to Jesus. So they will go to Jesus and say: O Jesus, you are the Messenger of God and His Word which He cast into Mary and a spirit from Him, and you spoke to the people in the cradle as a child. So intercede for us with your Lord. Do you not see what we are in? Do you not see what has befallen us? Jesus will say to them: My Lord has become angry today with an anger the like of which He has never been angry before, and will never be angry with the like of which He has never been after. He has not mentioned a sin. Myself, myself, myself. Go to someone other than me. Go to Muhammad, may God bless him and grant him peace. So they will come to Muhammad, may God bless him and grant him peace, and say: O Muhammad, you are the Messenger of God and the Seal of the Prophets, and God has forgiven you your past and future sins. So intercede for us with your Lord. Do you not see what we are in? Do you not see what has befallen us? Then I stand up and come under the Throne, and fall prostrating to my Lord, the Mighty and Sublime. Then God opens up to me and inspires me with His praise and good commendation of Him, as He has not opened up to anyone before me. Then it is said: O Muhammad, raise your head and ask and it will be given to you, and intercede and your intercession will be accepted. So I raise my head and say: My nation, O Lord, my nation, O Lord. Then it is said: O Muhammad, let in from your nation those who will not be held accountable through the right door of the gates of Paradise, and they will be partners with the people in what is other than that of the gates. Then he said: By the One in Whose Hand is the soul of Muhammad, the distance between the two leaflets of Paradise is like the distance between Mecca and Hajar, or like the distance between Mecca and Busra. Narrated by both of them in the Sahih.

Muslim **may God have mercy on him** said: Al-Hakam bin Musa told us, Aql bin Ziyad told us on the authority of Al-Awza'i, Abu Ammar told me, Abdullah bin Farukh told me, Abu Hurairah told me: "The Messenger of God (blessings and peace of God be upon him) said: 'I am the master of the children of Adam on the Day of Resurrection, and the first from whom the grave will split on the Day of Resurrection, and the first intercessor and the first whose intercession will be accepted.'" Ibn Jarir said: Abu Kurayb told us, Waki' told us on the authority of Dawud bin Yazid Al-Za'afari on the authority of his father, on the authority of Abu Hurairah, who said: "The Messenger of God (blessings and peace of God be upon him) said: 'Perhaps your

Lord will raise you to a station of praise.' He was asked about it and he said: 'It is intercession.'" Narrated by Imam Ahmad on the authority of Waki' and Muhammad bin Ubaid on the authority of Dawud on the authority of his father on the authority of Abu Hurairah on the authority of the Prophet (blessings and peace of God be upon him) regarding the words of God the Almighty: 'Perhaps your Lord will raise you to a station of praise.' He said: 'It is the station in which I will intercede for my nation.'"

Abdul Razzaq said: Muammar told us on the authority of Al-Zuhri, on the authority of Ali bin Al-Hussein, who said: "The Messenger of God, may God bless him and grant him peace, said: 'When the Day of Resurrection comes, God will spread out the earth like a leather cover until there will be nothing for a human being except the space for his feet.' The Prophet, may God bless him and grant him peace, said: 'Then I will be the first to be called, and Gabriel will be on the right of the Most Gracious, Blessed and Exalted, and by God, he had never seen him before.' So I will say: 'O Lord, this one informed me that You sent him to me.' God Almighty will say: 'He has spoken the truth.' Then I will intercede and say: 'O Lord, Your servants worshipped You at the ends of the earth.' He said: 'Then it is the Praised Station.' " This is a mursal hadith.

Fath al-Qadir

When God Almighty mentioned the divine, the afterlife, and the reward, He followed it up with mentioning the most honorable of acts of obedience, which is prayer, saying: 78- **Establish prayer at the decline of the sun.** The commentators have agreed that this verse includes the obligatory prayers.

Scholars have differed about the decline mentioned in this verse into two opinions: One of them is that it is the sun's demise from the middle of the sky, as stated by Omar and his son, Abu Hurairah, Abu Barzah, Ibn Abbas, Al-Hasan, Al-Sha'bi, Ata', Mujahid, Qatadah, Ad-Dahhak, and Abu Ja'far Al-Baqir, and Ibn Jarir chose it. The second opinion is that it is the sunset, as stated by Ali, Ibn Mas'ud, and Ubayy ibn Ka'b, and it was narrated from Ibn Abbas. Al-Farra' said: The decline of the sun is from its decline until its setting. Al-Azhari said: The meaning of decline in the speech of the Arabs is the zenith, and that is why the sun is called *Dalika* when it declines in the middle of the day, and it is called *Dalika* when it sets, because in both cases it is declining. He said: The opinion in my opinion is that it is its decline in the middle of the day so that the verse includes the five prayers, and the meaning is: Establish prayer from the time of the sun's decline **until the darkness of the night**, so it includes the noon and afternoon prayers and the two prayers of the darkness of the night, which are the two evening prayers, then he said **and the Qur'an of Fajr**, these are five prayers. Abu Ubaid said: Its setting is its sunset, and its setting is its setting: meaning al-Shams 91: that is, it set, and Qatirib recited on this the words of the poet:

This is the place where Rabah's feet crawled until they were rubbed in the open space

A name for the sun, similar to Hizam and Qatam. From

this, Dhu al-Rummah said:

Lamps that are not led by stars nor by the setting sun

That is, the setting sun, and the dusk of the night is the gathering of darkness. Al-Farra and Al-Zajaj said: It is said that the night has become dusk and has become dark: if it comes with its darkness. Abu Ubaid said: Dusk is the blackness of the night. Qais bin Al-Ruqayyat said:

This night has darkened and worries and insomnia have subsided

It was said that the dusk of the night is the disappearance of twilight, and from this is the saying of Zuhair:

Her hands kept giving generously, while she was distracted, until darkness and dusk came.

The root of the word is from the word *sailan* to flow, it is said: *ghasqat* if it flowed. Al-Farra' narrated the words **ghasaq al-layl** and *aghsaq*, *dhalam* and *adhlam*, *daja* and *adja* and *ghabash* and *aghabash*. This purpose, I mean his saying: **until the ghasaq al-layl**, was used as evidence by those who said that the time for the noon prayer lasts from noon until sunset. This was narrated from Al-Awza'i and Abu Hanifa, and Malik and Al-Shafi'i permitted it in cases of necessity. There are authentic and continuous hadiths from the Messenger of God, may God bless him and grant him peace, specifying the times of prayers, so the general meaning of this verse must be understood according to what is explained by the Sunnah, so we will not prolong mentioning that. His saying: **And the recitation of dawn** is the accusative of *quran* because it is conjoined with the prayer: meaning, **And establish the recitation of dawn**, as Al-Farra' said. Al-Zajaj and the Basrans said: Its accusative is for enticement: meaning, you must recite the recitation of dawn. The commentators said: What is meant by the recitation of dawn is the dawn prayer. Al-Zajaj said: This is a great benefit that indicates that prayer is not complete without recitation, so much so that prayer is called the Qur'an. The authentic hadiths indicate that there is no prayer without the Opening of the Book, and in some hadiths that have a good chain of transmission, the Qur'an is with it. What was mentioned indicates the obligation of the Opening of the Book in every rak'ah, and I have written it down in my books in a good manner. Then the Almighty explained that by saying: **Indeed, the Qur'an of dawn is witnessed**, meaning that it is witnessed by the angels of the night and the angels of the day, as was mentioned in the authentic hadith, and the majority of commentators said that.

Tafsir al-Baghawi

78 - His saying: **Establish prayer at the decline of the sun.** They differed regarding the decline of al-Shams 91: It was narrated on the authority of Abdullah bin Masoud that he said: The decline of the sun is sunset. This is the saying of Ibrahim Al-Nakha'i, Muqatil bin Hayyan, Ad-Dahhak, and As-Suddi.

Ibn Abbas, Ibn Omar, and Jabir said: It is the setting of

Surat al-Isra' 17:78

Establish prayer at the decline of the sun until the darkness of the night and the Qur'an of dawn.
Indeed, the Qur'an of dawn is ever witnessed.

the sun, and this is the saying of Ata', Qatada, Mujahid, Al-Hasan, and most of the followers.

The meaning of the word combines them because the root of the word *daluk* is *tilt*, and the sun *tilts* when it declines and when it sets.

And the interpretation of it as noon is the more correct of the two opinions, due to the large number of those who say it, and because if we interpret it as such, the verse would include all the prayer times. **The decline of the sun** includes the noon and afternoon prayers, and **until the darkness of the night** includes the sunset and evening prayers, and **the recitation of the Qur'an at dawn** is the morning prayer.

The Almighty said: **Until the darkness of the night**, meaning: the appearance of its darkness. Ibn Abbas said: the beginning of the night. Qatada said: the time of the sunset prayer. Mujahid said: the setting of the sun.

And the Qur'an of dawn, meaning: the dawn prayer. The dawn prayer was called the Qur'an because it is not permissible except with the Qur'an. The Qur'an is in the accusative case for two reasons, one of which is that it is in apposition to the prayer, meaning: And establish the Qur'an of dawn, as Al-Farra' said. The people of Basra said: on the basis of enticement, meaning: And upon you is the Qur'an of dawn.

The Qur'an of dawn is witnessed, meaning: it is witnessed by the angels of the night and the angels of the day.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us on the authority of Al-Zuhri, Saeed bin Al-Musayyab and Abu Salamah bin Abdul Rahman told me that Abu Hurairah said: I heard the Messenger of God, may God bless him and grant him peace, say: **The prayer of a group is better than the prayer of one of you alone by twenty-five parts, and the angels of the night and the angels of the day gather at the dawn prayer.** Then Abu Hurairah said: Recite if you wish: **Indeed, the recitation of the Qur'an at dawn is witnessed.**

its darkness, which is the time of the last evening prayer. **And the Qur'an of Fajr** and the morning prayer, it was called the Qur'an because it is a pillar of it, just as it was called bowing and prostration, and it was used as evidence for the obligation of recitation in it, and there is no evidence in it for the possibility that the exaggeration is because it is recommended in it. Yes, if the recitation in the Fajr prayer is interpreted, the command to establish it indicates the obligation in it explicitly and in other than it by analogy. **Indeed, the recitation of the Qur'an at dawn is witnessed.** It is witnessed by the angels of the night and the angels of the day, or by the evidence of power from the changing of darkness to light and sleep, which is the brother of death, by awakening or by many of the worshippers, or by the right of a large crowd to witness it. The verse includes the five daily prayers if the decline is interpreted as the zenith, and the night prayers alone if it is interpreted as the sunset. It was said that what is meant by the prayer is the sunset prayer, and His statement, **from the decline of the sun until the darkness of the night**, is a statement of the beginning and end of time, and it was used as evidence that time extends until the setting of twilight.

Tafsir al-Baidawi

78. **Establish prayer at the decline of the sun** for its zenith, and this is indicated by his saying, peace and blessings be upon him, **Gabriel came to me at the decline of the sun when it declined and he prayed the noon prayer with me.** It was said that it was for its setting, and the origin of the composition is for transition, and from it is *dalk*, because the hand of the one who is *dalk* does not remain still, and so is everything that is composed of *dal* and *lam*: like *dalaj* and *dalah* and *dal'a* and *dalf* and *dalh*. It was said that *dalk* is from *dalk* because the one looking at it rubs his eyes to push away its rays, and *lam* is for timing, like in: for three days before **until the darkness of the night** to

Surat al-Isra' 17:79

And during part of the night, pray with it as additional prayer for you. Perhaps your Lord will raise you to a position of praise.

Tafsir al-Jalalayn

79 - **And during part of the night, pray** *pray therewith* with the Qur'an **as an additional prayer for you** an additional obligation for you without your nation or as an advantage over the obligatory prayers **Perhaps your Lord will raise you** establish you **in the Hereafter** to a praised station) in which the first and the last will praise you, and it is the station of intercession in deciding the judgment, and it was revealed when he commanded emigration.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And during part of the night, stay awake after sleep, O Muhammad, with the Qur'an, as a voluntary act of worship purely for you and not for your nation. And staying awake at night means being awake and staying awake after sleep at night. As for the awake itself, it is sleep, as the poet said:

Did you not knock on our door while our companions were asleep? So the best of gifts became more generous.

Al-Hutay'ah said:

Did you not knock on the door of the Indians and my companions in Hawran, Hawran, the soldiers are asleep?

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

Muhammad ibn Abdullah ibn Abdul-Hakam told me: My father and Shuaib ibn al-Layth told us, on the authority of al-Layth, on the authority of Mujahid ibn Yazid, on the authority of Abu Hilal, on the authority of al-A'raj, who said: Humayd ibn Abd al-Rahman ibn Awwad told me, on the authority of a man from the Ansar, that he was with the Messenger of God, may God bless him and grant him peace, on a journey, and he said: Let me see how the Messenger of God, may God bless him and grant him peace, prays. He said: So the Messenger of God, may God bless him and grant him peace, slept, then he woke up, raised his head to the sky, and recited four verses from the end of Surat Al Imran 3: **Indeed, in the creation of the heavens and the earth.**

My mother shook her head with all four hands, then he went to the water-skin, took a siwak and used it to clean himself, then he performed ablution, then he prayed, then he slept, then he woke up and did as he

did the first time, and they claim that it was the night prayer that God commanded him to do.

Muhammad ibn al-Muthanna told me: Muhammad ibn Ja'far and Abd al-Rahman told us: Sa'id told us, on the authority of Abu Ishaq, on the authority of Muhammad ibn Abd al-Rahman, on the authority of Alqamah and al-Aswad, that they said: Night prayer after sleep.

Ibn Bashar told us: Abu Amer told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn al-Aswad, who said: Tahajjud is after sleep.

Ibn Al-Muthanna told us: Yahya bin Saeed told us, on the authority of Shu'bah, who said: Abu Ishaq told us, on the authority of Muhammad bin Abd Al-Rahman bin Yazid, on the authority of Alqamah and Al-Aswad, similarly.

Al-Harith told me, he said: Al-Qasim told us, he said: Hisham told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, he said: Tahajjud is after sleep.

Al-Harith told me, he said: Al-Qasim told us, he said: Yazid told us, on the authority of Hisham, on the authority of Al-Hasan, he said: Tahajjud is what comes after the last evening prayer.

It was narrated on the authority of Abdullah bin Saleh, on the authority of Al-Layth, on the authority of Jaafar bin Rabi'ah, on the authority of Al-A'raj, on the authority of Katheer bin Al-Abbas, on the authority of Al-Hajjaj bin Amr, who said: The night prayer is only after sleep.

As for his saying, **A voluntary act for you**, he is saying: A voluntary act for you in addition to the obligatory acts that I have imposed upon you.

There is a difference of opinion as to the meaning for which the Messenger of God, may God bless him and grant him peace, was singled out for this, even though the prayer of every worshipper after his prostration, if he had performed his obligatory prayers before his prostration, is a voluntary prayer, since they were not obligatory upon him. Some of them said: The meaning of his being singled out for this is that it was obligatory upon him, and for others it is voluntary. And it was said to him: Make it a voluntary prayer for you, meaning it is a surplus for you from the obligatory prayers that I have imposed upon you over what I have imposed upon others.

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 during part of the night, pray with it as an additional prayer for you**, means by the additional prayer that it is specifically for the Prophet, may God bless him and grant him peace, who was commanded to pray at night and it was prescribed for him. Others said: Rather, it was said to him, may God bless him and grant him peace, because his doing that did not atone for any of his sins, because God Almighty had forgiven him what came

Surat al-Isra' 17:79

And during part of the night, pray with it as additional prayer for you. Perhaps your Lord will raise you to a position of praise.

before of his sin and what came after, so it was an additional prayer for him as an additional prayer. As for the rest, it is an atonement for him, but it is not an additional prayer for him. Those who said that mentioned:

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated: Ibn Jurayj narrated: Abdullah ibn Katheer narrated: Mujahid said: The voluntary prayer is for the Prophet, may God bless him and grant him peace, specifically because his past and future sins have been forgiven. So whatever action he does other than the obligatory one is voluntary because it is not done to expiate sins, so it is voluntary and additional. People do other than the obligatory one for their sins to expiate them, so people do not have voluntary prayers. The more correct of the two opinions on this matter is the opinion we mentioned on the authority of Ibn Abbas, because God Almighty had singled out the Messenger of God, may God bless him and grant him peace, for what was imposed upon him of standing at night, to the exclusion of the rest of his nation. As for what was mentioned about Mujahid in this regard, it is a statement that has no meaning, because what was mentioned about the Messenger of God, may God bless him and grant him peace, was most of the time he sought forgiveness for his sins after the revelation of the words of God, the Almighty, **That God may forgive you what is past of your sin and what is to come.** This is because this surah was revealed to him after he returned from Al-Hudaybiyyah, and **When the help of God and the conquest come** was revealed to him in the year he died. And it was said to him in it, "So glorify the praises of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance." So he, may God bless him and grant him peace, would count for himself in one sitting seeking forgiveness a hundred times, and it is known that God did not command him to seek forgiveness except when he was forgiven by his seeking forgiveness. So the reason for the corruption of what Mujahid said is clear.

Ibn Wakee' told us: My father told us, on the authority of Al-A'mash, on the authority of Shammar, on the authority of Atiyah, on the authority of Shahr, on the authority of Abu Umamah, who said: The voluntary prayer was only for the Prophet, may God bless him and grant him peace.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A voluntary act for you.** He said: A voluntary act and a virtue for you. And his saying, **Perhaps your Lord will raise you to a station of praise, and Perhaps from God** is obligatory, and the reason for its being explained by the saying of the people of knowledge: **Perhaps from God** is obligatory, is because the believers know that God does not fail to do with His servants what He has made them hope for in terms of reward for their deeds and compensation for their obedience to Him. It is not from His attribute that deceit is present, and there is no doubt that He has made the one who said that to him hope for his benefit, if he has undertaken it and adhered to it. If the one to whom it was said adheres to it and undertakes it, and then it

does not benefit him, and there is no reason that prevents him from benefiting him, along with the hope that he has given to his companion for his undertaking it and adherence to it, then he is jealous of his companion for what he did of failing to do with him in what he had made him hope for with his saying that he said to him, it was like that, and it is not permissible for the Most High to be from His attribute of deceiving His servants, it is correct and necessary that everything that He has made them hope for in terms of their obedience to Him, or in terms of an action, or a command or prohibition that He has commanded them to do, or prohibited them from doing, then He will fulfill it for them. And it is from Him like a promise that He does not fail to fulfill. They said: Perhaps, and perhaps it is obligatory from God. The interpretation of the statement: Establish the obligatory prayer, O Muhammad, at these times in which I have commanded you to establish it, and during the night, perform the obligatory prayer that I have imposed upon you, perhaps your Lord will raise you on the Day of Resurrection to a position in which you will stand, praised, praising Him, and being envied. Then the people of interpretation differed regarding the meaning of that praised position. Most of the people of knowledge said: That is the position in which he, may God bless him and grant him peace, will stand on the Day of Resurrection to intercede for the people so that their Lord may relieve them of the great severity of that day that they are in. Those who said that mentioned:

Muhammad ibn Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Silah ibn Zafar, on the authority of Hudhayfah, who said: The people will be gathered together on one plain, and the caller will hear them, and their sight will penetrate them, barefoot and naked as they were created, standing, not a soul being concealed except by His permission. He will be called: O Muhammad, and he will say: At your service and at your pleasure, and good is in your hands, and evil is not from you, and the guided one is the one you have guided, your servant is in your hands, and with you and to you, there is no refuge or escape from you except to you, blessed and exalted are you, glory be to you, Lord of this house, this is the praised station that God Almighty mentioned.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, on the authority of Silah ibn Zafar, on the authority of Hudhayfah, who said: The people will gather for one game. Do not hide your soul, for the first thing that Muhammad the Prophet, may God bless him and grant him peace, will call upon, and Muhammad the Prophet, may God bless him and grant him peace, will stand and say: At your service, and then he mentioned something similar.

Sulayman bin Amr bin Khalid Al-Raqi told us: Issa bin Yunus told us, on the authority of Rashdin bin Kurayb, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Perhaps your Lord will raise you to a praised station.** He said: The praised station is the station of intercession.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Salamah ibn Kuhail, he said: Abu al-Zura' told us, on the authority of Abdullah, in a story he mentioned. He said: Then the bridge will be ordered and will be struck on the bridge of Hell, and people will pass according to their deeds. Some of them will pass like lightning, like the wind, like the birds, and like the fastest of beasts, and so on until a man will pass running, then walking, until the last of them will come, stumbling on his stomach, and he will say: O Lord, why did You delay me? He will say: I did not delay You, rather it was your deeds that delayed You. He said: Then God will permit intercession, and the first intercessor on the Day of Resurrection will be Gabriel, peace be upon him, the Holy Spirit, then Abraham, the friend of the Most Merciful, then Moses, or Jesus. Abu al-Zura' said: I do not know which of them he said. He said: Then your Prophet, peace and blessings be upon him, will stand as a fourth, and no one will intercede after him in what he intercedes for, and it is the praised station that God mentioned: **Perhaps your Lord will raise you to a praised station.**

Muhammad bin Bashar told us: Ibn Abi Uday told us, on the authority of A'w, on the authority of Al-Hasan, regarding the statement of God Almighty: "And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a praised station." He said: The praised station is the station of intercession on the Day of Resurrection.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **A praised station**, he said: The intercession of Muhammad on the Day of Resurrection.

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.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Muawiyah told us, on the authority of Asim Al-Ahwal, on the authority of Abu Uthman, on the authority of Salman, he said: It is intercession, God will intercede for him for his nation, so he is the praised station.

Bishr narrated to us, Qan: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada, regarding his statement, **Perhaps your Lord will raise you to a praiseworthy station**, and it was mentioned to us that the Prophet of God, may God bless him and grant him peace, was given the choice between being a prophet-servant or a king-prophet, so Gabriel, peace be upon him, motioned to him: Be humble, so the Prophet of God chose to be a slave-prophet, so the Prophet of God was given two things: he is the first from whom the earth will split open, and the first to intercede. And the people of knowledge used to see that it is the praiseworthy station about which God, the Blessed and Exalted, said, **Perhaps your Lord will raise you to a praiseworthy station**, intercession on the Day of Resurrection.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the

authority of Qatada: **A praiseworthy station**. He said: It is intercession. God will intercede for him on behalf of his nation.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar and al-Thawri told us, on the authority of Abu Ishaq, on the authority of Silah bin Zafar, who said: I heard Hudhayfah say about His statement, **Perhaps your Lord will raise you to a station of praise**, that God will gather the people in one place where the caller will hear them, and their sight will penetrate them, barefoot and naked, as they were created silent, no soul speaking except with His permission. He said: Then Muhammad will be called, and he will say: At your service and at your pleasure, and good is in your hands, and evil is not from you, and the Mahdi is the one whom you have guided, and your servant is before you, and for you and to you, there is no refuge or escape from you except to you, blessed and exalted are you, glory be to you, Lord of the House. He said: So that is the station of praise that God mentioned, **Perhaps your Lord will raise you to a station of praise.**

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Abu Ishaq, on the authority of Silah ibn Zafar, who said: Hudhayfah said: God will gather the people on one plain, where their sight penetrates and they hear the caller, barefoot and naked as they were created the first time. Then the Prophet, may God bless him and grant him peace, will stand and say: At your service and at your pleasure. Then he mentioned something similar, except that he said: It is the praised station. Others said: Rather, that is the praised station that God promised His Prophet, may God bless him and grant him peace, that He would send him to, and it is that He will seat him with Him on His Throne.

Who said that?

Abbad bin Yaqub Al-Asadi told us: Ibn Fadil told us, on the authority of Laith, on the authority of Mujahid, regarding his statement, **Perhaps your Lord will raise you to a station of praise**, he said: He will seat him with Him on His Throne. The more correct of the two statements on this is the one that is authentically reported from the Messenger of God, may God bless him and grant him peace. That is what:

Abu Kuraib narrated to us, he said: Waki' narrated to us, on the authority of Dawud bin Yazid, on the authority of his father, on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said: **Perhaps your Lord will raise you to a station of praise**. He was asked about it, and he said: **It is intercession**.

Ali bin Harb told us: Makki bin Ibrahim told us: Dawud bin Yazid al-Awdi told us, on the authority of his father, on the authority of Abu Hurairah, "On the authority of the Prophet, may God bless him and grant him peace, regarding his statement, 'Perhaps your Lord will raise you to a station of praise,' he said: It is the station in which I intercede for my nation."

Abu Utbah al-Himsi Ahmad ibn al-Faraj told us: Baqiyah ibn al-Walid told us, on the authority of al-Zubaidi, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority

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And during part of the night, pray with it as additional prayer for you. Perhaps your Lord will raise you to a position of praise.

of Ka'b ibn Malik, that the Prophet, may God bless him and grant him peace, said: "People will be gathered on the Day of Resurrection, and I and my nation will be on a hill, and my Lord will clothe me in a green garment, then I will be given permission, and I will say whatever God wills me to say, and that will be the praised station."

Muhammad ibn Abdullah ibn Abdul-Hakam told me: Shu'ayb ibn al-Layth told us: al-Layth told us, on the authority of Ubaydullah ibn Abi Ja'far, that he said: I heard Hamza ibn Abdullah ibn Umar say: I heard Abdullah ibn Umar say: The Messenger of God said: "The sun draws near until the sweat reaches the middle of the ear. While they are like that, they will seek help from Adam, peace be upon him, and he will say: 'I am not the one who can do that.' Then from Moses, peace be upon him, and he will say the same. Then from Muhammad, who will intercede among the creation and walk until he takes hold of a ring in Paradise. On that day, God will raise him to a praiseworthy station."

Abu Zaid Umar ibn Shabah told me: Musa ibn Ismail told us: Saeed ibn Zaid told us, on the authority of Ali ibn al-Hakam: Uthman told me, on the authority of Ibrahim, on the authority of al-Aswad and Alqamah, on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: I will stand in the Praised Station. A man said: O Messenger of God, what is that Praised Station? The Messenger of God, may God bless him and grant him peace, said: "That will be when you are brought barefoot, naked and uncircumcised, and the first to be clothed will be Abraham, peace be upon him. He will be brought two white robes and put them on, then he will sit facing the Throne. Then my garment will be brought to him and he will put it on, and I will stand on his right in a station that no one but me will stand in, and the first and the last will envy me for it. Then a river will be opened from al-Kawthar to the Cistern."

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Ali ibn al-Husayn, that the Prophet, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will spread out the earth like a leather cover until there will be nothing for a human being except the space for his feet. The Prophet, may God bless him and grant him peace, said: 'Then I will be the first to be called, and Gabriel, the Most Merciful, will be on my right. By God, I had never seen him before. Then I will say: 'O Lord, this one informed me that You sent him to me.' God Almighty will say: 'He has spoken the truth. Then I will intercede.' He said: 'Then he will be the station of praise.'"

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Zuhbari, on the authority of Ali bin al-Husayn, he said: The Prophet said: When the Day of Resurrection comes, and he mentioned something similar, and he added to it: Then I will intercede and say: O Lord, Your servants worshipped You at the ends of the earth, and

it is the praised station.

Ibn Bashar told us: Abu Aamer told us: Ibrahim bin Tahman told us, on the authority of Adam, on the authority of Ali, who said: I heard Ibn Umar say: The people will be gathered on the Day of Resurrection, and each prophet will come with his nation. Then the Messenger of God, may God bless him and grant him peace, will come at the end of the nations, he and his nation. He and his nation will ascend to a mound above the people, and he will say: O so-and-so, intercede, O so-and-so, intercede. And they will continue to return it to one another until it returns to him, and that is the praised station that God promised him.

Muhammad ibn Awf told us: Haywah and Rabi' told us: Muhammad ibn Harb told us, on the authority of al-Zubaidi, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of Ka'b ibn Malik, that the Messenger of God, may God bless him and grant him peace, said: "People will be gathered on the Day of Resurrection, and I and my nation will be on a hill, and my Lord, the Mighty and Sublime, will clothe me in a green garment, then I will be given permission to say whatever God wills me to say, and that will be the praised station."

Although this is the correct interpretation of His statement, **Perhaps your Lord will raise you to a station of praise**, based on what we have mentioned of the narration from the Messenger of God, may God bless him and grant him peace, his companions, and the followers, what Mujahid said about God seating Muhammad, may God bless him and grant him peace, on His throne is a statement whose authenticity is not proven, neither from a report nor from a theoretical standpoint. This is because there is no report from the Messenger of God, may God bless him and grant him peace, nor from any of his companions, nor from the followers that this is impossible. As for a theoretical standpoint, all those who claim to be Muslims differed about the meaning of this in three ways: A group of them said: God Almighty is separate from His creation. Before He created things, He was, then He created things and did not touch them, and He is as He has always been. However, since the things that He created, since their terror was not touched, it is necessary that there be something separate from them, since there is no doer of things, nor is He touching bodies or separate from them. They said: If that is the case, and God Almighty is the Doer of things, and it is not permissible in their saying that He is described as being in contact with things, then it is necessary, according to their claim, that He is separate from them. According to the doctrine of these people, it is the same whether He seated Muhammad, may God bless him and grant him peace, on His throne or on the earth, since it was from their saying that His separation from His throne and His separation from His earth have one meaning in that He is separate from both of them, not in contact with either of them.

Another group said: God, may He be exalted, was before He created things, nothing touched Him, and

nothing was separate from Him. Then He created things and established them with His power, and just as He was before things created Him, nothing touched Him, and nothing was separate from Him. So according to the statement of these people, it is the same whether He seated Muhammad, may God bless him and grant him peace, on His throne or on His earth, since it was the same according to their statement that His throne and His earth were neither touched nor separate from the one, just as He was neither touched nor separate from the other.

Another group said: God, the Mighty and Sublime, before He created things, nothing touched Him, and nothing was separate from Him. Then He created things and created them, so He created for Himself a throne on which He sat and became in contact with Him, just as before He created things, nothing provided Him with sustenance, and nothing deprived Him of that. Then He created things, so He provided for this and deprived that, and gave this and withheld that. They said: So likewise, before He created things, nothing touched Him or was separate from Him. He created things, so He touched the throne by sitting on it, not the rest of His creation. So He touched whatever He willed of His creation, and was separate from whatever He willed of it. According to the doctrine of these people, it is the same whether He seated Muhammad on His throne or seated him on a pulpit of light, since it was from their saying that the Lord's sitting on His throne is not a sitting that occupies the entire throne, nor is the seating of Muhammad, may God bless him and grant him peace, a reason for him to have the attribute of Lordship, nor does it remove him from the attribute of servitude to his Lord, just as the separation of Muhammad, may God bless him and grant him peace, from what was separate from Him from things does not require it. The attribute of Lordship, nor does it remove him from the attribute of servitude to his Lord because he is described as being separate from Him, just as God Almighty is described, according to the one who said this statement, as being separate from it, he is separate from Him. They said: If the meaning of separate and separate does not require Muhammad, may God bless him and grant him peace, to leave the attribute of servitude and enter into the meaning of Lordship, then likewise it does not require him to sit on the Throne of the Most Merciful. It has become clear, then, by what we have said, that it is not impossible in the statement of one of those who claim to be Muslims what Mujahid said, that God Almighty will seat Muhammad on His Throne.

If someone says: We do not deny that God seated Muhammad on His throne, but we deny that He seated him...

Abbas bin Abdul-Azim told me: Yahya bin Katheer told us, on the authority of Al-Jariry, on the authority of Saif Al-Sadusi, on the authority of Abdullah bin Salam, who said: Muhammad, may God bless him and grant him peace, will be on the throne of the Lord on the Day of Resurrection, in front of the Lord, Blessed and Exalted be He. He only denies that He will seat him with Him. It was said: Do you accept that He will seat him on it and not with Him? If he accepts that, then he has come to the conclusion that He is either with Him, or that He will seat him, and God is separate from the throne, or

not touching it, nor separate from it. In any of that, he said, it was an entry into some of what he was denying. If he said that it is not permissible, then it was an exit from the statement of all the groups whose statement we have mentioned, and that is a departure from the statement of all those who claim to be Muslims, since there is no statement in that except the three statements we have mentioned, and it is not impossible in one of them what Mujahid said about that.

Tafsir al-Qurtubi

It contains six issues:

The Almighty said: **And from the night** "min" is for partialization. The *fa* in His statement **so strive** is a coordinator of an implied word, meaning get up and pray at night. **With it** means with the Qur'an. And praying at night is from the word *hujood* and it is one of the opposites. It is said: *hajood* means sleeping, and *hajood* means staying up late, as opposites. The poet said:

Did she not visit and the people of Mina are asleep? I wish her shadow would return to Mina.

last:

Did you not knock on our door while our companions were asleep? So, the burdens of generosity became more generous.

Meaning asleep. And wujud and tahajjud have the same meaning. And wujudtuhu means to afflict him, and wujudtuhu means to wake him up. Tahajjud is waking up after a sleep, so it became a name for prayer, because one pays attention to it. So tahajjud is getting up for prayer from sleep. Al-Aswad, Alqamah, Abd al-Rahman ibn al-Aswad and others said its meaning. Ismail ibn Ishaq al-Qadi narrated from the hadith of al-Hajaj ibn Umar, the companion of the Prophet, may God bless him and grant him peace, that he said: Does any of you think that if he gets up at night all night that he has prayed tahajjud? Tahajjud is prayer after sleep, then prayer after sleep, then prayer after sleep. This is how the prayer of the Messenger of God, may God bless him and grant him peace, was. It was also said: al-hajjud is sleep. It is said: a man stayed up late and threw off the hajjud, which is sleep. And the one who gets up for prayer is called muttahjid, because the muttahjid is the one who throws off the hajjud, which is sleep, from himself. This verb is similar to tahawwab, taharja, ta'athim, hanath, taqdir, and tajans, if it throws off from himself. And similar to it is the saying of God Almighty: **And you remained joking** (al-Waqi'ah 56:65). Its meaning is that you regretted, that is, you rejected joking from yourselves, which is the cheerfulness and happiness of the soul. It is said that a man is joking if he is very happy and laughs. The meaning of the verse: And a time of the night in which I stay up in prayer and reading.

Second: The Almighty's saying: **A voluntary prayer for you**, meaning an honor for you, as stated by Muqatil. The scholars differed about singling out the Prophet, may God bless him and grant him peace, for mention

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And during part of the night, pray with it as additional prayer for you. Perhaps your Lord will raise you to a position of praise.

without his nation. It was said: The night prayer was obligatory for him because of his saying: **A voluntary prayer for you**, meaning an obligation in addition to the obligation imposed on the nation.

I said: There are two aspects to this interpretation:

One of them: calling the obligatory act a voluntary act, and this is a metaphor, not a reality.

Second: His saying, may God bless him and grant him peace:

Five prayers that God has imposed on His servants.
And the Almighty said:

They are five and they are fifty. I do not change my opinion. This is a text. So how can it be said that he imposed on him an additional prayer in addition to the five? This is not correct, even though it was narrated from him, peace be upon him:

“Three things are obligatory upon me and for my nation: voluntary night prayer, witr, and siwak.” It was said: The night prayer was voluntary from him and was initially obligatory for everyone, then the obligation was abrogated and night prayer became voluntary after obligatory, as Aisha said, as will be explained in Surat Al-Muzzammil, God willing. Based on this, the command to perform voluntary prayers is recommended and the address is to the Prophet, may God bless him and grant him peace, because he is forgiven. So if he voluntarily does something that is not obligatory upon him, that is an increase in status. And others from the nation do voluntary prayers as expiations and to make up for a deficiency in the obligatory prayer. Mujahid and others said its meaning. It was said: It is a gift, because a servant does not attain a greater gift of happiness than success in worship.

Third: The Almighty's saying: **Perhaps your Lord will raise you to a praiseworthy station.** There are four different opinions regarding the praiseworthy station:

The first: and it is the most correct - intercession for the people on the Day of Resurrection, as stated by Hudhayfah ibn al-Yaman. In Sahih al-Bukhari, on the authority of Ibn Umar, he said: The people will be on the Day of Resurrection as corpses, each nation following its prophet saying: O so-and-so, intercede, until intercession ends with the Prophet, may God bless him and grant him peace. That is the day when God will raise him to the praised station. In Sahih Muslim, on the authority of Anas, he said: Muhammad, may God bless him and grant him peace, told us:

When the Day of Resurrection comes, people will gather together and go to Adam and say to him, **Intercede for your descendants.** He will say, “I am not for it, but you should go to Abraham, peace be upon him, for he is the friend of God.” They will go to Abraham and he will say, **I am not for it, but you should go to Moses, for he spoke to God.** Moses will be brought and he will say, “I am not for it, but you should go to Jesus, peace be upon him, for he is the spirit of God and His word.” Jesus will be brought and he will

say, “I am not for it, but you should go to Muhammad, may God bless him and grant him peace.” He will be brought and I will say, **I am for it.** He mentioned the hadith. Al-Tirmidhi narrated on the authority of Abu Hurairah, who said, “The Messenger of God, may God bless him and grant him peace, said:

“Perhaps your Lord will raise you to a station of praise.” He was asked about it. He said: **It is intercession.** He said: This is a good and authentic hadith.

Fourth: If it is proven that the praised station is the matter of intercession that the prophets, peace be upon them, are competing for, until the matter ends with our Prophet Muhammad, peace and blessings be upon him, so he intercedes with this intercession for the people of the situation to hasten their reckoning and to be relieved from the horror of their situation, and it is specific to him, peace and blessings be upon him, and for that reason he said:

I am the master of the children of Adam, and I do not boast. Al-Naqqash said to the Messenger of God (peace be upon him) about three intercessions: the general intercession, the intercession to be the first to enter Paradise, and the intercession for the people of major sins. Ibn Atiyyah: It is well-known that there are only two intercessions: the general intercession, and the intercession to remove the sinners from the Fire. This second intercession is not contested by the prophets, rather they intercede and the scholars intercede. Judge Abu al-Fadl Iyad said: The intercessions of our Prophet (peace be upon him) on the Day of Resurrection are five intercessions: the general intercession. The second is to admit people to Paradise without being held accountable. The third is for people from the monotheists of his nation who deserved Hell because of their sins, so our Prophet (peace be upon him) will intercede for them, and for whomever God wills to intercede and they will enter Paradise. This intercession is what the innovators, the Khawarij and the Mu'tazilah, denied, forbidding it based on their corrupt principles, which is the rational entitlement based on goodness and badness. The fourth is about those sinners who entered Hell and will be released through the intercession of our Prophet, may God bless him and grant him peace, and other prophets, angels, and their believing brothers. The fifth is about increasing the ranks in Paradise for its people and elevating them, and the Mu'tazila do not deny this, nor do they deny the intercession of the first gathering.

Fifth: Judge Iyad said: It is known from widespread transmission that the righteous predecessors asked for the intercession of the Prophet, may God bless him and grant him peace, and desired it. Based on this, no attention should be paid to the statement of those who said: It is disliked to ask God to grant you the intercession of the Prophet, may God bless him and grant him peace, because it is only for sinners. It may be, as we mentioned, to lighten the reckoning and increase the degrees. Then every rational person who acknowledges his shortcomings and is in need of forgiveness, who does not take his deeds for granted and fears that he will be among those who perish, and

this speaker is required not to supplicate for forgiveness and mercy, because they are also for those who commit sins. All of this is contrary to what is known from the supplications of the predecessors and successors. Al-Bukhari narrated on the authority of Jabir ibn Abdullah that the Messenger of God, may God bless him and grant him peace, said:

Whoever says when he hears the call, "O God, Lord of this perfect call and the established prayer, grant Muhammad - may God bless him and grant him peace - the means and the excellence and raise him to the praised station which You promised him," my intercession will be permissible for him on the Day of Resurrection."

The second statement: The praised position is giving him the banner of praise on the Day of Resurrection.

I said: There is no contradiction between this statement and the first, because he will have the banner of praise in his hand and will intercede. Al-Tirmidhi narrated on the authority of Abu Saeed Al-Khudri, who said: "The Messenger of God, may God bless him and grant him peace, said:

I am the master of the children of Adam on the Day of Resurrection, and I do not boast. I will hold the banner of praise, and I do not boast. There will be no prophet on that day, Adam or anyone else, except that he will be under my banner." Hadith.

The third statement: What Al-Tabari narrated from a group, including Mujahid, that they said: The praised station is that God the Most High will seat Muhammad, may God bless him and grant him peace, with him on His throne, and they narrated a hadith about that. Al-Tabari supported the permissibility of that with an exaggeration of opinion, and it only comes out with a subtlety in meaning, and there is some distance in it. However, it is not denied that it was narrated, and knowledge interprets it. Al-Naqqash mentioned from Abu Dawud Al-Sijistani that he said: Whoever denies this hadith is accused in our view, the people of knowledge have not ceased to speak about it, whoever denies its permissibility is interpreting it. Abu Omar said: And Mujahid, even if one of the imams interprets the Qur'an, he has two opinions that are abandoned by the people of knowledge: one of them is this and the second is in the interpretation of the Almighty's saying: **Some faces, that Day, will be radiant, looking at their Lord** (al-Qiyamah 75:22-23). He said: Waiting for the reward, not from looking.

I said: This was mentioned in the chapter of Ibn Shihab in the hadith of revelation. It was also narrated from Mujahid regarding this verse that he said: He will seat him on the throne. This interpretation is not impossible, because before God created all things and the throne was self-sufficient, then He created things without needing them, but rather to demonstrate His power and wisdom, and to make known His existence, His oneness, the perfection of His power and His work with all His perfect actions. He created for Himself a throne on which He rose as He wished without it being in contact with Him, or the throne being a place for Him. It was said: He is now in the manner in which He was before He created space and time, so according to this statement it is the same in permissibility that He

seated Muhammad on the throne or on the earth, because God's sitting on the throne does not mean moving, disappearing, and changing states from standing and sitting and the state that occupies the throne, rather He is seated on His throne as He informed about Himself without how. And His seating Muhammad on the throne does not necessitate for him the attribute of divinity or remove him from the attribute of servitude, rather it is raising his position and honoring him over His creation. As for his statement in al-Naba 78: **with him**, it is like his statement: **Indeed, those who are with your Lord** (al-A'raf 7:206), and **My Lord, build for me near You a house in Paradise** (al-Tahrim 66:11), and **Indeed, God is with the doers of good** (al-Ankabut 29:69) and the like. All of that is related to the rank, status, favor, and high degree, not to the place.

Fourth: He will be taken out of Hell through his intercession for whoever is taken out. This was said by Jabir ibn Abdullah. It was mentioned by Muslim. We have mentioned it in the Book of Remembrance, and God is the Grantor of success.

Sixth: Scholars differed about whether standing at night is a cause for the Praised Station, with two opinions: One of them is that the Creator, the Most High, makes whatever He wills of His action a cause for His grace without knowing the reason for it, or knowing the reason for it. The second is that standing at night involves seclusion with the Creator and communion without people, so He gave seclusion with Him and communion with Him in standing, which is the Praised Station. And people are differentiated in it according to their degrees, and the most noble of them in it is the degree of Muhammad, may God bless him and grant him peace, for he is given what no one else is given and intercedes for what no one else intercedes for. And *perhaps* from God Almighty is obligatory. And *station* is an accusative of circumstance, meaning in a station or to a station. Al-Tabari reported on the authority of Abu Hurairah, "that the Messenger of God, may God bless him and grant him peace, said: The Praised Station is the station in which I intercede for my nation." So the station is the place in which a person stands for great matters, such as stations before kings.

Tafsir Ibn Kathir

The Blessed and Exalted says to His Messenger, may God bless him and grant him peace, commanding him to perform the prescribed prayers at their appointed times: **Establish prayer at the decline of the sun**. It was said at its setting, as Ibn Masoud, Mujahid, and Ibn Zayd said. Hisham said on the authority of Mughirah, on the authority of Al-Sha'bi, on the authority of Ibn Abbas: **Its decline is its disappearance**. Nafi' narrated it on the authority of Ibn Umar, and Malik narrated it in his interpretation on the authority of Al-Zuhri on the authority of Ibn Umar, and Abu Barzah Al-Aslami said it, and it is also a narration on the authority of Ibn Mas'ud and Mujahid, and Al-Hasan, Ad-Dahhak, Abu Ja'far Al-Baqir, and Qatadah said the same, and Ibn Jarir chose it. Among the evidence for this is what he narrated on the authority of Ibn Hamid on the authority of Al-Hakam Ibn Bashir: Amr Ibn Qays told us on the

Surat al-Isra' 17:79

And during part of the night, pray with it as additional prayer for you. Perhaps your Lord will raise you to a position of praise.

authority of Ibn Abi Layla on the authority of a man on the authority of Jabir Ibn Abdullah who said: "I invited the Messenger of God, may God bless him and grant him peace, and whoever of his companions wanted to eat with me, then they went out when the sun declined, so the Prophet, may God bless him and grant him peace, went out and said: Go out, O Abu Bakr, for this is when the sun has declined." Then he narrated it on the authority of Sahl Ibn Bakkar on the authority of Abu Awanah on the authority of Al-Aswad Ibn Qays, on the authority of Nabih Al-Anzi on the authority of Jabir on the authority of the Messenger of God, may God bless him and grant him peace, something similar. Based on this, this verse includes the times of the five prayers, so from His saying: **The decline of the sun until dusk...** Night, which is its darkness, and it was said that it is sunset, from which noon, afternoon, sunset, and evening were taken.

His saying: **And the recitation of the Qur'an at dawn** means the dawn prayer. The Sunnah has explained the Messenger of God, may God bless him and grant him peace, in a continuous chain of transmission of his actions and sayings, with details of these times, as the people of Islam do today, from what they received from their predecessors and generation after generation, as is established in its places, and praise be to God.

Indeed, the recitation of the Qur'an at dawn is witnessed. Al-A'mash said on the authority of Ibrahim on the authority of Ibn Mas'ud, and on the authority of Abu Salih on the authority of Abu Hurayrah, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, regarding this verse: "And the recitation of the Qur'an at dawn. Indeed, the recitation of the Qur'an at dawn is witnessed." He said: It is witnessed by the angels of the night and the angels of the day. Al-Bukhari said: Abdullah bin Muhammad told us, Abdull Razzaq told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Abu Salamah, and Saeed bin Al-Musayyab, on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **The superiority of the prayer of a group over the prayer of one person is twenty-five degrees, and the angels of the night and the angels of the day gather at the dawn prayer.** Abu Hurairah said: Recite if you wish, "And the Qur'an of dawn. Indeed, the Qur'an of dawn is witnessed."

Imam Ahmad said: Asbat told us, Al-A'mash told us, on the authority of Ibrahim, on the authority of Ibn Masoud, on the authority of the Prophet, may God bless him and grant him peace, and Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: "And the Qur'an of dawn. Indeed, the Qur'an of dawn is witnessed," he said: **It is witnessed by the angels of the night and the angels of the day.** It was narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah, all three of them on the authority of Ubayd ibn Asbat ibn Muhammad on the authority of his father, and Al-Tirmidhi said: It is good and authentic. In a chain in the two Sahihs 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, on the authority of the Prophet, may God bless him and grant him peace, who said: "Angels take turns among you by night and angels by 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 is 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." Abdullah ibn Mas'ud said: The two guards gather at the dawn prayer, so some ascend and those stand. Ibrahim Al-Nakha'i, Mujahid, Qatadah and more than one said the same in their interpretation of this verse.

As for the hadith that Ibn Jarir narrated here from the hadith of Al-Layth bin Saad, on the authority of Ziyadah, on the authority of Muhammad bin Ka'b Al-Qurazi, on the authority of Fadala bin Ubaid, on the authority of Abu Al-Darda', on the authority of the Messenger of God, may God bless him and grant him peace, he mentioned the hadith of the descent, and that God Almighty says: Whoever seeks My forgiveness, I will forgive him. Whoever asks Me, I will give him. Whoever calls upon Me, I will answer him until dawn comes, so that is why He says: "And the Qur'an of dawn. Indeed, the Qur'an of dawn is witnessed," so God, the angels of the night, and the angels of the day witness it, and Ziyadah is the only one who narrated it, and he has a hadith about this in Sunan Abi Dawud.

God the Almighty said: **And during part of the night, then pray with it as an additional prayer for you.** This is a command for him to perform the night prayer after the obligatory prayer, as was reported in Sahih Muslim on the authority of Abu Hurayrah on the authority of the Messenger of God, may God bless him and grant him peace, that he was asked which prayer is best after the obligatory prayer? He said, **The night prayer.** For this reason God the Almighty commanded His Messenger to perform the night prayer after the obligatory prayers, because the night prayer is what is done after sleeping. This was said by Alqamah, Al-Aswad, Ibrahim Al-Nakha'i and others, and it is well-known in the language of the Arabs. Likewise, the hadiths were confirmed on the authority of the Messenger of God, may God bless him and grant him peace, that he used to perform the night prayer after sleeping, on the authority of Ibn Abbas, Aisha and others from the Companions, may God be pleased with them, as is explained in detail in its place. Praise and thanks be to God.

Al-Hasan Al-Basri said: It is what comes after the evening prayer and it is interpreted as what comes after sleep. There is a difference of opinion regarding the meaning of the Almighty's statement: **A voluntary prayer for you.** It was said that it means that you are the only one who is obligated to do that, so they made the night prayer obligatory for him and not for the nation. Al-Awfi narrated it on the authority of Ibn Abbas, and it is one of the two opinions of the scholars, and one of the two opinions of Al-Shafi'i, may God have mercy on him, and Ibn Jarir chose it. It was said: The

night prayer was made a voluntary prayer for him in particular, because his past and future sins have been forgiven, and for others from his nation, only his voluntary prayers expiate the sins that he has committed. Mujahid said it: And it is in Al-Musnad on the authority of Abu Umamah Al-Bahili, may God be pleased with him.

And His statement: **Perhaps your Lord will raise you to a praised station**, meaning, do what I have commanded you to do so that We may establish you on the Day of Resurrection in a praised station, where all of creation and their Creator, Blessed and Exalted be He, will praise you. Ibn Jarir said: Most of the people of interpretation said: That is the station that Muhammad, may God bless him and grant him peace, will stand on the Day of Resurrection to intercede for the people so that their Lord may relieve them of the great hardship they will be in on that Day.

Mention who said that

Ibn Bashir told us, Abd al-Rahman told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Silah ibn Zafar, on the authority of Hudhayfah, who said: The people will be gathered on one plain, the caller will hear them and their sight will penetrate them, barefoot and naked as they were created, standing, no soul will speak except with His permission. He will call out: O Muhammad, and he will say: "At your service and at your pleasure, and good is in your hands and evil is not from you, and the Mahdi is he whom you have guided, and your servant is before you, and from you and to you there is no escape or refuge from you except to you, blessed and exalted are you, glory be to you, Lord of the House." This is the praised station that God the Almighty mentioned. Then he narrated it on the authority of Bandar, on the authority of Ghundar, on the authority of Shu'bah, on the authority of Abu Ishaq, and Abd al-Razzaq narrated it likewise on the authority of Muammar and al-Thawri, on the authority of Abu Ishaq, and Ibn Abbas said: This praised station is the station of intercession, and Ibn Abi Nujayh said the same on the authority of Mujahid, and al-Hasan al-Basri said the same.

Qatada said: He is the first from whom the earth will split open on the Day of Resurrection and the first intercessor. The people of knowledge used to consider him to be the praised station of which God Almighty said: **Perhaps your Lord will raise you to a praised station**. I said to the Messenger of God, may God bless him and grant him peace, about honors on the Day of Resurrection that no one will share with him, and honors that no one will equal him in. He is the first from whom the earth will split open and he will be sent riding to the place of assembly. He has the banner under which Adam and those after him were under its banner. He has the pool from which there is no one more likely to come to the place of assembly. He has the greatest intercession with God to come to decide the judgment between the creation. This will happen after people ask Adam, then Noah, then Abraham, then Moses, then Jesus, and each one says: I am not up for it, until they come to Muhammad, may God bless him and grant him peace, and he says: **I am up for it, I am up for it**, as we will mention in detail in this place, God willing. Among these is that he intercedes

for people who have been ordered to Hell, so that they may be returned from it. He is the first of the prophets to judge between his nation, and the first of them to cross the Sirat with his nation. He is the first intercessor in Paradise, as proven in Sahih Muslim.

In the hadith of the images, it is stated that all believers will not enter Paradise except through his intercession, and he will be the first to enter it, and his nation will precede all nations, and he will intercede to raise the ranks of people whose deeds cannot reach it, and he is the possessor of the means which is the highest station in Paradise that is only befitting of him, and if God Almighty permits intercession for the sinners, the angels, prophets and believers will intercede, and he will intercede for people whose number is known only to God Almighty, and no one intercedes like him or is equal to him in that, and I have explained that in detail at the end of the Book of Seerah in the chapter on characteristics, and praise and thanks be to God, and now let us mention the hadiths that were reported about the praised station and with God is the helper. Al-Bukhari said: Ismail bin Abaan told us, Abu Al-Ahwas told us on the authority of Adam bin Ali, I heard Ibn Umar say: "On the Day of Resurrection, people will become like knees, every nation that follows its prophet will say: O so-and-so, intercede, O so-and-so, intercede, until intercession ends with Muhammad, may God bless him and grant him peace, and that is the day when God will raise him to a praised station." It was narrated by Hamza bin Abdullah on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace.

Ibn Jarir said: Muhammad ibn Abdullah ibn Abdul-Hakam told me, Shuaib ibn Al-Layth told us, Al-Layth told us on the authority of Ubaidullah ibn Abi Ja'far, that he said: I heard Hamza ibn Abdullah ibn Umar say: I heard Abdullah ibn Umar say: "The Messenger of God, may God bless him and grant him peace, said: 'The sun draws near until the sweat reaches half of the ear. While they are like that, they will seek help from Adam, but he will say: 'I am not the one to do that.' Then from Moses, and he will say the same. Then from Muhammad, may God bless him and grant him peace, and he will intercede among the creation and walk until he takes hold of the ring of the door of Paradise. On that day, God will raise him to a praiseworthy station.'" And this is how Al-Bukhari narrated it in Zakat on the authority of Yahya ibn Bakir and Alqamah on the authority of Abdullah ibn Salih, both on the authority of Al-Layth ibn Sa'd, with the same chain of transmission, and he added: On that day, God will raise him to a praiseworthy station, and all the people of the assembly will praise him. Al-Bukhari said: Ali bin Ayyash told us, Shuaib ibn Abi Hamza told us, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir bin Abdullah, that the Messenger of God, may God bless him and grant him peace, said: "Whoever says when he hears the call: O God, Lord of this perfect call and the established prayer, grant Muhammad the means and the excellence, and raise him to the praised station which You promised him, my intercession will be permissible for him on the Day of Resurrection." It was transmitted by him alone, not by Muslim.

Surat al-Isra' 17:79

And during part of the night, pray with it as additional prayer for you. Perhaps your Lord will raise you to a position of praise.

Hadith of Abi bin Kaab

Imam Ahmad said: Abu Amir Al-Azdi told us, Zuhair bin Muhammad told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of Al-Tufayl bin Abi Kaab, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: **When the Day of Resurrection comes, I will be the leader of the prophets and their orator and the one who will intercede for them, without boasting.** Al-Tirmidhi included it on the authority of Abu Amir Abdul Malik bin Amr Al-Aqdi, and he said: It is good and authentic, and Ibn Majah included it on the authority of Abdullah bin Muhammad bin Aqeel with it. We have already mentioned in the hadith of Abi bin Kaab about reciting the Qur'an in seven letters, and he, may God bless him and grant him peace, said at the end of it: "So I said: O God, forgive my nation, O God, forgive my nation, and I delayed the third for a day when the creation will yearn for me, even Abraham, peace be upon him."

Hadith of Anas bin Malik

Imam Ahmad said: Yahya bin Saeed told us, Saeed bin Abi Arooba told us, Qatada told us on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: "The believers will gather on the Day of Resurrection and be inspired by that, and they will say: If only we could intercede with our Lord so that He might relieve us from this place of ours. So they will go to Adam and say: O Adam, you are the father of mankind, God created you with His hand, and His angels prostrated to you, and He taught you the names of everything, so intercede for us with your Lord so that He might relieve us from this place of ours. So Adam will say to them: I am not there for you, and he will mention the sin he committed, and his Lord, the Almighty, will feel ashamed of that, and he will say: But go to Noah, for he was the first Messenger whom God sent to the people of the earth. So they will go to Noah, and he will say: I am not there for you, and he will mention the sin of asking his Lord for something of which he had no knowledge, and his Lord will feel ashamed of that, and he will say: But go to Abraham, the friend of the Most Merciful. So they will go to him and he will say: I am not there for you, but go to Moses, a servant to whom God spoke and gave." The Torah, and they come to Moses, and he says: I am not there with you, and he mentions to them the soul that was killed without a soul, and his Lord is ashamed of that, and says: But go to Jesus, the servant of God and His Messenger and His Word and His Spirit, so they come to Jesus, and he says: I am not there with you, but go to Muhammad, a servant whom God has forgiven his past and future sins, so they come to me - Al-Hasan said this wording - so I stand and walk between two rows of believers - Anas said - until I ask permission to see my Lord, and when I see my Lord, I fall down - or prostrate - to my Lord, and He leaves me as long as God wills that He leaves me - he said - then it is said: Raise Muhammad, say He hears, and intercede and your intercession will be granted, and ask and it will be given to you, so I raise my head and praise Him with praise that He

teaches me, then I intercede and He sets a limit for me and I admit them to Paradise, he said: Then I return to Him a second time, and when I see my Lord, I fall down or prostrate to my Lord, and He leaves me as long as God wills that He leaves me, then it is said: Raise Muhammad, say He hears, and ask and it will be given to you Then I will come back a third time and when I see my Lord, I will fall down in prostration to my Lord and He will leave me as long as God wills me to leave. Then it will be said: Raise Muhammad, say and He hears, and ask and He will give you, and intercede and He will intercede. So I will raise my head and praise Him with a praise that He teaches me, then I will intercede and He will set a limit for me and I will enter them into Paradise. Then I will come back a fourth time and say: O Lord, there remains only those whom the Qur'an has detained." Anas ibn Malik narrated to us that the Prophet, may God bless him and grant him peace, said: "Then he who says, 'There is no god but God' and in his heart there is goodness equal to the weight of a barley seed will come out of the Fire. Then he who says, 'There is no god but God' and in his heart there is goodness equal to the weight of a grain of wheat will come out of the Fire. Then he who says, 'There is no god but God' and in his heart there is goodness equal to the weight of an atom will come out of the Fire." They both reported it from the hadith of Sa'id with it. Imam Ahmad narrated it in this way from 'Affan ibn Hammad ibn Salamah, from Thabit, from Anas is tall.

Imam Ahmad said: Yunus bin Muhammad narrated to us, Harb bin Maymun Abu Al-Khattab Al-Ansari narrated to us, on the authority of Al-Nadr bin Anas, on the authority of Anas, who said: The Prophet of God, may God bless him and grant him peace, narrated to me, saying: "I am standing, waiting for my nation to cross the bridge, when Jesus, peace be upon him, came to me and said: These prophets have come to you, O Muhammad, asking - or he said: they are gathering to you - and calling upon God to separate all the nations to whatever God wills for the misery they are in. The creation is bridled with sweat. As for the believer, it is like a cold upon him, and as for the disbeliever, death will overtake him. He said: Wait until I return to you. So the Prophet of God, may God bless him and grant him peace, went and stood beneath the Throne, and he encountered what no chosen angel or sent prophet has encountered. So God, the Almighty, inspired Gabriel to go to Muhammad and say to him: Raise your head, ask and you will be given, and intercede and your intercession will be accepted. So I interceded for my nation, that one person from every ninety-nine should come out. I have not ceased to go back to my Lord, the Almighty, and I do not stand in a place except that I interceded until God Almighty gave me, including that he said: O Muhammad, include from your nation those of God Almighty's creation who testified that there is no god but God for one day sincerely and died upon that.

Hadith of Buraidah, may God be pleased with him

Imam Ahmad ibn Hanbal said: Al-Aswad ibn Aamer told us, Abu Israel told us, on the authority of Al-Harith

ibn Hasira, on the authority of Ibn Buraidah, on the authority of his father, that he entered upon Muawiyah, and there was a man speaking, so Buraidah said: O Muawiyah, will you permit me to speak? He said: Yes, and he thought that he would say the same as the other one, so Buraidah said: I heard the Messenger of God, may God bless him and grant him peace, say: "I hope that I will intercede on the Day of Resurrection as many times as there are trees and mud on the earth." He said: So you hope for it, O Muawiyah, but Ali, may God be pleased with him, does not hope for it.

Hadith of Ibn Masoud - Imam Ahmad said: Arim bin Al-Fadl narrated to us, Saeed bin Al-Fadl narrated to us, Saeed bin Zaid narrated to us, Ali bin Al-Hakam Al-Banani narrated to us, on the authority of Uthman, on the authority of Ibrahim, on the authority of Alqamah and Al-Aswad, on the authority of Ibn Masoud, who said: "The two sons of Mulaykah came to the Prophet, may God bless him and grant him peace, and said: Our mother honors her husband and is kind to her child. He said: They mentioned the guest, but she was buried alive in the pre-Islamic era. He said: Your mother is in Hellfire. He said: So they turned away, and evil was evident on their faces. He ordered them to be returned, and they returned, and joy was evident on their faces, hoping that something had happened. He said: My mother is with your mother. A hypocrite said: What does this man do for his mother, and we are treading on his heels? A man from the Ansar said: I have never seen a man ask more than him, O Messenger of God. Did your Lord promise you about her or both of them? He said: He thought that it was from something he had heard, so he said: I did not ask my Lord, nor did He give me hope for it. I will stand in the praised station on the Day of Resurrection." The Ansari said: O Messenger of God, what is that praiseworthy station? He said: That is when you are brought barefoot, naked and uncircumcised, and the first to be clothed will be Abraham, peace be upon him, and he will say: Clothe my friend. Then he will be brought two white robes and he will put them on him, then he will make him sit facing the Throne, then my clothing will be brought and I will put it on him, and I will stand on his right in a position that no one will stand on, and the first and the last will envy me for it. He said: And an opening will be made for them from Al-Kawthar to the Pool. The hypocrite said: Water has never flowed except in a state or in a place of dirt. The Messenger of God, may God bless him and grant him peace, said: Its state is musk and its dirt is pearls. The hypocrite said: I have not heard of anything like today, for rarely does water flow in a state or in a place of dirt except that it has vegetation. The Ansari said: O Messenger of God, does it have vegetation? He said: Yes, golden rods. The hypocrite said: I have not heard of anything like today, for rarely does a rod grow except that it has leaves and otherwise it has fruit. The Ansari said: O Messenger of God, does it have fruit? He said: Yes, the colors of pearls, and its water is whiter than milk and sweeter than honey. Whoever drinks from it will never thirst again, and whoever is deprived of it will never be satisfied again." Abu Dawud al-Tayalisi said: Yahya ibn Salamah ibn Kuhail narrated to us, on the authority of his father, on the authority of Abu al-Zura'a, on the authority of Abdullah, who said: Then God, the Almighty, will permit

intercession, and the Holy Spirit, Gabriel, will rise, then Abraham, the friend of God, will rise, then Jesus or Moses will rise. Abu al-Zura'a said: I do not know which one. He said: Then your Prophet, may God bless him and grant him peace, will rise as a fourth and intercede, and no one will intercede after him more than he interceded. This is the praised station of which God, the Almighty, said: **Perhaps your Lord will raise you to a praised station.**

Hadith of Kaab bin Malik, may God be pleased with him

Imam Ahmad said: Yazid bin Abd Rabbah told us, Muhammad bin Harb told us, Al-Zubaidi told us, on the authority of Al-Zuhri, on the authority of Abd Al-Rahman bin Abdullah bin Kaab bin Malik, on the authority of Kaab bin Malik, that the Messenger of God, may God bless him and grant him peace, said: "People will be resurrected on the Day of Resurrection, and I and my nation will be on a hill, and my Lord, the Almighty and Majestic, will clothe me in a green garment, then I will be given permission to say whatever God wills me to say, and that will be the praised station."

Hadith of Abu Darda, may God be pleased with him

Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Yazid ibn Abi Habib told us, on the authority of Abd al-Rahman ibn Jubayr, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: "I will be the first to be permitted to prostrate on the Day of Resurrection, and I will be the first to be permitted to raise my head. I will look at what is in front of me and recognize my nation from among the nations, and behind me the same, and to my right the same, and to my left the same. A man said: O Messenger of God, how will you recognize your nation from among the nations between Noah and your nation? He said: They are radiant and have white foreheads from the traces of ablution, and no one is like that except them. I will recognize them because they will be given their books in their right hands, and I will recognize them because their offspring will run before them."

Hadith of Abu Hurairah, may God be pleased with him

Imam Ahmad, may God have mercy on him, said: Yahya bin Saeed told us, Abu Hayyan told us, Abu Zur'ah bin Amr bin Jarir told us on the authority of Abu Hurairah, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, was brought meat, and the arm was raised to him, and he liked it, so he took a bite of it, then he said: I am the master of people on the Day of Resurrection, and do you know why that is? God will gather the first and the last on one plain, and they will hear the caller, and their sight will penetrate, and the sun will draw near, and there will be an anger and distress that they will not be able to bear, and some of the people will say to others: Do you not see what you are in, and what has befallen you, will you not look for someone who will intercede for you with your Lord? Some of the people will say to others: Go to Adam, so they will go to Adam, peace be upon him, and say: O Adam, you are the father of mankind, God created you with His hand and breathed into you from His spirit,

Surat al-Isra' 17:79

And during part of the night, pray with it as additional prayer for you. Perhaps your Lord will raise you to a position of praise.

and commanded the angels to prostrate to you, so intercede for us with your Lord, do you not see what we are in, do you not see what has befallen us? Adam will say: My Lord has become angry today with an anger that has not been known to me.” He was angry like him before and will never be angry like him again. He forbade me from the tree and I disobeyed. Myself, myself, myself. Go to someone other than me. Go to Noah. So they go to Noah and say: O Noah, you are the first of the messengers to the people of the earth, and God has named you a grateful servant. Intercede for us with your Lord. Don't you see what we are in? Don't you see what has befallen us? Noah says: My Lord has become angry today with an anger the like of which He has never been angry before and will never be angry like it again. I had a supplication that I supplicated against my al-Nas 114:Myself, myself, myself. Go to someone other than me. Go to Abraham. So they go to Abraham and say: O Abraham, you are the prophet of God and His friend from the people of the earth. Intercede for us with your Lord. Don't you see what we are in? Don't you see what has befallen us? He will say: My Lord has become angry today with an anger the likes of which He has never become angry before, and will never become angry again. Then he will mention his lies: Myself, myself, myself. Go to someone other than me. Go to Moses. So they will go to Moses, peace be upon him, and say: O Moses, you are the Messenger of God, God chose you with His messages and His speech to the people. Intercede for us with your Lord. Do you not see what we are in? Do you not see what has befallen us? So Moses will say to them: My Lord has become angry with an anger the likes of which He has never become angry before, and will never become angry again. I have killed a soul I was not commanded to kill. Myself, myself, myself. Go to someone other than me. Go to Jesus. So they will go to Jesus and say: O Jesus, you are the Messenger of God and His Word which He cast into Mary and a spirit from Him, and you spoke to the people in the cradle as a child. So intercede for us with your Lord. Do you not see what we are in? Do you not see what has befallen us? Jesus will say to them: My Lord has become angry today with an anger the like of which He has never been angry before, and will never be angry with the like of which He has never been after. He has not mentioned a sin. Myself, myself, myself. Go to someone other than me. Go to Muhammad, may God bless him and grant him peace. So they will come to Muhammad, may God bless him and grant him peace, and say: O Muhammad, you are the Messenger of God and the Seal of the Prophets, and God has forgiven you your past and future sins. So intercede for us with your Lord. Do you not see what we are in? Do you not see what has befallen us? Then I stand up and come under the Throne, and fall prostrating to my Lord, the Mighty and Sublime. Then God opens up to me and inspires me with His praise and good commendation of Him, as He has not opened up to anyone before me. Then it is said: O Muhammad, raise your head and ask and it will be given to you, and intercede and your intercession will be accepted. So I raise my head and say: My nation, O Lord, my nation, O Lord. Then it is said: O Muhammad,

let in from your nation those who will not be held accountable through the right door of the gates of Paradise, and they will be partners with the people in what is other than that of the gates. Then he said: By the One in Whose Hand is the soul of Muhammad, the distance between the two leaflets of Paradise is like the distance between Mecca and Hajar, or like the distance between Mecca and Busra. Narrated by both of them in the Sahihs.

Muslim **may God have mercy on him** said: Al-Hakam bin Musa told us, Aql bin Ziyad told us on the authority of Al-Awza'i, Abu Ammar told me, Abdullah bin Farukh told me, Abu Hurairah told me: "The Messenger of God (blessings and peace of God be upon him) said: 'I am the master of the children of Adam on the Day of Resurrection, and the first from whom the grave will split on the Day of Resurrection, and the first intercessor and the first whose intercession will be accepted.'" Ibn Jarir said: Abu Kurayb told us, Waki' told us on the authority of Dawud bin Yazid Al-Za'afari on the authority of his father, on the authority of Abu Hurairah, who said: "The Messenger of God (blessings and peace of God be upon him) said: 'Perhaps your Lord will raise you to a station of praise.' He was asked about it and he said: 'It is intercession.'" Narrated by Imam Ahmad on the authority of Waki' and Muhammad bin Ubaid on the authority of Dawud on the authority of his father on the authority of Abu Hurairah on the authority of the Prophet (blessings and peace of God be upon him) regarding the words of God the Almighty: 'Perhaps your Lord will raise you to a station of praise.' He said: 'It is the station in which I will intercede for my nation.'"

Abdul Razzaq said: Muammar told us on the authority of Al-Zuhri, on the authority of Ali bin Al-Hussein, who said: "The Messenger of God, may God bless him and grant him peace, said: 'When the Day of Resurrection comes, God will spread out the earth like a leather cover until there will be nothing for a human being except the space for his feet.' The Prophet, may God bless him and grant him peace, said: 'Then I will be the first to be called, and Gabriel will be on the right of the Most Gracious, Blessed and Exalted, and by God, he had never seen him before.' So I will say: 'O Lord, this one informed me that You sent him to me.' God Almighty will say: 'He has spoken the truth.' Then I will intercede and say: 'O Lord, Your servants worshipped You at the ends of the earth.' He said: 'Then it is the Praised Station.' " This is a mursal hadith.

Fath al-Qadir

79- And during the night, then pray with it as an additional prayer for you. Min is for partiality, and its accusative is for circumstance with an implied word: meaning, get up some of the night and pray with it. The genitive pronoun refers to the Qur'an and what was said about it being accusative for enticement, and the estimation is upon you some of the night, so it is very far, and tahajjud is taken from hijood. Abu Ubaidah and Ibn al-A'rabi said: It is from the opposites, because it is said that a man hijood if he slept, and hijood if he

stayed up late. Among its usage for staying up late is the saying of the poet:

Did she not visit and the people of Mina are sleepless?
I wish her shadow would return to Mina.

It means alert, and another saying about its use in sleep:

Did you not knock on our door while our companions were asleep? So, the burdens of generosity became more generous.

Meaning asleep. Al-Azhari said: The origin of the word *hajood* is sleeping at night, but the verb *ta'athim* came to mean avoiding, and from it the verb *ta'athim* and *taharraj* means avoiding sin and embarrassment. So the one who prays at night is the one who avoids the hajood, so he gets up at night. It was also narrated from Al-Azhari that he said: The one who prays at night is the one who gets up to pray after sleeping. This is what Al-Wahidi narrated from him, so he restricted the tahajjud to getting up from sleep. This is what Mujahid, Alqamah and Al-Aswad said, and they said: Tahajjud after sleeping. Al-Layth said: "Pray at night when you wake up for prayer, 'a voluntary prayer for you.' The meaning of voluntary prayer in the language is an addition to the original. The meaning is that it was a voluntary prayer for the Prophet, may God bless him and grant him peace, in addition to the obligatory prayers. Although the command to pray at night appears to be obligatory, the explicit statement that it is a voluntary prayer is a clear indication of the command. It was said that what is meant by voluntary prayer here is that it is an obligatory prayer in addition to the five obligatory prayers for him, may God bless him and grant him peace. This is refuted by the explicit statement of voluntary prayer. It was said that the night prayer was obligatory for him, may God bless him and grant him peace, then the obligation was abrogated and the night prayer became voluntary. Based on this, what was mentioned in the hadith is understood that it was obligatory for him, and voluntary for his nation. Al-Wahidi said: The night prayer was an addition for the Prophet, may God bless him and grant him peace, specifically to raise his status, not for expiation, because he was forgiven for his sins, past and future. We do not have a voluntary prayer because of the abundance of our sins, we only work to expiate them. He said: This is the saying of all the commentators. The conclusion is that although the address in this verse is specific to the Prophet (peace and blessings of God be upon him) in his saying, "Establish prayer," the command to him is a command to his nation, so it is a general law. This includes the encouragement to pray at night, as it includes the entire nation, and the explicit statement that it is a voluntary prayer indicates that it is not obligatory, as praying at night is recommended and prescribed for every accountable person. Then the Almighty promised him to perform the obligatory and voluntary prayers, saying: **Perhaps your Lord will raise you to a praised station.** We have mentioned in several places that *perhaps* from the Generous indicates the desires that must occur, and the accusative of a station is in the circumstance by implying a verb, or by including the resurrection with the meaning of residence. It is permissible for it to be in the accusative case: that is, He will raise you to a

praised station, and the meaning of the station being praised is that everyone who knows about it will praise it. There are different opinions about specifying this station: The first is that it is the station that the Prophet (peace and blessings of God be upon him) will stand to intercede for people on the Day of Resurrection so that their Lord, glory be to Him, may relieve them of what they are in. This opinion is what is indicated by the authentic evidence in the interpretation of the verse, and Ibn Jarir reported it from most of the people of interpretation. Al-Wahidi said: The consensus of the commentators is that the station of praise is the station of intercession. The second opinion: The station of praise is giving the Prophet (peace and blessings of God be upon him) the banner of praise on the Day of Resurrection. It can be said that this does not contradict the first opinion, as there is no contradiction between him standing in the place of intercession and holding the banner of praise. The third opinion: The station of praise is that God, glory be to Him, will seat Muhammad (peace and blessings of God be upon him) with Him on His Throne. Ibn Jarir reported it from a group including Mujahid, and a hadeeth has been narrated about this. Al-Naqqash reported from Abu Dawud al-Sijistani that he said: Whoever denies this hadeeth is accused in our view. The people of knowledge continue to speak about this hadeeth. Ibn Abd al-Barr said: Even though Mujahid was one of the imams in interpretation, he has two opinions that are abandoned by the people of knowledge: one of them is this, and the second is in the interpretation of **Some faces, that Day, will be radiant, looking at their Lord.** He said: Its meaning is awaiting the reward, and it is not from looking. End quote. In any case, this opinion does not contradict the first opinion because it is possible that God, the Most High, will seat him in this seat and intercede with that intercession. The fourth opinion: It is absolute in every position that brings praise from the types of miracles. This was mentioned by the author of al-Kashshaf and those who follow him in interpretation. The response to this is that the authentic hadiths that were reported specifying this praiseworthy position are numerous, so the destination is determined, and there is no generality in the wording in the verse so that it can be said: The consideration is in the generality of the wording, not in the specificity of the reason. The meaning of his saying, **And it is absolute in everything that brings praise,** is that it is general in everything that is like that, but he expresses the general with the wording of the absolute, as he mentioned in the slaughter of the cow, and this is why he said here. It was said that what is meant is intercession, and it is one type of what the wording of the position includes. The difference between alternative generality and comprehensive generality is well-known, so we will not elaborate on it.

Tafsir al-Baghawi

79 - The Almighty said: **And during part of the night, pray therein.** That is, get up after sleeping, and praying at night only happens after sleeping. It is said: he prayed at night if he got up after sleeping, and he slept if he slept.

Surat al-Isra' 17:79

And during part of the night, pray with it as additional prayer for you. Perhaps your Lord will raise you to a position of praise.

The meaning of the verse: standing at night for prayer.

The night prayer was an obligation upon the Prophet, may God bless him and grant him peace, at the beginning, and upon the nation, as God Almighty said: **O you who are wrapped up in clothing, stand up in the night, except for a little** (al-Muzzammil 73:1). Then the alleviation was revealed, so the obligation was abrogated for the nation by the five daily prayers, and the recommendation remained: God Almighty said: **So recite what is easy of it** (al-Muzzammil 73:20), and the obligation remained for the Prophet, may God bless him and grant him peace.

It was narrated on the authority of Aisha, may God be pleased with her, that the Prophet, may God bless him and grant him peace, said: "Three things are obligatory for me, and they are Sunnah for you: Witr, the siwak, and the night prayer."

The Almighty's saying: **As a voluntary act for you** means: an addition for you. He means: an additional virtue, over all the other obligatory acts, that God has imposed upon you.

Some people said that the obligation was abrogated in his case as in the case of the female slave, so it became a voluntary act. This is the opinion of Mujahid and Qatada, because God Almighty said: **A voluntary act for you** and did not say **upon you**.

If it is said: What is the meaning of specialization, which is an increase in the right of all Muslims as in his right, may God bless him and grant him peace?

It was said: The specification is because the voluntary prayers of the servants are an expiation for their sins, and the Prophet, may God bless him and grant him peace, was forgiven for his past and future sins, so his voluntary prayers do not work to expiate sins, so he still has an increase in his status.

Abu Muhammad Abdullah bin Abdul Samad Al-Juwzjani told us, Abu Al-Qasim Ali bin Ahmad Al-Khuza'i told us, Abu Saeed Al-Haitham bin Kulayb told us, Abu Isa Al-Tirmidhi told us, Qutaybah and Bishr bin Muadh told us: Abu Awana told us, on the authority of Ziyadah bin Alaqa, on the authority of Al-Mughirah bin Shu'bah, who said: "The Prophet, may God bless him and grant him peace, stood until his feet swelled. It was said to him: 'Do you do this while your past and future sins have been forgiven?' He said: 'Should I not be a grateful servant?'"

Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi told us, Abu Mus'ab ibn Malik told us, on the authority of 'Abdullah ibn Abi Bakra, on the authority of his father, on the authority of 'Abdullah ibn Qays ibn Makhrama, that he told him, on the authority of Yazid ibn Khalid al-Juhani, that he said: I will watch the prayer of the Messenger of God, may God bless him and grant him peace, tonight, so I will rest on his threshold or his tent, and he will stand and pray two short rak'ahs, then he will pray two long rak'ahs, then he will pray two rak'ahs less than the two

before them, [then he will pray two rak'ahs less than the two before them, then he will pray two rak'ahs less than the two before them], then he will pray the witr, so there are thirteen rak'ahs for that.

Abu al-Hasan Muhammad ibn Muhammad al-Sarkhasi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Sa'id ibn Abi Sa'id al-Maqburi, on the authority of Abu Salamah ibn 'Abd al-Rahman, that he told him that he asked 'Aisha, may God be pleased with her: How was the prayer of the Messenger of God, may God bless him and grant him peace, in Ramadan? She said: "The Messenger of God, may God bless him and grant him peace, did not increase in Ramadan or at any other time to more than eleven rak'ahs. He would pray four, and do not ask about their beauty and length, then he would pray four, and do not ask about their beauty and length, then he would pray three. 'Aisha said: I said: O Messenger of God, do you sleep before you pray witr? He said: O 'Aisha, my eyes sleep but my heart does not sleep."

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Na'im Abd al-Malik ibn al-Hasan al-Isfarayni told us, Abu 'Awana Ya'qub ibn Ishaq told us, Yunus ibn Harun ibn 'Abd al-A'la told us, Ibn Wahb told us, Yunus, Ibn Abi Dhi'b, and 'Umar ibn al-Harith told me that Ibn Shihab told them on the authority of 'Urwah ibn al-Zubayr on the authority of 'A'ishah, who said: "The Messenger of God, may God bless him and grant him peace, used to pray eleven rak'ahs between the time he finished the 'Isha' prayer and the dawn prayer, saying the tasleem after every two rak'ahs, then he would pray the witr with one rak'ah, and he would prostrate for the amount of time it takes for one of you to recite fifty verses before raising his head. When the muezzin stopped the dawn call to prayer and dawn became clear to him, he would stand up and perform two short rak'ahs, then he would lie down on his right side until the muezzin came to him to call the iqamah and he would go out." Some of them added to others.

Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Hasan al-Hayri told us, Hajib ibn Ahmad al-Tusi told us, Abd al-Rahman ibn Munib told us, Yazid ibn Harun told us, Hamid al-Tawil told us, on the authority of Anas ibn Malik, may God be pleased with him, who said: We never wanted to see the Messenger of God, may God bless him and grant him peace, praying except that we saw him, and we never wanted to see him sleeping except that we saw him. He said: He used to fast during the month until we would say he would not break his fast at all, and he would break his fast until we would say he would not fast at all.

The Almighty said: **Perhaps your Lord will raise you to a station of praise**. "Perhaps" is obligatory from God Almighty, because He does not fail to give His servants or do to them what He has made them desire.

The praised station is: the station of intercession for his nation, because the first and the last will praise him in it:

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Mansur

Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyan told us, Hamid bin Zanjawayh told us, Abdullah bin Yazid Al-Maqri told us, Hayat told us, on the authority of Ka'b, on the authority of Alqamah, on the authority of Abdul Rahman bin Jubayr, on the authority of Abdullah bin Amr bin Al-Aas, that the Messenger of God, may God bless him and grant him peace, said: "When you hear the muezzin, say what he says: Then pray for me, for whoever prays for me, God will pray for him ten times. Then ask God to grant me Al-Wasilah, for it is a station in Paradise that should not be given to anyone but one of God's servants, and I hope that I am he. Whoever asks for Al-Wasilah for me, intercession will be granted to him."

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ali bin Abbas told us, Saeed bin Abi Hamza told us, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir bin Abdullah that the Messenger of God, may God bless him and grant him peace, said: "Whoever says when he hears the call: O God, Lord of this perfect call and the established prayer, grant Muhammad the means and the excellence, and raise him to the praised station which You promised him, my intercession will be permissible for him on the Day of Resurrection."

Abu Hamid bin Abdullah Al-Salihi told us, Abu Bakr Ahmad bin Al-Hasan Al-Hiri told us, Hajib bin Ahmad Al-Tusi told us, Abdul Rahim bin Munib told us, Ya'la told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Every prophet has a supplication that is answered, and I have saved my supplication as intercession for my nation, and it will be granted to you - God willing - whoever dies without associating anything with God."

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Hajjaj bin Munhal said, Hammam bin Yahya told us, Qatada told us on the authority of Anas that the Prophet, may God bless him and grant him peace, said: "The believers will be detained on the Day of Resurrection until they are concerned about that, and they will say: If only we could intercede with our Lord to relieve us from our place, then they will come to Adam and say: You are Adam, the father of mankind, God created you with His hand, and settled you in His Paradise, and His angels prostrated to you, and He taught you the names of everything, intercede for us with your Lord so that He may relieve us from this place of ours, then He will say: I am not here, and He will mention his sin that he committed and his eating from the tree, which he had forbidden, but go to Noah, the first prophet whom God sent to the people of the earth."

They will come to Noah, and he will say: I am not here with you. He will mention his sin that he committed, asking his Lord without knowledge. But go to Abraham, the friend of the Most Merciful. They will come to Abraham, and he will say: I am not here with you. He will mention three lies that he told. But go to Moses, a

servant to whom God gave the Torah, spoke to him, and brought him close in private.

He said: They will come to Moses, and he will say: I am not here with you, and he will mention his sin that he committed by killing a soul, but go to Jesus, the servant of God and His Messenger, the Spirit of God and His Word.

They come to Jesus, and he says: I am not there with you, but go to Muhammad, a servant whom God has forgiven his past and future sins.

He said: They come to me, and I ask permission to see my Lord in His house, and He gives me permission to see him. When I see Him, I fall down in prostration, and He leaves me as long as God wills me to leave him. Then He says: Raise your head, O Muhammad, and say, and you will be heard. Intercede, and your intercession will be accepted. Ask, and you will be given. He said: So I raise my head, and I praise my Lord with praise and glorification that He teaches me, then I intercede, and He sets a limit for me, and I go out, and He admits them to Paradise.

Qatada said: I also heard him say: "Then I go out and take them out of the Fire and admit them into Paradise. Then I return and ask permission to see my Lord in His house, and He gives me permission to see him. When I see Him, I fall down prostrating before Him, and He leaves me as long as God wills that He leaves me. Then He says: Raise your head, O Muhammad, and say, 'You hear,' and intercede, and your intercession will be granted. Ask, and you will be given." He said: So I raise my head and praise my Lord with praise and glorification that He teaches me. Then I intercede, and He sets a limit for me, so I go out and admit them into Paradise. [Then I return a third time and ask permission to see my Lord in His house, and He gives me permission to see him. When I see Him, I fall down prostrating, and He leaves me as long as God wills that He leaves me. Then He says: Raise your head, O Muhammad, and say, 'You hear,' and intercede, and your intercession will be granted. Ask, and you will be given.' He said: So I raise my head and praise my Lord with praise and glorification that He teaches me. Then I intercede, and He sets a limit for me, so I go out and admit them into Paradise."

Qatada said: I also heard him say: **Then he brought them out and brought them out of the Fire and admitted them into Paradise until none remained in the Fire except those whom the Qur'an had imprisoned** - meaning, for whom eternity was obligatory. He said: Then he recited this verse: **Perhaps your Lord will raise you to a praised station** [He said: This is the praised station] that your Prophet, may God bless him and grant him peace, promised.]

And with this chain of transmission he said: [Muhammad bin Ismail narrated to us] Sulayman bin Harb narrated to us, Hammad bin Zaid narrated to us, Ma'bad bin Hilal al-Ghazi narrated to us: We went to Anas bin Malik and he mentioned the hadith of intercession, with its meaning, he said: So I ask permission to see my Lord and He gives me permission, and He inspires me with praises that I praise Him with which I do not have now, so I praise Him with those praises and prostrate before Him, and

Surat al-Isra' 17:79

And during part of the night, pray with it as additional prayer for you. Perhaps your Lord will raise you to a position of praise.

it is said: O Muhammad, raise your head and speak and you will hear [and ask and you will be given] and intercede and your intercession will be accepted, so I say: O Lord, my nation, my nation, and He says: Go and bring out from it whoever has in his heart the weight of a barley seed of faith, so I go and do so, then I return and praise Him with those praises and prostrate before Him and mention the same, and it is said: Go and bring out whoever has in his heart the weight of an atom or a mustard seed of faith. So I went and did that, then I returned and praised Him with those praises, then I prostrated before him and mentioned the same, then it is said: Go and bring out whoever has in his heart the slightest, slightest, smallest faith, so I went and did that. When we left Anas, we passed by Al-Hasan and greeted him and narrated to him the hadith up to this point, so he said: Hey! We said: He did not say anything more than that, so he said: He narrated to me while he was [at that time] twenty years ago as he narrated to you. Then he said: Then I return a fourth time and praise Him with those praises, then I prostrated before him and it is said: O Muhammad, raise your head and say and you will be heard, ask and you will be given, and intercede and your intercession will be accepted. So I say: O my Lord, do You permit me regarding the one who said, There is no god but God? He says: By My might, majesty, pride and greatness, I will surely bring out from it whoever said, There is no god but God.

It was narrated on the authority of Abdullah bin Omar that he said: The sun will come near on the Day of Resurrection until the sweat reaches half of the ear. While they are like that, they will call for help from Adam, then from Moses, then from Muhammad, may God bless him and grant him peace. He will intercede to judge between creation, and he will walk until he takes hold of the ring of the door. On that day, God will raise him to a praiseworthy station, and all the people of the assembly will praise him.

And Imam Abu Ali al-Husayn ibn Muhammad al-Qadi informed us, Abu Muhammad Abdullah ibn Yusuf ibn Muhammad ibn Mamuyyah informed us, Abu Bakr Muhammad ibn al-Husayn al-Qattan informed us, Muhammad ibn Hamuyyah informed us, Saeed ibn Sulayman informed us, Mansur ibn Abi al-Aswad informed us, al-Layth informed us, on the authority of al-Rabi' ibn Anas, on the authority of Anas ibn Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am the first of them to go out [when they are sent], and I am their leader when they come, and I am their orator when they listen, and I am their intercessor when they are detained [and I am their bearer of good tidings when they despair] of honor, and the keys on that day will be in my hand, and the banner of praise on that day will be in my hand, and I am the most honored of the children of Adam in the sight of my Lord, and a thousand servants will circulate around me as if they were hidden eggs or scattered pearls."

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told

us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Al-Hakam bin Musa told us, Maqal bin Ziyad told us on the authority of Al-Awza'i, Abu Ammar told me, Abdullah bin Farukh told me, Abu Hurairah told me, he said, may God be pleased with him: **I am the master of the children of Adam on the Day of Resurrection, and the first for whom the grave will split open, and the first intercessor, and the first for whom intercession will be accepted.**

There are many hadiths about intercession, and the first to deny it was Amr ibn Ubayd, who is an innovator according to the consensus of the Sunnis.

It was narrated on the authority of Yazid bin Suhaib al-Faqir who said: I was fascinated by the opinion of the Khawarij, and I was a young man, so we went out intending to perform Hajj. We passed by Madinah, and there was Jabir bin Abdullah telling people about the Messenger of God, may God bless him and grant him peace, and he mentioned the people of Hell. I said to him: O companion of the Messenger of God, what is this that they are telling, while God, the Almighty, says: **Indeed, whoever you admit to the Fire - I have disgraced him** (Al Imran 3:192) and **Every time they want to get out of it, they will be returned to it** (Sajdah: 20). He said: O young man, do you recite the Qur'an? I said: Yes. He said: Have you heard of the station of Muhammad al-Mahmoud to which God will send him? I said: Yes. He said: It is the station of Muhammad al-Mahmoud through which God will bring out those who will be brought out of the Fire. [Then he described the placement of the bridge and the people passing over it], and that some people will come out of the Fire after they have been in it. He said: So we returned and said: Do you think this old man is lying about the Messenger of God, may God bless him and grant him peace?

It was narrated on the authority of Abu Wa'il, on the authority of Abdullah, on the authority of the Prophet, may God bless him and grant him peace, who said: "God Almighty took Abraham as a friend, and your companion is the beloved of God and the most honorable of creation to God. Then he recited: 'Perhaps your Lord will raise you to a position of praise.'" [He said: He will sit on the throne.]

[On the authority of Mujahid, regarding the Almighty's saying: **Perhaps your Lord will raise you to a position of praise**, he said: He will seat him on the throne.]

On the authority of Abdullah bin Salam, he said: He makes him sit on the chair.

Tafsir al-Baidawi

79. **And during part of the night, pray with it** and some of the night, leave the prayer for the prayer, and the pronoun refers to **the Qur'an**. "A voluntary prayer for you" is an obligation for you in addition to the obligatory prayers, or a virtue for you because its obligation is specific to you. "Perhaps your Lord will

raise you to a praised station" a station in which the one who stands in it will praise Him and everyone who knows Him, and it is absolute in every place and includes honor, and the well-known is that it is the station of intercession. Because Abu Hurairah, may God be pleased with him, narrated that the Prophet, peace and blessings be upon him, said: "It is the station in which I intercede for my nation" and to indicate that people praise him for standing in it and that is nothing but the station of intercession, and its being in the accusative case is an adverbial phrase with the implication of its action, meaning that He will raise you to a station, or with the implication of "will raise you" its meaning, or the state meaning that He will raise you to a station.

Surat al-Isra' 17:80

And say, "My Lord, let me enter a sound entrance and let me exit a sound exit and grant me from Yourself a supporting authority."

Surat al-Isra' 17:80

And say, **My Lord, let me enter a sound entrance and let me exit a sound exit and grant me from Yourself a supporting authority.**

Tafsir al-Jalalayn

80 - (And say, **My Lord, let me enter** the city **with an entrance of truth** an entrance that is pleasing to me in which I do not see anything I dislike (and bring me out **from Mecca** with an exit of truth" an exit in which I do not turn my heart to it (and grant me from Yourself a supporting authority) a power with which You will grant me victory over Your enemies.

Tafsir al-Suyuti

The Almighty said: And say, "My Lord, let me enter the verse." Al-Tirmidhi narrated on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, was in Mecca, then he was commanded to emigrate, so the verse was revealed to him: And say, "My Lord, let me enter a truthful entrance and a truthful exit, and grant me from Yourself a supporting authority." This is explicit that the verse is Meccan, and Ibn Mardawayh narrated it with a more explicit wording than it.

Tafsir al-Tabari

God Almighty says to His Prophet: And say, O Muhammad, O Lord, let me enter with truth.

The people of interpretation differed about the meaning of the entrance of truth that God commanded His Prophet, may God bless him and grant him peace, to desire that He let him enter it, and about the exit of truth that He commanded him to desire that He let him exit it. Some of them said: He meant by the entrance of truth: the entrance of the Messenger of God, may God bless him and grant him peace, to Medina, when he migrated to it, and the exit of truth: his exit from Mecca, when he left it migrating to Medina. Those who said that mentioned:

Ibn Wakee' and Ibn Hamid told us: Jarir told us, on the authority of Qabus bin Abi Dhanyan, on the authority of his father, on the authority of Ibn Abbas, who said: "The Prophet, may God bless him and grant him peace, was in Mecca, then he was commanded to emigrate, so God, the Blessed and Exalted, revealed His name: 'And say, "My Lord, let me enter with a truthful entrance and let me exit with a truthful exit, and grant me from Yourself a supporting authority."'"

Muhammad ibn Abdullah ibn Buzay' told us: Bishr ibn al-Mufaddal told us, on the authority of Awfi, on the authority of al-Hasan, regarding the statement of God, **Let me enter with a truthful entrance and let me exit with a truthful exit**, he said: When the infidels of Mecca conspired against the Messenger of God, may God bless him and grant him peace, to kill him, or expel him,

or tie him up, and God wanted to fight the people of Mecca, He ordered him to go out to Medina, and he is the one about whom God said, **Let me enter with a truthful entrance.**

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **An entrance of truth** he said: Medina. **An exit of truth** he said: Mecca.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And say, 'My Lord, let me enter with a truthful entrance and let me exit with a truthful exit.'** God brought him out from Mecca to the migration to Medina.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And say, 'My Lord, let me enter a truthful entrance and let me exit a truthful exit,'** he said: Medina when he migrated to it, and the exit of truth: Mecca when he exited from it a truthful exit. He said that when he left as a migrant. Others said: Rather, the meaning of that is: And say, 'My Lord, let me die a truthful death, and bring me out after death from my grave on the Day of Resurrection a truthful exit.' Mention of those 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 say, 'My Lord, let me enter a truthful entrance.'** . . . the verse. He said: By entering he means death, and by exiting he means life after death.

Others said: Rather, he meant by that: Enter me into your matter with which you sent me as prophethood with a truthful entrance, and exit me from it with a truthful exit.

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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Enter me with an entrance of truth**, he said: in what you sent me with of your matter, **and bring me out with an exit of truth**, he said likewise also.

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, with a similar wording. Others said: Rather, the meaning of that is: He brought me into Paradise with a truthful entrance, and He brought me out with a truthful exit, from Mecca to Medina.

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, he said: Al-Hasan said: **He brought me into Paradise with a truthful entrance and a truthful exit** from Mecca to Medina.

Others said: Rather, the meaning of this is: He brought me into Islam with truth.

Who said that?

Sahl bin Musa Al-Razi told us: Ibn Numayr told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih, regarding his statement, **My Lord, let me enter with a truthful entrance**, he said: Let me enter Islam with a truthful entrance, and let me exit from it with a truthful exit.

Others said: Rather, the meaning of this is: He brought me into Mecca in safety, and brought me out of it in safety.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid bin Sulayman narrated to us, who said: I heard Al-Dahhak say regarding His statement, **My Lord, let me enter a truthful entrance and let me exit a truthful exit**, meaning Mecca. He entered it in safety and exited it in safety.

The most correct of these sayings in interpreting this is the saying of the one who said: The meaning of this is: And He brought me into the city with a true entrance, and He brought me out of Mecca with a true exit.

We said that this is more appropriate for the interpretation of the verse, because it follows His statement, "And indeed they almost incited you from the land to expel you from it. And then they would not remain behind you except for a little." We have previously demonstrated that He meant by that the people of Mecca. So since this was following God's report of what the polytheists wanted to provoke the Messenger of God, may God bless him and grant him peace, to expel him from Mecca, it was clear, since God had expelled him from it, that His statement, **And say, My Lord, let me enter a truthful entrance and let me exit a truthful exit**, was a command from Him to him to desire that He expel him from the city in which the polytheists are by expelling him from it a truthful exit, and that He let him enter the city to which God had transferred him a truthful entrance.

And His statement, **And grant me from Yourself a supporting authority**. The people of interpretation differed in their interpretation of that. Some of them said: The meaning of that is: Grant me a supporting king who will support me against whoever opposes me, and a strength by which I will establish Your religion, and by which I will repel from him whoever intends to harm him.

Who said that?

Muhammad bin Abdullah bin Buzaie told us: Bishr bin al-Mufaddal told us, on the authority of Awf, on the authority of al-Hasan, regarding the words of God Almighty, **And grant me from Yourself a supporting authority**, He promises him that He will take away the kingdom of Persia and the glory of Persia and give it to him, and the glory of the Romans and the kingdom of the Romans and give it to him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, **And grant me from Yourself a supporting authority**, that the Prophet of God knew that he would not be able to do this without an authority, so he asked for an authority to support the Book of God Almighty,

the limits of God, the obligations of God, and the establishment of the religion of God. And the authority is a mercy from God that He has placed among His servants. Were it not for that, some of them would raid others, and the strong among them would devour the weak. And others said: Rather, what he meant by that was a clear argument.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us - and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **a supporting authority**, he said: A clear argument.

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.

The most correct of the sayings on this matter is the saying of those who said: This is a command from God Almighty to His Prophet to desire from Him that He grant him authority to support him against those who rebelled against him and plotted against him, and tried to prevent him from fulfilling God's obligations regarding himself and His servants.

I said that this is more correct, because it came after God informed him of what the polytheists intended to do, which was to expel him from Mecca. God Almighty informed him that if they did that, they would be punished soon. Then He commanded him to seek Him to expel him from among them, a truthful expulsion that their enemies would attempt, and to bring him into another land, a truthful entrance that their enemies and its people would attempt to bring him into it, and to give him a supporting authority over the people of the town from which its people had expelled him. He meant everyone who was similar to them. If he was given that, then he was given, without a doubt, a clear argument.

As for his saying *Nasir*, Ibn Zayd used to say something similar to what we said about it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **And grant me from Yourself a supporting authority**, he said: He will support me. And God said to Moses, **We will strengthen you with your brother, and We will grant you both authority, so they will not reach you with Our signs**. This is presented and postponed. Rather, it is authority with Our signs, so they will not reach you.

Tafsir al-Qurtubi

It was said: The meaning is, **Take me as a trust of truth, and send me on the Day of Resurrection as a mission of truth**, to connect with His saying, **Perhaps your Lord will raise you to a station of praise**, as if when He promised him that, He ordered him to supplicate so that He would fulfill the promise to him. It was also said: He brought me into what was commanded and brought me out of what was forbidden. It was also said: He taught him what to supplicate with in his prayers and

Surat al-Isra' 17:80

And say, "My Lord, let me enter a sound entrance and let me exit a sound exit and grant me from Yourself a supporting authority."

other things, to bring him out from among the polytheists and bring him into a place of security, so He brought him out of Mecca and made him go to Medina. This meaning was narrated by Al-Tirmidhi on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, was in Mecca, then he was ordered to emigrate, so **And say, My Lord, let me enter a truthful entrance and bring me out a truthful exit, and grant me from Yourself a supporting authority** was revealed. He said: A good and authentic hadith. Ad-Dahhak said: It is his exit from Mecca and his entry into Mecca on the day of the conquest in safety, Abu Sahl when he returned from Tabuk and the hypocrites had said: **The more honorable will surely expel therefrom the more humble** (al-Munafiqun 63:8), meaning bringing honor and bringing victory into Mecca. And it was said: The meaning is, **Enter me into the matter with which You have honored me of prophethood with a truthful entrance and bring me out of it with a truthful exit when You cause me to die**. Mujahid said that its meaning is that *entrance* and *exit* with a *damma* on the *mim* mean *entering* and *exiting*, like His statement, **Make me descend to a blessed abode** (al-Mu'minun 23:29), a descent in which I do not see anything I dislike. This is the reading of the general public. Al-Hasan, Abu Al-Aaliyah, and Nasr bin Asim read *entrance* and *exit* with a *fatha* on the two *mims* meaning entering and exiting. The first is a quadrilateral and this is a trilateral. Ibn Abbas said: **Enter me into the grave with a truthful entrance at death and bring me out with a truthful exit at the resurrection**. And it was said: **Enter me wherever You have entered me with truth and bring me out with truth**, meaning do not make me one of those who enter with one face and exit with another, for the one with two faces will not be honorable with You. And it was said: The verse is general in all matters that one undertakes and attempts in travels and deeds, and awaits the disposition of fate in death and life. So it is a supplication, and its meaning is: O Lord, set right my rank in all matters and my chest. And His statement, **And grant me from Yourself authority**. Nasir. Al-Sha'bi and Ikrimah said: That is, a firm argument. Al-Hasan went to the fact that it is honor, victory, and the manifestation of his religion over all religions. He said: So God promised him that he would take away the kingdom of Persia, Rome, and others and give it to him.

Tafsir Ibn Kathir

Imam Ahmad said: Jarir narrated to us on the authority of Qabus bin Abi Thabyan on the authority of his father, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, was in Mecca, then he was commanded to emigrate, so God revealed: **And say, 'My Lord, let me enter a truthful entrance and let me exit a truthful exit, and grant me from Yourself a supporting authority.'** Al-Tirmidhi said: It is good and authentic. Al-Hasan Al-Basri said in his interpretation of this verse: When the infidels of Mecca conspired against the Messenger of God, may God

bless him and grant him peace, to kill him, expel him, or tie him up, God wanted to fight the people of Mecca, so He commanded him to go out to Medina, so he is the one about whom God Almighty said: **And say, 'My Lord, let me enter a truthful entrance and let me exit a truthful exit.'**

Qatada said: "And say: My Lord, let me enter a truthful entrance," meaning Medina, **and let me exit a truthful exit**, meaning Mecca. Abd al-Rahman ibn Zayd ibn Aslam said the same, and this is the most famous statement. Al-Awfi said on the authority of Ibn Abbas: **Let me enter a truthful entrance**, meaning death, **and let me exit a truthful exit**, meaning life after death. Other statements were said, but the first is more correct, and it is the choice of Ibn Jarir.

And His saying, "And grant me from Yourself a supporting authority." Al-Hasan Al-Basri said in its interpretation: His Lord promised him that He would take away the kingdom of Persia and the glory of Persia and give it to him, and the kingdom of Rome and the glory of Rome and give it to him. Qatada said about it: The Prophet of God, may God bless him and grant him peace, knew that he would not be able to do this without an authority, so he asked for an authority to support the Book of God, the limits of God, the obligations of God, and the establishment of the religion of God, for the authority is a mercy from God that He has placed among His servants, and were it not for that, some of them would raid others and the strong among them would eat the weak. Mujahid said, "A supporting authority" is a clear argument, and Ibn Jarir chose the saying of Al-Hasan and Qatada, and it is the most likely because with the truth there must be subjugation of those who oppose and oppose it, and for this reason God Almighty says: "Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that people may maintain justice. And We sent down iron" (10:10). In the hadith, **God restrains with the ruler what He does not restrain with the Qur'an**, meaning that He prevents with the ruler from committing indecencies and sins what many people do not refrain from with the Qur'an and what it contains of certain warnings and severe intimidation, and this is the reality.

And His saying: **And say, 'The truth has come, and falsehood has perished' 2:10**, is a threat and warning to the infidels of Quraysh, for the truth has come to them from God, about which there is no doubt and which they cannot accept, and it is what God sent him with of the Qur'an, faith, and beneficial knowledge. And their falsehood has perished, that is, it has vanished and perished, for falsehood has no stability or permanence with the truth. **Rather, We cast the truth upon falsehood, and it destroys it, and at once it departs**. Al-Bukhari said: Al-Hamidi told us, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Abu Mu'ammir, on the authority of Abdullah ibn Mas'ud, who said: The Prophet, may God bless him and grant him peace, entered Mecca and around the House were three hundred and sixty idols. He began to stab them with a stick in his hand and say: "The truth has come and

falsehood has vanished. Falsehood is bound to vanish. The truth has come, and falsehood neither originates nor restores." Al-Bukhari also narrated it in this way in a place other than this, and Muslim, Al-Tirmidhi and Al-Nasa'i all narrated it through chains of transmission on the authority of Sufyan ibn 'Uyaynah on his authority. Abd Al-Razzaq narrated it in this way on the authority of Ibn Abi Nujayh on his authority.

Al-Hafiz Abu Ya'la said: Zuhair told us, Shababah told us, Al-Mughirah told us, Abu Al-Zubayr told us on the authority of Jabir, may God be pleased with him, who said: We entered Mecca with the Messenger of God, may God bless him and grant him peace, and around the House were three hundred and sixty idols that were worshipped instead of God. So the Messenger of God, may God bless him and grant him peace, ordered them to be thrown down on their faces, and he said: "Falsehood has come and vanished. Falsehood is bound to vanish."

Fath al-Qadir

80- "And say, 'My Lord, let me enter a truthful entrance and exit a truthful exit.' **The majority of scholars read a truthful entrance and a truthful exit**" with a damma on the two meems. Al-Hasan, Abu Al-Aaliyah, and Nasr bin Asim read them with a fatha on them. They are two sources meaning entering and exiting. The addition to truth is for the sake of exaggeration, such as Hatim Al-Joud: meaning an entrance that deserves to be called an entrance, and in which there is nothing disliked. Al-Wahidi said: Adding them to truth is praise for them, and everything you add to truth is praise.

The commentators differed on the meaning of the verse. It was said that it was revealed when he ordered the migration, meaning to enter Medina and to leave Mecca, and Ibn Jarir chose it. It was said that the meaning is: Cause me to die a death of truth and resurrect me on the Day of Resurrection as a source of truth. It was said that the meaning is: Cause me to enter what you have commanded me to do, and to leave what you have forbidden me to do. It was said that he was to enter a place of security and to leave him among the polytheists, and it is like the first statement. It was said that what is meant is to enter with honor and to leave with victory. It was said that the meaning is: Cause me to enter the grave at death with an entrance of truth, and to leave it at resurrection with an exit of truth. It was said that he was to enter me wherever you entered me with truth and to leave me with truth. It was said that the verse is general in all matters it includes, so it is a supplication, and its meaning is: O Lord, rectify my return in all matters and my outward appearance from them, **and grant me from Yourself a supporting authority**, meaning a clear, overwhelming argument with which You grant me victory over all those who oppose me. It was said that he was to grant me from Yourself a kingdom and strong honor, as if the Prophet, may God bless him and grant him peace, knew that he would not be able to do this matter without an authority, so he asked for an authority. A supporter. Al-Hasan and Qatadah said the same, and Ibn Jarir chose it. Ibn Kathir said: It is the most likely, because with the truth there must be subjugation of those who oppose and oppose it. That

is why God the Almighty says: "Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that people may maintain justice. And We sent down iron, wherein is mighty force and benefits for people, and that God may make evident who supports Him and His messengers unseen." And in the hadith: **Indeed, God restrains by authority what He does not restrain by the Qur'an**. That is, He prevents by authority from committing indecencies and sins what He does not prevent many people by the Qur'an, and what is in it of strong warning and severe intimidation. And this is the reality. End quote.

Tafsir al-Baghawi

80 - The Almighty said: **And say, 'My Lord, let me enter a truthful entrance and let me exit a truthful exit.'** What is meant by the entrance and exit is the entry and exit, and the people of interpretation differed about it:

Ibn Abbas, Al-Hasan and Qatada said: **He let me in with a truthful entrance**: Medina. **And he brought me out with a truthful exit**: Mecca. It was revealed when the Prophet, may God bless him and grant him peace, was commanded to emigrate.

Ad-Dahhak said: **And He brought me out with a true exit**: from Mecca, safe from the polytheists, **And He brought me in with a true entrance**: Mecca, appearing over it with the opening.

Mujahed said: "Enter me into the matter with which you sent me of prophecy with a true entrance into Paradise, and take me out of this world, and I have fulfilled what is required of me of its right, with a true exit."

On the authority of Al-Hasan, he said: **He let me enter with a truthful entrance**: Paradise, **and He let me exit with a truthful exit**: from Mecca.

It was said: **Enter me into Your obedience, and take me out of the prohibitions**. It was said: Its meaning is: **Enter me where You have entered me with truthfulness, and take me out with truthfulness**. That is: **Do not make me one of those who enter with one face and exit with another, for the one with two faces will not be safe or respected with God**.

He described the entry and exit as truthful, because the exit and entry lead to victory, honor, and the state of religion. He also described the foot as truthful, saying: **They will have a sure footing with their Lord** (Yunus 10:2).

And grant me from Yourself a supporting authority.

Mujahid said: A clear argument. Al-Hasan said: A strong kingdom with which You will grant me victory over those who oppose me, and apparent honor with which I will establish Your religion. So God promised him that He would take away the kingdom of Persia, Rome, and others and give it to him.

Qatada said: The Prophet of God, may God bless him and grant him peace, knew that he would not be able to do this without a supporting authority, so he asked for a supporting authority: the Book of God, His limits, and the establishment of His religion.

Surat al-Isra' 17:80

And say, "My Lord, let me enter a sound entrance and let me exit a sound exit and grant me from Yourself a supporting authority."

Tafsir al-Baidawi

80. "And say, 'My Lord, admit me' that is, into the grave. **A true exit** a pleasing entrance. **And bring me out** that is, from it at the resurrection. **A true exit** a dignified exit. It was said that what is meant is entering the city and bringing out from Mecca. It was said that he entered Mecca victoriously and brought out from it safe from the polytheists. It was said that he entered the cave and brought out from it safely. It was said that he entered what he carried of the burdens of the message and brought him out from it fulfilling his right. It was said that he entered everything that he was involved in from a place or a matter and brought him out from it. It was read as *Entrance* and *Makhraj* with the fat-ha, meaning **Enter me, so I enter** an entrance and bring me out, so I exit **and grant me from Yourself a supporting authority** an argument that will support those who oppose me or a king who will support Islam over disbelief, so He responded to him by saying: **For the party of God are they who will prevail** "That He may make it prevail over all religion That He may make them successors in the earth"

Surat al-Isra' 17:81

And say, "The truth has come, and falsehood has perished. Indeed, falsehood is [by nature] bound to perish."

Tafsir al-Jalalayn

81 - **And say** when you enter Mecca **The truth has come and falsehood has vanished** disbelief has vanished **Indeed, falsehood is bound to vanish** vanishing and disappearing. And the Prophet, may God bless him and grant him peace, entered it and around the House were three hundred and sixty idols, so he began to stab them with a stick in his hand and say that until they fell. Narrated by the two sheikhs.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And say, O Muhammad, to these polytheists who almost provoked you to leave the land to expel you from it, **The truth has come and falsehood has perished**. The people of interpretation differed regarding the meaning of the truth that God ordered His Prophet, may God bless him and grant him peace, to inform the polytheists that it had come, and the falsehood that He ordered him to inform them that it had perished. Some of them said: The truth is the Qur'an in this place, and falsehood is Satan.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And say, 'The truth has come,'** he said: The truth is the Qur'an, "And falsehood has perished. Falsehood is bound to perish."

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And say, 'The truth has come,'** he said: the Qur'an. **And falsehood has perished,** he said: falsehood has perished, which is Satan.

Others said: Rather, the truth is sufficient to fight the polytheists and falsehood is polytheism.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **And say, 'The truth has come,'** he said: The fighting has drawn near, **and falsehood has perished,** he said: Polytheism and what they are in.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Abu Muammar, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, entered Mecca, and around the House were three hundred and sixty idols. He began to stab them and say: "The truth has come and falsehood has perished. Falsehood is bound to perish."

The most correct of the sayings on this matter is to say: God Almighty commanded His Prophet, peace and blessings be upon him, to inform the polytheists that the truth has come, and that is everything in which there is pleasure and obedience to God, and that falsehood has perished. He says: And everything in which there is no pleasure or obedience to God has gone, which is disobedience to Him and obedience to Satan. This is because the truth is everything that contradicts the obedience of Satan, and falsehood is everything that agrees with his obedience. God Almighty did not specify the report about some of his obedience, nor the disappearance of some of his disobedience, rather He knew the report about the coming of all of the truth, and the disappearance of all of falsehood. Thus came the Qur'an and revelation, and upon this the Messenger of God, peace and blessings be upon him, fought the people of polytheism with God, I mean upon establishing all of the truth, and invalidating all of falsehood.

As for the Almighty's saying, **And falsehood perished**, its meaning is: falsehood was lost, from their saying: his soul perished, meaning it went out and I destroyed it, and from their saying: the arrow was destroyed, meaning it went beyond the target and continued on its direction. It is said from this: falsehood perished, it perishes, and God destroyed it, meaning He made it go away.

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

Who said that?

Ali told us, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: **Indeed, falsehood is bound to perish**. He said: It will go away.

Tafsir al-Qurtubi

There are three issues:

First: Al-Bukhari and Al-Tirmidhi narrated on the authority of Ibn Mas'ud who said: "The Prophet, may God bless him and grant him peace, entered Mecca in the year of the conquest, and around the Ka'bah were three hundred and sixty idols. The Prophet, may God bless him and grant him peace, began to stab them with a stick in his hand, and sometimes he said with a stick, and he said: 'The truth has come and falsehood has vanished, for falsehood is bound to vanish. The truth has come, and falsehood can neither begin nor bring it back.'" The wording of Al-Tirmidhi. He said: This is a good and authentic hadith. Likewise in the hadith of Muslim: **an idol**. In another narration: **an idol**. Our scholars said: They were this number because they used to venerate an idol on one day and set aside the greatest of them for two days. His saying: **So he began to stab them with a stick in his hand**. It is said that they were fixed with lead, and that whenever he stabbed an idol in its face, it would fall on its back, or in its back, it would fall on its face. He used to say: 'The truth has come and falsehood has vanished, for falsehood is bound to vanish.'" Abu 'Umar and Al-Qadi 'Iyad narrated it. Al-Qushayri said: Not a single idol

Surat al-Isra' 17:81

And say, "The truth has come, and falsehood has perished. Indeed, falsehood is [by nature] bound to perish."

remained of them except that... He went down on his face, then ordered it to be broken.

The second: In this verse there is evidence of breaking the idols of the polytheists and all the idols if they are overcome by them, and the meaning includes breaking all the instruments of falsehood, and what is only suitable for disobeying God, such as tambourines, lutes, and flutes that have no meaning except to distract from the remembrance of God the Most High. Ibn al-Mundhir said: And in the meaning of idols are the images made of mud and wood and the like, and everything that people make that has no benefit except the forbidden distraction, and it is not permissible to sell anything of it except idols that are made of gold, silver, iron, and lead, if they are changed from what they are and become carved or cut, then it is permissible to sell them and buy with them.

Al-Muhallab said: And whatever of the instruments of falsehood is broken and there is benefit in their body after breaking them, then their owner is more deserving of it as a property, unless the imam sees burning them with fire in the sense of severity and punishment in money, and the burning of Ibn Umar, may God be pleased with him, has already been mentioned, and the Prophet, may God's prayers and peace be upon him, intended to burn the homes of those who did not attend the congregational prayer, and this is a basis for punishment in money with his saying, peace be upon him, about the she-camel that was cursed by its owner: Leave her, for she is cursed." So he removed her kingdom from her as a punishment for her companion, and as a punishment for what she had called upon him for. Omar ibn al-Khattab, may God be pleased with him, poured milk mixed with water over his companion.

Third: What we mentioned of the interpretation of the verse, see "His saying, may God bless him and grant him peace: By God, Jesus, son of Mary, will descend as a just judge. He will break the cross, kill the pigs, abolish the jizyah, and leave the camels alone so that no one will run after them." The hadith was narrated by the two Sahihs. From this chapter, the Prophet, may God bless him and grant him peace, tore the curtain that had pictures on it, and this is also evidence of the corruption of pictures and musical instruments as we mentioned. All of this prohibits the prohibition of taking them and requires their owner to change them. The owners of these pictures will be punished on the Day of Resurrection and it will be said to them: Bring to life what you have created, and that is enough for you! This meaning will come in An-Naml, God willing.

His saying: **And say, 'The truth has come,'** meaning Islam, and it was said: the Qur'an, as Mujahid said, and it was said: jihad, **and falsehood has perished**, as Mujahid said. The correct thing is to generalize the wording to the possible end, so the interpretation is that the Shari'ah has come with everything that is contained within it, **falsehood has perished**, falsehood has become void, and from this is the perishing of the soul, which is its nullity. It is said that his soul perished, it perished, and I destroyed it, **Indeed, falsehood is bound to perish**, meaning it will not remain, and the

truth is what is established.

Tafsir Ibn Kathir

Imam Ahmad said: Jarir narrated to us on the authority of Qabus bin Abi Thabyan on the authority of his father, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, was in Mecca, then he was commanded to emigrate, so God revealed: **And say, 'My Lord, let me enter a truthful entrance and let me exit a truthful exit, and grant me from Yourself a supporting authority.'** Al-Tirmidhi said: It is good and authentic. Al-Hasan Al-Basri said in his interpretation of this verse: When the infidels of Mecca conspired against the Messenger of God, may God bless him and grant him peace, to kill him, expel him, or tie him up, God wanted to fight the people of Mecca, so He commanded him to go out to Medina, so he is the one about whom God Almighty said: **And say, 'My Lord, let me enter a truthful entrance and let me exit a truthful exit.'**

Qatada said: "And say: My Lord, let me enter a truthful entrance," meaning Medina, **and let me exit a truthful exit**, meaning Mecca. Abd al-Rahman ibn Zayd ibn Aslam said the same, and this is the most famous statement. Al-Awfi said on the authority of Ibn Abbas: **Let me enter a truthful entrance**, meaning death, **and let me exit a truthful exit**, meaning life after death. Other statements were said, but the first is more correct, and it is the choice of Ibn Jarir.

And His saying, **And grant me from Yourself a supporting authority**. Al-Hasan Al-Basri said in its interpretation: His Lord promised him that He would take away the kingdom of Persia and the glory of Persia and give it to him, and the kingdom of Rome and the glory of Rome and give it to him. Qatada said about it: The Prophet of God, may God bless him and grant him peace, knew that he would not be able to do this without an authority, so he asked for an authority to support the Book of God, the limits of God, the obligations of God, and the establishment of the religion of God, for the authority is a mercy from God that He has placed among His servants, and were it not for that, some of them would raid others and the strong among them would eat the weak. Mujahid said, **A supporting authority** is a clear argument, and Ibn Jarir chose the saying of Al-Hasan and Qatada, and it is the most likely because with the truth there must be subjugation of those who oppose and oppose it, and for this reason God Almighty says: "Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that people may maintain justice. And We sent down iron" (10:10). In the hadith, **God restrains with the ruler what He does not restrain with the Qur'an**, meaning that He prevents with the ruler from committing indecencies and sins what many people do not refrain from with the Qur'an and what it contains of certain warnings and severe intimidation, and this is the reality.

And His saying: **And say, 'The truth has come, and**

falsehood has perished' 2:10, is a threat and warning to the infidels of Quraysh, for the truth has come to them from God, about which there is no doubt and which they cannot accept, and it is what God sent him with of the Qur'an, faith, and beneficial knowledge. And their falsehood has perished, that is, it has vanished and perished, for falsehood has no stability or permanence with the truth. **Rather, We cast the truth upon falsehood, and it destroys it, and at once it departs.** Al-Bukhari said: Al-Hamidi told us, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Abu Mu'ammal, on the authority of Abdullah ibn Mas'ud, who said: The Prophet, may God bless him and grant him peace, entered Mecca and around the House were three hundred and sixty idols. He began to stab them with a stick in his hand and say: "The truth has come and falsehood has vanished. Falsehood is bound to vanish. The truth has come, and falsehood neither originates nor restores." Al-Bukhari also narrated it in this way in a place other than this, and Muslim, Al-Tirmidhi and Al-Nasa'i all narrated it through chains of transmission on the authority of Sufyan ibn 'Uyaynah on his authority. Abd Al-Razzaq narrated it in this way on the authority of Ibn Abi Nujayh on his authority.

Al-Hafiz Abu Ya'la said: Zuhair told us, Shababah told us, Al-Mughirah told us, Abu Al-Zubayr told us on the authority of Jabir, may God be pleased with him, who said: We entered Mecca with the Messenger of God, may God bless him and grant him peace, and around the House were three hundred and sixty idols that were worshipped instead of God. So the Messenger of God, may God bless him and grant him peace, ordered them to be thrown down on their faces, and he said: "Falsehood has come and vanished. Falsehood is bound to vanish."

Fath al-Qadir

81- And say, 'The truth has come, and falsehood has perished.' What is meant by truth is Islam, and it was said the Qur'an, and it was said jihad. There is nothing wrong with interpreting the verse to mean all of that and to what is true, whatever it may be. What is meant by falsehood is polytheism, and it was said the devil. It is not far-fetched to interpret it to mean everything that is opposite to the truth, without differentiating between falsehood and falsehood. The meaning of *perished* is *nullified* and *vanished*. From this comes the vanishing of the soul, which is its nullification. **Indeed, falsehood is bound to perish.** That is, this is its nature, so it becomes nullified and does not remain, while the truth is always established.

Tafsir al-Baghawi

81 - The Almighty said: "And say, 'The truth has come,' meaning the Qur'an, 'and falsehood has perished,' meaning, the devil has gone. Qatada said, and Al-Suddi said: **The truth** is Islam, and *falsehood* is polytheism. It was said: **The truth** is the worship of God, and *falsehood* is the worship of idols.

Verily, falsehood is bound to perish. It is said: his soul perished, meaning it left.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Sadaqah bin Al-Fadl told us, Ibn Uyaynah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Abu Mu'ammal bin Abdullah, who said: "The Prophet, may God bless him and grant him peace, entered Mecca on the day of the conquest, and around the House were three hundred and sixty idols. He began to poke them with a stick [in his hand] and say: 'The truth has come and falsehood has perished.' 'The truth has come, and falsehood neither originates nor repeats.'"

Tafsir al-Baidawi

81. "And say, 'The truth has come,' 'falsehood has vanished,' and polytheism has gone and perished from the vanishing of its soul when it departs. 'Indeed, falsehood is bound to vanish,' vanishing and not established. On the authority of Ibn Mas'ud, may God be pleased with him, 'that he, peace and blessings be upon him, entered Mecca on the day of the conquest and in it were three hundred and sixty idols. He would poke the eye of each one of them with his staff and say, 'The truth has come, and falsehood has vanished.' So he would turn his face away until he had thrown them all away, and the idol of Khuza'ah remained above the Ka'bah, and it was made of brass. So he said, 'O Ali, throw it.' So he went up and threw it and broke it."

Surat al-Isra' 17:82

And We send down from the Qur'an that which is a healing and a mercy to the believers, but it does not increase the wrongdoers except in loss.

Surat al-Isra' 17:82

And We send down from the Qur'an that which is a healing and a mercy to the believers, but it does not increase the wrongdoers except in loss.

Tafsir al-Jalalayn

82 - **And We send down from** for clarification **the Qur'an that which is a healing** from misguidance **and a mercy to those who believe** in it **but it does not increase the wrongdoers** the disbelievers **except in loss** for their disbelief in it.

Tafsir al-Suyuti

Tafsir al-Tabari

And the Almighty said: **And We send down to you, O Muhammad, from the Qur'an that which is a healing and a mercy for the believers.** The Almighty says: And We send down to you, O Muhammad, from the Qur'an that which is a healing by which one can be cured of ignorance and misguidance, and by which one can see from blindness for the believers and a mercy for them, not for the disbelievers in it, because the believers act according to what is in it of the obligations of God, and they make lawful what He makes lawful and forbid what He forbids, so He thereby admits them into Paradise and saves them from His punishment, so it is a mercy and a blessing from God for them, which He bestowed upon them. **And it does not increase the wrongdoers except in loss.** He says: And this that We send down to you from the Qur'an does not increase the disbelievers in it in loss, meaning: destruction, because whenever a command from God about something is sent down in it or a prohibition about something is forbidden, they disbelieve in it, so they do not obey His command, and they do not desist from what He forbade them from, so that increases their loss to what they were in before that of loss, and filth to their filth before.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We send down of the Qur'an that which is a healing and a mercy for the believers**, if the believer hears it, he benefits from it, memorizes it, and remembers it. **And it does not increase the wrongdoers** thereby **except in loss**, that is, he does not benefit from it, nor memorize it, nor remember it, because God made this Qur'an a healing and a mercy for the believers.

Tafsir al-Qurtubi

It contains seven issues:

The first: The Almighty's saying: **And We send down**
The majority read it with a *nun*, and Mujahid read **and**

We send down with a light *ya*, and Al-Marwazi narrated it from Hafs, and *min* is for the beginning of the goal, and it is correct that it is for clarifying the type, as if he said: And We send down what contains healing from the Qur'an. And in al-Naba 78: **Whoever does not seek healing from the Qur'an, then God will not heal him**, and some of the interpreters denied that *min* is for partiality, because it is preserved from requiring that some of it is not healing in it, Ibn Atiyyah: This does not require him, rather it is correct that it is for partiality according to the fact that its sending down is only part, so it is as if he said: And We send down from the Qur'an something that is healing, what is in it is all healing.

Second: The scholars differed about whether it is a cure, with two opinions: One of them is that it is a cure for the hearts by removing ignorance from them and removing doubt, and to uncover the heart from the disease of ignorance in order to understand the miracles and matters that indicate God Almighty. The second is a cure for apparent diseases by incantation and seeking refuge and the like. The imams narrated, and the wording is from Al-Darqutni, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, sent us on a military expedition of thirty riders. He said: So we stopped at a group of Arabs and asked them to host us, but they refused. He said: Then the chief of the tribe was stung, so they came to us and said: Is there anyone among you who can incant from a scorpion sting? In the narration of Ibn Qatah: The king is dying. He said: I said: Yes, but I will not do so until you give us something. They said: Then we will give you thirty sheep. He said: So I recited to him **Al-Hamdulillah Rabb Al-Alamin** seven times and he recovered. In the narration of Sulayman ibn Qatah on the authority of Abu Sa'id, he recovered and recovered. He sent us the inn and sent us the sheep. My companions and I ate the food and they refused to eat from the sheep, until we came to the Messenger of God, may God bless him and grant him peace, and I told him the report. He said: How do you know that it is a charm? I said: O Messenger of God, something has been put in my mind. He said: Eat and feed us from the sheep. He included it in the Book of Sunan, and included it in the Book of Praise from the hadith of Al-Sari ibn Yahya, he said: Al-Mu'tamir ibn Sulayman told me on the authority of Layth ibn Abi Salim on the authority of Al-Hasan on the authority of Abu Umamah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: It is beneficial, by God's permission, for leprosy, madness, elephantiasis, stomach ailments, tuberculosis, fever and the soul to write with saffron or with ochre, meaning I seek refuge in the perfect words of God. And all of His names are general, from the evil of the poisonous and the gloomy, from the evil of the evil eye, from the evil of an envier when he envies, from Abu Farwa and his offspring," thus he said, and he did not say from the evil of Abu Qutra, the evil eye: which afflicts with evil, says: I seek refuge in Him from every evil scourge, and as for his saying: I seek refuge in Him from the incidents of the gathering, he says: It is time and it is said severity, and

the poisonous: the specific, it is said: How is the poisonous and the general, and the poisonous is the poison, and from Abu Farwa and his offspring and he said: Thirty-three angels came to their Lord, the Mighty and Sublime, and said: It has poured on our land, so He said: Take soil from your land and wipe your forelocks, or he said: We advise you of the incantation of Muhammad, may God bless him and grant him peace, I will never succeed who conceals it or takes shackles for it, then write the opening of the book and four verses from the beginning of Al-Baqarah, and the verse in which the winds are directed and the Throne Verse and the two verses after it, and the endings of Surat Al-Baqarah from the place **To God belongs whatever is in the heavens and whatever is on the earth** (al-Baqarah 2:284), to the end of it, and ten from the beginning of Al-Imran and ten from the end of it, and the first verse of An-Nisa, and the first verse of Al-Ma'idah, and the first verse of Al-An'am, and the first verse of Al-A'raf, and the verse in Al-A'raf **Indeed, your Lord is God, who created the heavens and the earth** (al-A'raf 7:54), until the verse is concluded, and the verse in Yunus from the place "Moses said, 'What you have brought is magic. Indeed, God will invalidate it. Indeed, God does not amend the work of corrupters.'" (Yunus 10:81), and the verse in Taha, "And throw down what is in your right hand, it will swallow up what they have made. Indeed, what they have made is only the trick of a magician. And the magician will not succeed, wherever he is." (Ta-Ha 20:69), and ten from the beginning of As-Saffat, and **Say, He is God, the One.** (al-Ikhla 112:1), and the two Mu'awwidhat, write in a clean vessel, then wash it three times with clean water, then take three handfuls of it, then perform ablution with it as he does for prayer, and perform ablution before his ablution for prayer until he is pure before performing ablution with it, then pour it. On his head, chest and back, and he does not use it for *istinja'*, then he prays two rak'ahs, then he seeks healing from God, the Almighty and Majestic, and he does that for three days, as much as it takes to write a book each day, in another narration: And from the evil of Abu Qatra and his offspring, and he said: **Then wipe your forelocks** and he did not doubt. Al-Bukhari narrated on the authority of Aisha: The Prophet, may God bless him and grant him peace, used to blow on himself during the illness in which he died, reciting the two protective surahs. When he became seriously ill, I used to blow on him with them and wipe himself with his hand because of its blessing. So I asked Al-Zuhri how he used to blow. He said: He used to blow on his hands, then wipe his face with them. Malik narrated on the authority of Ibn Shihab on the authority of Urwah on the authority of Aisha: "When the Messenger of God, may God bless him and grant him peace, was ill, he would recite the two protective surahs over himself and spit or spit." Abu Bakr ibn Al-Anbari said: The linguists said: The linguists said that the interpretation of *nafath* is to blow without saliva, and the meaning of *tafal* is to blow with saliva. The poet said:

If he recovers, I will not spit on him, but if he is missing, he is entitled to compensation.

And Dhu al-Rumma said:

And from the depths of the deep water, a year has passed above it. Whenever the people sense its water,

they spit.

He wanted to blow sparkles, and what the scholars have said about blowing will come in Surat Al-Falaq, God willing.

Third: Ibn Masoud narrated that the Messenger of God, may God bless him and grant him peace, disliked incantations except with the two Mu'awwidhat.

Al-Tabari said: This is a hadith that cannot be used as evidence in religion, because its transmitters are those who do not know. If it were authentic, it would either be a mistake or abrogated, because of his, peace be upon him, saying in al-Fatihah 1: **How do you know that it is an incantation?** If incantations with the two Mu'awwidhat are permissible, and they are two surahs from the Qur'an, then incantations with the rest of the Qur'an are like them in permissibility, because it is all Qur'an. It was narrated from him, peace be upon him, that he said: "The cure for my nation is in three things: a verse from the Book of God, a lick of honey, or a cut from a cupper." Raja' Al-Ghanawi said: Whoever does not seek healing with the Qur'an will not be healed.

Fourth: The scholars differed regarding the Nashr, which is to write something from the names of God or from the Qur'an, then wash it with water, then wipe the patient with it or give him to drink. Saeed bin Al-Musayyab permitted it. It was said to him: A man is taken from his wife, is it permissible for him to be released and Nashr? He said: There is nothing wrong with it, and what is beneficial is not forbidden, and Mujahid did not see that verses from the Qur'an should be written and then washed and then given to the person who is frightened. Aisha used to recite the two Mu'awwidhat in a vessel and then order that it be poured over the patient. Al-Mazari Abu Abdullah said: The Nashr is a well-known matter among the people of incantation, and it was called that because it spreads from its owner, i.e. it is released, and from them is Al-Hasan and Ibrahim Al-Nakha'i. Al-Nakha'i said: I fear that a calamity will befall him, and it seems that he went to the point that what the Qur'an brings is closer to being followed by a calamity than to providing healing. Al-Hasan said: I asked Anas and he said: They mentioned from the Prophet, may God bless him and grant him peace, that it is from the devil. Abu Dawud narrated from "the hadith of Jabir bin Abdullah who said: The Messenger of God, may God bless him and grant him peace, was asked about ecstasy and he said: It is from the work of the devil." Ibn Abd Al-Barr said: These are soft traces and have possible aspects, and it has been said: This is carried if it is outside of what is in the Book of God and the Sunnah of His Messenger, may God bless him and grant him peace, and from the known treatment, and the Nashr is from the type of medicine, so it is a washing away of something that has merit, so it is Like the ablution of the Messenger of God, may God bless him and grant him peace. And he, may God bless him and grant him peace, said: "There is nothing wrong with incantations as long as there is no polytheism in them. Whoever among you is able to benefit his brother, let him do so."

I said: We have mentioned the text in the bulletin with a chain of transmission traceable to the Prophet, and that this can only be from the Book of God, so let it be relied upon.

And We send down from the Qur'an that which is a healing and a mercy to the believers, but it does not increase the wrongdoers except in loss.

Fifth: Malik said: There is nothing wrong with hanging books that contain the names of God the Almighty on the necks of the sick as a way of seeking blessings from them if the one who hangs them does not intend to ward off the evil eye by hanging them. This means before something of the affliction descends on the healthy animal or human being, for fear of the evil eye descending. Everything that is hung after the affliction descends from the names of God the Almighty and His book is a hope for relief and recovery from God the Almighty, so it is like the permissible incantations that the Sunnah has mentioned as permissible for the evil eye and other things. It was narrated by Abdullah bin Amr that he said: "The Messenger of God, may God bless him and grant him peace, said: If one of you is frightened in his sleep, let him say: I seek refuge in the perfect words of God from His anger and the evil of His punishment and from the evil of the devils and their presence." Abdullah used to teach it to his sons, whoever of them reached puberty, and whoever did not reach puberty, he wrote it and hung it on them. If it is said: It was narrated that the Messenger of God, may God bless him and grant him peace, said: Whoever hangs something, it will be entrusted to him." And Ibn Mas'ud saw an amulet tied on the mother of his son, so he pulled it hard and cut it off and said: The family of Ibn Mas'ud To those who are rich in polytheism. Then he said: I heard the Messenger of God, may God bless him and grant him peace, say: Amulets, charms, and love charms are from polytheism. It was said: What is love charms? He said: What she endears herself to her husband. It was narrated on the authority of Uqbah ibn Aajir al-Juhani that he said: I heard the Messenger of God, may God bless him and grant him peace, say: Whoever hangs an amulet, may God not perfect his life. Whoever hangs a talisman, may God not give him peace in his heart. Al-Khalil ibn Ahmad said: The amulet is a necklace with amulets on it, and the love charm is beads. Abu Omar said: The amulet in the speech of the Arabs is a necklace, and its meaning according to the people of knowledge is what is hung around the necks of necklaces for fear of the evil eye or something else that it may descend or not descend before it descends, so may God not perfect his health and well-being. Whoever hangs a love charm, which is similar in meaning, may God not give him peace, meaning may God not bless him in what he is in of well-being. And God knows best. All of this is a warning against what the people of ignorance used to do of hanging amulets and necklaces, and they thought that they would protect them and ward off calamity from them, but no one can ward that off except God, the Almighty, and He is The healer and the afflicted, He has no partner, so the Messenger of God, may God bless him and grant him peace, forbade them from what they used to do in their ignorance, and on the authority of Aisha she said: What is hung after the calamity descends is not from the amulets, and some of the people of knowledge disliked hanging the amulet in any case before the calamity descends and after it, and the first statement is more correct in the trace and consideration, God Almighty willing, and what was narrated on the authority of Ibn Masoud may

mean by what he disliked hanging other than the Qur'an things taken from fortune-tellers and soothsayers, because healing with the Qur'an whether hung or not is not polytheism, and his saying, peace be upon him: **Whoever hangs something is entrusted to it**, so whoever hangs the Qur'an should take charge of it and not entrust it to anyone else, because the Almighty is the one sought after and relied upon in healing with the Qur'an, and Ibn al-Musayyab was asked about the talisman, should it be hung? He said: If it is on a reed or a piece of paper, it is a protection, and this is on the condition that what is written is the Qur'an. And on the authority of Al-Dahhak, he did not see anything wrong with a man hanging something from the Book of God if he put it down during intercourse or when defecating. And Abu Ja'far Muhammad ibn 'Ali permitted the talisman to be hung on children, and Ibn Sirin did not see anything wrong with something from the Qur'an being hung by a person.

Sixth: The Almighty's saying, **And a mercy to the believers**, is the relief of distress, the purification of faults, and the expiation of sins, along with the reward that the Almighty has bestowed upon them for reciting it, as Al-Tirmidhi narrated on the authority of Abdullah bin Masoud, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever recites a letter from the Book of God will receive a good deed for it, and a good deed is multiplied by ten. I do not say that Alif, Lam, Meem is a letter, but rather Alif, Lam, and Meem are letters." He said: This is a good, authentic, strange hadith. **And it does not increase the wrongdoers except in loss** has already been mentioned, because of their denial. Qatada said: No one sits with the Qur'an except that he leaves it with an addition or a subtraction, then he recited, **And We send down from the Qur'an that which is a healing and a mercy to the believers**, and similar to this verse is His saying, "Say, 'It is, for those who believe, a guide and a healing. But those who do not believe - in their ears is deafness, and it is, upon them, blindness.'" (Fussilat 41:44), and it was said: It is a healing in the obligatory duties and rulings because of the clarification in it.

Tafsir Ibn Kathir

The Almighty says, informing about His Book that was revealed to the Messenger of God, may God bless him and grant him peace, which is the Qur'an, which falsehood cannot approach from before it or behind it, sent down by One Who is Wise, Praiseworthy, that it is a cure and a mercy for the believers, meaning it removes from the heart diseases of doubt, hypocrisy, polytheism, deviation and inclination, so the Qur'an heals from all of that, and it is also a mercy in which faith, wisdom, seeking goodness and desiring it are obtained, and this is only for the one who believes in it, believes in it and follows it, for it is a cure and a mercy for him, and as for the unbeliever who wrongs himself with that, then hearing the Qur'an only increases his

distance and disbelief, and the affliction is from the unbeliever, not from the Qur'an, as God the Almighty says: "Say, 'It is, for those who believe, a guide and a cure. But those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.'" And God the Almighty says: "And when a surah is revealed, some of them say, 'Which of you has this increased in faith?' As for those who believe, it increases them in faith, and they rejoice. * And as for those who are in Their hearts are diseased, so it increased their filth upon their filth, and they died while they were disbelievers. There are many verses on this subject. Qatada said about His statement, "And We send down of the Qur'an that which is healing and mercy for the believers," that if a believer hears it, he benefits from it, memorizes it, and comprehends it. **But it does not increase the wrongdoers except in loss**, that is, he does not benefit from it, memorize it, or comprehend it. Indeed, God made this Qur'an a healing and mercy for the believers.

Fath al-Qadir

82- **And We send down of the Qur'an that which is healing and mercy for the believers.** The majority read **We send down** with a noon. Abu Amr read it with a light pronunciation. Mujahid read it with a lower yaa and a light pronunciation. Al-Marwazi narrated it from Hafs. *Min* is for the beginning of the goal. It is correct that it is for clarifying the type. It was said that it is for partialization, but some commentators rejected it because it implies that some of it is not healing. Ibn Atiyyah rejected it by saying that the part is its revelation.

Scholars differed on the meaning of it being a cure, with two opinions: The first is that it is a cure for the hearts by removing ignorance from them, dispelling doubt, and uncovering the matters that point to God, the Most High. The second opinion is that it is a cure for apparent diseases through incantations, seeking refuge, and the like. There is nothing to prevent the cure from being applied to both meanings based on the generality of the metaphor, or based on the common meaning being applied to both meanings. Then, the Almighty mentioned that it is a mercy for the believers because of the beneficial knowledge it contains, which includes what is good for religion and the world, and because of the great reward in reciting and contemplating it, which is a cause for the mercy, forgiveness, and pleasure of God, the Almighty. An example of this verse is the Almighty's saying: "Say, 'It is, for those who believe, a guide and a cure. But as for those who do not believe, in their ears is deafness, and it is, upon them, blindness.'" Then, when the Almighty mentioned what is in the Qur'an of benefit for His believing servants, He mentioned what is in it of harm for those other than them, saying: **And it does not increase the wrongdoers except in loss**. That is, the Qur'an, as a whole or some of it, does not increase the wrongdoers who put denial in place of belief, and doubt and suspicion in place of certainty and reassurance, **except in loss**, meaning destruction, because listening to the Qur'an angers them and enrages them and calls them to increase the commission of shameful acts out of rebellion and

stubbornness, and at that point they perish. It was said that loss is a decrease, like His saying: **So it increased them in filth upon their filth**.

Tafsir al-Baghawi

82 - The Almighty said: **And We send down from the Qur'an that which is a healing and a mercy for the believers.** It was said: *From* is not for partiality, and its meaning is: And We send down from the Qur'an that which is all healing, that is: clarification from misguidance and ignorance, by which what is different is made clear, what is problematic is made clear, and one is cured from doubt, and one is guided from confusion, so it is a healing for the hearts by removing ignorance from them as a mercy for the believers.

And it only increases the wrongdoers in loss, because the wrongdoer does not benefit from it, while the believer benefits from it and it is a mercy for him.

It was said: The loss increases for the oppressor, as every verse that is revealed brings renewed denial from them and increases their loss.

Qatada said: No one has sat with this Qur'an without leaving it with an addition or a subtraction. God has decreed what He has decreed, as healing and mercy for the believers, and He does not increase the wrongdoers except in loss.

Tafsir al-Baidawi

82. **And We send down of the Qur'an that which is a healing and a mercy for the believers** that which is in correcting their religion and improving their souls like a cure for the sick, and *of* is for clarification, as all of it is like that. It was said that it is for partiality and the meaning is that some of it heals from illness like the Opening and the verses of healing. The two Basrans read *Nanzil* with a light pronunciation. **And it does not increase the wrongdoers except in loss** for their denial and disbelief in it.

Surat al-Isra' 17:83

And when We bestow favor upon man, he turns away and distances himself, and when evil touches him, he is despairing.

Surat al-Isra' 17:83

And when We bestow favor upon man, he turns away and distances himself, and when evil touches him, he is despairing.

Tafsir al-Jalalayn

83 - **And when We bestow favor upon man** the disbeliever **he turns away** from gratitude **and distances himself** he bends his back, haughtily **and when evil touches him** poverty and hardship **he is despairing** in despair of God's mercy.

Tafsir al-Suyuti

Tafsir al-Tabari

The Blessed and Exalted says: And when We bestowed favor upon man, and saved him from the distress of what he was in at sea, and he was on the verge of destruction by the wind blowing upon him to the land, and other than that of Our favors, he turned away from mentioning Us, and he had been seeking help from Us, more than anyone else, in the state of distress in which he was. **And he distanced himself** means: And he distanced himself from Us, meaning himself, as if he had not called upon Us in a distress that had befallen him before 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 on the authority of Mujahid, regarding his statement, **And he distanced himself from us**, he said: He distanced himself from us.

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.

The reading is to make the hamza in na'a before the alif, which is the eloquent language, and we read it with it. Some of the people of Madinah used to read it as **wa na'a** making the hamza after the alif, and this is even though it is a permissible language that came from the Arabs by bringing forward in similar words the hamza in a place where it is delayed, and delaying it in a place where it is advanced, as the poet said:

Flags reduce the vision of the dreamer, so he raves about what he saw in the dream

As he said, *Abar* is *Abar*, so they brought forward the hamza, so that is not the good language, but the other one is the eloquent one.

And the Almighty's saying, **And when evil touches him, he is despairing**. He says: And when evil and hardship touch him, he is hopeless of relief and comfort.

And similar to what we said about the hopeless, the

people of interpretation said.

Who said that?

Ali bin Dawud told us, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And when evil touches him, he is despairing**, meaning: hopeless.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And when evil touches him, he is despairing**. He said: When evil touches him, he despairs and loses hope.

Tafsir al-Qurtubi

The Almighty said: **And when We bestow favor upon man, he turns away and distances himself**. That is, those whom the Qur'an increases in loss are characterized by turning away from contemplating the signs of God and being ungrateful for His blessings. It was said that it was revealed about Al-Walid bin Al-Mughira, and the meaning of **turned away** is that he became arrogant and distant, and **far away** is the reverse of it, and the meaning is: he distanced himself from fulfilling the rights of God Almighty. It is said: the thing is far away, and I distanced it and I distanced myself from it mean the same thing, that is, I distanced myself and I distanced myself, so I distanced myself, that is, I removed it so it became distant, and they distanced themselves, and the distant place is the distant place. Al-Nabaghah said:

You are like the night that overtakes me, even if I think that the distance from you is vast.

Ibn Amir read in the narration of Ibn Dhakwan *na'a* like *ba'a*, the hamza is at the end, and it is in the manner of the heart from na'a, as it is said: ra'a and ra'a, and it was said: it is from na'u which is rising and standing, and it may also be said for falling and sitting na'u, and it is from the opposites, and it was read *wa-na'ta'* with the fatha of the noon and the kasra of the hamza, and the general *na'a* is in the weight of ra'a, **And if evil touches him, he is hopeless** meaning if he is afflicted with hardship from poverty or illness or misery, he despairs and loses hope, because he does not trust in the grace of God Almighty.

Tafsir Ibn Kathir

God the Almighty tells us about the deficiency of man as he is, except for those whom God the Almighty protects in both good and bad times. If God bestows upon him wealth, health, victory, provision and support, and he attains what he wants, he turns away from obeying God and worshipping Him and distances himself from Him. Mujahid said: He turned away from Us. I said: This is like the words of God the Almighty: **But when We removed his distress from him, he passed on as if he had never called upon Us to deal with a distress that had befallen him** and His words:

But when He delivered you to land, you turned away and that if evil befalls him, which is calamities, accidents and misfortunes, **he is despairing** meaning he despairs of returning and obtaining any good after that, like the words of God the Almighty: "And if We let man taste mercy from Us and then take it away from him, he is indeed despairing, ungrateful. * But if We let him taste favor after an adversity has befallen him, he will surely say, "The bad things have departed from me." Indeed, he is exultant and boastful. * Except for those who are patient and do righteous deeds. For those is forgiveness and a great reward."

God the Almighty said: **Say, 'Each one works according to his nature.'** Ibn Abbas said: **According to his own way.** Mujahid said: **According to his own nature and individuality.** Qatada said: **According to his intention.** Ibn Zayd said: **His religion.** All of these sayings are close in meaning. This verse - and God knows best - is a threat and warning to the polytheists, like God the Almighty's saying: **And say to those who do not believe, 'Work according to your position.'** That is why He said: "Say, 'Each one works according to his nature. But your Lord is most knowing of who is best guided in way.'" That is, than us and you. And He will reward each worker for his work, for nothing is hidden from Him.

Fath al-Qadir

Then the Almighty pointed out the opening of some of the blameworthy natures that man was created with, saying: 83- **And when We bestow favor upon man,** meaning upon this species, with blessings that require gratitude, such as health and wealth, **he turns away** from thanking God and remembering Him, **and distances himself.** Distance means distance, and the letter ba' is for transitivity or companionship, and it is an emphasis on turning away, because turning away from something means turning one's face toward it, meaning its side, and distancing oneself means turning one's back on it. It is not far-fetched that what is meant by turning away here is turning away from the supplication and entreaty that he used to do when a calamity and trial befell him, and what is meant by distancing oneself is arrogance and distancing oneself from fulfilling the rights of blessings. Ibn 'Amir read in the narration of Ibn Dhakwan and Abu Ja'far na'a like ba'a with delaying the hamza to the heart, and Hamza read na'ai with inclination of the two fatha's, and al-Kisa'i agreed with him, and Shu'bah and al-Susi inclined the hamza only. The rest read with the fat-ha in both of them: **And when evil touches him** from sickness or poverty **he is hopeless** very hopeless of God's mercy. The meaning is that if he wins the worldly desire and attains the goal, he forgets the worshipped one, and if he misses something of that, regret takes hold of him and despair overcomes him. Both of these characteristics are ugly and reprehensible. What is in this verse does not contradict the statement of God Almighty: **And when evil touches him, he is one of abundant supplication** and its likes, for that is the case of some of them other than the some mentioned in this verse. It is not far-fetched to say that there is no contradiction between the two verses, for it may be that despite his intense despair and frequent hopelessness, he supplicates a lot with

his tongue.

Tafsir al-Baghawi

83 - The Almighty said: **And when We bestow favor upon man, he turns away**, from remembering and supplicating to Us, **and distances himself**, meaning he distances himself from Us, meaning he abandons drawing close to God through supplication. Ata' said: He became arrogant and proud, and Hamzah and Al-Kisa'i break the nun and the hamzah, and Abu Bakr opens the nun and breaks the hamzah, and Ibn Amir and Abu Ja'far read **and he was far away** like he came. It was said: it means he was far away, and it was said: he was far from the rising, which is getting up and standing.

And when evil touches him, that is, hardship and harm, **he is despairing**, that is, hopeless and despondent. It was said: Its meaning is that he beseeches and supplicates when he is in harm and hardship, and if the answer is delayed, he despairs. And the believer should not despair of the answer, and if it is delayed, he should stop supplicating.

Tafsir al-Baidawi

83. **And when We bestow favor upon man** with health and abundance **he turns away** from the remembrance of God. **And he distances himself** twists his side and distances himself from it as if he is self-sufficient and in control of his affairs. It is possible that it is a metaphor for arrogance because it is the habit of the arrogant. Ibn Amir read in the narration of Ibn Dhakwan here and in Fussilat **and he distances himself** on the heart or on the meaning of he rose. **And if evil touches him** from sickness or poverty. **He is despairing** very hopeless of the mercy of God.

Surat al-Isra' 17:84

Say, "Each one acts according to his own nature, and your Lord is most knowing of who is best guided in the way."

Surat al-Isra' 17:84

Say, **Each one acts according to his own nature, and your Lord is most knowing of who is best guided in the way.**

Tafsir al-Jalalayn

84 - (Say: Each one of us and you acts according to his own way) his own method **and your Lord knows best who is best guided in the way** a way, so He will reward him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to the al-Nas 114: Each of you acts according to his own nature: according to his own direction and method. **Your Lord knows best who among you is best guided to the path.** He says: Your Lord knows best who among you is best guided to the path of truth than anyone else.

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

Who said that?

Ali told us, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Everyone acts according to his own nature**, meaning: according to his own side.

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, his statement: **On his likeness** he said: On his side.

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, "Say: Each one acts according to his nature," he said according to his nature, according to his individuality.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "Say: Each one acts according to his own nature." He said: According to his own way and according to what he intends.

Others said: The problem is religion.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement: **Everyone acts according to his own nature**, he said: According to his religion, the nature is the religion.

Tafsir al-Qurtubi

The Almighty said: "Say: Each one acts according to his nature." Ibn Abbas said: his side, and Ad-Dahhak said it, Mujahid: his nature, and from him: his sharpness, Ibn Zayd: according to his religion, Al-Hasan and Qatada: his intention, Muqatil: his nature, Al-Farra: according to his method and the school of thought that he was created with, and it was said: Say: Each one acts according to what is most difficult for him and most likely to be correct in his belief, and it was said: it is taken from the form, it is said: you are not according to my form nor my likeness, the poet said:

Every person who is similar to him does what a person does, so he is his family

The form is the example, the counterpart and the beat, as the Almighty said: **And another of his likeness are pairs** (Surah Sad: 58), and the form **with a broken shin** is the form, it is said: a beautiful-looking girl, and all of these sayings are close, and the meaning is: that everyone works according to what is similar to his origin and the morals that he is accustomed to, and this is a censure of the disbeliever and praise of the believer, and the verse and the one before it were revealed about Al-Walid bin Al-Mughira, Al-Mahdawi mentioned it **So your Lord knows best who is best guided in the way** meaning the believer and the disbeliever and what will happen from each one of them, and it was said: **best guided in the way** meaning quicker to be accepted, and it was said: better in religion, and it was narrated that the Companions, may God be pleased with them, discussed the Qur'an, so Abu Bakr Al-Siddiq, may God be pleased with him, said: I read the Qur'an from beginning to end and I did not see in it a verse more hopeful and better than the saying of the Blessed and Exalted: "Say: Each one works according to his nature" for nothing is similar to the servant except disobedience and nothing is similar to the Lord except forgiveness, and Omar bin Al-Khattab, may God be pleased with him, said: I read The Qur'an from beginning to end, I have not seen a verse in it that is more hopeful and better than the words of God Almighty: In the name of God, the Most Gracious, the Most Merciful: **The revelation of the Book is from God, the Almighty, the Knowing, the Forgiver of sin, the Acceptor of repentance, the Severe in penalty, the Lord of bounty** (Ghafir 40:1-3).

Forgiveness of sins is based on acceptance of repentance, and in this there is an indication for the believers. Uthman ibn Affan, may God be pleased with him, said: I read the entire Qur'an from beginning to end, and I have not seen a verse that is more hopeful and better than the words of God Almighty: **Inform My servants that it is I who am the Forgiving, the Merciful** (al-Hijr 15:49). Ali ibn Abi Talib, may God be pleased with him, said: I read the Qur'an from beginning to end, and I have not seen a verse that is more hopeful and better than the words of God Almighty: "Say, 'O My servants who have transgressed against themselves

[by sinning], do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.” (al-Zumar 39:53).

I said: I read the Qur'an from beginning to end and I did not see a verse better and more hopeful than the words of God Almighty: **Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.** (al-An'am 6:82)

Tafsir Ibn Kathir

God the Almighty tells us about the deficiency of man as he is, except for those whom God the Almighty protects in both good and bad times. If God bestows upon him wealth, health, victory, provision and support, and he attains what he wants, he turns away from obeying God and worshipping Him and distances himself from Him. Mujahid said: He turned away from Us. I said: This is like the words of God the Almighty: **But when We removed his distress from him, he passed on as if he had never called upon Us to deal with a distress that had befallen him** and His words: **But when He delivered you to land, you turned away** and that if evil befalls him, which is calamities, accidents and misfortunes, **he is despairing** meaning he despairs of returning and obtaining any good after that, like the words of God the Almighty: "And if We let man taste mercy from Us and then take it away from him, he is indeed despairing, ungrateful. * But if We let him taste favor after an adversity has befallen him, he will surely say, "The bad things have departed from me." Indeed, he is exultant and boastful. * Except for those who are patient and do righteous deeds. For those is forgiveness and a great reward."

God the Almighty said: **Say, 'Each one works according to his nature.'** Ibn Abbas said: **According to his own way.** Mujahid said: **According to his own nature and individuality.** Qatada said: **According to his intention.** Ibn Zayd said: **His religion.** All of these sayings are close in meaning. This verse - and God knows best - is a threat and warning to the polytheists, like God the Almighty's saying: **And say to those who do not believe, 'Work according to your position.'** That is why He said: "Say, 'Each one works according to his nature. But your Lord is most knowing of who is best guided in way.'" That is, than us and you. And He will reward each worker for his work, for nothing is hidden from Him.

Fath al-Qadir

84- "Say: Each one acts according to his own nature." Al-Shaklah, Al-Farra' said: The method, and it was said the side, and it was said the nature, and it was said the religion, and it was said the intention, and it was said the nature, and it was taken from the shape, it is said I am not according to my shape nor according to my nature, and the shape: is the example and the counterpart. The meaning: that each person acts according to what resembles the morals that he is accustomed to, and this is a condemnation of the disbeliever and praise of the believer. **So your Lord is most knowing of who is best guided in the way,** because He is your Creator, the Knower of the natures

that you were created with and the ways in which you differ, so He is the One who distinguishes between the believer who does not show off when he is blessed and does not despair when he is tested, and the disbeliever whose habit is to be arrogant when blessed and despair when he is afflicted.

Tafsir al-Baghawi

84 - The Almighty said: "Say: Each one acts according to his own nature." Ibn Abbas said: According to his own way.

Al-Hasan and Qatada said: According to his intention.

Muqatil said: On his creation

Al-Farra said in his own way.

Al-Qatibi said: According to his nature and disposition.

It was said: On the path he chose for himself, and it is from the form. It is said: I am not of my form nor my likeness, and they are all close together. The Arabs say: A path with many branches if the paths branch off from it. The metaphor of the verse: Everyone works according to what resembles him, as it is said in the proverb: Every person is similar in his actions.

Your Lord knows best who is best guided to the path.

Tafsir al-Baidawi

84. "Say: Each one acts according to his own nature." Say: Each one acts according to his own way that resembles his state of guidance and misguidance, or the essence of his soul and his states dependent on the temperament of his body. **Your Lord knows best who is best guided in the way.** The most correct path and clearest method. Similarity has been interpreted as nature, habit, and religion.

Surat al-Isra' 17:85

And they ask you about the spirit. Say, "The spirit is from the command of my Lord, and you have not been given of knowledge except a little."

Surat al-Isra' 17:85

And they ask you about the spirit. Say, **The spirit is from the command of my Lord, and you have not been given of knowledge except a little.**

Tafsir al-Jalalayn

85 - **And they ask you** meaning the Jews **about the spirit** by which the body lives *Say* to them **The spirit is from the command of my Lord** meaning its knowledge, you do not know it **and you have not been given of knowledge except a little** in comparison to His knowledge, the Most High.

Tafsir al-Suyuti

The Almighty said: They ask you about the spirit, the verse. Al-Bukhari narrated on the authority of Ibn Masoud, who said: I was walking with the Prophet, may God bless him and grant him peace, in Medina, and he was leaning on a palm branch. He passed by a group of Quraysh, and some of them said: Why don't you ask him? They said: Tell us about the spirit. He stood for a while and raised his head, and I knew that revelation was being sent to him until the revelation ascended, then he said: The spirit is from the command of my Lord, and you have been given only a little knowledge.

Al-Tirmidhi narrated on the authority of Ibn Abbas who said: Quraysh said to the Jews: Teach us something so we can ask this man. They said: Ask him about the soul. So they asked him, and God revealed: And they ask you about the soul. Say: The soul is from the command of my Lord. Ibn Kathir reconciles the two hadiths by the multiple revelations, and so does Al-Hafiz Ibn Hajar. Or his silence when the Jews asked him is to be interpreted as an expectation of further clarification on that, otherwise what is in the Sahih is more authentic. I said: What is in the Sahih is preferred because the narrator of the story was present, unlike Ibn Abbas.

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: The disbelievers among the People of the Book ask you about the spirit, what is it? Say to them: The spirit is from the command of my Lord, and you and all the people have not been given of knowledge except a little. He mentioned that those who asked the Messenger of God, may God bless him and grant him peace, about the spirit, and this verse was revealed about their question to him about it, were a group of Jews.

The novel mentioned that:

Abu Hisham narrated: Waki' narrated: Al-A'mash narrated: Ibrahim narrated: Alqamah narrated:

Abdullah said: I was with the Prophet, may God bless him and grant him peace, in a field in Madinah, and he had a palm branch with him that he was leaning on. He passed by some Jews. Some of them said: Ask him about the soul. Some of them said: Do not ask him. So he stood leaning on his palm branch, and I stood behind him, and I thought that revelation was being sent to him. Then he said: "And they ask you about the soul. Say: The soul is from the command of my Lord. And you have not been given of knowledge except a little." Some of them said to one another: Did we not tell you not to ask him?

Yahya bin Ibrahim Al-Mas'udi narrated: My father narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: While I was walking with the Messenger of God, may God bless him and grant him peace, in a lava field in Medina, we passed by Jews. Some of them said: Ask him about the soul. They said: What has made you hear what you dislike? So they went to him and asked him. He went and I knew that revelation was being sent to him, so I stood where I was. Then he recited: "And they ask you about the soul. Say: The soul is from the command of my Lord. And you have been given of knowledge only a little." They said: Did we not forbid you from asking him?

Muhammad ibn al-Muthanna told us: Ibn Abd al-A'la told us: Dawud told us, on the authority of Ikrimah, who said: The People of the Book asked the Messenger of God, may God bless him and grant him peace, about the spirit. God Almighty revealed: "And they ask you, [O Muhammad], about the spirit. Say, 'The spirit is from the command of my Lord. And you have not been given of knowledge except a little.'" They said: Do you claim that we have been given of knowledge except a little, while we have been given the Torah, which is wisdom? **And whoever has been given wisdom has certainly been given much good.** He said: Then the verse was revealed: **And if all the trees on the earth were pens, and the sea were ink, with seven more seas to replenish it, the words of God would not be exhausted.** He said: What you have been given of knowledge, God saved you with it from the Fire, is abundant and good, but in the knowledge of God it is little.

Ismail bin Abi Al-Mutawakkil told me: Al-Ashja'i Abu Asim Al-Himsi told us: Ishaq bin Isa Abu Ya'qub told us: Al-Qasim bin Ma'n told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: I was with the Prophet, may God bless him and grant him peace, in a field in Medina, when a Jew came to him and said: O Abu Al-Qasim, what is the spirit? The Prophet, may God bless him and grant him peace, was silent, and God Almighty revealed: "And they ask you about the spirit. Say, 'The spirit is from the command of my Lord.'"

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And**

they ask you about the spirit, the Jews met the Prophet of God, may God bless him and grant him peace, and they deceived him and asked him and said: If he is a prophet who has knowledge, then he will know that, so they asked him about the spirit, and about the people of the cave, and about Dhul-Qarnayn, so God revealed all of that in His book, "And they ask you about the spirit. Say: The spirit is from the command of my Lord, and you have not been given of knowledge except a little," meaning the Jews.

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, his statement, **And they ask you about the soul**, he said: The Jews ask about it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **And they ask you about the soul**. He said: The Jews ask it.

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 they ask you about the soul**. That is because the Jews said to the Prophet, may God bless him and grant him peace: Tell us what the soul is, and how is the soul in the body tormented? The soul is from God Almighty and nothing had been revealed to him about it, so he did not tell them anything. Then Gabriel, peace be upon him, came to him and said to him: "Say: The soul is from the command of my Lord, and you have not been given of knowledge except a little." So the Prophet, may God bless him and grant him peace, informed them of that. They said to him: Who brought you this? The Prophet, may God bless him and grant him peace, said to them: Gabriel brought it to me from God. They said: By God, none told you this except an enemy of ours. Then God, may His name be blessed, revealed: "Say: Whoever is an enemy to Gabriel - for he has brought the Qur'an down upon your heart."

Ibn Humayd told us: Jarir told us, on the authority of Mughirah, on the authority of Ibrahim, on the authority of Abdullah, who said: I was walking with the Prophet, may God bless him and grant him peace, one day, and we passed by some Jews. They said: O Abu al-Qasim, what is the spirit? He remained silent. Then I saw that revelation was being sent to him. He said: So I moved away from him to a courtyard, and this verse was revealed to him: **And they ask you about the spirit**. The Jews said: This is how we find it with us.

The interpreters differed about the spirit mentioned in this place. What is it? Some of them said: It is Gabriel, peace be upon him.

Who said that?

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And they ask you about the spirit**. He said: It is Gabriel. Qatada said: And Ibn Abbas used to conceal it. Others said: It is an angel.

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And they ask you about the spirit**, he said: The spirit is an angel.

Ali told me, he said: Abdullah bin Saleh told us, he said: Abu Marwan Yazid bin Samra, the master of Caesarea, told us, on the authority of someone who told him, on the authority of Ali bin Abi Talib, that he said regarding His statement, **And they ask you about the spirit**, he said: It is an angel from the angels who has seventy thousand faces, each face has seventy thousand tongues, each tongue has seventy thousand languages. He glorifies God Almighty in all of those languages. God creates from every glorification an angel who flies with the angels until the Day of Resurrection. We have explained the meaning of the spirit in other places in our book, so there is no need to repeat it.

As for his saying, **From the command of my Lord**, he means: It is from the matter that God Almighty knows but you do not know it, and He knows what it is.

As for his statement, **And you have been given of knowledge only a little**, the people of interpretation differed about the meaning of his statement, **And you have been given of knowledge only a little**. Some of them said: He meant by that: those who asked the Messenger of God, may God bless him and grant him peace, about the soul and all people other than them, but when he included the non-addressee with the one being addressed, the speech came out as addressing, because the Arabs do this when the one being reported about, absent, and the one being addressed come together in the speech, they made the speech address the group.

Who said that?

Ibn Humayd told me: Salamah told us: Muhammad ibn Ishaq told us, on the authority of some of his companions, on the authority of Ata ibn Yasar, who said: **And of knowledge you have been given only a little** was revealed in Mecca. When the Messenger of God, may God bless him and grant him peace, migrated to Medina, the Jewish rabbis came to him and said: O Muhammad, have we not heard that you say: **And of knowledge you have been given only a little**? Do you mean us or your people? He said: No, I mean you. They said: You recite: We have been given the Torah, and in it is clarification of everything. The Messenger of God, may God bless him and grant him peace, said: It is little in the knowledge of God, and He has given you that which, if you acted upon, you would benefit. Then God revealed: **And if all the trees on the earth were pens** (Al-Luqman 31:10) to His saying: **Indeed, God is Hearing and Seeing**.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding the Almighty's saying: **And of knowledge you have been given only a little**, he said: O Muhammad, and all people.

Others said: Rather, he meant by that: those who asked the Messenger of God, may God bless him and grant him peace, about the soul in particular, and not

Surat al-Isra' 17:85

And they ask you about the spirit. Say, "The spirit is from the command of my Lord, and you have not been given of knowledge except a little."

others.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And you have been given only a little knowledge**, meaning: the Jews.

The most correct of the sayings on this matter is to say: The speech was addressed to the one to whom it was addressed, and what is meant by it is all of creation, because the knowledge of everyone except God, even if it is abundant, is little compared to God's knowledge. Rather, the meaning of the speech is: And you, O people, have not been given of knowledge except a little of the much that God knows.

Tafsir al-Qurtubi

Al-Bukhari, Muslim and Al-Tirmidhi narrated on the authority of Abdullah, who said: While I was with the Prophet, may God bless him and grant him peace, in a field, and he was leaning on a palm branch, the Jews passed by. Some of them said to each other: Ask him about the spirit. He said: What is it that makes you angry about him? Some of them said: He will not meet you with anything that you dislike. They said: Ask him. So they asked him about the spirit, but the Prophet, may God bless him and grant him peace, held back and did not answer them at all. I knew that revelation was being sent to him, so I stood still. When the revelation came down, he said: (And they ask you about the spirit. Say: The spirit is from the command of my Lord. And you have not been given of knowledge except a little.)", the wording of Al-Bukhari. In Muslim: The Prophet, may God bless him and grant him peace, remained silent, and in it: **And what they have been given**. People differed about the spirit that was asked about, which spirit is it? It was said: It is Gabriel. Qatada said: He said: Ibn Abbas was concealing it. It was said: It is Jesus. It was said: The Qur'an, as will be explained at the end of Al-Shura. Ali ibn Abi Talib said: He is an angel from the angels who has seventy thousand faces, in each face seventy thousand tongues, in each tongue seventy thousand languages. He glorifies God Almighty in all those languages. God Almighty creates from every glorification an angel who flies with the angels until the Day of Resurrection. Al-Tabari mentioned it. Ibn Atiyyah said: I do not think the statement is correct from Ali, may God be pleased with him.

I said: Al-Bayhaqi narrated: Abu Zakariya told us, on the authority of Abu Ishaq, Abu Al-Hasan Al-Taraifi told us: Uthman bin Saeed told us: Abdullah bin Salih told us, on the authority of Muawiyah bin Salih, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding His statement: **And they ask you about the spirit**, he says: The spirit is an angel. And with his chain of transmission, on the authority of Muawiyah bin Salih, Abu Haran **with a kasra on the ha** told me: Yazid bin Samurah, on the authority of someone who told him, on the authority of Ali bin Abi

Talib, that he said regarding His statement, the Most High: **And they ask you about the spirit**, he said: It is an angel from the angels who has seventy thousand faces... The hadith with its wording and meaning. And Ata narrated on the authority of Ibn Abbas, he said: The spirit is an angel who has eleven wings and a thousand faces, who glorifies God until the Day of Resurrection, mentioned by Al-Nahhas, and on his authority: An army from the soldiers of God who have hands and feet who eat food, mentioned by Al-Ghaznawi, and Al-Khattabi said: And some of them said: It is an angel from the angels with a description that they placed from the greatness of creation, and most of the people of interpretation went to the fact that they asked him about the spirit and its path in the human body, and how it mixes with the body. And the connection of life to Him, and this is something that only God Almighty knows, and Abu Saleh said: The soul was created like the creation of the children of Adam, and they are not children of Adam, for they have hands and feet, and the correct thing is vagueness, because of His saying: (Say: The soul is from the command of my Lord), meaning it is a great matter and a great affair from the command of God Almighty, vague about it and leaving out its details, so that man knows with certainty his inability to know the truth of himself with knowledge of its existence, and if man is like this in knowing himself, then his inability to perceive the truth of the Truth is more appropriate, and the wisdom of that is the inability of the mind to perceive the knowledge of a creature adjacent to it, indicating that it is more incapable of perceiving its Creator.

God the Almighty said: **And of knowledge you have been given only a little**. There is a difference of opinion as to who was addressed by this. A group said: Only the questioners. A group said: What is meant is the Jews as a whole. This is the reading of Ibn Mas'ud: **And what they have been given**. He narrated it from the Prophet, may God bless him and grant him peace. A group said: What is meant is all of them, and this is the correct reading. This is the reading of the majority: **And what you have been given**. The Jews said to the Prophet, may God bless him and grant him peace: How can we not be given of knowledge except a little while we have been given the Torah, which is wisdom? And whoever has been given wisdom has been given much good? So the Messenger of God, may God bless him and grant him peace, opposed them with the knowledge of God, and they were defeated. The Messenger of God, may God bless him and grant him peace, stated explicitly in his saying in some hadiths: No, meaning that what is meant by **what you have been given** is the entire world. This is because the Jews said to him: Do you mean us or your people? He said: *No*. It is in this meaning that the verse was revealed: **And if all the trees on the earth were pens** (Luqman 31:27). At-Tabari, may God have mercy on him, narrated this! It has been said: Those who asked about the soul were the Quraysh. The Jews said to them, "Ask him about the People of the Cave, about Dhul-Qarnayn, and about the soul. If he tells you about two and withholds one, then he is a prophet." So he

told them the story of the People of the Cave and the story of Dhul-Qarnayn, as will come. And he said about the soul: **Say, 'The soul is from the command of my Lord,'** meaning from the matter that no one knows except God. Al-Mahdawi and other commentators mentioned this on the authority of Ibn Abbas.

Tafsir Ibn Kathir

Imam Ahmad said: We were told by Wakee', we were told by Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who is Ibn Mas'ud, may God be pleased with him, who said: "I was walking with the Messenger of God, may God bless him and grant him peace, in a field in Madinah, and he was leaning on a palm branch. He passed by some Jews, and some of them said to each other: Ask him about the spirit, and some of them said: Do not ask him. He said: So they asked him about the spirit, and they said: O Muhammad, what is the spirit? He kept leaning on the palm branch. He said: I thought that revelation was being sent to him, and he said: "And they ask you about the spirit. Say: The spirit is from the command of my Lord, and you have not been given of knowledge except a little." He said: So some of them said to each other: We told you not to ask him." And this is how Al-Bukhari and Muslim narrated it from the hadith of Al-A'mash.

Al-Bukhari's wording in his interpretation of this verse is on the authority of Abdullah bin Masoud, may God be pleased with him, who said: "While I was walking with the Prophet, may God bless him and grant him peace, in a field, and he was leaning on a palm branch, the Jews passed by and some of them said to each other: Ask him about the spirit. He said: What is it that makes you angry about him? And some of them said: Do not let him meet you with something that you dislike. They said: Ask him. So they asked him about the spirit, and the Prophet, may God bless him and grant him peace, held back and did not answer them anything. I knew that revelation was being sent to him, so I stood still. When the revelation came down, he said: 'And they ask you about the spirit. Say: The spirit is from the command of my Lord'" **the verse**. This context indicates, as it appears at first glance, that this verse is Medinan, and that it was revealed when the Jews asked him about it in Medina, even though the entire surah is Meccan. The answer to this may be that it may have been revealed to him in Medina a second time, as it was revealed to him in Mecca before that, or the revelation came to him to answer what they asked him with the verse that was revealed to him before, which is this verse: **And they ask you about the spirit**. What indicates that this verse was revealed in Mecca is what Imam Ahmad said: Qutaybah told us, Yahya bin Zakariya told us on the authority of Dawud on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Quraysh said to the Jews: Give us something to ask this man about, so they said: Ask him about the spirit, so they asked him, and then it was revealed: "And they ask you about the spirit. Say: The spirit is from the command of my Lord. And you have not been given of knowledge except a little." They said: We have been given much knowledge, we have been

given the Torah, and whoever has been given the Torah has been given much good. He said: And God revealed: "Say: If the sea were ink for the words of my Lord, the sea would be exhausted."

Ibn Jarir narrated on the authority of Muhammad ibn al-Muthanna on the authority of Abd al-A'la, on the authority of Dawud, on the authority of Ikrimah, who said: The People of the Book asked the Messenger of God, may God bless him and grant him peace, about the spirit, so God revealed the verse, **And they ask you about the spirit**, and they said: You claim that we have been given only a little knowledge, while we have been given the Torah, which is wisdom, **And whoever has been given wisdom has certainly been given much good**, he said: So the verse was revealed, **And if all the trees on the earth were pens and the sea were pens, and seven more seas were to replenish it**, he said: Whatever knowledge you have been given, and God has saved you with it from the Fire, it is abundant and good, but in comparison to God's knowledge it is little.

Muhammad bin Ishaq said on the authority of some of his companions, on the authority of Ata bin Yasar, who said: **And of knowledge you have been given only a little** was revealed in Mecca. When the Messenger of God, may God bless him and grant him peace, migrated to Medina, the Jewish rabbis came to him and said: **O Muhammad, have we not heard that you say, 'And of knowledge you have been given only a little'? Did you mean us or your people?** He said: **No, I mean it**. They said: "You recite, 'We have been given the Torah, and in it is clarification of everything.' The Messenger of God, may God bless him and grant him peace, said: "It is little in the knowledge of God, and God has given you that which, if you act upon it, you will benefit." And God revealed: "And if all the trees on the earth were pens and the sea, with seven more seas to replenish it, were ink, the Words of God would not be exhausted. Indeed, God is Exalted in Might and Wise."

The commentators differed about what is meant by the spirit here, with some sayings **one of which is** that what is meant are the spirits of the sons of Adam. Al-Awfi said on the authority of Ibn Abbas regarding his statement: **And they ask you about the spirit** the verse, that the Jews said to the Prophet, may God bless him and grant him peace: "Tell us about the spirit and how the spirit in the body is tormented, but the spirit is from God and nothing was revealed to him about it, so he did not tell them anything, so Gabriel came to him and said to him: "Say: The spirit is from the command of my Lord, and you have not been given of knowledge except a little." So the Prophet, may God bless him and grant him peace, informed them of that, and they said: Who brought you this? He said: Gabriel brought it to me from God, so they said to him: By God, none told you that except our enemy," so God revealed: "Say: Whoever is an enemy to Gabriel - for he has brought it down upon your heart by God's permission, confirming what was before it." It was said: What is meant by the spirit here is Gabriel, and Qatada said: Ibn Abbas concealed it, and it was said that what is meant by it here is a great angel as great as all creatures.

Ali bin Abi Talha said on the authority of Ibn Abbas

And they ask you about the spirit. Say, "The spirit is from the command of my Lord, and you have not been given of knowledge except a little."

regarding his statement: **And they ask you about the spirit**, meaning: The spirit is an angel. Al-Tabarani said: Muhammad bin Abdullah bin Aras Al-Masry told us, Wabih bin Rawq bin Hubaira told us, Bishr bin Bakr told us, Al-Awza'i told us, Ata' told us on the authority of Abdullah bin Abbas who said: "I heard the Messenger of God, may God bless him and grant him peace, say: God has an angel. If he were told to swallow the seven heavens and the earths in one bite, he would do so. His glorification is: Glory be to You wherever you are." This is a strange hadith, rather it is rejected. Abu Ja'far bin Jarir, may God have mercy on him, said: Ali told me, Abdullah told me, Abu Marwan Yazid bin Samra, the master of Caesarea, told me, on the authority of someone who told him, on the authority of Ali bin Abi Talib, may God be pleased with him, that he said regarding His statement: **And they ask you about the spirit**, he said: It is an angel from the angels who has seventy thousand faces, each face has seventy thousand tongues, each tongue has seventy thousand languages. He glorifies God Almighty in all of those languages, and God creates from every glorification an angel who flies with the angels until the Day of Resurrection. This is a strange and amazing trace, and God knows best.

Al-Suhayli said: It was narrated on the authority of Ali that he said: He is an angel with one hundred thousand heads, each head has one hundred thousand faces, in each face one hundred thousand mouths, in each mouth one hundred thousand tongues, glorifying God Almighty in different languages. Al-Suhayli said: It was said that what is meant by this is a group of angels in the form of the sons of Adam, and it was said: A group who see the angels but they do not see them, so they are to the angels as the angels are to the sons of Adam. And His saying: "Say: The spirit is from the affair of my Lord" meaning from His affair and from what He has kept to Himself and not you. That is why He said: **And you have not been given of knowledge except a little** meaning and He has not informed you of His knowledge except a little, for no one encompasses anything of His knowledge except what He, the Blessed and Most High, wills. The meaning is that your knowledge is little compared to the knowledge of God. What you are asking about is the matter of the spirit from what He, the Most High, has kept to Himself and has not informed you of, just as He has not informed you of except a little of His knowledge, the Most High. And it will come, God willing, in the story of Moses and Al-Khidr that Al-Khidr looked at a bird that had landed on the edge of the ship and pecked at the sea, meaning he drank from it with his beak, so he said: O Moses, my knowledge and your knowledge and the knowledge of creation in comparison to the knowledge of God is only as this bird took from this sea, or as he said, may God's prayers and peace be upon him. That is why God Almighty said: **And you have not been given of knowledge except a little**. Al-Suhayli said: Some people said that He did not answer them about what they asked, because they asked in a way that was obstinate, and it was said that He answered them. Al-Suhayli relied on the fact that what was meant by

his saying: "Say: The spirit is from the command of my Lord" is from His law, meaning enter into it and you have known that, because there is no way to know this from nature or philosophy, but rather it is attained from the side of the law, and in this path that he took and followed there is consideration, and God knows best.

Then Al-Suhayli mentioned the disagreement among scholars as to whether the soul is the self or something else, and he decided that it is a subtle entity like air, flowing in the body as water flows in the veins of a tree, and he decided that the soul that the angel breathes into the fetus is the self on condition that it is connected to the body and acquires praiseworthy or blameworthy qualities because of it, so it is either a tranquil soul or a soul that commands evil, just as water is the life of the tree and then acquires a special name because of its mixing with it, so if it is connected to the grape and squeezed from it, it becomes either a distilled wine or wine, and it is not called water in that case except by way of metaphor, and likewise the soul is not called a soul except in this way, and likewise the soul is not called a soul except in consideration of what it leads to, so the gist of what we say is that the soul is the origin of the soul and its matter, and the soul is composed of it and of its connection to the body, so it is in one way but not in every way, and this is a good meaning, and God knows best. I said: People have spoken about the nature of the soul and its rulings, and they have classified books on that, and the best of those who spoke about that is Al-Hafiz Ibn Mandah in a book that we heard about the soul.

Fath al-Qadir

Then when the speech was completed to mentioning man and what he was created with, the Almighty mentioned the question of the questioners to the Messenger of God, may God bless him and grant him peace, about the soul, so He said: 85- **And they ask you about the soul**. People have differed about the soul that is being asked about, so it was said that it is the soul that manages the body and through which its life is formed, and this is what most of the commentators said. Al-Farra' said: The spirit by which man lives, God Almighty did not inform any of His creation about it, and He did not give knowledge of it to any of His servants, so He said: "Say: The spirit is from the command of my Lord," meaning that you do not know it. It was said that the spirit that is asked about is Gabriel, and it was said that it is Jesus, and it was said that it is the Qur'an, and it was said that it is an angel of great creation, and it was said that it was created like the creation of the sons of Adam, and it was said that there is no benefit or advantage in mentioning it, and the first statement is apparent, and the reason for the revelation of this verse will be mentioned, and the explanation of those who asked the Messenger of God, may God bless him and grant him peace, about the spirit, then it is apparent that the question is about the reality of the spirit, because knowing the reality of a thing is more important and older than knowing one of its states, then He, Almighty, commanded him to answer those who asked him about the spirit, so He

said: "Say: The spirit is from the command of my Lord," *from* is explanatory, and the matter is the matter and the addition is for exclusivity, meaning that it is from the same type of things that God has kept to Himself of which He did not teach His servants, and it was said that the meaning of **from the command of my Lord** is from His revelation and His speech, not from the speech of humans, and in this verse there is what He rebukes those who delve into the matter of the soul and who are pretentious in explaining its form and clarifying its reality with the most eloquent rebuke and deters them with the greatest deterrent. They have prolonged the discussion of this research to a point that is not sufficient for the purpose, and most of it, or rather all of it, is superfluous information that does not bring any benefit in religion or this world.

Some investigators have reported that the statements of those who differed about the soul reached eighteen hundred statements. Look at this empty curiosity and useless effort, after they knew that God, the Exalted, has kept His knowledge to Himself and has not informed His prophets about it nor permitted them to ask about it or search for its truth, let alone their nations who follow their example. Oh, how amazing it is that the statements of the curious have reached this level that they have not reached, not even part of it, in any other issue that God has permitted speaking about and has not kept His knowledge to Himself. Then God, the Exalted, concluded this verse by saying, **And you have been given only a little knowledge**, meaning that your knowledge that God has taught you is only a small amount compared to the knowledge of the Creator, the Exalted, even if He has been given a great portion of knowledge. Rather, the knowledge of the prophets, peace be upon them, is not compared to the knowledge of God, the Exalted, except as a bird takes from the sea in its beak, as in the hadith of Moses and Al-Khidr, peace be upon them.

Abdul Razzaq, Saeed bin Mansour, Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it** and Ibn Mardawayh narrated on the authority of Ibn Masoud who said: **The sun's decline** means its setting. The Arabs say when the sun sets: **The sun has declined**. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali who said: **Its decline** means its setting. Abdul Razzaq, Ibn Abi Shaybah, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas who said: **The sun's decline** means the sun's zenith. Al-Bazzar, Abu Al-Shaykh, Ibn Mardawayh and Al-Daylami narrated on the authority of Ibn Umar who said: "The Messenger of God (blessings and peace of God be upon him) said: 'The sun's decline means its zenith.'" Al-Suyuti declared its chain of transmission weak. Malik narrated it in Al-Muwatta', Abdul Razzaq, Al-Faryabi, Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated it on the authority of Ibn Umar from his statement. Abdul Razzaq narrated on his authority who said: The sun's decline is its setting after noon. Saeed bin Mansour and Ibn Jarir narrated on the authority of Ibn Abbas who said: **Its decline is its zenith**. Ibn Abi Shaybah and Ibn Al-Mundhir narrated on his authority regarding his statement: **at the decline of the sun**, he said: When the shadow has settled. Ibn Jarir narrated on the authority of Abu Mas'ud and Uqbah ibn Amr, they said: The Messenger of God,

may God bless him and grant him peace, said: **Gabriel came to me at the decline of the sun when it had passed its zenith, and he prayed the noon prayer with me**. Ibn Jarir narrated on the authority of Abu Barzah Al-Aslami, he said: The Messenger of God, may God bless him and grant him peace, used to pray the noon prayer when the sun had passed its zenith, then he recited: **Establish prayer at the decline of the sun**. Ibn Mardawayh narrated something similar from the hadith of Anas. What is used as evidence that the decline of the sun is the middle of the day is what Ibn Jarir narrated on the authority of Jabir, he said: "I invited the Messenger of God, may God bless him and grant him peace, and whoever of his companions wanted to eat with me, then they went out when the sun had passed its zenith, so the Prophet, may God bless him and grant him peace, went out and said: Go out, O Abu Bakr, for this is when the sun has declined." In its chain of transmission is an unknown man, but he narrated it on his authority through another chain of transmission on the authority of Sahl ibn Bakkar on the authority of Abu 'Awanah on the authority of Al-Aswad ibn Qays on the authority of Nabih Al-Anbari on the authority of Jabir, so he mentioned something similar with a chain of transmission traceable back to the Prophet. At-Tabarani narrated on the authority of Ibn Masoud regarding his statement: **Until the darkness of the night**, he said: Until the last evening prayer. Ibn Al-Mundhir narrated on the authority of Ibn Abbas, he said: **The darkness of the night** is the gathering of the night and its darkness. Ibn Jarir narrated on his authority, he said: **The darkness of the night** is the beginning of the night. Abd Al-Razzaq narrated on the authority of Abu Hurairah, he said: The decline of the sun is when the sun passes its zenith, and the darkness of the night is the setting of the sun. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **And the recitation of the Qur'an at dawn**, he said: The dawn prayer. Ahmad, At-Tirmidhi, who authenticated it, An-Nasa'i, Ibn Majah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim, who authenticated it, Ibn Mardawayh, and Al-Bayhaqi in Ash-Shu'ab narrated on the authority of Abu Hurairah, on the authority of the Prophet, peace and blessings be upon him, regarding his statement: "And the recitation of the Qur'an at dawn is witnessed." He said: The angels of the night and the angels of the day witness it, they gather in it. It is in the two Sahih from him, with a chain of transmission traceable to the Prophet, with the wording: The angels of the night and the angels of the day gather in the Fajr prayer. Then Abu Hurairah says: Recite if you wish, "And the Qur'an of dawn. Indeed, the Qur'an of dawn is witnessed." Sa'id ibn Mansur, Ibn Jarir, Ibn al-Mundhir, and al-Tabarani narrated from Ibn Mas'ud, with a chain of transmission traceable to the Prophet, similar to this. Al-Hakim al-Tirmidhi, Ibn Jarir, al-Tabarani, and Ibn Mardawayh narrated from Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, recited: **Indeed, the Qur'an of dawn is witnessed**. He said: The angels of the night and the angels of the day witness it. Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated from Ibn Abbas, regarding his statement: **A voluntary act for you**, meaning specifically for the Prophet, may God bless him and grant him peace, he was commanded to perform the night prayer and it was prescribed for him.

And they ask you about the spirit. Say, "The spirit is from the command of my Lord, and you have not been given of knowledge except a little."

At-Tabarani narrated in al-Awsat and al-Bayhaqi in his Sunan from Aisha that the Prophet, may God bless him and grant him peace, said: "Three things are obligatory upon me and they are Sunnah for you: Witr, the siwak, and the night prayer." Ahmad, Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abu Umamah regarding his statement: **A supererogatory prayer for you**, he said: It was a supererogatory prayer for the Prophet, may God bless him and grant him peace, and a virtue for you. In another version: The supererogatory prayer was only for the Messenger of God, may God bless him and grant him peace. Ahmad, Al-Tirmidhi **who authenticated it**, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **Perhaps your Lord will raise you to a praised station**, and he was asked about it. He said: It is the praised station in which I will intercede for my Ummah. Ahmad, Ibn Jarir, Ibn Abi Hatim, Ibn Hibban, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ka'b ibn Malik that the Messenger of God, may God bless him and grant him peace, said: "The people will be raised on the Day of Resurrection, and I and my Ummah will be on a hill, and my Lord will clothe me in a green garment. Then I will be given permission to say whatever God wills me to say, and that will be the praised station." Al-Bukhari and others narrated on the authority of Ibn Umar who said: "Every nation on the Day of Resurrection will follow its prophet, saying: 'O so-and-so, intercede! O so-and-so, intercede!' until intercession ends with the Prophet (peace and blessings of God be upon him). On that day, God will raise him to a praiseworthy station." And a similar hadith was narrated on his authority, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). There are many hadiths on this subject, which are authentic in the two Sahihs and elsewhere, so we will not prolong their mention. Whoever seeks to complete the details will look at the hadiths on intercession in the Ummah and elsewhere. At-Tabarani narrated regarding the statement: **Perhaps your Lord will raise you to a praiseworthy station**, that he will seat him between Himself and Gabriel and intercede for his nation, that is the praiseworthy station. Al-Daylami narrated on the authority of Ibn Umar who said: The Messenger of God (peace and blessings of God be upon him) said: **Perhaps your Lord will raise you to a praiseworthy station**. He said: **He will seat me with him on the Throne**. The chain of transmission of these two hadiths should be investigated. Ahmad, Al-Tirmidhi who authenticated it, Ibn Jarir, Ibn al-Mundhir, Al-Tabarani, Al-Hakim who authenticated it, Ibn Mardawayh, Abu Nu'aym, Al-Bayhaqi and Al-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas who said: The Prophet (peace and blessings of God be upon him) was in Mecca and then he was commanded to emigrate, so God revealed: **And say, 'My Lord, let me enter a truthful entrance and an exit a truthful exit and grant me from Yourself a supporting authority.'** Al-Hakim narrated on the authority of Al-Bayhaqi in Al-Dala'il on the authority of Qatada

regarding the verse: **And say, 'My Lord, let me enter'** that he said: God brought him out of Mecca a truthful exit and entered Medina a truthful entrance. He said: The Prophet of God knew that he would not be able to do this without a ruler, so he asked for a ruler who would support the Book of God, its limits and its obligations, and to establish the Book of God, because the ruler is a glory from God that He has placed among His servants, and were it not for that, some of them would raid others, and the strong among them would devour the weak. Al-Khatib narrated on the authority of Umar ibn al-Khattab who said: By God, what God restrains with rulers is greater than what He restrains with the Qur'an. Al-Bukhari, Muslim and others narrated on the authority of Ibn Mas'ud who said: "The Prophet, may God bless him and grant him peace, entered Mecca and there were three hundred and sixty idols around the Ka'bah. He began to poke them with a stick in his hand and say: 'The truth has come and falsehood has vanished. Falsehood is bound to vanish.' 'The truth has come, and falsehood can neither begin nor bring back.'" There are hadiths on this topic. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And he distanced himself** he said: He distanced himself. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **He was despairing** he said: Despairing. Regarding his statement: **Everyone acts according to his nature** he said: According to his side. Hannad and Ibn al-Mundhir narrated on the authority of al-Hasan who said: According to his nature, according to his intention. Al-Bukhari, Muslim and others narrated on the authority of Ibn Mas'ud, who said: "I was walking with the Prophet, may God bless him and grant him peace, in the ruins of Medina, and he was leaning on a palm branch. He passed by some Jews, and some of them said to each other: Ask him about the soul. Some of them said: Do not ask him. They said: O Muhammad, what is the soul? He kept leaning on the palm branch, and I thought that revelation was being sent to him. He said: 'And they ask you about the soul. Say: The soul is from the command of my Lord. And you have not been given of knowledge except a little.'" Ahmad, Al-Tirmidhi, who authenticated it, Al-Nasa'i, Ibn al-Mundhir, Ibn Hibban, Abu al-Shaykh in al-Azmah, Al-Hakim, who authenticated it, Ibn Mardawayh, Abu Nu'aym, and Al-Bayhaqi narrated on the authority of Ibn Abbas, who said: Quraysh said to the Jews: Give us something so we can ask this man. They said: Ask him about the soul. So the following was revealed: "They ask you about the soul. Say: The soul is from the command of my Lord. And you have not been given of knowledge except a little." They said: We have been given much knowledge. We have been given the Torah, and whoever has been given the Torah has been given much good. So God revealed: "Say: If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement." There are hadiths and reports on this topic.

Tafsir al-Baghawi

85 - The Almighty said: "And they ask you about the soul. Say, 'The soul is from the command of my Lord.'" The verse.

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, Qais bin Hafs told us, Abdul Wahid - meaning Ibn Ziyad - told us, Al-A'mash told us, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: While I was walking with the Prophet, may God bless him and grant him peace, in the fields of Medina, and he was leaning on a palm branch that he had with him, he passed by a group of Jews. Some of them said to each other: Ask him about the spirit. Some of them said: Do not ask him, he will not come up with anything about it that you dislike. Some of them said: Let us ask him. A man from among them stood up and said: O Abu Al-Qasim, what is the spirit? He remained silent. I said: Revelation is being sent to him. I stood up, and when the revelation was revealed to him, he said: "And they ask you about the spirit. Say: The spirit is from the command of my Lord. And you have not been given of knowledge except a little." Al-A'mash said: This is how it is in our reading.

It was narrated on the authority of Ibn Abbas that he said: The Quraysh gathered and said: Muhammad was raised among us with trustworthiness and honesty, and we do not accuse him of lying. He claimed what he claimed, so send a group of people to the Jews in Medina and ask them about him, for they are people of the Book. So they sent a group to them, and the Jews said: Ask him about three things. If he answers all of them or does not answer any of them, then he is not a prophet. If he answers two and does not answer one, then he is a prophet. So ask him about the young men who were lost in the early days, what happened to them? For they had an amazing story. And about a man who reached the east and the west of the earth, what is his story? And about the soul? So they asked him, and the Prophet, may God bless him and grant him peace, said: I will tell you what you asked tomorrow, and he did not say, God willing. So the revelation continued - Mujahid said: twelve nights, and it was said: fifteen days, and Ikrimah said: forty days - and the people of Mecca were saying: Muhammad promised us tomorrow and we have woken up without him telling us anything, until the Prophet, may God bless him and grant him peace, was saddened by the delay of the revelation and he was distressed by what the people of Mecca were saying, then Gabriel came down with his saying: **And never say of anything, 'I will do that tomorrow', except if God wills, and the story of the youths was revealed: Or do you think that the companions of the cave and the inscription were among Our signs a wonder?** And it was revealed about those who reached the East and the West: **And they ask you about Dhul-Qarnayn, and it was revealed about the soul: "And they ask you about the soul. Say, 'The soul is from the command of my Lord.'"**

They differed about the spirit that was asked about. It was narrated on the authority of Ibn Abbas: It is Gabriel, and this is the saying of Al-Hasan and Qatada.

It was narrated on the authority of Ali that he said: He is an angel with seventy thousand faces, each face has seventy thousand tongues, with all of which he glorifies God Almighty.

Mujahed said: He was created in the form of human beings, with hands, feet, and heads, and they are not angels, nor are they people, and they eat food.

Saeed bin Jubair said: God Almighty did not create a creation greater than the spirit other than the throne. If He wanted to swallow the seven heavens and the seven earths and whoever is in them with one bite, He would have done so. The image of His creation is like the image of the angels, and the image of His face is like the image of humans. He will stand on the right of the throne on the Day of Resurrection, and he is the closest of creation to God Almighty today at the seventy veils, and he will be closest to God on the Day of Resurrection, and he is one of those who intercede for the people of monotheism. If there were not a veil of light between Him and the angels, the people of the heavens would have been burned by his light. It was said: The spirit is the Qur'an.

It was said: What is meant by it is Jesus, peace be upon him, for he is the spirit of God and His word, and its meaning is: He is not as the Jews say nor as the Christians say.

Some people said: It is the spirit composed of creation by which man lives, and this is the most correct.

Some people spoke about it, and some of them said: It is blood. Don't you see that when an animal dies, nothing is lost except the blood?

Some people said: It is the animal's soul, as evidenced by the fact that it dies due to the retention of breath.

Some people said: It is an offer.

Some people said: It is a delicate body.

Some of them said: The soul is a meaning in which light, goodness, elevation, and permanence are combined. Do you not see that if it exists, the human being is described with all of these qualities, but if it leaves, everything is gone?

The first of the sayings is that his knowledge is entrusted to God Almighty, and this is the saying of the people of the Sunnah. Abdullah bin Buraidah said that God did not give a close angel or a sent prophet knowledge of the soul.

And the Almighty said: "Say: The spirit is from the command of my Lord." It was said: From the knowledge of my Lord.

And of knowledge you have been given only a little meaning: compared to the knowledge of God. It was said: This is addressed to the Messenger, may God bless him and grant him peace.

It was said: It is addressed to the Jews because they used to say, **We were given the Torah, which contains much knowledge.**

It was said: The Prophet, may God bless him and grant him peace, knew the meaning of the soul, but he did not tell anyone about it because his failure to tell

Surat al-Isra' 17:85

And they ask you about the spirit. Say, "The spirit is from the command of my Lord, and you have not been given of knowledge except a little."

anyone about it was evidence of his prophethood.

The first is more correct, because God Almighty has kept His knowledge to Himself.

Tafsir al-Baidawi

85. "And they ask you about the spirit" by which the human body lives and manages it. "Say, **The spirit is from the command of my Lord** from the creations that exist with *Be* without matter and are generated from an origin like the organs of his body, or exist by His command and occur with its formation, on the condition that the question is about its antiquity and occurrence. It was said that it is from what God has kept to Himself in His knowledge. Because it was narrated: that the Jews said to the Quraysh, ask him about the people of the cave and about Dhul-Qarnayn and about the spirit, if he answers them or is silent then he is not a prophet, and if he answers some and is silent about some then he is a prophet, so he explained the two stories to them and made the matter of the spirit ambiguous and it is ambiguous in the Torah. And it was said that the spirit is Gabriel and it was said that it is a creation greater than the angel and it was said that the Qur'an, and from the command of my Lord means from His revelation, **And you have not been given of knowledge except a little** you benefit from it through your senses, for the mind's acquisition of theoretical knowledge is only from the necessities derived from the sensation of particulars, and therefore it was said that whoever loses a sense has lost knowledge. Perhaps most things are not perceived by the senses, nor are any of their states known to themselves, and this is an indication that the soul is something that cannot be known except by accidents that distinguish it from what it is confused with, so he limited himself to this answer as Moses limited himself in his answer: And what is the Lord of the worlds? to mentioning some of his attributes. It was narrated that when he, peace and blessings be upon him, said that to them, they said: Are we the only ones to be addressed in this speech? He said: Rather, we and you, so they said: How strange is your affair when you say, **And he who is given wisdom has certainly been given much good**, and when you say this, then it was revealed, **And if all the trees on earth were pens**, and they did not say it because of their poor understanding, because human wisdom is to know of good and truth what human power can contain, rather what organizes his life and his afterlife, and it is little in addition to the endless information of God by which one attains the good of both abodes, and it is a lot in addition to it.

Surat al-Isra' 17:86

And if We willed, We could surely take away that which We have revealed to you, then you would not find for yourself concerning it any protector against Us.

Tafsir al-Jalalayn

86 - **And if the oath I am We willed, We would surely take away that which We have revealed to you** meaning the Qur'an by erasing it from the hearts and copies of the Qur'an **and then you would not find for yourself concerning it a protector against Us**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if We willed, We could surely take away what We have given you of the knowledge which We have revealed to you of this Qur'an. We could take it away, and you would not know it. Then you would not find for yourself, as to what We will do to you, a guardian, meaning: someone who would stand up for you and prevent Us from doing that to you, nor a supporter who would aid you and stand between Us and what We want with you. He said: Abdullah bin Masoud interpreted the meaning of God Almighty taking it away as His removing it from the hearts of its readers.

The novel mentioned that:

Abu Kuraib narrated: Abu Bakr bin Ayyash narrated to us, on the authority of Abdul Aziz bin Rafi', on the authority of Bandar, on the authority of Muqal, who said: I said to Abdullah: And he mentioned that it flows over the Qur'an, how can that be when we have established it in our hearts and our copies of the Qur'an? He said: It flows over it at night, and nothing of it remains in a copy of the Qur'an or in the heart of a man. Then Abdullah recited: **And if We will, We can surely take away that which We have revealed to you.**

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Ishaq ibn Yahya told us, on the authority of Al-Musayyab ibn Rafi', on the authority of Abdullah ibn Mas'ud, he said: A red wind will blow from the direction of Ash-Sham, and not a single verse will remain in a man's copy of the Qur'an or his heart. A man said: O Abu Abd Al-Rahman, I have collected the Qur'an. He said: Nothing of it will remain in your heart. Then Ibn Mas'ud recited: **And if We will, We can surely take away that which We have revealed to you.**

Tafsir al-Qurtubi

The Almighty's saying: **And if We willed, We could surely take away that which We have revealed to you** meaning the Qur'an, meaning just as We were able to send it down, We could. And if I willed, I could take it away until the creation forgot it. This is connected to His saying: **And of knowledge you have been given**

only a little meaning if I willed that I should take away that little, I could do so. **Then you would not find for yourself concerning it a protector over Us** meaning a supporter who would return it to you, **except as a mercy from your Lord** meaning but We do not will that as a mercy from your Lord, so it is an exception that is not from the first. And it was said: except that your Lord has mercy on you, so He does not take it away.

Tafsir Ibn Kathir

God Almighty mentions His great grace and favor upon His servant and noble Messenger, may God bless him and grant him peace, in what He revealed to him of the Glorious Qur'an, which falsehood cannot approach from before it or from behind it, a revelation from the Wise, the Praiseworthy. Ibn Mas'ud **may God be pleased with him** said: A red wind will blow upon the people, meaning at the end of time from the direction of Ash-Sham, and there will not remain in a man's copy of the Qur'an or in his heart a single verse. Then Ibn Mas'ud recited: **And if We willed, We could surely take away that which We have revealed to you Al-Baqarah 2:17.** Then God the Almighty pointed out the honor of this great Qur'an, and informed us that if all of mankind and the jinn were to gather and agree to produce something like what was revealed to His Messenger, they would not be able to do so, nor would they be able to do so. Even if they cooperated, helped each other, and joined forces, this is something that cannot be done. How can the speech of the created be similar to the speech of the Creator, who has no equal, no likeness, and no peer? Muhammad ibn Ishaq narrated on the authority of Muhammad ibn Abi Muhammad on the authority of Sa'id ibn Jubayr or 'Ikrimah, on the authority of Ibn 'Abbas, that this verse was revealed about a group of Jews who came to the Messenger of God (may God bless him and grant him peace) and said to him: We will bring you something like what you have brought us. So God revealed this verse. There is a problem with this, because this surah is Meccan and its entire context is with the Quraysh, and the Jews only gathered with him. In the city, God knows best. And His saying, **And We have certainly presented to the people** the verse, meaning, We have shown them the decisive arguments and proofs, and We have clarified the truth to them and explained it and expanded it, and despite this, most people refused except to be ungrateful, meaning, to deny the truth and reject what is right.

Fath al-Qadir

When He, the Almighty, made clear that He did not give them of knowledge except a little, He made clear that if He had willed to take this little from them, He would have done so, so He said: 86- **And if We willed, We could surely take away that which We have revealed to you.** The lam is the preamble, and **We will surely take away** is the answer to the oath and takes the place of the answer to the condition. Al-Zajaj said: Its meaning is that if We willed, We could erase it from the hearts and from the books until no trace of it remains. End. He referred to the Qur'an with the relative pronoun to magnify its status. **Then you will**

Surat al-Isra' 17:86

And if We willed, We could surely take away that which We have revealed to you, then you would not find for yourself concerning it any protector against Us.

not find for yourself concerning it meaning the Qur'an
against Us a protector meaning you will not find
anyone who will rely on Us to return any of it after We
have taken it away.

Tafsir al-Baghawi

86 - The Almighty said: **And if We willed, We could surely take away that which We have revealed to you,** meaning the Qur'an. Its meaning is: Just as We have prevented you and others from having knowledge of the spirit, if We willed, We could surely take away that which We have revealed to you, meaning the Qur'an, **and then you would not find for yourself concerning it a protector against Us.**

Tafsir al-Baidawi

86. **And if We willed, We could surely take away that which We have revealed to you.** The first lam is an introduction to the oath, and **We will surely take away** is the answer to the deputy, replacing the conditional clause. The meaning is, if We willed, We could take away the Qur'an and erase it from the copies and the chests. **Then you will not find for yourself concerning it against Us a protector.** Who would trust Us to restore it written and preserved.

Surat al-Isra' 17:87

Except for the mercy of your Lord. Indeed, His favor upon you has been great.

Tafsir al-Jalalayn

87 - *Except* but We kept it (as a mercy from your Lord. Indeed, His favor upon you has been great) great, as He sent it down upon you and gave you the praised station and other virtues.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says: **And if We willed, We could surely take away, O Muhammad, that which We have revealed to you,** but He does not will that, out of mercy from your Lord and His favor to you. **Indeed, His favor upon you has been great,** in His choosing you for His message, sending down to you His book, and all of His countless favors upon you.

Tafsir al-Qurtubi

The Almighty said: **Indeed, His favor upon you has been great** If He made you the master of the children of Adam, and gave you the praised station and this noble book, and Abdullah bin Masoud said: The first thing you will lose from your religion is trustworthiness, and the last thing you will lose is prayer, and that this Qur'an is as if it has been taken away from you, you will wake up one day and you will not have anything of it with you. A man said: How can that be, O Abu Abd al-Rahman! We have established it in our hearts and established it in our copies of the Qur'an, we teach it to our children and our children teach it to their children until the Day of Resurrection! He said: It will be taken away in one night and will take away what is in the copies of the Qur'an and what is in the hearts, so that people will become like animals. Then Abdullah recited: {And if We will, We can surely take away that which We have revealed to you}. Abu Bakr ibn Abi Shaybah narrated it with a similar meaning. He said: Abu Al-Ahwas informed us on the authority of Abdul Aziz ibn Rafi' on the authority of Shaddad ibn Muqal who said: Abdullah, meaning Ibn Mas'ud, said: This Qur'an that is among you is about to be taken away from you. I said: How can it be taken away from us when God has established it in our hearts and established it in our copies of the Qur'an?! He said: It will be taken away in one night and will take away what is in the hearts and will take away what is in the copies of the Qur'an, and people will become poor because of it. Then he recited: {And if We will, We can surely take away that which We have revealed to you}. This is a sound chain of transmission. Ibn Umar said: The Hour will not come until the Qur'an returns from where it was revealed, making a sound like the sound of bees. God will say: What is the matter with you? It will say: O Lord, from You I came out and to You I will return. I recite but

no one acts upon me. I recite but no one acts upon me.

I said: The meaning of this has been transmitted from the hadith of Abdullah bin Amr bin Al-Aas and Hudhayfah. Hudhayfah said: "The Messenger of God, may God bless him and grant him peace, said: 'Islam will be worn out as the embroidery on a garment wears out, until no one knows what fasting, prayer, rituals, or charity are. The Book of God will be destroyed in one night, and not a single verse of it will remain on earth. There will remain groups of people, old and old, who will say: We found our fathers saying this, 'There is no god but God,' and they do not know what prayer, fasting, rituals, or charity are.'" Silah said to him: 'Nothing but God will benefit them!' And they do not know what prayer, fasting, rituals, or charity are. Hudhayfah turned away from him, then he repeated it three times, and Hudhayfah turned away from him each time. Then Hudhayfah turned to him and said: O Silah! It will save them from the Fire, three times. It was narrated by Ibn Majah in Sunan. Abdullah bin Omar said: "The Prophet, may God bless him and grant him peace, came out with his head bandaged due to pain, so he laughed. He ascended the pulpit, praised God and thanked Him, then said: O people, what are these books that you are writing? Books other than the Book of God. God is about to become angry with His Book and will not leave a page or a heart without taking from it." They said: O Messenger of God, what about the believing men and women on that Day? He said: Whoever God wants good for, He will leave in his heart **There is no god but God**. It was mentioned by Al-Tha'labi, Al-Ghaznawi, and others in the interpretation.

Tafsir Ibn Kathir

God Almighty mentions His great grace and favor upon His servant and noble Messenger, may God bless him and grant him peace, in what He revealed to him of the Glorious Qur'an, which falsehood cannot approach from before it or from behind it, a revelation from the Wise, the Praiseworthy. Ibn Mas'ud **may God be pleased with him** said: A red wind will blow upon the people, meaning at the end of time from the direction of Ash-Sham, and there will not remain in a man's copy of the Qur'an or in his heart a single verse. Then Ibn Mas'ud recited: **And if We willed, We could surely take away that which We have revealed to you Al-Baqarah 2:17**. Then God the Almighty pointed out the honor of this great Qur'an, and informed us that if all of mankind and the jinn were to gather and agree to produce something like what was revealed to His Messenger, they would not be able to do so, nor would they be able to do so. Even if they cooperated, helped each other, and joined forces, this is something that cannot be done. How can the speech of the created be similar to the speech of the Creator, who has no equal, no likeness, and no peer? Muhammad ibn Ishaq narrated on the authority of Muhammad ibn Abi Muhammad on the authority of Sa'id ibn Jubayr or 'Ikrimah, on the authority of Ibn 'Abbas, that this verse was revealed about a group of Jews who came to the Messenger of God (may God bless him and grant him

Surat al-Isra' 17:87

Except for the mercy of your Lord. Indeed, His favor upon you has been great.

peace) and said to him: We will bring you something like what you have brought us. So God revealed this verse. There is a problem with this, because this surah is Meccan and its entire context is with the Quraysh, and the Jews only gathered with him. In the city, God knows best. And His saying, **And We have certainly presented to the people** the verse, meaning, We have shown them the decisive arguments and proofs, and We have clarified the truth to them and explained it and expanded it, and despite this, most people refused except to be ungrateful, meaning, to deny the truth and reject what is right.

for keeping it after the favor in sending it down. **Indeed, His favor upon you was great** like sending it and sending down the book upon him and keeping it in his protection.

Fath al-Qadir

And the exception in His saying: 87- **Except for the mercy of your Lord** if it is connected then its meaning is unless your Lord has mercy on you, so we will not take him away, and if it is disconnected then its meaning is but He does not will that out of mercy from your Lord, or but the mercy of your Lord left him not taken away **Indeed, His favor upon you was great** as He made you a messenger and sent down the Book to you and made you the master of the children of Adam, and gave you the praised station and other than that which He bestowed upon him.

Tafsir al-Baghawi

87 - **Except by mercy from your Lord.** This is an isolated exception, the meaning of which is: But We do not will that, as a mercy from your Lord.

His favor upon you was great. If it is said: How can the Qur'an be lost, when it is the word of God Almighty?

It was said: What is meant by it is: erasing it from the Qur'ans and removing what is in the hearts.

Abdullah bin Masoud said: Read the Qur'an before it is taken away, for the Hour will not come until it is taken away. It was said: These copies of the Qur'an will be taken away, so what about what is in people's hearts? He said: It will pass over it at night and what is in their hearts will be taken away, and they will wake up not having memorized anything and not finding anything in the copies of the Qur'an, then they will delve into poetry.

On the authority of Abdullah bin Amr bin Al-Aas, he said: The Hour will not come until the Qur'an returns from where it was revealed, making a sound around the Throne like the buzzing of bees. The Lord will say: What is wrong with you, while He is more knowledgeable? He will say: O Lord, I recite but no one acts upon me.

Tafsir al-Baidawi

87. **Except for the mercy of your Lord** for if it reaches you, then it will take it back to you. It is possible that it is an exception with a disconnected meaning, but the mercy of your Lord left it not gone, so it is a gratitude

Surat al-Isra' 17:88

Say, If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants.

Tafsir al-Jalalayn

88 - (Say: If mankind and the jinn gathered in order to produce the like of this Qur'an) in eloquence and rhetoric **they could not produce the like of it, even if they were to each other assistants** a support that was revealed in response to their saying: If we wished, we could say the like of this.

Tafsir al-Suyuti

The Almighty said: Say: If mankind and the jinn gathered to produce the like of this Qur'an, they could not produce the like of it. So God revealed: Say: If mankind and the jinn gathered to produce the like of this Qur'an, they could not produce the like of it.

Tafsir al-Tabari

God Almighty says: Say, O Muhammad, to those who said to you: We can produce the like of this Qur'an: If mankind and the jinn gathered together to produce the like of it, they could never produce the like of it.

Even if some of them were to each other helpers and supporters. It was mentioned that this verse was revealed to the Messenger of God, may God bless him and grant him peace, because of a group of Jews who argued with him about the Qur'an and asked him to bring them a verse other than it that would testify to his prophethood, because they were capable of bringing something like this Qur'an.

The novel mentioned that:

Abu Kurayb narrated to us, saying: Yunus ibn Bakir narrated to us, saying: Muhammad ibn Ishaq narrated to us, saying: Muhammad ibn Abi Muhammad, the freed slave of Zayd ibn Thabit narrated to us, saying: Saeed ibn Jubayr or Ikrimah narrated to us, on the authority of Ibn Abbas, who said: Mahmoud ibn Sayhan, Umar ibn Ada, Bahri ibn Amr, Aziz ibn Abi Aziz, and Salam ibn Mishkam came to the Messenger of God, may God bless him and grant him peace, and they said: Tell us, O Muhammad, what you have brought us is the truth from God Almighty, for we do not see it as being harmonious as the Torah is harmonious. So the Messenger of God, may God bless him and grant him peace, said to them: By God, you know that it is from God and you will find it written down among you. If mankind and the jinn were to gather together to produce something like it, they would not produce it. Then he said, and they were all: Phinehas, Abdullah ibn Suriya, Kinanah ibn Abi al-Haqiq, Ashya', Ka'b ibn Asad, Samual ibn Zayd, and Jabal ibn Amr: O Muhammad, does neither man nor jinn teach you this? The Messenger of God, may God bless him and grant him peace, said: By God, you know that it is from God. You find it written with them in the Torah and the Gospel. They said: O Muhammad,

God does for His Messenger when He sends him what He wills, and He determines for him what He wants. So send down to us a book that we can read and recognize, or else we will bring you something like what you bring. So God Almighty revealed about them and what they said: "Say: If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his saying, **If mankind and the jinn gathered together**, to...

His saying, **And if some of them were to support others**, he said: Helpers. He said: He says: If the jinn came out and humans helped them, and they supported each other, they would not have produced anything like this Qur'an.

And the Almighty's saying, **They will not produce the like of it**, is in the nominative case, and it is an answer to his saying *if*, because when the Arabs answer *if* without, they raise what comes after it, because *if* is like an oath, and the answer to an oath without is in the nominative case. And sometimes it is in the accusative case because the one with which it is answered has a lam added to it, as Al-A'sha said:

If you are killed after a battle, do not turn away from the blood of the people.

Tafsir al-Qurtubi

That is, as a helper and supporter, like when poets cooperate in reciting a verse of poetry. It was revealed when the infidels said: If we wished, we could say something like this. So God Almighty called them liars. The discussion of the miraculous nature of the Qur'an has already been mentioned at the beginning of the book. Praise be to God. **They will not come** is the answer to the oath in *if* and it may be made jussive to indicate a condition. The poet said:

If what I told you today is true, then I will stay in the hot day for the sun to shine

Tafsir Ibn Kathir

God Almighty mentions His great grace and favor upon His servant and noble Messenger, may God bless him and grant him peace, in what He revealed to him of the Glorious Qur'an, which falsehood cannot approach from before it or from behind it, a revelation from the Wise, the Praiseworthy. Ibn Mas'ud **may God be pleased with him** said: A red wind will blow upon the people, meaning at the end of time from the direction of Ash-Sham, and there will not remain in a man's copy of the Qur'an or in his heart a single verse. Then Ibn Mas'ud recited: **And if We willed, We could surely take away that which We have revealed to you Al-Baqarah 2:17**. Then God the Almighty pointed out the honor of this great Qur'an, and informed us that if all of mankind and the jinn were to gather and agree to produce something like what was revealed to His Messenger, they would not be able to do so, nor would they be able to do so. Even if they cooperated, helped

Surat al-Isra' 17:88

Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."

each other, and joined forces, this is something that cannot be done. How can the speech of the created be similar to the speech of the Creator, who has no equal, no likeness, and no peer? Muhammad ibn Ishaq narrated on the authority of Muhammad ibn Abi Muhammad on the authority of Sa'id ibn Jubayr or 'Ikrimah, on the authority of Ibn 'Abbas, that this verse was revealed about a group of Jews who came to the Messenger of God (may God bless him and grant him peace) and said to him: We will bring you something like what you have brought us. So God revealed this verse. There is a problem with this, because this surah is Meccan and its entire context is with the Quraysh, and the Jews only gathered with him. In the city, God knows best. And His saying, **And We have certainly presented to the people the verse, meaning, We have shown them the decisive arguments and proofs, and We have clarified the truth to them and explained it and expanded it, and despite this, most people refused except to be ungrateful, meaning, to deny the truth and reject what is right.**

Fath al-Qadir

Then the Almighty argued with the polytheists with the miracle of the Qur'an, saying: 88- **Say, 'If mankind and the jinn gathered to produce the like of this Qur'an'** revealed from God, described with the sublime attributes of perfect eloquence, beautiful composition, and eloquent expression, **they could not produce the like of it.** He made it clear in the context of the omission, and did not suffice to say they could not produce it, as the pronoun refers to the mentioned example, to dispel the notion that it has a specific example, and to indicate that what is meant is the negation of the example in any way, and it is the answer to an omitted oath as indicated by the preambulating lam, and it prevailed in the place of the answer to the condition, then the Almighty clarified their inability to oppose, whether the one who confronts it is each one of them individually, or the one who takes the lead with it is the group by support, so He said, **And if some of them were to each other a backer**, meaning a helper and supporter, and the answer to *if* is omitted, and the meaning is: And if some of them were to each other a backer, they would not produce the like of it, so it is proven that they would not produce the like of it on In any case, the miracle of the Qur'an was mentioned in the beginning of Surat Al-Baqarah. In this verse, there is a response to what the infidels said, **If we had willed, we could have said the like of this**, and a lie against them.

Tafsir al-Baghawi

88 - The Almighty said: **Say, 'If mankind and the jinn gathered together to produce the like of this Qur'an, they could not produce the like of it.'** They would not be able to do that, **even if they were to each other assistants.**

It was revealed when the infidels said: If we wanted,

we could say the same thing, but God Almighty denied them.

The Qur'an is miraculous in its organization, composition, and reporting of the unseen. It is speech at the highest levels of eloquence, unlike the speech of creation, because it is not created. If it were created, they would have produced something similar to it.

Tafsir al-Baidawi

88. **Say, 'If mankind and the jinn gathered together to produce the like of this Qur'an, they could not produce the like of it.'** In eloquence, beauty of composition, and perfection of meaning, **they could not produce the like of it.** Among them are the pure Arabs, the masters of eloquence, and the people of investigation. It is the answer to an omitted oath indicated by the preamble lam, and if it were not for it, the answer to the condition would be without a jussive because the condition is past, like the saying of Zuhair:

And if a friend comes to him on a day of questioning, he says, **Neither my money nor my harem is absent.**

"And if some of them were to support each other" and if they cooperated to bring it, and perhaps he did not mention the angels because their bringing something like it does not remove it from being a miracle, and because they were intermediaries in bringing it, and it is possible that the verse is a confirmation of his saying: **Then you will not find for yourself concerning it a protector against Us.**

Surat al-Isra' 17:89

And We have certainly presented for the people in this Qur'an from every [kind of] example, but most of the people refuse except disbelief.

Tafsir al-Jalalayn

89 - **And We have certainly presented** clearly **for the people in this Qur'an from every [kind of] example** an attribute of something omitted, i.e. an example from the same type as every example, so that they may be admonished **but most of the people** i.e. the people of Mecca **refused except disbelief** denying the truth.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have already made clear to the people in this Qur'an every example, as an argument for them with all of that, and as a reminder to them, and as a warning to the truth so that they may follow it and act upon it. **But most of the people refused except to be disbelievers.** He says: So most of the people refused except to deny the truth, and to reject God's arguments and evidence.

Tafsir al-Qurtubi

The Almighty said: **And We have certainly presented for the people in this Qur'an from every [kind of] example.** That is, We directed the statement in it with every example that must be considered, from the verses and lessons and encouragement and intimidation, commands and prohibitions and stories of the ancients, Paradise and Hell and the Resurrection. **But most of the people refused except disbelief.** He means the people of Mecca. He made the truth clear to them and opened the way for them and gave them respite until it became clear to them that it was the truth, but they refused except disbelief when the truth became clear. Al-Mahdawi said: There is no argument for the Qadari in their saying: It is not said that he refused except for the one who refused to do what he is able to do, because even if the disbeliever is not able to believe in the judgment of God upon him by turning away from it and His sealing on his heart, he was able at the time of the respite and respite to seek the truth and distinguish it from falsehood.

Tafsir Ibn Kathir

God Almighty mentions His great grace and favor upon His servant and noble Messenger, may God bless him and grant him peace, in what He revealed to him of the Glorious Qur'an, which falsehood cannot approach from before it or from behind it, a revelation from the Wise, the Praiseworthy. Ibn Mas'ud **may God be pleased with him** said: A red wind will blow upon

the people, meaning at the end of time from the direction of Ash-Sham, and there will not remain in a man's copy of the Qur'an or in his heart a single verse. Then Ibn Mas'ud recited: **And if We willed, We could surely take away that which We have revealed to you Al-Baqarah 2:17.** Then God the Almighty pointed out the honor of this great Qur'an, and informed us that if all of mankind and the jinn were to gather and agree to produce something like what was revealed to His Messenger, they would not be able to do so, nor would they be able to do so. Even if they cooperated, helped each other, and joined forces, this is something that cannot be done. How can the speech of the created be similar to the speech of the Creator, who has no equal, no likeness, and no peer? Muhammad ibn Ishaq narrated on the authority of Muhammad ibn Abi Muhammad on the authority of Sa'id ibn Jubayr or 'Ikrimah, on the authority of Ibn 'Abbas, that this verse was revealed about a group of Jews who came to the Messenger of God (may God bless him and grant him peace) and said to him: We will bring you something like what you have brought us. So God revealed this verse. There is a problem with this, because this surah is Meccan and its entire context is with the Quraysh, and the Jews only gathered with him. In the city, God knows best. And His saying, **And We have certainly presented to the people** the verse, meaning, We have shown them the decisive arguments and proofs, and We have clarified the truth to them and explained it and expanded it, and despite this, most people refused except to be ungrateful, meaning, to deny the truth and reject what is right.

Fath al-Qadir

Then the Almighty explained that the disbelievers, despite their inability to oppose, continued in their disbelief and lack of faith, saying: 89- **And We have certainly presented for the people in this Qur'an every [kind of] example.** That is, We repeated the statement in it with every example that requires consideration, from verses and lessons, encouragement and intimidation, commands and prohibitions, stories of the ancients, Paradise and Hell, and the Resurrection. **But most of the people refused except disbelief.** That is, from the people of Mecca, for they denied and rejected the Qur'an being the word of God after the proof was established against them, and they suggested verses that were not theirs. He made clear in the place of concealment where He said: **But most of the people refused** as an emphasis or clarification. Since *refused* is interpreted as negation, meaning that he did not accept or was not satisfied, the exception to it is valid in His saying: **except disbelievers.**

Tafsir al-Baghawi

89 - The Almighty said: **And We have certainly presented for the people in this Qur'an from every [kind of] example,** from every aspect of lessons, rulings, promises, threats, and other things. **But most of the people refused except to be disbelievers,** in denial.

Surat al-Isra' 17:89

And We have certainly presented for the people in this Qur'an from every [kind of] example, but most of the people refuse except disbelief.

Tafsir al-Baidawi

89. **And We have certainly presented to the people in this Qur'an every kind of example** of every meaning like the example in its strangeness and its place in the souls. **But most of the people refused except disbelief** except in denial, and this is permissible and it is not permissible: I struck except Zaid because it is interpreted as negation.

Surat al-Isra' 17:90

And they said, **We will not believe you until you cause a spring to gush forth for us from the earth.**

Tafsir al-Jalalayn

90 - **And they said** in apposition to **Abi** **We will not believe you until you cause a spring to gush forth for us from the earth** a spring from which water gushes.

Tafsir al-Suyuti

The Almighty said: And they said: We will never believe you, the verse. Ibn Jarir narrated on the authority of Ibn Ishaq on the authority of a sheikh from the people of Egypt on the authority of Ikrimah on the authority of Ibn Abbas that Utbah and Shaibah, the sons of Rabiah, Abu Sufyan ibn Harb, a man from Banu Abd al-Dar, Abu al-Buhturi, al-Aswad ibn al-Muttalib, Rabiah ibn al-Aswad, al-Walid ibn al-Mughira, Abu Jahl, Abdullah ibn Umayyah, Umayyah ibn Khalaf, al-Aasi ibn Wa'il, Nabiha, and Munabbihah, the sons of al-Hajjaj, gathered and said: O Muhammad, we do not know of a man from the Arabs who has brought to his people what you have brought to your people. You have cursed the fathers, reviled the religion, belittled dreams, reviled the gods, and divided the community. There is no ugly thing that I have not done in what we have said between us and you. If you have only come with this hadith seeking money, we will collect for you from our money so that you will have more money. If you are only seeking honor among us, we will make you our leader. If this one who brings you what he brings to you is a vision that you see as overwhelming, we will spend our money in seeking knowledge until we exonerate you from him. The Messenger of God said: God's Messenger (may peace be upon him) said: **I do not have what you say, but God has sent me to you as a Messenger and has revealed to me a Book and has commanded me to be a bringer of good tidings and a warner to you.** They said: "If you do not accept what we have offered you, then you know that there is no one among the people who is more constricted in his land, less in wealth, or more difficult in his life than us. So ask your Lord who sent you for us to remove these mountains that have become constricted for us, and to expand our land for us, and to make rivers flow in it like the rivers of Syria and Iraq, and to send to us those of our fathers who have passed away. If you do not do that, then ask your Lord for a king who will confirm what you say and to make for us gardens, treasures, and palaces of gold and silver, with which we will help you in what we see you seeking. You stand in the markets and seek a living. If you do not do that, then let the sky fall as you claim that your Lord, if He wills, will do, for we will not believe you unless you do that." The Messenger of God (may peace be upon him) stood up from them, and Abdullah ibn Abi Umayyah stood up with him and said: "O Muhammad, your people have offered you what they have offered you, and you did not accept it. Then they asked you for themselves matters so that they might know your status with God, but you did not do that. Then they

asked you to hasten." What you are threatening them with of punishment, by God I will never believe in you until you take a ladder to the sky and ascend it while I watch until you reach it and bring with you a published copy and with you four angels who will testify for you that you are as you say. So the Messenger of God, may God bless him and grant him peace, turned away sad, and what Abdullah bin Abi Umayyah had said was revealed to him. They said, We will never believe you until he says, **A human being, a messenger.**

Saeed bin Mansour included in his Sunan on the authority of Saeed bin Jubair regarding his statement, **And they said, 'We will never believe you.'** He said, "It was revealed about the brother of Umm Salamah, Abdullah bin Abi Umayyah. It is a sound mursal hadith that supports what came before it and makes up for the ambiguity in its chain of transmission."

Tafsir al-Tabari

God Almighty says: And the polytheists among your people said to you, O Muhammad, we will not believe you until you boast to us of a spring from this land of ours that gushes forth water for us.

His saying **a spring** is derived from the saying of the speaker: the water springs: if it appears and gushes forth, it springs forth and gushes forth, and it is what springs forth.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Until you cause a spring to gush forth for us from the earth:** meaning, until you cause springs to gush forth for us from the earth: meaning in this country of ours.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **Until you cause a spring to gush forth for us from the earth,** he said: Springs.

Muhammad told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, the same.

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

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.

The reciters differed in their reading of his statement **tafjahuf burst forth**. It was narrated on the authority of Ibrahim al-Nakha'i that he read **hatta tafjahuf lana** lightly, and his statement **fathajaf al-nahr tafajaf'ir thawahiran** with emphasis. This is how the reciters of the Kufians read it, so it is as if they went with their lightening of the first to the meaning: until water bursts forth for us from the earth all at once. And with their emphasis of the second to the meaning that it bursts forth in various places, time after time, if that is the bursting of rivers and not one river. The lightening in the first and emphasis in the second, according to

And they said, "We will not believe you until you cause a spring to gush forth for us from the earth."

what I mentioned from the recitation of the Kufians, is more pleasing to me because of what I mentioned of the separation of their meanings, even though the correctness of the first is not proven.

Tafsir al-Qurtubi

The Almighty said: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth.'** The verse was revealed about the leaders of Quraysh, such as Utbah and Shaibah, the sons of Rabi'ah, Abu Sufyan, Al-Nadr ibn Al-Harith, Abu Jahl, Abdullah ibn Abi Umayyah, Umayyah ibn Khalaf, Abu Al-Bukhtari, Al-Walid ibn Al-Mughira, and others. This is because when they were unable to oppose the Qur'an and were not satisfied with it as a miracle, they gathered, as Ibn Ishaq and others mentioned, after sunset at the back of the Ka'bah. Then some of them said to each other: Send to Muhammad, may God bless him and grant him peace, and speak to him until you make excuses for him. So they sent to him: The nobles of your people have gathered to speak to you, so go to them. The Messenger of God, may God bless him and grant him peace, came to them, thinking that they had changed their minds about what he had spoken to them about. The Messenger of God, may God bless him and grant him peace, was keen, loved their guidance, and was saddened by their difficulty, until he sat with them and they said to him: O Muhammad! We have been sent to you to speak to you, and by God we do not know of any Arab who has brought upon his people what you have brought upon your people. You have insulted the fathers, and by God we do not know of any Arab who has brought upon his people what you have brought upon your people. You have insulted the fathers, and you have insulted the gods, and you have made fools of dreams, and you have divided the community. There is no ugly matter that I have not done between us and you, or as they said to him. If you have only come with this hadith to seek money, we will collect for you from our money until you are the wealthiest among us. If you are only seeking honor among us, we will make you our leader. If you want a king, we will make you our king. If what comes to you is a vision that you see that has overcome you, and they used to call the follower of the jinn a vision, then perhaps that is what we have spent our money seeking medicine for you until we cure you of it or excuse you. The Messenger of God, may God bless him and grant him peace, said to them: What is wrong with me is that you say that I have not come with what I have come to you to seek your money, nor honor among you, nor kingship over you, but God has sent me to you as a messenger and revealed to me a book and commanded me to be I have conveyed to you the messages of my Lord and advised you. If you accept from me what I have brought to you, then it is your portion in this world and the Hereafter, but if you reject it, I will be patient for the sake of God's command until God judges between me and you, or as the Prophet (peace and blessings of God be upon him) said. They said, O Muhammad, if you are not accepting from us anything that we have offered you,

then you know that there is no one among the people who has a narrower land, less water, or a harsher life than us, so ask your Lord who sent you with what He sent you with, so let him remove these mountains that have become narrow for us, and expand our land for us and cut through it rivers like the rivers of the Levant, and let him send to us those of our fathers who have passed away, and let among those He sends to us be Qusayy ibn Kilab, for he was a truthful old man, so we will ask them about what you say, is it true or false? If they believe you and you do what we ask, then we will believe you, and we will know your status with God the Most High, and that He sent you as a Messenger as you say. So he (peace and blessings of God be upon him) said to them, "I have not been sent to you for this. I have only come to you from God the Most High with what He sent me with, and I have conveyed to you what I have sent to you. If you accept it, it is your portion in this world and the hereafter. If you reject it, I will be patient for the sake of God until God judges between me and you. They said: If you do not do this for us, then take it for yourself! Ask your Lord to send with you an angel who will confirm what you say and will speak to us about you, and ask Him to make for you gardens, palaces, and treasures of gold and silver that will make you independent of what we see you seeking, for you stand in the markets and seek a living as we seek it, so that we may know your virtue and your status with your Lord if you are a Messenger as you claim. The Messenger of God, may God bless him and grant him peace, said to them: I will not do this, nor am I the one who asks his Lord for this, nor was I sent with this to you, but God sent me as a bearer of good tidings and a warner, or something like that. If you accept what I have brought to you, then it is your portion in this world and the Hereafter, and if you reject it, I will be patient for the sake of God's command until God judges between me and you. They said: Then cause the sky to fall upon us in pieces as you claim that your Lord, if God wills, will do, for we will not believe you unless you do it. The Messenger of God, may God bless him and grant him peace, said: That is up to God, the Almighty, if He wills, He will do it to you. They said: O Muhammad, how did your Lord know that we would sit with you and ask you about what we asked you about and request from you what we request, so He would come to you? He will teach you what you have brought us back with, and will tell you what He will do to us since we do not accept what you have brought us. It has reached us that only a man from Yamamah called Ar-Rahman is teaching you this, and by God we will never believe in Ar-Rahman. We have excused ourselves to you, O Muhammad, and by God we will not leave you and what you have conveyed from us until we destroy you or you destroy us. And their speaker said: We worship the angels, who are the daughters of God. And their speaker said: We will not believe in you until you bring God and the angels and a tribe. So when they said that to the Messenger of God, he stood up from them and with him stood Abdullah bin Abi Umayya bin Al-Mughira bin Abdullah bin Umar bin Makhzum, who was his cousin, and he was from Atika bint Abdul Muttalib, and he said to him: O Muhammad! Your people offered you what they offered you and you did not accept it from them.

Then they asked you for themselves things so that they would know your status with God as you say, and they would believe you and follow you, but you did not do it! Then they asked you to take for yourself what would know your favor to them and your status with God, but you did not do it! Then they asked you to hasten for them some of the punishment with which you threaten them, but you did not do so! Or something like that. By God, I will never believe in you until you take a ladder to the sky, then climb it while I watch until you reach it, then bring with you a document with four angels to testify that you are as you say. By God, if you did that, you would not think that I would believe you! Then he turned away from 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, turned away to his family, sad and sorry for what he had missed from his people when they called him, and for what he saw of their distancing him. All of this is the wording of Ibn Ishaq, and Al-Wahidi mentioned on the authority of Ikrimah on the authority of Ibn Abbas: Then God Almighty revealed: "And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth.'" *Yanbu'an* means the eyes, on the authority of Mujahid, and it is a verb from naba'a yanbu', and Asim, Hamza, and Al-Kisa'i read *tajajr lana* with a lightened vowel, and Abu Hatim chose it because the spring is one, and they did not differ in the gushing forth of rivers that it is doubled. Abu Ubaid said: The first is like it, Abu Hatim said, it is not like it, because the first is followed by yanbu' which is one, and the second is followed by rivers which are plural, and the doubled vowel indicates plurality. It was answered that *yanbu'an* even if it is one, what is meant by it is plural, as Mujahid said. Spring is a water spring, plural springs.

Tafsir Ibn Kathir

Ibn Jarir said: Abu Kurayb told us, Yunus bin Bakir told us, Muhammad bin Ishaq told us, an old man from Egypt who came forty-some years ago told me on the authority of Ikrimah, on the authority of Ibn Abbas that Utbah and Shaibah, the sons of Rabi'ah, Abu Sufyan bin Harb, a man from Banu Abd al-Dar, Abu al-Bukhtari, the brother of Banu Asad, al-Aswad bin al-Muttalib bin Asad, Zam'ah bin al-Aswad, al-Walid bin al-Mughira, Abu Jahl bin Hisham, Abdullah bin Abi Umayyah, Umayyah bin Khalaf, al-'As bin Wa'il, Nabih and Munabbih, the sons of al-Hajjaj al-Sahmiyyin, gathered, or whoever gathered from them, after sunset at the back of the Kaaba. Some of them said to each other: Send to Muhammad and speak to him and argue with him until they find an excuse for him. So they sent to him that the nobles of your people have gathered to speak to you. Then the Messenger of God, may God bless him and grant him peace, came to them quickly, thinking that they had changed their mind about him, and they were on them. He was keen on their guidance and was saddened by their trouble until he sat with them. They said: "O Muhammad, we have been sent to you to excuse you. By God, we do not know of any Arab man who has brought upon his people what you have brought upon your people. You

have insulted the fathers, denounced the religion, belittled dreams, insulted the gods, and divided the community. There is no ugly thing that I have not done between us and you. If you have only come with this hadith seeking money, we will collect for you from our money until you are the wealthiest among us. If you are only seeking honor among us, we will make you our leader. If you want a kingdom, we will make you our king. If this one who brings you what he brings you is a vision that you see has overcome you - and they used to call the follower of the jinn the visionary - then perhaps that is what we have spent our money seeking medicine until we cure you of it or excuse you." The Messenger of God, may God bless him and grant him peace, said: "I do not have what you say. I have not come to you with what I have come to you seeking your money, nor honor among you, nor kingship over you. Rather, God has sent me to you as a messenger and revealed to me a book and commanded me to be for you." As a bearer of good tidings and a warner, I have conveyed to you the messages of my Lord and advised you. If you accept from me what I have brought to you, then it is your portion in this world and the Hereafter, and if you reject it, I will be patient for the sake of God's command until God judges between me and you." Or as the Messenger of God, may God bless him and grant him peace, said in submission. They said: "O Muhammad, if you do not accept what we have offered you, then you have come to know that there is no one among the people who has a narrower land than us, nor less wealth, nor a harsher life than us. So ask your Lord who sent you with what He sent you with, so that He may remove these mountains that have become narrow for us, and expand our land for us and cause rivers to gush forth in it like the rivers of Syria and Iraq, and send to us those of our fathers who have passed away, and let among those He sends to us be Qusayy ibn Kilab, for he was a truthful old man. So we will ask them about what you say, is it true or false? If you do what we ask you and they believe you, then we will believe you and know by that your status with God, and that He sent you as a Messenger as you say." The Messenger of God, may God bless him and grant him peace, said to them: This is not what I was sent for. I have come to you from God with what He sent me with. I have conveyed to you what I was sent with. If you accept it, it is your portion in this world and the hereafter. If you reject it, I will be patient for God's sake until God judges between me and you. They said: If you do not do this for us, then take it for yourself. Ask your Lord to send an angel who will confirm what you say and will return to us on your behalf. Ask Him and He will make for you gardens, treasures, and palaces of gold and silver, and make you independent of what we see you seeking. You stand in the markets and seek a living as we seek it, so that we may know the excellence of your position with your Lord if you are a Messenger as you claim. The Messenger of God, may God bless him and grant him peace, said to them: I will not do this. I am not one who asks his Lord for this. I was not sent to you with this, but God sent me as a bearer of good tidings and a warner. If you accept what I have come to you with, it is your portion in this world and the hereafter. If you reject it, I will be patient for God's sake until God judges between me and you. They said: Then cause the sky to fall as you claim. If your Lord wills, He will do that. We will not believe in

And they said, "We will not believe you until you cause a spring to gush forth for us from the earth."

you unless you do that. The Messenger of God, may God bless him and grant him peace, said to them: That is up to God. If He wills, He will do that to you. They said: O Muhammad, does your Lord not know that we will sit with you and ask you about what we asked you about and request from you what we request, and then He will come to you and teach you what you have brought us back, and inform you of what He will do to us if we do not accept what you have brought us? It has reached us that only a man in Yamamah called Ar-Rahman is teaching you this, and by God, we will never believe in Ar-Rahman. We have excused ourselves to you, O Muhammad. By God, we will not leave you and what you have done to us until we perish or you perish. One of them said: We worship the angels, who are the daughters of God. And their speaker said: We will not believe you until you bring God and the angels before you. When they said that, the Messenger of God, may God bless him and grant him peace, rose from them, and with him rose Abdullah bin Abi Umayyah bin Al-Mughira bin Abdullah bin Umar bin Makhzum, who was the son of his paternal aunt Atikah bint Abdul Muttalib. He said: O Muhammad, your people offered you what they offered you, but you did not accept it from them. Then they asked you for themselves things so that they would know your status with God, but you did not do that. Then they asked you to hasten for them what you threaten them with of punishment. By God, I will never believe in you until you take a ladder to the sky, then ascend it while I watch until you reach it and bring with you an open document and with you four angels who will testify that you are as you say. By God, if you did that, you would think that I would not believe you. Then he turned away from 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, turned back to his family, sad and sorry for what he had missed out on from what he had hoped for from his people when they called him, and for what he saw of their distancing from him. And this is how Ziyad bin Abdullah Al-Bakkai on the authority of Ibn Ishaq: Some of the people of knowledge told me on the authority of Saeed bin Jubair and Ikrimah on the authority of Ibn Abbas, and he mentioned something similar. And this council for which these people had gathered, if God had known that they were asking for that in order to seek guidance, they would have responded to him, but He knew that they were only asking for that out of disbelief and stubbornness towards Him. So it was said to the Messenger of God, may God bless him and grant him peace: If you wish, we will give them what they asked for, 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, you will open for them the door of repentance and mercy? He said: **Rather, the door of repentance and mercy will be opened for them**, as was mentioned previously in the hadiths of Ibn Abbas and Al-Zubayr ibn Al-Awwam, when God the Almighty said: "And nothing prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We do not send signs except as a warning." And God the Almighty said: "And they said, 'What is this Messenger

who eats food and walks in the markets? Why is an angel not sent down to him so that he may be with him as a warner? Or a treasure is thrown down to him, or there is for him a garden from which he may eat?' And the wrongdoers said, 'You are not following except a man bewitched.' Look how they strike for you examples, but they have gone astray and cannot find a way. Blessed is He who, if He wills, can grant you better than that - gardens beneath which rivers flow and can grant you palaces. Rather, they have denied the Hour, and We have prepared for whoever denies the Hour a Blaze."

And the Almighty's saying: **Until you cause a spring to gush forth for us from the earth**. The spring is the flowing eye. They asked Him to cause a flowing eye to gush forth for them in the land of the Hijaz here and there, and that is easy for God, the Almighty. If He had willed, He would have done it and answered them on all that they asked and requested of Him, but He knew that they would not be guided, as the Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they saw the painful punishment**. And the Almighty said: **And even 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**. The verse.

And the Almighty said: **Or the sky will fall as you claimed** meaning that you promised us that on the Day of Resurrection the sky will split and fall and its edges will hang down, so make that in this world and make it fall in pieces, i.e. in pieces, like His saying: **O God, if this is the truth from You, then rain down upon us stones from the sky** *verse*. And likewise the people of Shu'ayb asked Him and said: **Let a piece of the sky fall upon us, if you are of the truthful**. So God punished them with the punishment of the Day of the Shadow, for it was the punishment of a great day. As for the Prophet of Mercy and the Prophet of Repentance, who was sent as a mercy to the worlds, he asked for their respite and postponement so that perhaps God would bring forth from their loins someone who would worship Him and not associate anything with Him. And likewise it happened, for among those mentioned were those who converted to Islam after that and their Islam was good, even Abdullah ibn Umayyah who followed the Prophet, may God bless him and grant him peace, and said to him what he said. He converted to Islam completely and repented to God Almighty.

God the Almighty said: **Or you have a house of gold**. Ibn Abbas, Mujahid and Qatadah said: It is gold. It is also in the reading of Ibn Masoud: **Or you have a house of gold**. "Or you ascend into the heaven." That is, you ascend a ladder while we watch you. **And we will not believe in your ascension until you bring down to us a book that we can read**. Mujahid said: That is, written in it for each one is a scroll. This is a book from God to so-and-so. It is placed at his head in the morning. God the Almighty said: "Say: Glory be to my Lord. Am I anything but a human messenger?" That is, He is exalted and sanctified that anyone should precede Him in any matter of His authority and kingdom. Rather, He is the Doer of whatever He wills.

If He wills, He will answer you in what you asked for, and if He wills, He will not answer you. I am only a messenger to you, conveying to you the messages of my Lord and advising you, and I have done that. Your affair in what you asked is up to God the Almighty.

Imam Ahmad ibn Hanbal said: Ali ibn Ishaq told us, Ibn al-Mubarak told us, Yahya ibn Ayoub told us, on the authority of Ubayd God ibn Zajar, on the authority of Ali ibn Yazid, on the authority of al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, may God bless him and grant him peace, who said: "My Lord, the Almighty, offered to make the plain of Mecca into gold for me, so I said: No, O Lord, but I will be full one day and hungry one day - or something like that - so when I am hungry I will supplicate to You and remember You, and when I am full I will praise You and thank You." Al-Tirmidhi narrated it in Az-Zuhd on the authority of Suwaid ibn Nasr on the authority of Ibn al-Mubarak, and he said: This is a good hadith, and Ali ibn Yazid is considered weak in hadith.

Fath al-Qadir

90- **And they said, 'We will not believe you'** meaning the leaders of Mecca, such as Utbah and Shaibah, the sons of Rabi'ah, Abu Sufyan, and Al-Nadr bin Al-Harith, said, then they linked their denial of faith to a goal they sought, so they said, **Until you cause a spring to gush forth for us from the earth.** Hamzah, Al-Kisa'i, and Asim read **until you cause a spring to gush forth** with a lightened vowel, like **you kill**. The rest read it with a shaddah, and they did not differ on **so that the rivers gush forth** being shaddah. Abu Hatim explained that by saying that the first is followed by *yanbu'* which is singular, and the second is followed by *anhar* which is plural. It was answered by saying that even though *yanbu'* is singular in wording, what is meant by it is plural, because *yanbu'* is springs that do not dry up. It is answered by saying that *yanbu'* is the water source, and the plural is *yanabi'*, and the spring is only called *yanbu'* if it is abundant and its nature is to gush forth without interruption, and the *ya* is extra like *ya'boob* from 'ab al-ma'.

Tafsir al-Baghawi

90 - The Almighty's saying: **And they said, 'We will not believe you,' until you cause a spring to gush forth for us from the earth.** The people of Kufa and Ya'qub read **gush forth** with a fat-ha on the ta' and a damma on the jim, with a light pronunciation, because the spring is one. The rest read it with a shaddah from *tafjir*, and they agreed on the shaddah of His saying: **Then the rivers will gush forth within it abundantly**, because rivers are plural, and the shaddah indicates abundance, and because of His saying **gushing forth** after.

It was narrated by Ikrimah on the authority of Ibn Abbas: That Utbah and Shaibah, the sons of Rabi'ah, Abu Sufyan ibn Harb, Al-Nadr ibn Al-Harith, Abu Al-Bukhtari ibn Hisham, Al-Aswad ibn Abdul Muttalib, Zama'ah ibn Al-Aswad, Al-Walid ibn Al-Mughira, Abu Jahl ibn Hisham, Abdullah ibn Abi Umayyah, Umayyah

ibn Khalaf, Al-As ibn Wa'il, and Nabih and Munabbih, the sons of Al-Hajjaj, gathered with those who had gathered with them after sunset at the back of the Ka'bah. Some of them said to each other: Send to Muhammad and speak to him and argue with him until they find an excuse for him. So they sent to him that the nobles of your people have gathered to speak to you. So the Messenger of God, may God bless him and grant him peace, came to them quickly, thinking that he had changed his mind about his affair, and he was keen on them, loving their guidance until he sat with them. They said: O Muhammad, we have sent to you to excuse you, and by God we do not know a man from the Arabs who has brought upon his people what you have brought upon your people. You have cursed the fathers, criticized the religion, and belittled dreams. And you have cursed the gods, and divided the community, and there is no ugly matter that you have not done between you and us. If you have come with this talk seeking money, we will give you from our money until you are the wealthiest of us. If you seek honor, we will make you our leader. If you want kingship, we will make you our king. If this matter that you are in is seen to have overcome you,

You cannot return it. We spent our money on seeking medicine so that we could cure you of it, or excuse you. They used to call the follower of the jinn: the leader.

The Messenger of God, may God bless him and grant him peace, said: I do not have what you say. I did not come to you with what I came to you with to seek your money, nor to gain honor over you, nor to rule over you. Rather, God sent me to you as a messenger, and revealed to me a book, and commanded me to be a bearer of good tidings and a Warner to you. So I conveyed to you the message of my Lord and advised you. If you accept me, then that is your portion in the world to come, and if you reject me, I will be patient with God's command until God judges between me and you.

They said: O Muhammad, if you do not accept what we have offered you, then you know that there is no one whose land is narrower than ours or whose life is more difficult than ours. So ask your Lord who sent you to remove these mountains from us, for they have become narrow for us, and to expand our land for us and cause rivers to gush forth in it like the rivers of Syria and Iraq, and to send to us those of our fathers who have passed away, and let among them be Qusayy ibn Kilab, for he was a truthful old man, so that we may ask them about what you say: is it true or false? If they believe you, then we will believe you.

The Messenger of God, may God bless him and grant him peace, said: I was not sent for this. I have conveyed to you what I was sent with. If you accept it from me, then it is your portion in this world and the hereafter, and if you reject it, I will be patient with God's command.

They said: If you do not do this, then ask your Lord to send us a king who will believe you, and ask Him to give you gardens, palaces, and treasures of gold and silver that will make you independent of what we see you doing, for you will go to the markets and seek a living just as we seek it.

Surat al-Isra' 17:90

And they said, "We will not believe you until you cause a spring to gush forth for us from the earth."

He said: I was not sent with this, but God sent me as a bearer of good tidings and a warner.

They said: Then make the sky fall as you claimed. If your Lord had willed, He would have done so.

He said: That is up to God. If He wills, He will do that to you.

One of them said: We will not believe you until you bring God and the angels face to face.

When they said that, the Messenger of God, may God bless him and grant him peace, stood up, and with him stood Abdullah bin Abi Umayya, who was the son of his paternal aunt Atika bint Abdul Muttalib, and he said: O Muhammad, your people offered you what they offered you and you did not accept it from them. Then they asked you for themselves things by which they would know your status with God Almighty and you did not do it. Then they asked you to hasten what you are threatening them with of punishment, and you did not do it. By God, I will never believe you until you take a ladder to the sky and ascend it, and I will watch until you reach it and bring with you a published copy and a group of angels who will testify to what you say. By God, if you did that, I would think that I would not believe you. The Messenger of God, may God bless him and grant him peace, went back to his family, saddened by what he saw of their estrangement, and God Almighty revealed: **And they said, 'We will never believe you until you cause a spring to gush forth for us from the earth'** meaning the land of Mecca
""meaning springs."

Tafsir al-Baidawi

90. **And they said, 'We will not believe you until you cause a spring to gush forth for us from the earth.'** This was out of stubbornness and as a suggestion after the proof of the miraculous nature of the Qur'an and the addition of other miracles to it had become necessary for them. The Kufians and Ya'qub read **gush forth** with a light pronunciation, and the land is the land of Mecca, and the spring is a spring whose water never runs dry. It is derived from the word *naba'a* spring like *ya'bubb* flowing from the word *'ub* flowing when it overflows.

Surat al-Isra' 17:91

Or you should have a garden of palm trees and grapes and rivers should gush forth within it abundantly.

Tafsir al-Jalalayn

91 - **Or you have a garden** an orchard **of palm trees and grapes, and rivers gush forth within it** in its midst *abundantly*

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, and the polytheists of your people say to you, O Muhammad: We will not believe you until you bring forth for us a spring from our land that gushes with water or bubbling, or you have an orchard, which is Paradise, of palm trees and grapes, and the rivers will burst forth through it, gushing forth through this land of ours that we are in, through it, meaning: through the palm trees and vineyards, and by His saying **through it, gushing forth** He means between them at their roots, gushing forth because of their buildings.

Tafsir al-Qurtubi

God Almighty says: **Or you have a garden of palm trees and grapes and rivers gush forth within it abundantly.**

Qatada read: **or you will have a garden in the middle of it** meaning in the middle of it.

Tafsir Ibn Kathir

Ibn Jarir said: Abu Kurayb told us, Yunus bin Bakir told us, Muhammad bin Ishaq told us, an old man from Egypt who came forty-some years ago told me on the authority of Ikrimah, on the authority of Ibn Abbas that Utbah and Shaibah, the sons of Rabi'ah, Abu Sufyan bin Harb, a man from Banu Abd al-Dar, Abu al-Bukhtari, the brother of Banu Asad, al-Aswad bin al-Muttalib bin Asad, Zam'ah bin al-Aswad, al-Walid bin al-Mughira, Abu Jahl bin Hisham, Abdullah bin Abi Umayyah, Umayyah bin Khalaf, al-'As bin Wa'il, Nabih and Munabbih, the sons of al-Hajjaj al-Sahmiyyin, gathered, or whoever gathered from them, after sunset at the back of the Kaaba. Some of them said to each other: Send to Muhammad and speak to him and argue with him until they find an excuse for him. So they sent to him that the nobles of your people have gathered to speak to you. Then the Messenger of God, may God bless him and grant him peace, came to them quickly, thinking that they had changed their mind about him, and they were on them. He was keen on their guidance and was saddened by their trouble

until he sat with them. They said: "O Muhammad, we have been sent to you to excuse you. By God, we do not know of any Arab man who has brought upon his people what you have brought upon your people. You have insulted the fathers, denounced the religion, belittled dreams, insulted the gods, and divided the community. There is no ugly thing that I have not done between us and you. If you have only come with this hadith seeking money, we will collect for you from our money until you are the wealthiest among us. If you are only seeking honor among us, we will make you our leader. If you want a kingdom, we will make you our king. If this one who brings you what he brings you is a vision that you see has overcome you - and they used to call the follower of the jinn the visionary - then perhaps that is what we have spent our money seeking medicine until we cure you of it or excuse you." The Messenger of God, may God bless him and grant him peace, said: "I do not have what you say. I have not come to you with what I have come to you seeking your money, nor honor among you, nor kingship over you. Rather, God has sent me to you as a messenger and revealed to me a book and commanded me to be for you." As a bearer of good tidings and a warner, I have conveyed to you the messages of my Lord and advised you. If you accept from me what I have brought to you, then it is your portion in this world and the Hereafter, and if you reject it, I will be patient for the sake of God's command until God judges between me and you." Or as the Messenger of God, may God bless him and grant him peace, said in submission. They said: "O Muhammad, if you do not accept what we have offered you, then you have come to know that there is no one among the people who has a narrower land than us, nor less wealth, nor a harsher life than us. So ask your Lord who sent you with what He sent you with, so that He may remove these mountains that have become narrow for us, and expand our land for us and cause rivers to gush forth in it like the rivers of Syria and Iraq, and send to us those of our fathers who have passed away, and let among those He sends to us be Qusayy ibn Kilab, for he was a truthful old man. So we will ask them about what you say, is it true or false? If you do what we ask you and they believe you, then we will believe you and know by that your status with God, and that He sent you as a Messenger as you say." The Messenger of God, may God bless him and grant him peace, said to them: This is not what I was sent for. I have come to you from God with what He sent me with. I have conveyed to you what I was sent with. If you accept it, it is your portion in this world and the hereafter. If you reject it, I will be patient for God's sake until God judges between me and you. They said: If you do not do this for us, then take it for yourself. Ask your Lord to send an angel who will confirm what you say and will return to us on your behalf. Ask Him and He will make for you gardens, treasures, and palaces of gold and silver, and make you independent of what we see you seeking. You stand in the markets and seek a living as we seek it, so that we may know the excellence of your position with your Lord if you are a Messenger as you claim. The Messenger of God, may God bless him and grant him peace, said to them: I will not do this. I am not one who asks his Lord for this. I was not sent to you with this, but God sent me as a bearer of good tidings and a warner. If you accept what I have come to you with, it is your portion in this

Or you should have a garden of palm trees and grapes and rivers should gush forth within it abundantly.

world and the hereafter. If you reject it, I will be patient for God's sake until God judges between me and you. They said: Then cause the sky to fall as you claim. If your Lord wills, He will do that. We will not believe in you unless you do that. The Messenger of God, may God bless him and grant him peace, said to them: That is up to God. If He wills, He will do that to you. They said: O Muhammad, does your Lord not know that we will sit with you and ask you about what we asked you about and request from you what we request, and then He will come to you and teach you what you have brought us back, and inform you of what He will do to us if we do not accept what you have brought us? It has reached us that only a man in Yamamah called Ar-Rahman is teaching you this, and by God, we will never believe in Ar-Rahman. We have excused ourselves to you, O Muhammad. By God, we will not leave you and what you have done to us until we perish or you perish. One of them said: We worship the angels, who are the daughters of God. And their speaker said: We will not believe you until you bring God and the angels before you. When they said that, the Messenger of God, may God bless him and grant him peace, rose from them, and with him rose Abdullah bin Abi Umayyah bin Al-Mughira bin Abdullah bin Umar bin Makhzum, who was the son of his paternal aunt Atikah bint Abdul Muttalib. He said: O Muhammad, your people offered you what they offered you, but you did not accept it from them. Then they asked you for themselves things so that they would know your status with God, but you did not do that. Then they asked you to hasten for them what you threaten them with of punishment. By God, I will never believe in you until you take a ladder to the sky, then ascend it while I watch until you reach it and bring with you an open document and with you four angels who will testify that you are as you say. By God, if you did that, you would think that I would not believe you. Then he turned away from 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, turned back to his family, sad and sorry for what he had missed out on from what he had hoped for from his people when they called him, and for what he saw of their distancing from him. And this is how Ziyad bin Abdullah Al-Bakkai on the authority of Ibn Ishaq: Some of the people of knowledge told me on the authority of Saeed bin Jubair and Ikrimah on the authority of Ibn Abbas, and he mentioned something similar. And this council for which these people had gathered, if God had known that they were asking for that in order to seek guidance, they would have responded to him, but He knew that they were only asking for that out of disbelief and stubbornness towards Him. So it was said to the Messenger of God, may God bless him and grant him peace: If you wish, we will give them what they asked for, 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, you will open for them the door of repentance and mercy? He said: **Rather, the door of repentance and mercy will be opened for them**, as was mentioned previously in the hadiths of Ibn Abbas and Al-Zubayr ibn Al-Awwam, when God the Almighty said: "And nothing prevented

Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We do not send signs except as a warning." And God the Almighty said: "And they said, 'What is this Messenger who eats food and walks in the markets? Why is an angel not sent down to him so that he may be with him as a warner? Or a treasure is thrown down to him, or there is for him a garden from which he may eat?' And the wrongdoers said, 'You are not following except a man bewitched.' Look how they strike for you examples, but they have gone astray and cannot find a way. Blessed is He who, if He wills, can grant you better than that - gardens beneath which rivers flow and can grant you palaces. Rather, they have denied the Hour, and We have prepared for whoever denies the Hour a Blaze."

And the Almighty's saying: **Until you cause a spring to gush forth for us from the earth**. The spring is the flowing eye. They asked Him to cause a flowing eye to gush forth for them in the land of the Hijaz here and there, and that is easy for God, the Almighty. If He had willed, He would have done it and answered them on all that they asked and requested of Him, but He knew that they would not be guided, as the Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they saw the painful punishment**. And the Almighty said: **And even 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**. The verse.

And the Almighty said: **Or the sky will fall as you claimed** meaning that you promised us that on the Day of Resurrection the sky will split and fall and its edges will hang down, so make that in this world and make it fall in pieces, i.e. in pieces, like His saying: **O God, if this is the truth from You, then rain down upon us stones from the sky** *verse*. And likewise the people of Shu'ayb asked Him and said: **Let a piece of the sky fall upon us, if you are of the truthful**. So God punished them with the punishment of the Day of the Shadow, for it was the punishment of a great day. As for the Prophet of Mercy and the Prophet of Repentance, who was sent as a mercy to the worlds, he asked for their respite and postponement so that perhaps God would bring forth from their loins someone who would worship Him and not associate anything with Him. And likewise it happened, for among those mentioned were those who converted to Islam after that and their Islam was good, even Abdullah ibn Umayyah who followed the Prophet, may God bless him and grant him peace, and said to him what he said. He converted to Islam completely and repented to God Almighty.

God the Almighty said: **Or you have a house of gold**. Ibn Abbas, Mujahid and Qatadah said: It is gold. It is also in the reading of Ibn Masoud: **Or you have a house of gold**. "Or you ascend into the heaven." That is, you ascend a ladder while we watch you. **And we will not believe in your ascension until you bring down to us a book that we can read**. Mujahid said: That is, written in it for each one is a scroll. This is a book from

God to so-and-so. It is placed at his head in the morning. God the Almighty said: "Say: Glory be to my Lord. Am I anything but a human messenger?" That is, He is exalted and sanctified that anyone should precede Him in any matter of His authority and kingdom. Rather, He is the Doer of whatever He wills. If He wills, He will answer you in what you asked for, and if He wills, He will not answer you. I am only a messenger to you, conveying to you the messages of my Lord and advising you, and I have done that. Your affair in what you asked is up to God the Almighty.

Imam Ahmad ibn Hanbal said: Ali ibn Ishaq told us, Ibn al-Mubarak told us, Yahya ibn Ayoub told us, on the authority of Ubayd God ibn Zajar, on the authority of Ali ibn Yazid, on the authority of al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, may God bless him and grant him peace, who said: "My Lord, the Almighty, offered to make the plain of Mecca into gold for me, so I said: No, O Lord, but I will be full one day and hungry one day - or something like that - so when I am hungry I will supplicate to You and remember You, and when I am full I will praise You and thank You." Al-Tirmidhi narrated it in Az-Zuhd on the authority of Suwaid ibn Nasr on the authority of Ibn al-Mubarak, and he said: This is a good hadith, and Ali ibn Yazid is considered weak in hadith.

Fath al-Qadir

91- **Or you have a garden** meaning an orchard whose trees cover its ground. The meaning is, suppose you do not cause rivers to gush forth for us, then cause them to gush forth for you by **having a garden of palm trees and grapes, and causing rivers to gush forth** meaning making them flow forcefully **through it gushing forth** meaning in its midst, gushing abundantly.

Tafsir al-Baghawi

91 - **Or you have a garden**, an orchard **of palm trees and grapes, and rivers gush forth within it abundantly**, a splitting.

Tafsir al-Baidawi

91. **Or you have a garden of palm trees and grapes and rivers gush forth within it abundantly.** Or you have an orchard containing that.

Surat al-Isra' 17:92

Or you cause the sky to fall upon us in fragments, as you have claimed, or you bring God and the angels before you.

Surat al-Isra' 17:92

Or you cause the sky to fall upon us in fragments, as you have claimed, or you bring God and the angels before you.

Tafsir al-Jalalayn

92 - **Or the sky falls upon us in fragments, as you have claimed** certainly **or you bring God and the angels face to face** in plain sight and we see them

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in reading his statement *kasfan*, so most of the reciters of Kufa and Basra read it with a silent *seen*, meaning: or the sky falls on us as you claimed, a *seen*, because *kasfan* in the speech of the Arabs is the plural of *kasfa*, which is the plural of a large number for the genus, just as *sidra* is pluralized with *sidra*, and *tamer* with *tamer*. It was narrated from the Arabs by hearing: Give me a piece of this garment, meaning a piece of it. It is said from it: He brought us a *bathreed* kasfa, meaning pieces of bread. It may be possible, if it is read like this, *kasfan* with a silent *seen*, that it is intended to refer to the source of *kasf*. As for *kasf* with a fatha on the *seen*, it is a plural of **three to ten**. It is said: one seffa, three sefs, and likewise to ten. Most of the reciters of the people of Medina and some of the Kufians read it as *kasfan* with a fatha on the *seen* meaning: the plural of **one seffa** from three to ten, meaning definitely: between three to ten.

The more correct of the two readings in this regard, in my opinion, is the reading of the one who reads it with a silent *seen*, because those who asked the Messenger of God, may God bless him and grant him peace, that did not intend in their question to him that it be with a known limit of certainty, rather they asked that the sky fall on them definitely, and this is also the interpretation that came from the people of interpretation.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement **an eclipse** he said: the entire sky.

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

Ibn Jurayj said: Abdullah bin Katheer said, on the authority of Mujahid, regarding his statement, **As you claimed, a fragment upon us**, he said: Once, and what is in al-Rum 30: **And makes it a fragment**, he said: Definitely. Ibn Jurayj said: A fragment is based on the

statement of God, **If We will, We can cause the earth to swallow them up or cause fragments from the sky to fall upon them.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Or the sky will fall upon us in fragments, as you have claimed.** He said: That is, in pieces.

Ali told us, he said: Abdullah bin Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his saying **an eclipse** means: cutting off.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: *Kasfan* means: cutting off.

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, **Or the sky will fall upon us in fragments, as you have claimed**, meaning in pieces.

God Almighty says about what the polytheists said to the Prophet of God, may God bless him and grant him peace: **Or do you bring God, O Muhammad, and the angels before you?**

The people of interpretation differed about the meaning of the tribe in this place. Some of them said: Its meaning is: until God and the angels come to each tribe of us, tribe by tribe, and they see them.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **and the angels as tribes**, he said: each tribe is separate from us.

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, his statement, **Or you bring God and the angels as a tribe**, he said: Tribes on their own, each tribe.

Others said: The meaning of this is: Or you bring God and the angels clearly so that we may meet them face to face, and see them clearly.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Or you bring God and the angels face to face** so that we may see them with our own eyes.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **Or you bring God and the angels face to face** so that we may see them.

Some Arabists have interpreted it as meaning guarantor, from their saying: He is the tribe of so-and-so due to what so-and-so owes him and is his

guarantor. The most correct of the sayings on this matter is the saying of Qatada, that it means seeing, from their saying: I met so-and-so face-to-face, and so-and-so is the tribe of so-and-so, meaning opposite him, as the poet said:

We will reconcile with you until you are treated like a madman's scream that was made easy by his predecessor.

It means I met her. Some of the scholars of the Arabic language from Basra used to say: If they described with the estimation of Fa'il from their saying I met and the like, they made the word of the description of the dual and the collective of the feminine and masculine into one word, like their saying: This is my tribe, and they are a tribe, and they are my tribe.

Tafsir al-Qurtubi

God Almighty said: **Or you cause the sky to fall upon us in fragments, as you have claimed, or you bring God and the angels face to face.**

Or the sky falls is the reading of the general public, and Mujahid read **or the sky falls** on the attribution of the action to the sky, **a scavenging** definitely, from Ibn Abbas and others, and the scavenging **with the opening of the seen** is the plural of scavenging, and it is the reading of Nafi', Ibn Amir and Asim, the rest **a scavenging** with the sukun of the seen, Al-Akhfash said: Whoever reads a scavenging of the sky makes it singular, and whoever reads a scavenging makes it plural, Al-Mahdawi said: And whoever sukun the seen, it is permissible for it to be the plural of scavenging and it is permissible for it to be a source, from scavenging something if you cover it, so it is as if they said: Drop it as a layer on us, and Al-Jawhari said: The scavenging is a piece of something, it is said: Give me a scavenging of your garment, and the plural is scavenging and scavenging, and it is said: the scavenging and the scavenging are one, **Or you bring God and the angels as a tribe** meaning witnessing, from Qatada and Ibn Jurayj, Ad-Dahhak and Ibn Abbas said: As a guarantor, Muqatil said: A martyr, Mujahid: It is the plural of the tribe, meaning The angels are of different types, tribe by tribe. It was said: They are guarantors who guarantee that you will bring him to us.

Tafsir Ibn Kathir

Ibn Jarir said: Abu Kurayb told us, Yunus bin Bakir told us, Muhammad bin Ishaq told us, an old man from Egypt who came forty-some years ago told me on the authority of Ikrimah, on the authority of Ibn Abbas that Utbah and Shaibah, the sons of Rabi'ah, Abu Sufyan bin Harb, a man from Banu Abd al-Dar, Abu al-Bukhtari, the brother of Banu Asad, al-Aswad bin al-Muttalib bin Asad, Zam'ah bin al-Aswad, al-Walid bin al-Mughira, Abu Jahl bin Hisham, Abdullah bin Abi Umayyah, Umayyah bin Khalaf, al-'As bin Wa'il, Nabih and Munabbih, the sons of al-Hajjaj al-Sahmiyyin, gathered, or whoever gathered from them, after sunset

at the back of the Kaaba. Some of them said to each other: Send to Muhammad and speak to him and argue with him until they find an excuse for him. So they sent to him that the nobles of your people have gathered to speak to you. Then the Messenger of God, may God bless him and grant him peace, came to them quickly, thinking that they had changed their mind about him, and they were on them. He was keen on their guidance and was saddened by their trouble until he sat with them. They said: "O Muhammad, we have been sent to you to excuse you. By God, we do not know of any Arab man who has brought upon his people what you have brought upon your people. You have insulted the fathers, denounced the religion, belittled dreams, insulted the gods, and divided the community. There is no ugly thing that I have not done between us and you. If you have only come with this hadith seeking money, we will collect for you from our money until you are the wealthiest among us. If you are only seeking honor among us, we will make you our leader. If you want a kingdom, we will make you our king. If this one who brings you what he brings you is a vision that you see has overcome you - and they used to call the follower of the jinn the visionary - then perhaps that is what we have spent our money seeking medicine until we cure you of it or excuse you." The Messenger of God, may God bless him and grant him peace, said: "I do not have what you say. I have not come to you with what I have come to you seeking your money, nor honor among you, nor kingship over you. Rather, God has sent me to you as a messenger and revealed to me a book and commanded me to be for you." As a bearer of good tidings and a warner, I have conveyed to you the messages of my Lord and advised you. If you accept from me what I have brought to you, then it is your portion in this world and the Hereafter, and if you reject it, I will be patient for the sake of God's command until God judges between me and you." Or as the Messenger of God, may God bless him and grant him peace, said in submission. They said: "O Muhammad, if you do not accept what we have offered you, then you have come to know that there is no one among the people who has a narrower land than us, nor less wealth, nor a harsher life than us. So ask your Lord who sent you with what He sent you with, so that He may remove these mountains that have become narrow for us, and expand our land for us and cause rivers to gush forth in it like the rivers of Syria and Iraq, and send to us those of our fathers who have passed away, and let among those He sends to us be Qusayy ibn Kilab, for he was a truthful old man. So we will ask them about what you say, is it true or false? If you do what we ask you and they believe you, then we will believe you and know by that your status with God, and that He sent you as a Messenger as you say." The Messenger of God, may God bless him and grant him peace, said to them: This is not what I was sent for. I have come to you from God with what He sent me with. I have conveyed to you what I was sent with. If you accept it, it is your portion in this world and the hereafter. If you reject it, I will be patient for God's sake until God judges between me and you. They said: If you do not do this for us, then take it for yourself. Ask your Lord to send an angel who will confirm what you say and will return to us on your behalf. Ask Him and He will make for you gardens, treasures, and palaces of gold and silver, and make you independent of what

Or you cause the sky to fall upon us in fragments, as you have claimed, or you bring God and the angels before you.

we see you seeking. You stand in the markets and seek a living as we seek it, so that we may know the excellence of your position with your Lord if you are a Messenger as you claim. The Messenger of God, may God bless him and grant him peace, said to them: I will not do this. I am not one who asks his Lord for this. I was not sent to you with this, but God sent me as a bearer of good tidings and a warner. If you accept what I have come to you with, it is your portion in this world and the hereafter. If you reject it, I will be patient for God's sake until God judges between me and you. They said: Then cause the sky to fall as you claim. If your Lord wills, He will do that. We will not believe in you unless you do that. The Messenger of God, may God bless him and grant him peace, said to them: That is up to God. If He wills, He will do that to you. They said: O Muhammad, does your Lord not know that we will sit with you and ask you about what we asked you about and request from you what we request, and then He will come to you and teach you what you have brought us back, and inform you of what He will do to us if we do not accept what you have brought us? It has reached us that only a man in Yamamah called Ar-Rahman is teaching you this, and by God, we will never believe in Ar-Rahman. We have excused ourselves to you, O Muhammad. By God, we will not leave you and what you have done to us until we perish or you perish. One of them said: We worship the angels, who are the daughters of God. And their speaker said: We will not believe you until you bring God and the angels before you. When they said that, the Messenger of God, may God bless him and grant him peace, rose from them, and with him rose Abdullah bin Abi Umayyah bin Al-Mughira bin Abdullah bin Umar bin Makhzum, who was the son of his paternal aunt Atikah bint Abdul Muttalib. He said: O Muhammad, your people offered you what they offered you, but you did not accept it from them. Then they asked you for themselves things so that they would know your status with God, but you did not do that. Then they asked you to hasten for them what you threaten them with of punishment. By God, I will never believe in you until you take a ladder to the sky, then ascend it while I watch until you reach it and bring with you an open document and with you four angels who will testify that you are as you say. By God, if you did that, you would think that I would not believe you. Then he turned away from 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, turned back to his family, sad and sorry for what he had missed out on from what he had hoped for from his people when they called him, and for what he saw of their distancing from him. And this is how Ziyad bin Abdullah Al-Bakkai on the authority of Ibn Ishaq: Some of the people of knowledge told me on the authority of Saeed bin Jubair and Ikrimah on the authority of Ibn Abbas, and he mentioned something similar. And this council for which these people had gathered, if God had known that they were asking for that in order to seek guidance, they would have responded to him, but He knew that they were only asking for that out of disbelief and stubbornness towards Him. So it was said to the Messenger of God, may God bless him and

grant him peace: If you wish, we will give them what they asked for, 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, you will open for them the door of repentance and mercy? He said: **Rather, the door of repentance and mercy will be opened for them**, as was mentioned previously in the hadiths of Ibn Abbas and Al-Zubayr ibn Al-Awwam, when God the Almighty said: "And nothing prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We do not send signs except as a warning." And God the Almighty said: "And they said, 'What is this Messenger who eats food and walks in the markets? Why is an angel not sent down to him so that he may be with him as a warner? Or a treasure is thrown down to him, or there is for him a garden from which he may eat?' And the wrongdoers said, 'You are not following except a man bewitched.' Look how they strike for you examples, but they have gone astray and cannot find a way. Blessed is He who, if He wills, can grant you better than that - gardens beneath which rivers flow and can grant you palaces. Rather, they have denied the Hour, and We have prepared for whoever denies the Hour a Blaze."

And the Almighty's saying: **Until you cause a spring to gush forth for us from the earth**. The spring is the flowing eye. They asked Him to cause a flowing eye to gush forth for them in the land of the Hijaz here and there, and that is easy for God, the Almighty. If He had willed, He would have done it and answered them on all that they asked and requested of Him, but He knew that they would not be guided, as the Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they saw the painful punishment**. And the Almighty said: **And even 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**. The verse.

And the Almighty said: **Or the sky will fall as you claimed** meaning that you promised us that on the Day of Resurrection the sky will split and fall and its edges will hang down, so make that in this world and make it fall in pieces, i.e. in pieces, like His saying: **O God, if this is the truth from You, then rain down upon us stones from the sky** *verse*. And likewise the people of Shu'ayb asked Him and said: **Let a piece of the sky fall upon us, if you are of the truthful**. So God punished them with the punishment of the Day of the Shadow, for it was the punishment of a great day. As for the Prophet of Mercy and the Prophet of Repentance, who was sent as a mercy to the worlds, he asked for their respite and postponement so that perhaps God would bring forth from their loins someone who would worship Him and not associate anything with Him. And likewise it happened, for among those mentioned were those who converted to Islam after that and their Islam was good, even Abdullah ibn Umayyah who followed the Prophet, may God bless him and grant him peace, and said to him what he said. He converted to Islam

completely and repented to God Almighty.

God the Almighty said: **Or you have a house of gold.** Ibn Abbas, Mujahid and Qatadah said: It is gold. It is also in the reading of Ibn Masoud: **Or you have a house of gold.** "Or you ascend into the heaven." That is, you ascend a ladder while we watch you. **And we will not believe in your ascension until you bring down to us a book that we can read.** Mujahid said: That is, written in it for each one is a scroll. This is a book from God to so-and-so. It is placed at his head in the morning. God the Almighty said: "Say: Glory be to my Lord. Am I anything but a human messenger?" That is, He is exalted and sanctified that anyone should precede Him in any matter of His authority and kingdom. Rather, He is the Doer of whatever He wills. If He wills, He will answer you in what you asked for, and if He wills, He will not answer you. I am only a messenger to you, conveying to you the messages of my Lord and advising you, and I have done that. Your affair in what you asked is up to God the Almighty.

Imam Ahmad ibn Hanbal said: Ali ibn Ishaq told us, Ibn al-Mubarak told us, Yahya ibn Ayoub told us, on the authority of Ubayd God ibn Zajar, on the authority of Ali ibn Yazid, on the authority of al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, may God bless him and grant him peace, who said: "My Lord, the Almighty, offered to make the plain of Mecca into gold for me, so I said: No, O Lord, but I will be full one day and hungry one day - or something like that - so when I am hungry I will supplicate to You and remember You, and when I am full I will praise You and thank You." Al-Tirmidhi narrated it in Az-Zuhd on the authority of Suwaid ibn Nasr on the authority of Ibn al-Mubarak, and he said: This is a good hadith, and Ali ibn Yazid is considered weak in hadith.

Fath al-Qadir

92- **Or the sky falls upon us in fragments as you have claimed.** Mujahid read **or it falls** referring to the sky. Others read **or it falls** as a direct address. That is, or you, O Muhammad, fall on the sky. The word *kasf* with the fatha on the seen is the plural of *kasfa*: this is the reading of Nafi', Ibn Amir, and Asim. *Kasfa* is a piece. The rest read *kasfan* with the sukoon on the seen. Al-Akhfash said: Whoever reads with the sukoon on the seen makes it singular, and whoever reads with the fatha on it makes it plural. Al-Mahdawi said: It is permissible for it to be the plural of *kasfa* according to the reading of *al-kun*, and it is permissible for it to be a source. Al-Jawhari said: *Kasfa* is a piece of something. It is said: Give me a piece of your garment. The plural is *kasfa* and *kusfa*. It is also said that *kasfa* and *kusfa* are one. The accusative of *kasfan* is in the state of the case, and the *kaf* in *kama za'ama* is in the accusative case as a description of a deleted source: that is, a projection similar to what you claimed. They mean by that the statement of God, the Most High: **If We will, We can cause the earth to swallow them up or cause fragments from the sky to fall upon them.** Abu Ali said: *Kasfa* with sukun. The cut thing is like grinding for the ground. Its derivation, according to what Abu Zaid said, is from *katsafat al-thawb kasfan* if you cut it. Al-Zajaj said: From *katsafat al-shay'* if you cover it, as if it was

said or you drop it in layers upon us **or you bring God and the angels face to face.**

The commentators differed about the meaning of *qabilan*. It was said that it means seeing, as said by Qatada and Ibn Jurayj. Abu Ali al-Farisi chose it and said: If you take it to mean seeing, then the tribe is a verbal noun like *Nakir* and *al-Nadhir*. It was also said that it means a guarantor, as said by al-Dahhak. It was also said that it means a witness, as said by Muqatil. It was also said that it is the plural of the tribe, meaning that you come with the various types of angels tribe by tribe, as said by Mujahid and Ata'. It was also said that it is implied, and it was also said that it is a counterpart, like the clan and the associates.

Tafsir al-Baghawi

92 - **Or the sky falls upon us in fragments as you have claimed.** Nafi', Ibn Amir, and Asim read it with the fatha on the seen, meaning: in pieces, and it is the plural of *kasfa*, which is: a piece and a side, like: *kasra* and *kasra*. The others read it with the sukoon on the seen for the sake of singularity, and its plural is *aksaaf* and *kusuf*, meaning: it falls in a single layer, and it was said: he meant its side upon us. It was said: its meaning also is cutting, and it is the plural of breaking like *sidrat* and *sidr* in *Ash-Shu'ara'* and *Saba' kasfan* with the fatha, *Hafs*, and in *Ar-Rum* it is *sukoon* Abu Ja'far and Ibn Amir.

Or you bring God and the angels as a tribe, Ibn Abbas said: **As a guarantor**, meaning: They guarantee what you say. Ad-Dahhak said: **As a guarantor.** Mujahid said: **It is the plural of tribe**, meaning: with the types of angels, tribe by tribe. [Qatadah said: *Opinionally*, meaning: the midwife sees them], meaning: directly. [Al-Farra' said: "It is from the Arabs' saying: I met so-and-so as a tribe, and directly," meaning: directly.]

Tafsir al-Baidawi

92. **Or the sky should fall upon us in fragments as you have claimed.** They mean the Almighty's saying: **Or We should cause a fragment of the sky to fall upon them.** It is like cutting off in wording and meaning, and Ibn Kathir, Abu Amr, Hamza, Al-Kisa'i, and Ya'qub have made it quiescent in all of the Qur'an except in *Ar-Rum*, and Ibn Amir except in this surah, and Abu Bakr and Nafi' in others and *Hafs* except *At-Tur*, and it is either a lightened form of the open form like *Sidrat* and *Sidr* or a verb meaning a passive participle like *Al-Tahhan*. **Or you bring God and the angels as a tribe** as a guarantor of what you claim, meaning a witness to its truth and a guarantor of its attainment, or a counterpart like *Al-Ashir* meaning the companions, and it is a state of God and the state of the angels is omitted because it indicates it, just as the predicate was omitted in His saying:

I and Qiar are strangers to it

Or a group, then it is a state of *angels*.

Surat al-Isra' 17:92

Or you cause the sky to fall upon us in fragments, as you have claimed, or you bring God and the angels before you.

Surat al-Isra' 17:93

Or you should have a house of gold or you should ascend into the heaven. And we will never believe in your ascension until you bring down to us a book that we can read. Say, **Glory be to my Lord! Was I anything but a human messenger?**

Tafsir al-Jalalayn

93 - **Or you should have a house of gold** gold or you should **ascend** climb into the sky on a ladder **and we will never believe in your ascension** if you were to ascend therein **until you bring down to us** from there **a book** in which there is confirmation of your belief (that we can read. Say) to them **Glory be to my Lord** in amazement **Are you** (only a human messenger) like all the other messengers? And they did not bring a sign except by God's permission.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about the polytheists whose case we mentioned in these verses: Or will you, O Muhammad, have a house of gold? Which is the decoration.

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: **Or you have a house of gold.** He said: A house of gold.

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, his statement **of adornment** he said: of gold.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Or you have a house of gold.** Gold here means gold.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **Or you should have a house of gold.** He said: Of gold.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of a man, on the authority of al-Hakam, who said: Mujahid said: We knew what Az-Zukhruf was until we saw it in the recitation of Ibn Masoud: Or you will have a house of gold.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of al-Hakam, on the authority of Mujahid, who said: We did not know al-Zukhruf until we heard a verse of gold in the recitation of 'Abdullah ibn Mas'ud.

And his saying: **or ascend into the sky** means: or ascend by stairs to the sky. It was said in the sky, and he ascends to it, not in it, because the people said: or ascend by a ladder to the sky, so the word *fi* was inserted into the speech to indicate the meaning of the speech. It is said: I ascended by the ladder, so I ascend, ascending, ascending, as the poet said:

You are the one who made me climb the stairs, tired, gray-haired and lame.

And his saying, **And we will not believe in your ascension**, means: We will not believe you because of your ascension to heaven **until you bring down to us a book**, published so that we can read it, in which we are commanded to follow you and believe in you.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **A book that we read**, he said: From the Lord of the Worlds to so-and-so, with every man a scroll that he reads in the morning at his head.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, something similar, except that he said: A book that we read from the Lord of the Worlds. He also said: It will be placed at his head in the morning and he will read it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Until you bring down to us a book that we can read:** meaning a specific book in which we are commanded to follow you.

And His saying, "Say: Glory be to my Lord," the Most High says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these polytheists among your people, who say these words to you, sanctifying God from what they describe Him with, and magnifying Him from being brought to Him and His angels, or having a way to do anything that you ask of Him. **Was I anything but a human messenger?** He says: Am I anything but a servant of His servants from the children of Adam? So how am I able to do what you have asked of me of these matters, for only my Creator and your Creator is able to do them, and I am only a messenger conveying to you what I was sent with to you, and what you have asked me to do is in the hand of God, to whom I and you are servants, and no one else is able to do that.

This speech that God informed us that He spoke to the Messenger of God, may God bless him and grant him peace, as mentioned, was from a group of Quraysh who gathered to debate and argue with the Messenger of God, may God bless him and grant him peace, and they spoke to him with what God informed us about them in these verses.

Mentioning the names of those who debated the Messenger of God, may God bless him and grant him peace, and the reason for which they debated him.

Abu Kurayb narrated to us, saying: Yunus ibn Bakir narrated to us, saying: Muhammad ibn Ishaq narrated to us, saying: An old man from the people of Egypt,

Or you should have a house of gold or you should ascend into the heaven. And we will never believe in your ascension until you bring down to us a book that we can read. Say, "Glory be to my Lord! Was I anything but a human messenger?"

forty-some years old, narrated to me, on the authority of Ikrimah, on the authority of Ibn Abbas, that Utbah and Shaibah, the sons of Rabi'ah, Abu Sufyan ibn Harb, a man from Banu Abd al-Dar, Abu al-Bukhtari, the brother of Banu Asad, al-Aswad ibn al-Muttalib, Zama'ah ibn al-Aswad, al-Walid ibn al-Mughira, Abu Jahl ibn Hisham, Abdullah ibn Abi Umayyah, Umayyah ibn Khalaf, al-As ibn Wa'il, and Nabih and Munabbih, the sons of al-Hajaj al-Sahmis, gathered, or whoever gathered from them, after sunset at the back of the Ka'bah. Some of them said to each other: Send to Muhammad, speak to him and argue with him until you find an excuse for him. So they sent to him: The nobles of your people have gathered to speak to you. So the Messenger of God, may God bless him and grant him peace, came to them quickly, thinking that he had changed his mind about his affair, and he was keen on them, loving their guidance and being upset by their hardship. Until he sat with them, and they said: O Muhammad, we have been sent to you to excuse you, and by God we do not know a man from the Arabs who brought upon his people what you brought upon your people. You have cursed the fathers, and denounced the religion, and belittled dreams, and cursed the gods, and divided the community, and there is no ugly matter that I did not do between us and you. If you only came with this hadith seeking money, we will collect for you from our money until you are the richest of us. If you only seek honor among us, we will make you our leader. If you want kingship, we will make you our king. If this who brings you what he brings is a vision that you see has overcome you. They used to call the follower of the jinn: the visionary, so perhaps that is what happened, we will spend our money seeking medicine for you until we cure you of it, or excuse you. The Messenger of God, may God bless him and grant him peace, said: I do not have what you say. I did not come to you with what I came to you seeking your money, nor honor among you, nor kingship over you, but God sent me to you as a messenger, and revealed to me a book, and commanded me to be a bearer of good tidings to you. And as a warner, so I conveyed to you the message of my Lord, and advised you. If you accept from me what I have brought to you, then it is your portion in this world and the Hereafter, and if you reject it from me, I will be patient for the sake of God until God judges between me and you, or as the Messenger of God, may God bless him and grant him peace, said. They said: O Muhammad, if you do not accept what we have offered you, then you know that there is no one among the people in a narrower land, or less wealthy, or more difficult to live than us, so ask your Lord who sent you with what He sent you with, so let him hasten these mountains that have become narrow for us, and expand our land for us, and let rivers gush forth for us in it like the rivers of Syria and Iraq, and let him send to us those of our fathers who have passed away, and let among those he sends to us be Qusayy ibn Kilab, for he was a truthful old man, so we will ask them about what you say, is it true or false? If you do what we ask you, and they believe you, then we will believe you, and we will know by that your

status with God, and that He sent you as a messenger of truth as you say. The Messenger of God, may God bless him and grant him peace, said to them: This is not what I was sent for. I have come to you from God with what He sent me with. I have conveyed to you what I intended to convey to you. If you accept it, then it is your portion in this world and the next. If you reject it, I will be patient with God's command until God judges between me and you. They said: If you do not do this for us, then take it for yourself. Ask your Lord to send an angel who will confirm what you say and will respond to us on your behalf. Ask Him, and let Him make for you gardens, treasures, and palaces of gold and silver, and make you independent of what we see you seeking. You stand in the markets and seek a living as we seek it, so that we may know the excellence of your position with your Lord if you are a Messenger as you claim. The Messenger of God, may God bless him and grant him peace, said to them: I will not do this. I am not the one who asks his Lord for this. I was not sent to you with this, but God sent me as a bearer of good tidings and a warner. If you accept what I have come to you with, then it is your portion in this world and the next. If you reject it, I will be patient with God's command until God judges between me and you. They said: Then let the sky fall on us. Eclipse, as you claimed that if your Lord wills He will do, for we will not believe in you unless you do, so the Messenger of God, may God bless him and grant him peace, said: That is up to God, if He wills He will do that to you, so they said: O Muhammad, how did your Lord know that we would sit with you, and ask you about what we asked you about, and request from you what we request, and then he would come forward to you, and teach you what you have returned to us with, and inform you what he will do with us in that since we do not accept from you what you have brought us, for it has reached us that only a man in Yamamah called Ar-Rahman is teaching you this, and by God we will never believe in Ar-Rahman, excuse us to you O Muhammad, by God we will not leave you and what you have conveyed from us until we destroy you or you destroy us. One of them said: We worship the angels, they are the daughters of God. Another of them said: We will not believe you until you bring us God and the angels before us. When they said that, the Messenger of God, may God bless him and grant him peace, rose from them, and with him rose Abdullah bin Abi Umayyah bin Al-Mughira bin Abdullah bin Amr bin Makhzum, who was his cousin, the son of Atika bint Abdul Muttalib. He said to him: O Muhammad, your people offered you what they offered you, but you did not accept it from them. Then they asked you for themselves matters, so that they might know your status with God, but you did not do that. Then they asked you to hasten the punishment with which you threaten them. By God, I will never believe you until you take a ladder to the heavens and ascend it while I watch, until you come to it and bring with you a published copy with you, with four angels who will testify that you are as you say. By God, if you did that, I would think that I would not believe you. Then he

turned away from 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, turned away to his family, sad and sorry for what he had missed out on from his people when they had invited him, and for what he had seen of their estrangement from him. When the Messenger of God, may God bless him and grant him peace, left them, Abu Jahl said: O people of Quraysh, Muhammad has refused to do anything but what you see of slandering our religion, cursing our fathers, belittling our dreams, and insulting our gods. I swear by God that I will sit for him tomorrow with a stone as big as I can carry, and when he prostrates in his prayer, I will crush his head with it.

Ibn Hamid told us: Salamah told us: Ibn Ishaq told us: Muhammad ibn Abi Muhammad, the freed slave of Zayd ibn Thabit, told us, on the authority of Saeed ibn Jubayr or Ikrimah, the freed slave of Ibn Abbas, on the authority of Ibn Abbas, in a similar manner, except that he said: And Abu Sufyan ibn Harb, and Al-Nadr ibn Al-Harith, sons of Banu Abd Al-Dar, and Abu Al-Bukhtari ibn Hisham.

Yaqub bin Ibrahim told me: Hisham told us, on the authority of Abu Bishr, on the authority of Saeed, who said: I said to him regarding the words of God Almighty: **We will not believe in you until you cause a spring to gush forth for us from the earth.** He said: I said to him: It was revealed about Abdullah bin Abi Umayya. He said: They have claimed that.

Tafsir al-Qurtubi

The Almighty said: **Or you have a house of adornment** meaning of gold, according to Ibn Abbas and others. Its origin is adornment, and adorned is decorated, and the adornments of water are its paths. Mujahid said: I did not know what adornment was until I saw it in the reading of Ibn Masoud **a house of gold**, meaning we will not submit to you with this poverty that we see. **Or you ascend into the sky** meaning you ascend. It is said: I ascended the ladder, I ascended, if I ascended and ascended like it. **And we will not believe in your ascension** meaning for the sake of your ascension, and it is a source like **he went, he goes, he goes, he descends**, likewise **he rose, he ascends, he ascends, until you bring down to us a book that we can read** meaning a book from God Almighty to every man of us, as God Almighty said: **But every man of them wants to be given spread out pages** (Al-Muddathir: 52), **Say, Glory be to my Lord** and the people of Mecca and Syria read, He said, **Glory be to my Lord**, meaning The Prophet, may God bless him and grant him peace, said that to glorify God Almighty above being incapable of anything and above being objected to in an action. It was said: All of this is astonishment at God Almighty being incapable of anything and above being objected to in an action. It was said: All of this is astonishment at the extremes of their disbelief and their suggestions. The rest *say* on the matter, that is, say to them, O Muhammad, **Was I that is, what am I except a human messenger** following what is revealed to me from my Lord, and God does whatever He wills of these things that are not within the power of humans. Have you heard of any human being who came with

these signs? Some atheists said: This is not a convincing answer, and they made a mistake because he answered them and said: I am only a human being and I am not able to do anything that you asked me, and I do not have the right to choose from my Lord, and the messengers before me did not bring to their nations everything they wanted and sought, and my way is their way, and they were limited to what God gave them of His signs indicating the truth of their prophethood, so if they established proof for them, it would not be necessary for their people to suggest anything else, and if it were necessary for God to bring them everything they suggested of signs, then it would be necessary for Him to bring them whomever they chose from the messengers, and it would be necessary for every person to say: I do not believe until I am brought a sign contrary to what others asked for. This leads to the fact that the management is up to the people, and the management is up to God the Most High.

Tafsir Ibn Kathir

Ibn Jarir said: Abu Kurayb told us, Yunus bin Bakir told us, Muhammad bin Ishaq told us, an old man from Egypt who came forty-some years ago told me on the authority of Ikrimah, on the authority of Ibn Abbas that Utbah and Shaibah, the sons of Rabi'ah, Abu Sufyan bin Harb, a man from Banu Abd al-Dar, Abu al-Bukhtari, the brother of Banu Asad, al-Aswad bin al-Muttalib bin Asad, Zam'ah bin al-Aswad, al-Walid bin al-Mughira, Abu Jahl bin Hisham, Abdullah bin Abi Umayyah, Umayyah bin Khalaf, al-As bin Wa'il, Nabih and Munabbih, the sons of al-Hajjaj al-Sahmiyyin, gathered, or whoever gathered from them, after sunset at the back of the Kaaba. Some of them said to each other: Send to Muhammad and speak to him and argue with him until they find an excuse for him. So they sent to him that the nobles of your people have gathered to speak to you. Then the Messenger of God, may God bless him and grant him peace, came to them quickly, thinking that they had changed their mind about him, and they were on them. He was keen on their guidance and was saddened by their trouble until he sat with them. They said: "O Muhammad, we have been sent to you to excuse you. By God, we do not know of any Arab man who has brought upon his people what you have brought upon your people. You have insulted the fathers, denounced the religion, belittled dreams, insulted the gods, and divided the community. There is no ugly thing that I have not done between us and you. If you have only come with this hadith seeking money, we will collect for you from our money until you are the wealthiest among us. If you are only seeking honor among us, we will make you our leader. If you want a kingdom, we will make you our king. If this one who brings you what he brings you is a vision that you see has overcome you - and they used to call the follower of the jinn the visionary - then perhaps that is what we have spent our money seeking medicine until we cure you of it or excuse you." The Messenger of God, may God bless him and grant him peace, said: "I do not have what you say. I have not come to you with what I have come to you seeking your money, nor honor among you, nor kingship over

Or you should have a house of gold or you should ascend into the heaven. And we will never believe in your ascension until you bring down to us a book that we can read. Say, "Glory be to my Lord! Was I anything but a human messenger?"

you. Rather, God has sent me to you as a messenger and revealed to me a book and commanded me to be for you." As a bearer of good tidings and a warner, I have conveyed to you the messages of my Lord and advised you. If you accept from me what I have brought to you, then it is your portion in this world and the Hereafter, and if you reject it, I will be patient for the sake of God's command until God judges between me and you." Or as the Messenger of God, may God bless him and grant him peace, said in submission. They said: "O Muhammad, if you do not accept what we have offered you, then you have come to know that there is no one among the people who has a narrower land than us, nor less wealth, nor a harsher life than us. So ask your Lord who sent you with what He sent you with, so that He may remove these mountains that have become narrow for us, and expand our land for us and cause rivers to gush forth in it like the rivers of Syria and Iraq, and send to us those of our fathers who have passed away, and let among those He sends to us be Qusayy ibn Kilab, for he was a truthful old man. So we will ask them about what you say, is it true or false? If you do what we ask you and they believe you, then we will believe you and know by that your status with God, and that He sent you as a Messenger as you say." The Messenger of God, may God bless him and grant him peace, said to them: This is not what I was sent for. I have come to you from God with what He sent me with. I have conveyed to you what I was sent with. If you accept it, it is your portion in this world and the hereafter. If you reject it, I will be patient for God's sake until God judges between me and you. They said: If you do not do this for us, then take it for yourself. Ask your Lord to send an angel who will confirm what you say and will return to us on your behalf. Ask Him and He will make for you gardens, treasures, and palaces of gold and silver, and make you independent of what we see you seeking. You stand in the markets and seek a living as we seek it, so that we may know the excellence of your position with your Lord if you are a Messenger as you claim. The Messenger of God, may God bless him and grant him peace, said to them: I will not do this. I am not one who asks his Lord for this. I was not sent to you with this, but God sent me as a bearer of good tidings and a warner. If you accept what I have come to you with, it is your portion in this world and the hereafter. If you reject it, I will be patient for God's sake until God judges between me and you. They said: Then cause the sky to fall as you claim. If your Lord wills, He will do that. We will not believe in you unless you do that. The Messenger of God, may God bless him and grant him peace, said to them: That is up to God. If He wills, He will do that to you. They said: O Muhammad, does your Lord not know that we will sit with you and ask you about what we asked you about and request from you what we request, and then He will come to you and teach you what you have brought us back, and inform you of what He will do to us if we do not accept what you have brought us? It has reached us that only a man in Yamamah called Ar-Rahman is teaching you this, and by God, we will never believe in Ar-Rahman. We have excused

ourselves to you, O Muhammad. By God, we will not leave you and what you have done to us until we perish or you perish. One of them said: We worship the angels, who are the daughters of God. And their speaker said: We will not believe you until you bring God and the angels before you. When they said that, the Messenger of God, may God bless him and grant him peace, rose from them, and with him rose Abdullah bin Abi Umayyah bin Al-Mughira bin Abdullah bin Umar bin Makhzum, who was the son of his paternal aunt Atikah bint Abdul Muttalib. He said: O Muhammad, your people offered you what they offered you, but you did not accept it from them. Then they asked you for themselves things so that they would know your status with God, but you did not do that. Then they asked you to hasten for them what you threaten them with of punishment. By God, I will never believe in you until you take a ladder to the sky, then ascend it while I watch until you reach it and bring with you an open document and with you four angels who will testify that you are as you say. By God, if you did that, you would think that I would not believe you. Then he turned away from 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, turned back to his family, sad and sorry for what he had missed out on from what he had hoped for from his people when they called him, and for what he saw of their distancing from him. And this is how Ziyad bin Abdullah Al-Bakkai on the authority of Ibn Ishaq: Some of the people of knowledge told me on the authority of Saeed bin Jubair and Ikrimah on the authority of Ibn Abbas, and he mentioned something similar. And this council for which these people had gathered, if God had known that they were asking for that in order to seek guidance, they would have responded to him, but He knew that they were only asking for that out of disbelief and stubbornness towards Him. So it was said to the Messenger of God, may God bless him and grant him peace: If you wish, we will give them what they asked for, 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, you will open for them the door of repentance and mercy? He said: **Rather, the door of repentance and mercy will be opened for them**, as was mentioned previously in the hadiths of Ibn Abbas and Al-Zubayr ibn Al-Awwam, when God the Almighty said: "And nothing prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We do not send signs except as a warning." And God the Almighty said: "And they said, 'What is this Messenger who eats food and walks in the markets? Why is an angel not sent down to him so that he may be with him as a warner? Or a treasure is thrown down to him, or there is for him a garden from which he may eat?' And the wrongdoers said, 'You are not following except a man bewitched.' Look how they strike for you examples, but they have gone astray and cannot find a way. Blessed is He who, if He wills, can grant you better than that - gardens beneath which rivers flow

and can grant you palaces. Rather, they have denied the Hour, and We have prepared for whoever denies the Hour a Blaze."

And the Almighty's saying: **Until you cause a spring to gush forth for us from the earth.** The spring is the flowing eye. They asked Him to cause a flowing eye to gush forth for them in the land of the Hijaz here and there, and that is easy for God, the Almighty. If He had willed, He would have done it and answered them on all that they asked and requested of Him, but He knew that they would not be guided, as the Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they saw the painful punishment.** And the Almighty said: **And even 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.** The verse.

And the Almighty said: **Or the sky will fall as you claimed** meaning that you promised us that on the Day of Resurrection the sky will split and fall and its edges will hang down, so make that in this world and make it fall in pieces, i.e. in pieces, like His saying: **O God, if this is the truth from You, then rain down upon us stones from the sky** *verse*. And likewise the people of Shu'ayb asked Him and said: **Let a piece of the sky fall upon us, if you are of the truthful.** So God punished them with the punishment of the Day of the Shadow, for it was the punishment of a great day. As for the Prophet of Mercy and the Prophet of Repentance, who was sent as a mercy to the worlds, he asked for their respite and postponement so that perhaps God would bring forth from their loins someone who would worship Him and not associate anything with Him. And likewise it happened, for among those mentioned were those who converted to Islam after that and their Islam was good, even Abdullah ibn Umayyah who followed the Prophet, may God bless him and grant him peace, and said to him what he said. He converted to Islam completely and repented to God Almighty.

God the Almighty said: **Or you have a house of gold.** Ibn Abbas, Mujahid and Qatadah said: It is gold. It is also in the reading of Ibn Masoud: **Or you have a house of gold.** "Or you ascend into the heaven." That is, you ascend a ladder while we watch you. **And we will not believe in your ascension until you bring down to us a book that we can read.** Mujahid said: That is, written in it for each one is a scroll. This is a book from God to so-and-so. It is placed at his head in the morning. God the Almighty said: "Say: Glory be to my Lord. Am I anything but a human messenger?" That is, He is exalted and sanctified that anyone should precede Him in any matter of His authority and kingdom. Rather, He is the Doer of whatever He wills. If He wills, He will answer you in what you asked for, and if He wills, He will not answer you. I am only a messenger to you, conveying to you the messages of my Lord and advising you, and I have done that. Your affair in what you asked is up to God the Almighty.

Imam Ahmad ibn Hanbal said: Ali ibn Ishaq told us, Ibn al-Mubarak told us, Yahya ibn Ayoub told us, on the authority of Ubayd God ibn Zajar, on the authority of Ali ibn Yazid, on the authority of al-Qasim, on the authority of Abu Umamah, on the authority of the

Prophet, may God bless him and grant him peace, who said: "My Lord, the Almighty, offered to make the plain of Mecca into gold for me, so I said: No, O Lord, but I will be full one day and hungry one day - or something like that - so when I am hungry I will supplicate to You and remember You, and when I am full I will praise You and thank You." Al-Tirmidhi narrated it in Az-Zuhd on the authority of Suwaid ibn Nasr on the authority of Ibn al-Mubarak, and he said: This is a good hadith, and Ali ibn Yazid is considered weak in hadith.

Fath al-Qadir

93- **Or you have a house of gold** meaning gold, and Ibn Masoud read it this way. Its root is adornment, and adorned is decorated, and the decorations of water are its paths. Al-Zajaj said: It is adornment, so he returned to the original meaning of decoration, and it is far-fetched because the meaning becomes: or you have a house of adornment **or you ascend into the sky** meaning you ascend its levels: it is said you ascended the ladder if you ascended and climbed like it **and we will not believe in your ascension** meaning for the sake of your ascension, and it is a source like **he went on going and he fell** "until you bring down to us a book that we can read" meaning until you bring down to us from the sky a book that confirms you and indicates your prophethood that we all read, or each one of us reads it, and it was said that its meaning is: a book from God to each one of us as in His statement: **But each one of them wants to be given spread out pages** so God Almighty commanded His Messenger, may God bless him and grant him peace, to come with what expresses astonishment at their words, and to glorify the Lord, may He be glorified, from their ugly suggestions, so He said: "Say: Glory be to my Lord" meaning glorifying God from being incapable of anything. The people of Mecca and Syria read: **Glory be to my Lord**, meaning the Prophet, may God bless him and grant him peace. **Was I anything but a human being?** Not an angel, so that I could ascend to the heavens. **A Messenger**, commanded by God Almighty to convey to you. Have you heard, O you who propose these matters, that a human being was able to do anything about them? If you want me to ask God Almighty for that so that He may manifest it through my hand, then if the Messenger brings one miracle, that is sufficient for him, because through it his truthfulness is demonstrated, and there is no need to ask for more. I am a servant who is commanded, and I do not have the right to impose on my Lord what is not necessary, nor does a need call for it. If I were obliged to answer every stubborn person, then every stubborn person would suggest suggestions at every moment, and ask for himself to manifest signs. So God is far above what the wrongdoers say, far above their stubbornness, and sanctified above their suggestions.

Saeed bin Mansour, Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi in Al-Sha'b narrated on the authority of Ibn Mas'ud who said: This Qur'an will be taken away. It was said: How will it be taken away when God has established it in our hearts and established it in the copies of the Qur'an? He said: It will be carried over in one night and

Or you should have a house of gold or you should ascend into the heaven. And we will never believe in your ascension until you bring down to us a book that we can read. Say, "Glory be to my Lord! Was I anything but a human messenger?"

not a single verse of it will be left in a heart or copy of the Qur'an except that it will be taken away. When you wake up, there will be nothing of it left in you. Then he recited: **And if We willed, We could surely take away that which We have revealed to you.** This has been narrated on his authority through various chains of transmission. Ibn Adi narrated on the authority of Abu Hurayrah, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), similar to this. Muhammad bin Nasr narrated on the authority of Abdullah bin Amr, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), similar to this. Al-Daylami narrated in Musnad Al-Firdaws on the authority of Mu'adh bin Jabal, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), similar to this. Ibn Abi Hatim and Al-Hakim narrated on the authority of Abu Hurayrah, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), similar to this. Abu Al-Shaykh, Ibn Mardawayh and Al-Daylami narrated on the authority of Hudhayfah bin Al-Yaman, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), similar to this. Ibn Mardawayh narrated on the authority of Jabir, with a chain of transmission traceable to the Prophet, similar to this. Ibn Mardawayh narrated on the authority of Ibn Abbas and Ibn Umar, with a chain of transmission traceable to the Prophet, similar to this. Ibn Ishaq, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: "Mahmoud bin Shaikhan, Nu'ayman bin Asi, Bahri bin Amr, and Salam bin Mishkam came to the Messenger of God, may God bless him and grant him peace, and they said: Tell us, O Muhammad."

What you have brought is more true than what God has brought. We do not see it as consistent as the Torah is consistent. He said to them: By God, you know that it is from God. They said: We will bring you something similar to what you bring. So God revealed: "Say: If mankind and the jinn were to gather together..." **3:100.** Ibn Ishaq, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on his authority that Utbah and Shaybah, the sons of Rabi'ah, Abu Sufyan ibn Harb, a man from Banu Abd al-Dar, Abu al-Buhturi, the brother of Banu Asid, al-Aswad ibn Abd al-Muttalib, Rabi'ah ibn al-Aswad, al-Walid ibn al-Mughira, Abu Jahl ibn Hisham, Abdullah ibn Abi Umayyah, Umayyah ibn Khalaf, al-'As ibn Wa'il, Nabih and Munabbih, the sons of al-Hajjaj al-Sahmiyyah, gathered after sunset at the back of the Ka'bah. Some of them said to each other: Send for Muhammad and speak to him and argue with him. He mentioned a long hadith that included what they asked him about and were stubborn about, and that this was the reason for the revelation of His statement: "And they said: We will never believe in you..." until His statement: **A human being, a messenger.** Its chain of transmission according to Ibn Jarir is as follows: Abu Kurayb narrated to us, Yunus ibn Bakir narrated to us, Muhammad narrated to us. Ibn Ishaq narrated to me an old man from Egypt, who

came forty-some years ago, on the authority of Ikrimah, on the authority of Ibn Abbas, and he mentioned it, and it contains this unknown man. Saad bin Mansour, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, regarding his statement: **And they said, 'We will never believe you,'** that he said: It was revealed regarding the brother of Umm Salamah, Abdullah bin Abi Umayyah. Ibn Abi Shaybah, Ibn Jarir, and Ibn Al-Mundhir narrated on the authority of Mujahid, regarding his statement: **A spring,** that he said: Springs. Ibn Abi Hatim narrated on the authority of Al-Suddi, that he said: A spring is a river that flows from a spring. Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement: **Or you have a garden,** that he said: An estate. Ibn Jarir narrated on his authority: **A rupture,** that he said: Cutting off. Ibn Abi Hatim also narrated on his authority: **A tribe,** that he said: In plain sight. Ibn Jarir also narrated on his authority: **Of adornment,** that he said: Of gold. Abu Ubaid, Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn al-Anbari and Abu Naim narrated on the authority of Mujahid who said: I did not know what Az-Zukhruf was until I heard it being recited by Abdullah: Or you will have a house of gold. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement: **A book which We read** he said: From the Lord of the worlds to so-and-so, son of so-and-so. Every man will have a scroll placed at his head in the morning which he will read.

Tafsir al-Baghawi

93 - **Or you have a house of gold** meaning: of gold, and its origin is adornment, **or you ascend,** ascend, **into the sky,** this is the saying of Abdullah bin Abi Umayya, **And we will not believe in your ascension,** in your ascent, **until you bring down to us a book that we can read,** in which we are commanded to follow you, "Say: Glory be to my Lord", and Ibn Kathir and Ibn Amir read *said* meaning Muhammad, and others read it as a command, meaning: Say, O Muhammad, **Were you anything but a human messenger,** he commanded him to glorify and exalt Him, meaning that if He had wanted to send down what they asked for, He would have done so, but God does not send down verses based on what humans suggest, and I am only a human being and what you asked for is not within the power of humans.

Know that God Almighty gave the Prophet, may God bless him and grant him peace, signs and miracles that suffice for all of this, such as: the Qur'an, the splitting of the moon, the gushing of springs from between the fingers, and the like. The people, in general, were stubborn and did not intend to seek evidence to believe, so God answered their question.

Tafsir al-Baidawi

93. **Or you should have a house of gold** of gold, and it has been read with it, and its origin is adornment. **Or you should ascend into the heaven** in its ascents. **And we will not believe in your ascension** alone. **Until you bring down to us a book that we can read** and in it was your confirmation. **Say, Glory be to my Lord** in astonishment at their suggestions or to glorify God from coming or controlling Him or having anyone share in His power. Ibn Kathir and Ibn Amir read: He said, **Glory be to my Lord**, meaning the Messenger said: **Are you anything but a human being** like all other people. **A Messenger** like all other Messengers. They would not come to their people except with what God showed them in accordance with what suited the condition of their people, and the matter of the verses was not up to them, nor did they have the right to control God until they chose them over me. This is the general answer. As for the details, they were mentioned in other verses, such as His statement: **And if We had sent down to you a book on paper** "And if We had opened to them a door".

Surat al-Isra' 17:94

And nothing prevented the people from believing when guidance came to them except that they said, "Has God sent a human being as a messenger?"

Surat al-Isra' 17:94

And nothing prevented the people from believing when guidance came to them except that they said, **Has God sent a human being as a messenger?**

Tafsir al-Jalalayn

94 - **And nothing prevented the people from believing when guidance came to them except that they said** meaning their statement was in denial **Has God sent a human being as a messenger** and He did not send an angel

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And what prevented, O Muhammad, the polytheists of your people from believing in God and in what you brought them of the truth **when guidance came to them** means: when the explanation came to them from God about the truth of what you are calling them to and the correctness of what you brought them, except their saying out of ignorance **Did God send a human being as a messenger?** The first is in the accusative case because the word *prevented* falls on it, and the second is in the nominative case because the verb belongs to it.

Tafsir al-Qurtubi

The Almighty said: **And nothing prevented the people from believing when guidance came to them** meaning the messengers and books from God calling to it, **except that they said** out of ignorance, **Has God sent a human being as a messenger?** meaning God is too great for His messenger to be from among the humans, so God Almighty explained their extreme stubbornness because they said: You are like us, so we are not required to submit, and they neglected the miracle. The first *an* is in the accusative case by dropping the preposition, and the second *an* is in the nominative case by *preventing* meaning: And nothing prevented the people from believing when guidance came to them except their saying: Has God sent a human being as a messenger?

Tafsir Ibn Kathir

God Almighty says: **And what prevented the people** meaning most of them **from believing** and following the messengers except their astonishment at the sending of human beings as messengers, as God Almighty says: **Is it a wonder to the people that We inspired a**

man from among themselves, 'Warn the people and give good tidings to those who believe that they will have a sure footing with their Lord?' And God Almighty says: **That is because their messengers used to come to them with clear proofs, but they said, 'Is it human beings who guide us?'** Pharaoh and his chiefs said, **Shall we believe in two men like ourselves, while their people worship us?** And the nations said to their messengers, "You are only men like us. You want to turn us away from what our fathers used to worship. So bring us a clear authority." There are many verses about this. Then the Almighty said, drawing attention to His kindness and mercy towards His servants, that He sends to them a Messenger from their own kind so that they may understand from him, enabling them to address him and converse with him. Had He sent to mankind a Messenger from among the angels, they would not have been able to confront him or learn from him, as the Almighty said, **God has conferred a great favor upon the believers when He sent among them a Messenger from among themselves.** And the Almighty said, **There has certainly come to you a Messenger from among yourselves.** And the Almighty said, "Just as We have sent among you a Messenger from among yourselves, reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. So remember Me; I will remember you. And be grateful to Me and do not deny Me." And for this reason He said here, "Say, 'If there were angels walking about in peace and security on the earth,'" meaning as you are on it, **We would have sent down to them from the sky.** A king and a messenger, meaning from their kind. And since you were human beings, We sent among you Our messengers from among you, as kindness and mercy.

Fath al-Qadir

The Almighty narrated about them another doubt that was repeated in the Noble Book, and it was exposed to its presentation and rejection in more than one place, so He said: 94- **And what prevented the people from believing?** What is meant is the people in general, and it was said that what is meant is the people of Mecca in particular: that is, what prevented them from believing in the Qur'an and the prophethood of Muhammad, may God bless him and grant him peace, and this is the second object of preventing, and the meaning of **when the guidance came to them** is that the revelation came to them from God Almighty to His Messenger, and He explained that to them and guided them to it, and it is an adverb of preventing or believing: that is, what prevented them at the time of the coming of the guidance from believing in the Qur'an and the prophethood **except that they said** that is, what prevented them except their saying, so it is in the nominative case as the subject of preventing, and the hamza in **God sent a human being as a messenger** is for their denial that the Messenger is a human being, and the meaning is: that this belief that is comprehensive to them, which is the denial that the Messenger is from the human race, is what prevented

them from believing in the Book and the Messenger, and He expressed it with the saying to indicate that it is nothing but a mere saying that they said With their mouths.

Tafsir al-Baghawi

94 - The Almighty said: **And nothing prevented the people from believing when guidance came to them except that they said**, out of ignorance, **Has God sent a human being as a messenger?** He meant: The infidels were saying, **We will not believe you because you are a human being, and why did God not send us an angel?** So God Almighty answered them:

Tafsir al-Baidawi

94. **And nothing prevented the people from believing when guidance came to them** meaning, nothing prevented them from believing after the revelation came down and the truth appeared. **Except that they said, 'Has God sent a human being as a messenger?'** Except for their saying this, and the meaning is that they had no doubt that prevented them from believing in Muhammad, may God bless him and grant him peace, and the Qur'an except their denial that God would send a human being.

Surat al-Isra' 17:95

Say, "If there were angels walking about securely on the earth, We should have sent down to them from the heaven an angel as a messenger."

Surat al-Isra' 17:95

Say, **If there were angels walking about securely on the earth, We should have sent down to them from the heaven an angel as a messenger.**

Tafsir al-Jalalayn

95 - Say to them **if there were on the earth** instead of humans (angels walking about in peace and security, We would have sent down to them from the heaven an angel as a messenger) since a messenger is not sent to a people except from their own kind, who can address him and understand him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet: Say, O Muhammad, to those who refused to believe in you and to believe in what you brought them from Me, in denunciation of God sending a messenger from among human beings: If there were, O people, angels on the earth walking in peace, We would have sent down to them from the heaven an angel as a messenger, because the angels are only seen by their likes from the angels, and those whom God has chosen from the children of Adam to see them, as for others, they are not able to see them, so how can He send to them messengers from the angels, and they are not able to see them while they are in the forms in which God created them, and only the messenger is sent to the humans from among them, as if there were angels on the earth walking in peace, then We sent to them a messenger whom We sent from among them an angel like them.

Tafsir al-Qurtubi

God Almighty knows that the angel is only sent to the angels, because if He sent an angel to the humans, they would not be able to see him in the form in which he was created. Rather, He enabled the prophets to do that by creating in them what they could see so that it would be a sign and a miracle for them. A similar verse to this has already been mentioned in Al-An'am, which is His statement: "And they said, 'Why was an angel not sent down to him?' And if We had sent down an angel, the matter would have been decided, and then they would not have been reprieved. And if We had made him an angel, We would have made him a man." (Al-An'am: 8-9), and we have already discussed this.

Tafsir Ibn Kathir

God Almighty says: **And what prevented the people**

meaning most of them **from believing** and following the messengers except their astonishment at the sending of human beings as messengers, as God Almighty says: **Is it a wonder to the people that We inspired a man from among themselves, 'Warn the people and give good tidings to those who believe that they will have a sure footing with their Lord?'** And God Almighty says: **That is because their messengers used to come to them with clear proofs, but they said, 'Is it human beings who guide us?'** Pharaoh and his chiefs said, **Shall we believe in two men like ourselves, while their people worship us?** And the nations said to their messengers, "You are only men like us. You want to turn us away from what our fathers used to worship. So bring us a clear authority." There are many verses about this. Then the Almighty said, drawing attention to His kindness and mercy towards His servants, that He sends to them a Messenger from their own kind so that they may understand from him, enabling them to address him and converse with him. Had He sent to mankind a Messenger from among the angels, they would not have been able to confront him or learn from him, as the Almighty said, **God has conferred a great favor upon the believers when He sent among them a Messenger from among themselves.** And the Almighty said, **There has certainly come to you a Messenger from among yourselves.** And the Almighty said, "Just as We have sent among you a Messenger from among yourselves, reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. So remember Me; I will remember you. And be grateful to Me and do not deny Me." And for this reason He said here, "Say, 'If there were angels walking about in peace and security on the earth,'" meaning as you are on it, **We would have sent down to them from the sky.** A king and a messenger, meaning from their kind. And since you were human beings, We sent among you Our messengers from among you, as kindness and mercy.

Fath al-Qadir

Then he ordered his Messenger, may God bless him and grant him peace, to answer their doubt, saying: 95- "Say, 'If there were angels walking in peace and security on the earth,'" meaning, if it was found and proven that instead of the people on the earth, there were angels walking on foot as humans walk, reassured, settled in it and dwelling in it. Al-Zajaj said: Reassured and settled on the earth, and the meaning of reassurance is stillness, so what is meant here is residence and settlement, for it is said that someone inhabited the country if he resided in it, even if he was walking and moving about in his needs, **We would have sent down to them from the heaven an angel as a messenger**, so that he would be from their kind, and in it is information from God Almighty that the messengers should be from the kind of those to whom they are sent, so it is as if God Almighty considered two matters in sending down the messenger from the kind of angels: the first is that the inhabitants of the earth are angels. The second is that they are walking

on foot and are unable to fly with their wings to the sky, because if they were able to do that they would have flown to it and heard from its people what must be known and heard, so there would be no benefit in sending angels to them. The accusative of *human* and *angel* is that they are the objects of the verbs, and *messenger* in both places is a description of them. The author of Al-Kashshaf allowed that they are states in both places of *messenger* in them, and the author of Al-Kashshaf strengthened this view. Perhaps the reason for that is that the denial is directed to the messenger who is described as human in the first place, so by virtue of the contrast it is necessary that the other be likewise.

Tafsir al-Baghawi

95 - "Say, 'If there were angels walking about in peace and security on the earth,' settled and residing, 'We would have sent down to them from the heaven an angel as a messenger,' of their kind, because the heart is more inclined toward the kind than toward something other than the kind."

Tafsir al-Baidawi

95. *Say* in response to their doubt. **If there were angels walking on the earth** as the children of Adam walk. *Reassured* dwelling in it. **We would have sent down to them from the heaven an angel as a messenger** so that they could meet with him and receive from him. As for mankind, most of them are blind to perceiving the angel and receiving from him, for that is conditional upon a kind of proportion and homogeneity. And an angel could be a state of a messenger and could be described by it, and likewise a human being, and the first is more appropriate.

Surat al-Isra' 17:96

Say: Sufficient is God as a witness between me and you. Indeed, He is ever, of His servants, Acquainted and Seeing.

Surat al-Isra' 17:96

Say: Sufficient is God as a witness between me and you. Indeed, He is ever, of His servants, Acquainted and Seeing.

Tafsir al-Jalalayn

96 - (Say: Sufficient is God as a witness between me and you) of my truthfulness **For He is ever, of His servants, Knowing and Seeing** Knowing of their inner and outer selves.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet: Say, O Muhammad, to those who say to you: **Has God sent a human being as a messenger?** "God is sufficient as a witness between me and you." For He is the best sufficiency and judge. "Indeed, He is ever, with His servants, Acquainted." He says: God is aware of His servants and knows their affairs and actions, who is right and wrong among them, who is guided and who is astray. "All-Seeing" of their management, policy, and disposition as He wills, and how He wills and loves. Nothing of their affairs is hidden from Him, and He will reward all of them for what they have presented when they come to Him.

Tafsir al-Qurtubi

God Almighty said: "Say: Sufficient is God as a witness between me and you. Indeed, He is ever, of His servants, Acquainted and Seeing."

It is narrated that the infidels of Quraish said when they heard his statement: **Are you anything but a human messenger?** So who will testify that you are the Messenger of God? Then the verse was revealed: "Say: Sufficient is God as a witness between me and you. Indeed, He is ever, of His servants, Knowing and Seeing."

Tafsir Ibn Kathir

The Almighty says, guiding His Prophet, may God bless him and grant him peace, to the argument against his people regarding the truth of what he brought them: He is a witness over me and over you, and He knows what I have brought you. So if I were lying about him, We would not take the most severe revenge on me, as the Almighty says: **And if he had fabricated against Us some sayings, We would have seized him by the right hand, then We would have cut from him the aorta.** And His statement, **Indeed, He is**

ever, of His servants, Knowing and Seeing, means He is All-Knowing of them, who deserves favor, kindness, and guidance, and who deserves misery, misguidance, and deviation. For this reason He said:

Fath al-Qadir

Then he concluded the speech with what is considered a threat, saying: 96- "Say: Sufficient is God as a witness between me and you." That is, say to them, O Muhammad, on your behalf: Sufficient is God alone as a witness to my conveying to you what He commanded me to do of the matters of the message. He said: "Between me and you," and he did not say: "Between us," to achieve the complete contradiction. It was said that the manifestation of the miracle according to the claim of the Prophet is a testimony from God to him of the truthfulness. Then he explained that He, the Most High, is a sufficient witness by saying: "Indeed, He is ever, of His servants, Knowing and Seeing." That is, He is All-Knowing of all their conditions, encompassing their outward and inward aspects, and seeing what was of them and what will be.

Tafsir al-Baghawi

96 - **Say, 'Sufficient is God as a witness between me and you.'** That I am the Messenger of God to you. **He is ever, of His servants, Knowing and Seeing.**

Tafsir al-Baidawi

96. "Say, 'God is sufficient as a witness between me and you' that I am the Messenger of God to you by showing the miracle in accordance with my claim, or that I conveyed what I was sent with to you and that you were stubborn. And 'witness' is in the accusative case as a state or a distinction. 'Indeed, He is ever, over His servants, All-Knowing, All-Seeing' He knows their inner and outer states and will reward them for them. In it is consolation for the Messenger, may God bless him and grant him peace, and a threat to the infidels.

Surat al-Isra' 17:97

And he whom God guides is the one who is guided, and he whom He sends astray - you will find for them no protectors besides Him. And We will gather them on the Day of Resurrection on their faces, blind, dumb, and deaf. Their refuge is Hell. Every time it subsides, We increase their blazing fire.

Tafsir al-Jalalayn

97 - (And he whom God guides is the one who is guided - and he whom He sends astray - you will not find for them protectors besides Him. And We will gather them on the Day of Resurrection, walking, on their faces, blind, dumb, and deaf. Their refuge is Hell. Whenever its flames die down, We will increase them in blazing fire.)

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And whoever God guides, O Muhammad, to believe in Him, and to believe in you and to believe in what you have brought from your Lord, then let him succeed in that, for he is the guided, rightly guided one who is on the right path, not the one whom someone else guides, for guidance is in His hand. **And whoever He sends astray:** He says, and whoever God sends astray from the truth, and lets him down from his right path, and does not guide him to believe in God and believe in His Messenger, then you will not find for them, O Muhammad, any guardians to support them other than God, if God wills to punish them and rescue them, **And We will gather them on the Day of Resurrection on their faces** He says: And We will gather them at the place of Resurrection after they have been dispersed in the graves when the Hour comes **on their faces, blind and dumb** which is the plural of mute. By mute he means: dumb.

As 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 mute**, he said: muteness, **and deaf**, which is the plural of deaf.

If someone says: How did God describe these people as being gathered blind, dumb and deaf, when He said: **And the criminals will see the Fire and think that they will fall into it.** So He informed us that they will see, and He said: "When it sees them from a distant place, they will hear its wrath and its roaring. And when they are thrown therein into a narrow place, chained together, they will cry out there for destruction."

He informed that they hear and speak. It was said: It is possible that what God described them with of blindness, dumbness and deafness will be their description when they are gathered to the place of resurrection, then He will give them hearing, sight and speech in other conditions other than the state of gathering. And it is possible that this will be, as was

narrated from Ibn Abbas in the hadith that:

Ali bin Dawud told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf**, then he said, **And the criminals will see the Fire and think**, and he said, **They will hear its roaring and groaning**, and he said, **Leave there destruction.** As for his statement, *blind*, they will not see anything that will please them.

His saying, *dumb*, means they do not speak with an argument. His saying, *deaf*, means they do not hear anything that pleases them.

And His saying, **Their abode is Hell**, means that He, the Most High, says: Their destination is Hell, and in it are their dwellings, and they are its fuel.

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, **Their abode is Hell**, means that they are its fuel.

And his saying, **Every time it subsides, We increase their blazing fire**, means by his saying subsides: it becomes soft and calm, as Adi bin Zaid Al-Abbadi said in describing Misnah:

Its middle is like a firefly or a lamppost, sometimes fading and sometimes shining

What he means by his saying: The lamp fades is that it softens and weakens sometimes, and strengthens and shines at other times. From this is the saying of Al-Qatami:

It fades for an hour and blows for an hour

In a similar manner to what we said about this, the people of interpretation said, with their differences in the expression of its interpretation.

Who said that?

Ali bin Dawud told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Whenever it subsides**, he said: It becomes still.

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: **Every time it subsides, We increase their blazing fire.** He said: Every time you burn them, you ignite them with firewood. Then when you burn them and nothing of them remains, they become glowing embers. That is their extinction. Then when they are replaced with a new creation, they return to them.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Mujahid. Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said:

Surat al-Isra' 17:97

And he whom God guides is the one who is guided, and he whom He sends astray - you will find for them no protectors besides Him. And We will gather them on the Day of Resurrection on their faces, blind, dumb, and deaf. Their refuge is Hell. Every time it subsides, We increase their blazing fire.

Ibn Abbas said: **Whenever it subsides**, he said: Its subsidence is that it ignites them as firewood, and when it burns them and nothing remains of them, it becomes glowing embers, and when they are replaced with a new creation, it returns to them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Every time it subsides, We increase their blazing fire**, meaning: Every time their skins are burned, they are replaced with other skins, so that they may taste the torment.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding **Every time it subsides, We increase their blazing fire**, he said: Every time something of it softens.

It was narrated on the authority of Marwan, on the authority of Juwaybir, on the authority of Ad-Dahhak, **Whenever it subsides**, he said: it becomes still. And his statement, **We will increase their blazing fire**, he said: We will increase these infidels' blazing fire, and that is the ignition of the fire upon them and its burning in them and its raging after it subsides, in their bodies.

Tafsir al-Qurtubi

The Almighty says: **And whomever God guides, he is the one who is guided**. That is, if God had guided them, they would have been guided. **And whomever He sends astray, you will find for them no protectors besides Him**. That is, no one will guide them. **And We will gather them on the Day of Resurrection on their faces**. There are two interpretations of this:

First: That this is an expression of hastening them to Hell, from the Arab saying: The people advanced on their faces if they hurried.

Second: They will be dragged on their faces to Hell on the Day of Resurrection, just as is done to those who exaggerate in their desires and torture in this world. This is the correct view, based on the hadith of Anas that a man said: O Messenger of God, those who are gathered on their faces, will the disbeliever be gathered on his face? The Messenger of God, may God bless him and grant him peace, said: Is not the One Who made him walk on his two feet able to make him walk on his face on the Day of Resurrection? Qatadah said when he heard this: Yes, by the glory of our Lord. Narrated by al-Bukhari and Muslim. It is enough for you, **Blind, dumb and deaf**. Ibn Abbas and al-Hasan said: That is, blind to what pleases them, dumb to speak with an argument, deaf to what benefits them. According to this statement, their senses will remain as they were. It was said: They will be gathered in the manner that God described them with, so that this will be an increase in their torment, then that will be created for them in Hell, so they will see, based on the statement of God the Most High: **And the criminals**

will see the Fire and think that they will fall into it. (al-Kahf 18:53), and they will speak, based on the statement of God the Most High: **Leave there**. "They will be destroyed" (al-Furqan 25:13), and they heard, as God Almighty said: **They will hear its wrath and its roaring** (al-Furqan 25:12). Muqatil bin Sulayman said: When it is said to them, **Be gone into it and do not speak**, they will become blind, not seeing, deaf, not hearing, and dumb, not understanding. It was said: They became blind when they entered the Fire due to its intense blackness, and their speech was cut off when it was said to them, **Be gone into it and do not speak**, and the roaring and inhaling took away their hearing, so they did not hear anything. **Their refuge is Hell**, meaning their abode and place of residence. **Whenever it subsides**, meaning calms down, according to Ad-Dahhak and others, Mujahid, it was extinguished. It is said: The fire subsided, it subsided, it was extinguished, and I hid it. **We increased them in a blazing Fire**, meaning a blazing Fire, and the calming of its blazing is without any decrease in their pain or any alleviation of their torment. It was said: When it wanted to subsid, like His statement, **And when you recite the Qur'an** (al-Furqan 25:13). Isra: 45].

Tafsir Ibn Kathir

God Almighty says, informing about His control over His creation and the implementation of His rule and that there is no one to follow Him, that whomever He guides, there is none to misguide him, and whomever He misguides, you will find no protectors besides Him, as He said: **He whom God guides is the rightly guided, and he whom He misguides, you will find no protector to guide him**. And His statement: **And We will gather them on the Day of Resurrection on their faces**. Imam Ahmad said, Ibn Numayr told us, Ismail told us on the authority of Nafi' who said: I heard Anas bin Malik say: "It was said: O Messenger of God, how will people be gathered on their faces? He said: He who made them walk on their feet is able to make them walk on their faces." And they included it in the two Sahihs.

Imam Ahmad also said: Al-Walid bin Jami' Al-Qurashi narrated to us, Abu Al-Tayyal Amir bin Wathilah narrated to us, on the authority of Hudhayfah bin Asid, who said: Abu Dharr stood up and said: O Banu Ghifar, speak and do not swear, for the Truthful, the Trusted One narrated to me that people will be gathered in three groups: a group riding, eating and drinking, a group walking and striving, and a group whom the angels will drag on their faces and gather into the Fire. One of them said: We know these two, but what about those who walk and striving? He said: God the Almighty will cast a scourge upon the back until there is no back left, so that if a man has an impressive garden and he gives it to a camel with a saddle, he will not be able to do it. And His saying: *blind* means they do not see, *dumb* means they do not speak, *deaf* means they do not hear, and this will be in one state rather than another as a reward for them, just as they

were in this world dumb, blind and deaf to the truth, so they will pass through their place of assembly with that which they need most, **their abode** meaning their place of return and their destination, **Hell, whenever it subsides** Ibn Abbas said: it calms down, and Mujahid said: it is extinguished, **We will increase them in blazing fire** meaning flame, blazing and embers, as He said: **So taste, for We will not increase you except in torment.**

Fath al-Qadir

Then the Almighty explained that the acknowledgment and denial are based on His will, saying: 97- **He whom God guides is the one who is guided.** That is, he whom God desires to guide is the one who is guided to the truth or to everything sought. **And he whom He sends astray**, that is, He desires to send him astray, **you will not find for them protectors** who will support them **besides Him**, meaning God, the Almighty, and guide them to the truth from which God has led them astray or to the path of salvation. His saying, **he is the one who is guided**, is based on the word *who*, and His saying, **you will not find for them**, is based on the meaning, and the address in His saying, **you will not find** is either to the Prophet, may God bless him and grant him peace, or to everyone who is fit for him. **And We will gather them on the Day of Resurrection on their faces.** This gathering on their faces has two aspects for the commentators: The first is that it is an expression of hastening them to Hell, from the saying of the Arabs: The people passed on their faces: if they hastened. The second is that they will be dragged on their faces on the Day of Resurrection in reality, as is done in this world to those who are excessively humiliated and tortured. This is correct, because God the Almighty says: **The Day they will be dragged into the Fire on their faces**, and because it is authentic in the Sunnah, as will come. The place of **on their faces** is the accusative case of the object pronoun, and *blind* is the accusative case of the state, and **dumb and deaf** are conjoined with it. The mute is the one who does not speak, and the deaf is the one who does not hear. This is the state in which they will be resurrected in the ugliest form and the most hideous sight. God has combined for them blindness of sight, inability to speak, and inability to hear, along with being dragged on their faces. Then, after that, **their abode is Hell**, meaning the place to which they will go. The sentence is in the accusative case of the state, or it is a new sentence with no place. **Whenever it subsides, We will increase them in a Blaze**, meaning whenever its flames subside. It is said that the fire subsides, it subside, if it is extinguished and its flames subside. Ibn Qutaybah said that the meaning of **We will increase them in a Blaze** is blazing, which is blazing. It has been said that the fading of the Fire will lighten the torment of its people. How can this be reconciled with His statement, **The torment will not be lightened for them**? It has been answered that what is meant by the lack of lightening is that there will be no perceptible time between the fading and the blazing. It has also been said that it will fade without lightening their torment.

Tafsir al-Baghawi

97 - The Almighty said: **And he whom God guides is the one who is guided, and he whom He sends astray - you will find for them no protectors besides Him, guiding them, and We will gather them on the Day of Resurrection on their faces.**

Ahmad bin Abdullah Al-Salihi told us, Al-Hasan bin Shuja' Al-Sufi, known as Ibn Al-Mawsili, told us, Abu Bakr bin Al-Haitham told us, Ja'far bin Muhammad Al-Sayegh told us, Hussain bin Muhammad told us, Sufyan told us, on the authority of Qatada, on the authority of Anas, "A man said: O Messenger of God, how will the unbeliever be resurrected on his face on the Day of Resurrection? The Prophet, may God bless him and grant him peace, said: The One who made him walk on his two feet is able to make him walk on his face."

It was mentioned in the hadith: **They protect their faces from every hump and thorn.** "Blind, mute, and deaf."

If it is said: How did He describe them as blind, dumb and deaf? He said: **And the criminals will see the Fire** (al-Kahf 18:53), and He said: **There they will be left for destruction** (al-Furqan 25:13), and He said: **They will hear its wrath and its roaring** (al-Furqan 25:12), did He prove seeing, speaking and hearing?

It was said: They will be gathered as God described them, then these things will be returned to them.

Another answer: Ibn Abbas said: Blind, they do not see what pleases them, mute, they do not speak with an argument, deaf, they do not hear anything that pleases them.

Al-Hassan said: This is when they are led to the place of standing until they enter the Fire.

Muqatil said: This is when it will be said to them: **Be gone into it and do not speak** Al-Mu'minin 33:108, and they will all become blind, dumb and deaf, they will not see, speak or hear. "Their refuge is Hell. Every time it subsides," Ibn Abbas said: Every time its flames subside. Mujahid said: It was extinguished. Qatadah said: It weakened. It was said: It is calm without any decrease in the pain of the disbelievers, because God the Most High said: **It will not cease from them** Az-Zukhruf 43:75. It was said: **Every time it subsides**, meaning: it wants to subside, **We will increase their blazing fire**, meaning: fuel.

It was said: What is meant by his saying: **Whenever it fades away** is: their skins are cooked and burned, they are returned to what they were in, and the fire was increased in intensity to burn them.

Tafsir al-Baidawi

97. **And he whom God guides is the one who is guided, and he whom He sends astray - you will find for them no protectors besides Him.** They guide him. **And We will gather them on the Day of Resurrection on their faces.** They will be dragged on them or walked on them. It was narrated that the Messenger of God, may God bless him and grant him peace, was asked: How

Surat al-Isra' 17:97

And he whom God guides is the one who is guided, and he whom He sends astray - you will find for them no protectors besides Him. And We will gather them on the Day of Resurrection on their faces, blind, dumb, and deaf. Their refuge is Hell. Every time it subsides, We increase their blazing fire.

do they walk on their faces? He said: He who made them walk on their feet is able to make them walk on their faces **blind, dumb and deaf** they do not see what pleases their eyes nor hear what pleases their ears nor speak what is accepted from them, because in their worldly life they did not gain insight into the signs and lessons and were deaf to listening to the truth and refused to speak the truth. It is possible that they will be gathered after the reckoning from the gathering to the Fire with their powers and senses exhausted.

"Their abode is Hell. Whenever it subsides" its flames subside by consuming their skins and flesh. **We will increase their blazing fire** by replacing their skins and flesh so that they return to being inflamed and raging, as if when they denied the resurrection after annihilation, God will punish them by making them continue to be resurrected and annihilated. He referred to this in His saying:

Surat al-Isra' 17:98

That is their recompense because they disbelieved in Our signs and said, **When we are bones and fragments, will we indeed be resurrected as a new creation?**

Tafsir al-Jalalayn

98 - **That is their recompense because they disbelieved in Our signs and said denying the resurrection When we are bones and dust, will we indeed be resurrected as a new creation?**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This is what We have described of what We will do to these polytheists on the Day of Resurrection, what I mentioned that We will do to them of gathering them on their faces blind, dumb and deaf and burning them in the Fire, as We have explained of their state therein, their reward for their disbelief in this world in Our signs, meaning in His proofs and arguments, and they are His messengers who called them to worship Him, and their singling Him out as divinity without idols and statues, and their saying when they are commanded to believe in the Promise and in the reward and punishment of God in the Hereafter, **When we are bones worn out and dust** "will we indeed be resurrected as a new creation?" They say: We will be resurrected after that as a new creation, as We began it the first time in this world, as a denunciation of that, and astonishment and amazement that this should happen.

Tafsir al-Qurtubi

The Almighty said: **That is their recompense because they disbelieved in Our signs.** That is the punishment for their disbelief. **And they said, 'When we are bones and dust, will we indeed be resurrected as a new creation?'** So they denied the resurrection.

Tafsir Ibn Kathir

God Almighty says: This is what We have rewarded them with of resurrection while blind, dumb and deaf. It is their reward that they deserve, because they denied **Our signs** meaning Our evidence and proof, and they ruled out the occurrence of resurrection. "And they said, 'When we are bones and dust' meaning rotten and decayed, 'will we indeed be resurrected as a new creation?' meaning after what we have become of decay, destruction, dispersion and going on earth, will we be returned a second time?" So God, the Almighty, argued with them and alerted them to His ability to do that, as He created the heavens and the earth, so His ability to bring them back is easier than that, as He

said: **The creation of the heavens and the earth is greater than the creation of mankind.** And He said: **Do they not see that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead?** At this point, he was confused and said: "Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Creator, the Knowing. * His command is only when He intends a thing that He says to it, "Be," and it is." To the end of the surah. And He said here: **Do they not see that God, who created the heavens and the earth, is able to create the likes of them?** That is, on the Day of Resurrection, He will bring their bodies back and create them another creation, just as He began them. And His statement: **And has appointed for them a term about which there is no doubt** means that He has appointed for their return and their resurrection from their graves a set term and a determined period that must come to an end, as God, the Almighty, said: **And We do not delay it except for a numbered term.** And His statement: **But the wrongdoers refused** meaning after the proof was established against them **except to be ungrateful** except to persist in their falsehood and misguidance.

Fath al-Qadir

98- *That* meaning the punishment **is their recompense** which God has made obligatory for them and which they deserved from Him. The *ba* in His statement: **because they disbelieved in Our signs** is for causality: that is, because of their disbelief in them, so they did not believe in the signs of revelation nor did they ponder the signs of creation. The demonstrative pronoun is the subject and its predicate is their recompense, and **because they disbelieved** is another predicate. It is possible that their recompense is a second subject and its predicate is what comes after it, and the sentence is the predicate of the first subject. **And they said, 'When we are bones and dust'** The hamza is for denial. The interpretation of the verse has already been presented in this surah. And creation in His statement: **Shall we indeed be resurrected as a new creation** is a source without its wording or a state: that is, created.

Tafsir al-Baghawi

98 - **That is their recompense because they disbelieved in Our signs and said, 'When we are bones and dust, will we indeed be resurrected as a new creation?'** So God Almighty answered them and said:

Tafsir al-Baidawi

98. **That is their recompense because they disbelieved in Our signs and said, 'When we are bones and dust, will we indeed be resurrected as a new creation?'** Because the reference is to what preceded their punishment.

Surat al-Isra' 17:98

That is their recompense because they disbelieved in Our signs and said, "When we are bones and fragments, will we indeed be resurrected as a new creation?"

Surat al-Isra' 17:99

Have they not seen that God, who created the heavens and the earth, is able to create the likes of them and has set for them a term about which there is no doubt? But the wrongdoers refused except to be ungrateful.

Tafsir al-Jalalayn

99 - **Have they not seen that they know God, who created the heavens and the earth, is able** despite its greatness **to create the likes of them and has appointed** that is, the people in their smallness **for them a term about which there is no** death and resurrection *doubt*. But the wrongdoers refuse except disbelief. Say) in denial of Him

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: Have these polytheists who say, **When we are bones and dust, will we indeed be resurrected as a new creation?** not looked with the eyes of their hearts, so that they would know that God, who created the heavens and the earth, and originated them from nothing, and established them with His power, is able with that power to create their likes and their likes from creation after their annihilation and before that, and that whoever is able to do that, it is not impossible for Him to bring them back as a new creation, after they become bones and dust. And His statement, **And He has appointed for them a term about which there is no doubt**, God the Almighty says: And God has appointed for these polytheists a term for their destruction, and a time for their punishment about which there is no doubt. He says: There is no doubt that He will grant them that term. **But the wrongdoers refused except to be ungrateful**, meaning: So the disbelievers refused except to deny the truth of His threat with which He threatened them and to deny it.

Tafsir al-Qurtubi

So God answered them and said: **Have they not seen that God, who created the heavens and the earth, is able to create the likes of them and has appointed for them a term about which there is no doubt?** It was said: There is an inversion in the speech, meaning, have they not seen that God, who created the heavens and the earth, and has appointed for them a term about which there is no doubt, is able to create the likes of them? The term is the duration of their existence in this world and then their death, and that is something about which there is no doubt since it is witnessed. It was said: It is the answer to their saying: **Or the sky will fall upon us in fragments as you have claimed**. It was said: It is the Day of Resurrection. **But the wrongdoers refused except to disbelieve**, meaning the

polytheists except to deny that term and the signs of God. It was said: That term is the time of resurrection, and there should be no doubt about it.

Tafsir Ibn Kathir

God Almighty says: This is what We have rewarded them with of resurrection while blind, dumb and deaf. It is their reward that they deserve, because they denied **Our signs** meaning Our evidence and proof, and they ruled out the occurrence of resurrection. "And they said, 'When we are bones and dust' meaning rotten and decayed, 'will we indeed be resurrected as a new creation?' meaning after what we have become of decay, destruction, dispersion and going on earth, will we be returned a second time?" So God, the Almighty, argued with them and alerted them to His ability to do that, as He created the heavens and the earth, so His ability to bring them back is easier than that, as He said: **The creation of the heavens and the earth is greater than the creation of mankind**. And He said: **Do they not see that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead?** At this point, he was confused and said: "Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Creator, the Knowing. * His command is only when He intends a thing that He says to it, "Be," and it is." To the end of the surah. And He said here: **Do they not see that God, who created the heavens and the earth, is able to create the likes of them?** That is, on the Day of Resurrection, He will bring their bodies back and create them another creation, just as He began them. And His statement: **And has appointed for them a term about which there is no doubt** means that He has appointed for their return and their resurrection from their graves a set term and a determined period that must come to an end, as God, the Almighty, said: **And We do not delay it except for a numbered term**. And His statement: **But the wrongdoers refused** meaning after the proof was established against them **except to be ungrateful** except to persist in their falsehood and misguidance.

Fath al-Qadir

So God Almighty came with an argument that would prevent them from denying and turn them away from ingratitude. He said: 99- **Have they not seen that God, who created the heavens and the earth, is able to create the likes of them?** That is, whoever is able to create this, is more able to repeat what is less than it. It was said that what is meant is that He is able to annihilate them and bring into existence others. According to the first opinion, creation means repetition, and according to this opinion, it is in its true form. The phrase **and has appointed for them a term about which there is no doubt** is in apposition to **or they did not see**. The meaning is: They have known by the evidence of reason that whoever is able to create the heavens and the earth is able to create the likes of them, because they are not more difficult to create than them, as He said: **Are you more difficult to create, or is the heaven?** "and has appointed for them a term about which there is no doubt." That is, death or the

Surat al-Isra' 17:99

Have they not seen that God, who created the heavens and the earth, is able to create the likes of them and has set for them a term about which there is no doubt? But the wrongdoers refused except to be ungrateful.

Resurrection. It is possible that the *and* is for resumption. It was said that the speech is an advancement and a delay: that is, or have they not seen that God, who created the heavens and the earth and appointed for them a term about which there is no doubt, is able to create the likes of them? **But the wrongdoers refused except to be ungrateful.** That is, the polytheists refused except to deny. In this, the apparent is placed in place of the implied to judge them. By injustice and exceeding the limits.

Tafsir al-Baghawi

99 - **Have they not seen that God, who created the heavens and the earth**, in their greatness and intensity, **is able to create the likes of them**, in their smallness and weakness. Similar to the Almighty's saying: **The creation of the heavens and the earth is greater than the creation of mankind** Ghafir - 57

And He has appointed for them a term meaning: a time for their punishment, **there is no doubt about it** that it will come to them. It was said: it is death, and it was said: it is the Day of Resurrection. **But the wrongdoers refused except to be ungrateful** meaning: in denial and stubbornness.

Tafsir al-Baidawi

99. **Or have they not seen** or have they not known. **That God, who created the heavens and the earth, is able to create the likes of them** for they are not more difficult to create than they, nor is repetition more difficult for Him than creation. **And He has appointed for them a term about which there is no doubt** which is death or the Resurrection. **But the wrongdoers refused** despite the clarity of the truth. **except ungratefulness** except in denial.

Surat al-Isra' 17:100

Say, "If you possessed the treasures of my Lord's mercy, then you would withhold them for fear of spending them. And ever is man niggardly."

Tafsir al-Jalalayn

100 - Say to them **If you possessed the treasures of my Lord's mercy** of provisions and rain **you would withhold** be miserly **for fear of spending** fear of running out of them by spending and you would be stingy **and man is ever stingy** miserly.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet: Say, O Muhammad, to these polytheists: If you, O people, possessed the treasures of my Lord's possessions of wealth. And by mercy in this place, He means wealth. **Then you would withhold it for fear of spending.** He says: Then you would be stingy with it, and not give it generously to others, for fear of spending and poverty. 2732 - 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, he said: Ibn Abbas said: **Then you would withhold it for fear of spending.** He said: poverty.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Fear of spending** means fear of poverty.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, the same.

And his saying, **And man is ever stingy**, means: And man is ever miserly and withholding.

As Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And man is ever stingy**, he said: miserly.

Al-Qasim told us: Al-Husayn told us: Hajjaj told us, on the authority of Ibn Jurayj, who said: Ibn Abbas said, regarding His statement, **And man is ever stingy**, he said: miserly. 2732 - Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, **And man is ever stingy**, he said: miserly, withholding. And there are four dialects for qatur in the speech of the Arabs. It is said: qatar so-and-so is stingy and niggardly, and qatar yaqtur, and aqtar yaqtur, as Abu Dawud said:

I do not consider poverty as nothingness, but the loss of someone I have afflicted with death.

Tafsir al-Qurtubi

The Almighty said: "Say: If you possessed the treasures of the mercy of my Lord," meaning the

treasures of provisions. It was also said: the treasures of blessings, and this is more general. **Then you would withhold for fear of spending**, from miserliness, and it is the answer to their saying: **We will not believe in you until you cause a spring to gush forth for us from the earth** so that we may have ample living, meaning if you had ample living, you would also have been miserly. It was said: The meaning is if one of the creatures possessed the treasures of God, he would not have been as generous with them as God Almighty was, for two reasons:

One of them: He must keep some of it for his expenses and what will benefit him.

The second: That he fears poverty and fears nothingness, and God Almighty is exalted in His generosity above these two states. Spending in this verse means poverty, as Ibn Abbas and Qatada said. The linguists have narrated that he spent, became destitute, became needy, and became stingy if his money was little. **And man is stingy**, meaning miserly and tight-fisted. It is said: he was stingy with his family, he is stingy and tight-fisted, qatar and qaturaan, if he was tight-fisted with them in spending. Likewise, stinginess and tight-fisting, three languages. There are two opinions regarding this verse:

One of them: It was revealed specifically about the polytheists, as stated by Al-Hasan.

The second: It is general, which is the opinion of the majority, and Al-Mawardi mentioned.

Tafsir Ibn Kathir

The Almighty says to His Messenger, may God's prayers and peace be upon him: Say to them, O Muhammad, if you, O people, had the power to dispose of God's treasures, you would withhold them for fear of spending. Ibn Abbas and Qatadah said: That is, poverty, for fear that you will waste them even though they will never be empty or exhausted, because this is part of your nature and disposition. That is why He said: **And man is ever niggardly**. Ibn Abbas and Qatadah said: That is, miserly and withholding. And God Almighty said: **Or do they have a share in the kingdom? Then they would not give the people even a speck.** That is, if they had a share in God's kingdom, they would not give anyone anything, not even the amount of a speck. And God Almighty describes man as he is, except for those whom God has guided and bestowed success upon, for miserliness, impatience, and panic are characteristics of him, as God Almighty said: "Indeed, man was created impatient. When evil touches him, impatient. And when good touches him, withholding [it], except for the praying ones." There are many parallels to this in the Noble Qur'an, and this indicates his generosity, goodness, and kindness. It was mentioned in the two Sahihs: "The hand of God is full, and no spending by night or day diminishes it. Have you seen what He has spent since He created the heavens and the earth? What is in His right hand has not diminished."

Surat al-Isra' 17:100

Say, "If you possessed the treasures of my Lord's mercy, then you would withhold them for fear of spending them. And ever is man niggardly."

Fath al-Qadir

Then when these infidels asked for rivers and springs to flow in their lands to expand their livelihoods, God the Almighty explained that they would not be satisfied, but would remain stingy and miserly, so He said: 100- "Say: If you possessed the treasures of my Lord's mercy" You is raised as the subject of a deleted verb that is explained by what follows: i.e. if you possessed, you possess, as the separate pronoun is replaced by the connected pronoun which is the waw, and the treasures of His mercy the Almighty: are the treasures of provisions. Al-Zajaj said: God informed them that if they possessed the treasures of provisions, they would withhold them out of stinginess and miserliness, which is fear of spending: i.e. fear that they would spend and become poor, and in the deletion of the verb that you was raised by, and the presentation of the speech in the form of the subject and predicate, there is an indication that they are the ones who are specifically stingy. Linguists said: **Anfas, A'ram, A'dam, and Aqtar** mean that his wealth would be small. So the meaning would be: You would have withheld it for fear of a small amount of wealth. **And man is ever Qatur** means stingy and restrictive. It is said that he was stingy with his dependents, he is stingy and restrictive, meaning he was restrictive with regard to spending. It is possible that it is meant that man is Qatur, meaning he has little wealth. It appears that what is meant is an exaggeration in describing him as stingy, because man is not generally poor in wealth. Rather, some of them have much wealth, unless what is meant is that all of humanity has little wealth in comparison to the treasures of God and what is with Him. There are two opinions regarding this verse: One of them is that it was revealed specifically about the polytheists, and this is what Al-Hasan said, and the second is that it is general, which is the opinion of the majority, as narrated by Al-Mawardi.

Al-Bukhari, Muslim and others narrated on the authority of Anas who said: "It was said, 'O Messenger of God, how will people be gathered on their faces?' He said: 'The One Who made them walk on their feet is able to make them walk on their faces.'" Abu Dawud, Al-Tirmidhi **who authenticated it**, Ibn Jarir, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Abu Hurayrah who said: The Messenger of God (blessings and peace of God be upon him) said: "People will be gathered on the Day of Resurrection in three categories: a category on foot, a category on horseback, and a category on their faces." Then he mentioned a hadith similar to that of Anas. There are other hadiths on this topic. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement, **Their abode is Hell**, he said: He means that they are its fuel. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali ibn Abi Talhah on his authority regarding the statement, **Whenever it subsides**, he said: It becomes still. And these also narrated from him regarding the verse, he said: Whenever He burns them, He turns them into firewood. When He burns them and nothing remains of them, they become glowing embers, and that is their

extinction. When they are replaced with a new creation, they return to them. Ibn Abi Hatim narrated from Ata' regarding His statement, **The treasures of the mercy of my Lord**, he said: Provision. And he also narrated from Ikrimah regarding His statement, **Then you would have withheld for fear of spending**, he said: When you did not feed anyone anything. Ibn Jarir and Ibn Al-Mundhir narrated from Ibn Abbas regarding His statement, **For fear of spending**, he said: Poverty. **And man is ever niggardly**, he said: Stingy. Abd Al-Razzaq, Ibn Jarir and Ibn Abi Hatim narrated from Qatada, **For fear of spending**, he said: Fear of poverty. **And man is ever niggardly**, he said: Stingy and withholding.

Tafsir al-Baghawi

100 - Say, 'If you possessed the treasures of my Lord's mercy,' meaning: the blessings of my Lord. It was also said: the provisions of my Lord, **then you would withhold**, meaning you would be stingy and withhold, **for fear of spending**, meaning: for fear of poverty, as Qatada said.

It was said: Fear of running out. It is said: The man spent, meaning he became destitute and his money was gone. The thing was spent, meaning it was gone.

It was said: You would have refrained from spending for fear of poverty.

And man is ever stingy, meaning: miserly and withholding from spending.

Tafsir al-Baidawi

100. "Say: If you possessed the treasures of my Lord's mercy" the treasures of His provision and all His blessings, and you are raised by a verb that is explained by what follows it, like Hatim's saying: If a woman with bracelets slapped me. The benefit of this deletion and explanation is exaggeration with brevity and indication of specificity. **If you withheld for fear of spending** you would be stingy for fear of exhaustion through hypocrisy, since there is no one who does not choose benefit for himself, and if he prefers someone else with something, he only prefers it for a greater compensation, so he is stingy in comparison to the generosity and kindness of God Almighty. This is because the stingy are more prevalent among them. **And man is niggardly** is niggardly because the basis of his affair is need and stinginess with what he needs and observing the compensation in what he spends.

Surat al-Isra' 17:101

And We had certainly given Moses nine clear signs, so ask the Children of Israel when he came to them and Pharaoh said to him, **Indeed, I think, O Moses, that you are bewitched.**

Tafsir al-Jalalayn

101 - **And We gave Moses nine clear signs** which are the hand, the staff, the flood, the locusts, the lice, the frogs, the blood, the obliteration, the years, and the decrease in fruits **so ask O Muhammad the Children of Israel** about him, a question to confirm to the polytheists your truthfulness, or so We said to him, ask, and in a reading with the past tense **when he came to them, Pharaoh said to him, Indeed, O Moses, you are bewitched** deceived and overcome in your mind.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We gave Moses, son of Imran, nine clear signs, which made it clear to whoever saw them that they were proofs for Moses, bearing witness to his truthfulness and the reality of his prophethood.

The people of interpretation differed about them and what they are.

Some of them said about 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 We gave Moses nine clear signs.** He said: The nine clear signs: his hand, his staff, his tongue, the sea, the flood, the locusts, the lice, the frogs, and the blood, are detailed signs.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement, **And We gave Moses nine clear signs**, the throwing down of the staff twice before Pharaoh, the pulling out of his hand, the knot that was on his tongue, and five signs in al-A'raf 7: the flood, the locusts, the lice, the frogs, and the blood. Others said something similar to this statement, except that they made two signs out of them: one of them was obliteration, and the other was the stone.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Buraidah ibn Sufyan, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: Umar ibn Abd al-Aziz asked me about his statement, **And We gave Moses nine clear signs**, so I said to him: They are the flood, the locusts, and the lice.

And the frogs, and the blood, and the sea, and his staff, and the obliteration, and the stone. He said: What is the obliteration? I said: Moses prayed and Aaron

believed. He said: Your prayer has been answered. Omar said: How can jurisprudence be anything but like this? Omar bin Abdul Aziz called for a map that belonged to Abdul Aziz bin Marwan that was found in Egypt. In it were the walnut, the egg, and the lentil, which is not unknown. They were transformed into stones that were from Pharaoh's money that were found in Egypt. Others said something similar, except that they made two of them: one of them was the years, and the other was the decrease in fruits.

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein bin Waqid told us, on the authority of Yazid al-Nahwi, on the authority of Ikrimah and Matar al-Warraaq, regarding his statement, **nine signs**, they said: the two toucan, the locusts, the lice, the frogs, the blood, the stick, the hand, the years, and a decrease in fruits.

Yaqub told me, he said: Hisham told us, on the authority of Mughirah, on the authority of Al-Sha'bi, regarding his statement, **Nine clear signs**, he said: The flood, the locusts, the lice, the frogs, and the blood.

And the years, and the decrease in fruits, and his staff, and his hand.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ata' bin Abi Rabah was asked about the statement, **And We gave Moses nine clear signs**, what are they? He said: The flood, the locusts, the lice, the frogs, the blood, the staff of Moses, and his hand.

Ibn Jurayj said: Mujahid said something similar to what Ata' said, and he added: **We seized the people of Pharaoh with years of famine and a loss of fruits.** He said: They are the nines, and they say: The nines are the years, and the loss of the foreignness of Moses' tongue.

Al-Hasan bin Yahya narrated: Abd al-Razzaq narrated: Muammar narrated: Qatada narrated: Ibn Abbas narrated: Concerning His statement, **Nine clear signs**, they are consecutive, **And We seized the people of Pharaoh with years of famine and a loss of fruits**, he said: Years were for the people of the desert, and a loss of fruits for the people of the towns. So these are two signs, and the flood, and the locusts, and the lice, and the frogs, and the blood, these are five, and the hand of Moses when he brought it out white to the onlookers without any disease: leprosy, and his staff when he threw it down, and behold, it was a clear serpent.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Ibn Abbas, his statement, **And We gave Moses nine clear signs**, he said: Moses' hand, his staff, the flood, the locusts, the lice, the frogs, the blood, the years, and a decrease in the fruits.

Others said something similar, except that they made the years and the decrease in fruits one sign, and they made the ninth: The staff swallows up what they fabricate.

Who said that?

Al-Hasan bin Yahya told us: Abd al-Razzaq told us:

Surat al-Isra' 17:101

And We had certainly given Moses nine clear signs, so ask the Children of Israel when he came to them and Pharaoh said to him, "Indeed, I think, O Moses, that you are bewitched."

Muammar told us: Al-Hasan told you, regarding His statement, **Nine clear signs**, "And We seized the people of Pharaoh with years of famine and a loss of fruits," he said: This is one sign, and the flood, and the locusts, and the lice, and the frogs, and the blood, and the hand of Moses, and his staff when he threw it down and behold it was a clear serpent, and when he threw it down and behold it devoured what they were fabricating.

Others said about that what

Muhammad ibn al-Muthanna told me: Muhammad ibn Ja'far told me: Shu'bah told us, on the authority of 'Amr ibn Murrah: I heard 'Abdullah ibn Salamah narrating on the authority of Safwan ibn 'Assal: A Jew said to his companion: Let us go to the Prophet so that we may ask him about this verse: **And We gave Moses nine clear signs**. He said: Do not say to him, *Prophet*, for if he hears you, he will have four eyes. So they asked, and the Prophet, may God bless him and grant him peace, said: Do not associate anything with God, do not steal, do not commit adultery, do not kill a soul which God has forbidden except by right, do not practice magic, do not consume usury, do not walk with an innocent person to a man of authority to kill him, and do not accuse a chaste woman, or he said: Do not flee from the battle. Shu'bah was the doubter, and you Jews are specifically required not to transgress on the Sabbath. So they kissed his hand and foot and said: We bear witness that you are a Prophet. He said: What prevents you from becoming Muslims? They said: David prayed that there would always be a prophet among his descendants, and we fear that the Jews will kill us.

Ibn Al-Muthanna told us: Sahl bin Yusuf, Abu Dawud, and Abd Al-Rahman bin Mahdi told us, on the authority of Saeed, on the authority of Amr, who said: I heard Abdullah bin Salamah narrating on the authority of Safwan bin Assal Al-Muradi, on the authority of the Prophet, may God bless him and grant him peace, something similar, except that Ibn Mahdi said: Do not walk to someone in authority. Ibn Mahdi said: I think he said: To someone innocent.

Abu Kurayb narrated: Abdullah bin Idris and Abu Usamah narrated something similar, on the authority of Shu'bah bin Al-Hajjaj, on the authority of Amr bin Murrah, on the authority of Abdullah bin Salamah, on the authority of Safwan bin Assal, who said: A Jew said to his companion: Let us go to this Prophet. His companion said: Do not say Prophet, for if he heard you he would have four eyes. He said: So they came to the Messenger of God, may God bless him and grant him peace, asking him about nine clear signs. He said: They are: Do not associate anything with God, do not steal, do not commit adultery, do not take the life which God has forbidden except by right, do not walk with an innocent person to a person in authority to kill him, do not practice magic, do not consume usury, do not accuse a chaste woman, do not turn back on the day of battle, and you, the Jews in particular, are required not to transgress on the Sabbath. He said: So they kissed his hands and feet

and said: We bear witness that you are a Prophet. He said: What prevents you from following me? They said: David prayed that there would always be a prophet among his descendants, and we fear that if we follow you, the Jews will kill us.

Mujahid bin Musa told us, he said: Yazid told us, he said: Shu'bah bin Al-Hajjaj told us, on the authority of Amr bin Murrah, on the authority of Abdullah bin Salamah, on the authority of Safwan bin Assal, on the authority of the Prophet, may God bless him and grant him peace, something similar.

As for his saying, **So ask the Children of Israel when Moses came to them**, most of the reciters of Islam read it as a command, meaning: So ask, O Muhammad, the Children of Israel when Moses came to them.

It was narrated on the authority of Al-Hasan Al-Basri in his interpretation of it:

Al-Harith told me: Al-Qasim told us: Hajjaj told us, on the authority of Harun, on the authority of Ismail, on the authority of Al-Hasan: **So ask the Children of Israel**. He said: Your question to them: your consideration of the Qur'an.

It was narrated on the authority of Ibn Abbas that he used to read it as *ask* meaning: Moses asked the Pharaoh of the Children of Israel to send them with him as a statement.

Who said that?

Ahmad bin Yusuf told us, he said: Al-Qasim told us, he said: Hajjaj told us, on the authority of Harun, on the authority of Hanzala Al-Sadusi, on the authority of Shahr bin Hawshab, on the authority of Ibn Abbas, that he recited: **He asked the Children of Israel when he came to them**, meaning that Moses asked Pharaoh of the Children of Israel to send them with him.

The reading that I do not permit anyone to read with anything other than it is the reading that the readers of the countries follow, due to the consensus of the proof of the readers on its correctness, and their desire for what contradicts it.

And his saying, **And Pharaoh said to him, 'Indeed, I think, O Moses, that you are bewitched.'** He says: So Pharaoh said to Moses: "Indeed, I think, O Moses, that you practice the science of magic. These wonders that you do are from your magic." It may be possible that what is meant by it is that I think, O Moses, you are a magician, so the object was placed in the place of the subject, as it was said: **Indeed, you are ominous and auspicious for us**, but it is actually ominous and auspicious. Some of them interpreted a **concealed veil** to mean: a covering veil, and the Arabs often use the word *maful* as the subject.

Tafsir al-Qurtubi

The Almighty's saying: **And We gave Moses nine clear**

signs. There is a difference of opinion regarding these verses. It was said that they mean the verses of the Book, as narrated by Al-Tirmidhi and Al-Nasa'i on the authority of Safwan bin Assal Al-Muradi: That two Jews said to one another: Let us go to this prophet and ask him. He said: Do not say to him prophet, for if we hear him he will have four eyes. So they came to the Prophet, may God bless him and grant him peace, and asked him about the saying of God Almighty: **And We gave Moses nine clear signs.** The Messenger of God, may God bless him and grant him peace, said: Do not associate anything with God, do not commit adultery, do not kill a soul that God has forbidden except by right, do not steal, do not practice magic, do not walk with an innocent person to the ruler so that he may kill him, do not consume usury, do not accuse a chaste woman, and do not flee from battle. Shu'bah was not sure: And upon you, O group of Jews in particular, do not transgress on the Sabbath. So they kissed his hands and feet and said: We bear witness that you are a prophet. He said: So what prevents you from submitting? They said, **David prayed to God that there would always be a prophet among his descendants, and we fear that if we submit, the Jews will kill us.** Abu 'Eisa said, "This is a good and authentic hadith. It has already been mentioned in Surat al-Baqarah." It has been said that the verses mean miracles and evidence. Ibn 'Abbas and al-Dahhak said, "The nine verses: the staff, the hand, the tongue, the sea, the flood, the locusts, the lice, the frogs, and the blood are detailed verses." Al-Hasan and al-Sha'bi said, **The five mentioned in al-A'raf mean the flood and what was connected to it, the hand, the staff, the years, and the decrease in fruits.** Something similar was narrated from al-Hasan, except that he makes the years and the decrease in fruits one, and he made the ninth, **The staff will swallow up what they fabricate.** It was also narrated from Malik, except that he replaced the years and the decrease in fruits with: the sea and the mountain. Muhammad ibn Ka'b said, "They are the five that are in al-A'raf 7: the sea, the staff, the stone, and the obliteration of their wealth." The explanation of these verses has been fully explained, praise be to God. **So ask the Children of Israel when Moses came to them,** meaning, ask them, O Muhammad, when Moses came to them with these verses, as was explained in Yunus. This is a question. A question to let the Jews know the truth of what Muhammad, may God bless him and grant him peace, was saying. **Pharaoh said to him, Indeed, I think, O Moses, that you are bewitched.** That is, a magician with your strange actions. This was said by Al-Farra' and Abu Ubaidah. So the object was placed in the place of the subject, as you say, **This is ominous and auspicious,** meaning ominous and auspicious. It was also said, *deceived*, and it was also said, *overpowered*, as was said by Muqatil. Other than this was said, and it was mentioned previously. On the authority of Ibn Abbas and Abu Nahik, they read, **So he asked the Children of Israel,** as a report, meaning, Moses asked Pharaoh to release the Children of Israel and set them free and set them free and send them with him.

Tafsir Ibn Kathir

God Almighty tells us that He sent Moses with nine clear signs, which are the conclusive evidence of the truth of his prophethood and his truthfulness in what he told about the one who sent him to Pharaoh. They are the staff, the hand, the years, the sea, the flood, the locusts, the lice, the frogs, and the blood. These are detailed signs, as Ibn Abbas said. Muhammad bin Kaab said: It is the hand and the staff, and the five in Al-A'raf, Al-Tamsa and Al-Hajar. Ibn Abbas also said, as did Mujahid, Ikrimah, Al-Sha'bi and Qatadah: It is his hand and staff, the years, the loss of fruits, the flood, the locusts, the lice, the frogs and the blood. This statement is clear, obvious, good and strong. Al-Hasan Al-Basri made the years and the loss of fruits one, and he believed that the ninth is the staff swallowing what they fabricated. **So they were arrogant and were a criminal people.** That is, despite these signs and their witnessing them, they disbelieved in them and denied them, and their souls were certain of them unjustly and arrogantly, and they did not work on them. So likewise, if we had answered those who asked you what they asked, and said, **We will not believe in you until you cause a spring to gush forth for us from the earth,** and so on, they would not have responded nor believed unless God willed, as Pharaoh said to Moses when he saw from him what he saw of these signs: **Indeed, I think, O Moses, that you are bewitched.** It was said: meaning a magician, and God Almighty knows best. These nine verses mentioned by these imams are what is meant here, and they are what is meant in the words of God the Almighty: "And throw down your staff. But when he saw it writhing as if it were a serpent, he turned back in flight and did not look back. O Moses, fear not. Indeed, no messengers fear in My presence, except one who has done wrong and then substituted evil for good. Indeed, I am Forgiving and Merciful. And put your hand into the bosom of your garment; it will come out white without disease. These are nine signs to Pharaoh and his people. Indeed, they were a people of wickedness." So He mentioned these two verses, the staff and the hand, and explained the remaining verses in Surat Al-A'raf and separated them. And Moses, peace be upon him, was given many other signs, including striking the stone with the staff, and the water coming out of it, and shading them with clouds and sending down manna and quails, and other things that were given to the Children of Israel after they left the land of Egypt. However, He mentioned here the nine signs that Pharaoh and his people from the people of Egypt witnessed, and they were an argument against them, so they opposed them and defied them out of disbelief and denial.

As for the hadith narrated by Imam Ahmad: Yazid told us, Shu'bah told us, on the authority of Amr ibn Murrah, who said: I heard Abdullah ibn Salamah narrating on the authority of Safwan ibn 'Assal al-Muradi, may God be pleased with him, who said: A Jew said to his companion: Let us go to this prophet so that we may ask him about this verse: **And We gave Moses nine clear signs.** He said: Do not call him a prophet, for if he heard you, he would have four eyes. So they asked him, and the Prophet, may God bless him and grant him peace, said: "Do not associate anything with God,

Surat al-Isra' 17:101

And We had certainly given Moses nine clear signs, so ask the Children of Israel when he came to them and Pharaoh said to him, "Indeed, I think, O Moses, that you are bewitched."

do not steal, do not commit adultery, do not kill a soul that God has forbidden except by right, do not practice magic, do not consume usury, do not walk with an innocent person to a person in authority to kill him, and do not accuse a chaste woman - or he said do not flee from the battle, Shu'bah the doubter - and you Jews, you are specifically required not to transgress on the Sabbath." So they kissed his hands and feet, and said: We bear witness that you are a prophet. He said: What prevents you from following me? They said: Because David, peace be upon him, prayed that his descendants would not cease to be like him. Prophet, and we fear that if we submit, the Jews will kill us." This hadith was narrated in this way by Al-Tirmidhi, Al-Nasa'i, Ibn Majah, and Ibn Jarir in his Tafsir, through various chains of transmission on the authority of Shu'bah ibn Al-Hajjaj. Al-Tirmidhi said: It is a good and authentic hadith. It is a problematic hadith, and Abdullah ibn Salamah has something to do with his memory, and they have spoken about him. Perhaps he confused the nine verses with the ten words, for they are commandments in the Torah that have nothing to do with establishing proof against Pharaoh, and God knows best. For this reason, Moses said to Pharaoh: **You have certainly known that none has sent down these except the Lord of the heavens and the earth as insights**, meaning as proofs and evidence of the truth of what I have brought you. **And indeed, I think, O Pharaoh, that you are doomed**, meaning ruined, as Mujahid and Qatadah said. Ibn Abbas said: cursed, and he and Ad-Dahhak also said: *Mathburan* meaning defeated, and ruined, as Mujahid said, includes all of this. The poet Abdullah ibn Az-Zubayri said:

If I follow Satan in the ways of error, and whoever deviates from his inclination will be doomed.

Some of them read it with the raising of the *taa'* in his saying 'I knew', and this was narrated from 'Ali ibn Abi Talib, but the majority read it with the opening of the *taa'* to address Pharaoh, as God the Almighty said: **But when Our clear signs came to them, they said, 'This is obvious magic.' And they denied them, while their souls were convinced thereof, out of injustice and arrogance.** All of this indicates that what is meant by the nine signs is what was mentioned previously of the staff, the hand, the years, the decrease in fruits, the flood, the locusts, the lice, the frogs, and the blood, which contain arguments and proofs against Pharaoh and his people, and miracles and evidence of the truthfulness of Moses and the existence of the chosen doer who sent him, and what is not meant by them as mentioned in the hadith, for these commandments do not contain arguments against Pharaoh and his people, and what is the connection between this and establishing proofs against Pharaoh? This delusion came to them only from 'Abdullah ibn Salamah, for he has some things that are objectionable, and God knows best. Perhaps those two Jews asked about the ten words, so the narrator was confused about the nine signs, and so he got confused about that, and God knows best.

And His saying: **So he wanted to expel them from the land** meaning to evacuate them from it and remove

them from it, "So We drowned him and all those with him, and after him We said to the Children of Israel, 'Dwell in the land.' " In this is good report for Muhammad, may God bless him and grant him peace, of the conquest of Mecca, even though the surah was revealed in Mecca before the migration. Likewise, the people of Mecca intended to expel the Messenger from it, as God Almighty said: **And they almost expelled you from the land to expel you from it 2:13.** For this reason, God gave His Messenger Mecca as an inheritance, so he entered it by force according to the most famous of the two opinions, and he subdued its people, then he released them with patience and generosity, just as God gave the people who were oppressed from the Children of Israel the east and west of the earth, and He gave them the land of Pharaoh and their wealth, crops, fruits, and treasures, as He said: And We gave it as an inheritance to the Children of Israel. And He said here: "And after him We said to the Children of Israel, 'Dwell in the land. But when the promise of the Hereafter comes, We will bring you forth in droves.' " That is, all of you and your enemy. Ibn Abbas, Mujahid, Qatadah, and Ad-Dahhak said: **In droves** meaning All of them.

Fath al-Qadir

His saying: 101- **And We gave Moses nine signs** meaning signs indicating his prophethood. It was said that the connection between this verse and the one before it is that the miracles mentioned are as if they were equal to those things that the infidels of Quraysh proposed, or even stronger than them. The failure to respond to the signs they requested was only because there was no interest in eradicating them. For those who believe in them, most of the commentators said: The nine signs are: the flood, the locusts, the lice, the frogs, the blood, the staff, the hand, the years, and the loss of fruits. Al-Hasan replaced the years and the loss of fruits with the sea and the mountain. Muhammad ibn Ka'b al-Qurazi said: They are the five in Al-A'raf, the sea, the staff, the stone, and the obliteration of their wealth. We have already discussed these verses in detail, and the hadith of Safwan bin Assal will come in the enumeration of these nine verses. **So ask the Children of Israel.** Ibn Abbas and Ibn Nahik read **So ask** as a statement: that is, Moses asked Pharaoh to release the Children of Israel and set them free and send them with him. The others read **So ask** as a command: that is, ask them, O Muhammad, when Moses **came to them**. The question is a question of testimony for greater reassurance and certainty, because when the evidence comes together, it is stronger, and those asked are the believers among the Children of Israel, such as Abdullah bin Salam and his companions. **So Pharaoh said to him, 'Indeed, I think, O Moses, that you are bewitched.'** The letter *fa* is the eloquent letter: that is, Moses showed Pharaoh the clear signs that We had given him and conveyed to him what he had been sent with, so Pharaoh said to him. The bewitched is the one who has been bewitched and whose mind has been confused. Abu Ubaidah and al-Farra' said: It means the magician, so

the object was placed in place of the subject.

Tafsir al-Baghawi

101 - The Almighty said: **And We gave Moses nine clear signs**, meaning: clear indications, so they are the nine signs.

Ibn Abbas and Ad-Dahhak said: It is the stick, the white hand, the knot that was on his tongue and he untied it, the splitting of the sea, the flood, the locusts, the lice, the frogs, and the blood.

Ikrimah, Qatada, Mujahid, and Ata' said: They are the flood, locusts, lice, frogs, blood, a stick, a hand, years, and a decrease in fruits.

Muhammad bin Kaab Al-Qurazi mentioned: obliteration, the sea instead of years, and a decrease in fruits. He said: So the man among them was with his family in his bed and they had become two stones, and the woman among them was standing and baking bread and she had become a stone.

Some of them said: They are verses of the Book.

Abu Saeed Ahmad bin Ibrahim Al-Sharafi told us, Abu Ishaq Ahmad bin Muhammad bin Ibrahim Al-Tha'labi told us, Al-Hasan bin Muhammad Al-Thaqafi told us, Harun bin Muhammad bin Harun Al-Attar told us, Yusuf bin Abdullah bin Mahan told us, Al-Walid Al-Tayalisi told us, Shu'bah bin Amr bin Murrah told us, on the authority of Abdullah bin Muslimah, on the authority of Safwan bin Assal Al-Muradi, "A Jew said to his companion: Come so that we may ask this prophet. The other said: Do not say prophet, for if he heard, he would have four eyes. So they came to him and asked him about this verse: 'And We gave Moses nine clear signs.' He said: Do not associate anything with God, and do not kill the soul which God has forbidden except by right, and do not commit adultery, and do not consume usury, and do not practice magic, and do not walk with an innocent person to the ruler to kill him, and do not be extravagant, and do not accuse a chaste woman, and do not flee from battle, and you in particular the Jews must not transgress on the Sabbath. So they kissed his hand and said: We bear witness that you A prophet. He said: What prevents you from following me? They said: David prayed to his Lord that there would always be a prophet among his descendants, and we fear that if we follow you the Jews will kill us.

"So ask," O Muhammad, **of the Children of Israel when Moses came to them**. It is possible that the address was to him and someone else was meant, and it is possible that the one who addressed him, peace be upon him, and ordered him to ask in order to reveal their lie with their people. **Then Pharaoh said to him, 'Indeed, I think, O Moses, that you are bewitched,'** meaning: they bewitched you, as Al-Kalbi said.

Ibn Abbas said: Deceived.

It was said: diverted from the truth.

Al-Farra and Abu Ubaidah said: A magician, so he put the object in place of the subject.

Muhammad bin Jarir said: He is given the knowledge of magic, so these are the wonders that you do from your magic.

Tafsir al-Baidawi

101. **And We gave Moses nine clear signs**. They are the staff, the hand, the locusts, the lice, the frogs, the blood, the gushing of water from the rock, the splitting of the sea, and the Mount falling on the Children of Israel. It was said that the flood, the years, and the decrease in fruits were in place of the last three. "On the authority of Safwan, that a Jew asked the Prophet, may God bless him and grant him peace, about them, and he said: That you do not associate anything with God, and do not be extravagant, and do not commit adultery, and do not kill the soul that God has forbidden except by right, and do not practice magic, and do not consume usury, and do not walk with an innocent person to a person in authority to kill him, and do not accuse a chaste woman, and do not flee from battle. And upon you, especially the Jews, is not to transgress on the Sabbath, so the Jew kissed his hand and foot." According to this, what is meant by the signs are the general rulings of the religions that are established in all religions, and they are called that because they indicate the state of the one who deals with them in the Hereafter, whether it is happiness or misery. And his saying, **And upon you, especially the Jews, not to transgress**, is a renewed ruling in addition to the answer, and therefore the context of the speech was changed in it. **So ask the Children of Israel when he came to them**, so We said to him, **Ask them from Pharaoh that he may send them with you**, or **Ask them about the state of their religion**, and this is supported by the reading of the Messenger of God, may God bless him and grant him peace, so he asked in the past tense without a hamza, which is the language of the Quraysh, and *when* is related to **We said**, or *Ask*, according to this reading, or **Ask, O Muhammad, the Children of Israel**, about what happened between Moses and Pharaoh when he came to them, or about the signs, so that your truthfulness may appear to the polytheists, or so that you may console yourself, or so that you may know that if God Almighty had brought what they suggested, they would have persisted in stubbornness and obstinacy like those before them, or so that your certainty may increase, because the manifestation of evidence necessitates the strength of certainty and the peace of the heart. Based on this, *when* was in the accusative case with **Our sign**, or with the implication of **they inform you**, as the answer to the command, or with the implication of *mention* as a resumption. **So Pharaoh said to him, "Indeed, I think, O Moses, that you are bewitched"**, bewitched, so your mind was confused.

Surat al-Isra' 17:102

He said, "You certainly know that none has sent down these except the Lord of the heavens and the earth as clear evidence. And indeed, I think, O Pharaoh, that you are doomed."

Surat al-Isra' 17:102

He said, "You certainly know that none has sent down these except the Lord of the heavens and the earth as clear evidence. And indeed, I think, O Pharaoh, that you are doomed."

Tafsir al-Jalalayn

102 - He said, "You have certainly known that none sent down these verses except the Lord of the heavens and the earth as insights as lessons, but you are stubborn. And in a reading with a damma on the ta' and indeed, I think, O Pharaoh, that you are doomed perishing or turned away from goodness.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of the statement "I have known. **The majority of the reciters of the regions read it as** I have known" with a fat-ha on the ta', as a way of addressing Moses to Pharaoh. It was narrated from Ali bin Abi Talib, may God be pleased with him, in this regard, that he read "I have known" with a damma on the ta', as a way of informing Moses about himself. Whoever recites it according to this reading, then his interpretation of the statement "Indeed, I think, O Moses, you are bewitched" should be according to his school of thought. Indeed, I think that you have been bewitched, so you see that you are speaking correctly but not correctly. This is one way of interpretation. However, the reading that the reciters of the regions follow is different from it, and it is not permissible for us to contradict the evidence in what it has come with from the reading that is agreed upon.

And then, God, the Most High, mentioned that Pharaoh and his people denied the nine signs that Moses brought them, even though they knew that they were from God, by His saying: "And put your hand into your bosom; it will come out white without disease, [as] nine signs to Pharaoh and his people. Indeed, they were a people of wickedness. But when Our clear signs came to them, they said, "This is obvious magic." And they denied them, though their souls were convinced thereof, out of injustice and arrogance." *al-Naml* 27: So God, the Most High, mentioned that they said: It is magic, even though they knew and were convinced thereof that it was from God. Likewise, His saying: **Indeed, you have known** is only information from Moses to Pharaoh that he knew that they were signs from God. It was mentioned from Ibn Abbas that he provided evidence for that with the same argument that we mentioned.

He said: Al-Qasim told us, he said: Al-Hussein told us, he said: Hisham told us, he said: Abu Bishr told us, on the authority of Saeed bin Jiyir, on the authority of Ibn Abbas, that he used to recite **Indeed you know** O

Pharaoh in the accusative case, **None sent down these except the Lord of the heavens and the earth**, then he recited, **And they denied it, while their souls were convinced thereof, out of injustice and arrogance.**

If that is the case, then the interpretation of the statement is: Moses said to Pharaoh: You have certainly known, O Pharaoh, that these nine clear signs that I showed you were not sent down as proof for me of the truth of what I am calling you to, and as a witness for me of my truthfulness and the correctness of my statement. Indeed, I am a Messenger of God. None has sent me to you except the Lord of the heavens and the earth, because no one other than Him has the power to do that, nor anything like it. Insights: He means by insights: the signs, that they are insights for whoever sees them, and guidance for whoever is guided by them, by which whoever sees them knows that whoever brings them has been destroyed, and that they are from God and not from anyone else, since they are miracles that no one other than the Lord of the heavens and the earth has the power to do, nor anything of them, and it is the plural of insight.

And his saying, **And indeed, I think, O Pharaoh, that you are doomed**, means: Indeed, I think, O Pharaoh, that you are cursed and prevented from good. The Arabs say: What prevented you from this matter? That is, what prevented you from it, and what turned you away from it? And God made him doomed, so he is yathbiruhu and yathbiruhu, two languages, and a man who is yathbiru is: imprisoned from good deeds, doomed, and from this is the saying of the poet:

If I follow Satan in his ways of error, and whoever deviates from his inclination will be doomed.

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

Who said that?

Abdullah bin Abdullah Al-Kalabi told us: Abu Khalid Al-Ahmar told us: Omar bin Abdullah 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, **Indeed, I think, O Pharaoh, that you are doomed**, he said: cursed.

Abu Kuraib narrated: Marwan bin Muawiyah narrated: Umar bin Abdullah Al-Thaqafi narrated: Al-Munhal narrated: Saeed bin Jubair narrated: Ibn Abbas narrated: The same. 22756 - Ali narrated: Abdullah narrated: Muawiyah narrated: Ali narrated: Ibn Abbas narrated: His statement, **Indeed, I think, O Pharaoh, you are doomed**, means: cursed. Others said: Rather, its meaning is: Indeed, I think, O Pharaoh, you are defeated.

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, **Indeed, I think, O Pharaoh**,

that you are doomed, meaning: defeated.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Al-Dahhak say regarding His statement, **Indeed, I think, O Pharaoh, that you are doomed**, meaning defeated.

Some of them said: The meaning of this is: I think you, Pharaoh, are doomed.

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 on the authority of Ibn Abi Nujayh, on the authority of Mujahid: Mathburan: meaning perished.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And I think, O Pharaoh, that you are doomed**: meaning, destroyed.

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

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, something similar.

Others said: I think you are a changer and a modifier.

Who said that?

Abu Kuraib told us: Abdullah bin Musa told us, on the authority of Isa bin Musa, on the authority of Atiyah: **I think, O Pharaoh, that you will be doomed**. He said: Changed.

Others said: It means: crazy, without a mind.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And indeed, I think, O Pharaoh, that you are doomed**, he said: If a person does not have a mind, what benefit will it bring him? Meaning: If he does not have a mind that benefits him in his religion and livelihood, the Arabs call him doomed. He said: I think you do not have a mind, O Pharaoh. He said: While he was afraid of him and my tongue could not speak, I would say this to Pharaoh, but when God expanded his chest, he dared to say to him more than what God had commanded him.

We have already explained what is most correct in this regard.

Tafsir al-Qurtubi

The Almighty said: "He said: You have certainly known what these have sent down **meaning the nine verses, and sent down means created**, except the Lord of the heavens and the earth, insights" meaning indications by which one can prove His power and oneness. The

common reading is **I have known** with the opening of the ta', addressing Pharaoh, and Al-Kisa'i read with the closing of the ta', which is the reading of Ali, may God be pleased with him, and by God, the enemy of God did not know, but Moses was the one who knew, so it reached Ibn Abbas and he said: It is **I have certainly known** and he used as evidence the Almighty's saying: "And they denied it, while their souls were convinced thereof, out of injustice and arrogance" (al-Naml 27:14), and Pharaoh was attributed to stubbornness, and Abu Ubaid said: What is taken from us is the opening of the ta', and it is the most correct for the meaning that Ibn Abbas used as evidence, and because Moses cannot be used as evidence for his saying: I have known, and he is the messenger who calls, and if with all of this the reading from Ali was correct, it would have been evidence, but it is not proven from him, rather it is from Kulthum Al-Muradi and he is unknown and not known And we do not know anyone who read it except Al-Kisa'i. It was said: Moses attributed to Pharaoh the knowledge of these miracles because Pharaoh knew the extent of what the magicians were capable of doing, and that what Moses did is not capable of being done by a magician, and that he is not able to do anything except to do bodies and own the heavens and the earth. Mujahid said: Moses entered upon Pharaoh on a winter day and he was wearing a blanket of his, so Moses threw his staff and behold it was a snake, and Pharaoh saw the sides of the house between its two ends, so he was frightened and made noise in his blanket, **And indeed, O Pharaoh, you are doomed**. Suspicion here means certainty, and doom is also destruction and loss. Al-Kumait said:

Quda'ah saw in the days a vision of a persevering and steadfast person.

That is, lost and loser, meaning in its affiliation to Yemen. It was said: cursed. It was narrated by Al-Munhal on the authority of Saeed bin Jubair on the authority of Ibn Abbas. And Abaan bin Taghlib said it and recited:

O our people, do not seek to wage war against us foolishly, for foolishness and aggression are both sinful.

Any cursed one, and Maymun bin Mihran said on the authority of Ibn Abbas: *Mathburan* is deficient in mind, and Al-Ma'mun looked at a man and said to him: O Mathbur, so he was asked about him, he said: Al-Rashid said: Al-Mansur said to a man: Mathbur, so I asked him, and he said: Maymun bin Mihran told me and he mentioned it and Qatada said: Perished, and also on his authority and Al-Hasan and Mujahid: Destroyed, and Thabur means destruction, it is said: May God destroy the enemy, he destroyed him, and it was said: Prevented from good, the linguists reported: What prevented you from such and such, meaning what prevented you from it, and May God destroy him, he destroys him, Al-Zubayri said:

If I follow Satan in the ways of error, and whoever deviates from his inclination will be doomed.

Ad-Dahhak: *Mathburan* bewitched. He responded to him as he said to him, with a different wording. Ibn Zayd said: *Mathburan* insane, without a mind.

He said, "You certainly know that none has sent down these except the Lord of the heavens and the earth as clear evidence. And indeed, I think, O Pharaoh, that you are doomed."

Tafsir Ibn Kathir

God Almighty tells us that He sent Moses with nine clear signs, which are the conclusive evidence of the truth of his prophethood and his truthfulness in what he told about the one who sent him to Pharaoh. They are the staff, the hand, the years, the sea, the flood, the locusts, the lice, the frogs, and the blood. These are detailed signs, as Ibn Abbas said. Muhammad bin Kaab said: It is the hand and the staff, and the five in Al-A'raf, Al-Tamsa and Al-Hajar. Ibn Abbas also said, as did Mujahid, Ikrimah, Al-Sha'bi and Qatadah: It is his hand and staff, the years, the loss of fruits, the flood, the locusts, the lice, the frogs and the blood. This statement is clear, obvious, good and strong. Al-Hasan Al-Basri made the years and the loss of fruits one, and he believed that the ninth is the staff swallowing what they fabricated. **So they were arrogant and were a criminal people.** That is, despite these signs and their witnessing them, they disbelieved in them and denied them, and their souls were certain of them unjustly and arrogantly, and they did not work on them. So likewise, if we had answered those who asked you what they asked, and said, **We will not believe in you until you cause a spring to gush forth for us from the earth**, and so on, they would not have responded nor believed unless God willed, as Pharaoh said to Moses when he saw from him what he saw of these signs: **Indeed, I think, O Moses, that you are bewitched.** It was said: meaning a magician, and God Almighty knows best. These nine verses mentioned by these imams are what is meant here, and they are what is meant in the words of God the Almighty: "And throw down your staff. But when he saw it writhing as if it were a serpent, he turned back in flight and did not look back. O Moses, fear not. Indeed, no messengers fear in My presence, except one who has done wrong and then substituted evil for good. Indeed, I am Forgiving and Merciful. And put your hand into the bosom of your garment; it will come out white without disease. These are nine signs to Pharaoh and his people. Indeed, they were a people of wickedness." So He mentioned these two verses, the staff and the hand, and explained the remaining verses in Surat Al-A'raf and separated them. And Moses, peace be upon him, was given many other signs, including striking the stone with the staff, and the water coming out of it, and shading them with clouds and sending down manna and quails, and other things that were given to the Children of Israel after they left the land of Egypt. However, He mentioned here the nine signs that Pharaoh and his people from the people of Egypt witnessed, and they were an argument against them, so they opposed them and defied them out of disbelief and denial.

As for the hadith narrated by Imam Ahmad: Yazid told us, Shu'bah told us, on the authority of Amr ibn Murrah, who said: I heard Abdullah ibn Salamah narrating on the authority of Safwan ibn 'Assal al-Muradi, may God be pleased with him, who said: A Jew said to his companion: Let us go to this prophet so that we may

ask him about this verse: **And We gave Moses nine clear signs.** He said: Do not call him a prophet, for if he heard you, he would have four eyes. So they asked him, and the Prophet, may God bless him and grant him peace, said: "Do not associate anything with God, do not steal, do not commit adultery, do not kill a soul that God has forbidden except by right, do not practice magic, do not consume usury, do not walk with an innocent person to a person in authority to kill him, and do not accuse a chaste woman - or he said do not flee from the battle, Shu'bah the doubter - and you Jews, you are specifically required not to transgress on the Sabbath." So they kissed his hands and feet, and said: We bear witness that you are a prophet. He said: What prevents you from following me? They said: Because David, peace be upon him, prayed that his descendants would not cease to be like him. Prophet, and we fear that if we submit, the Jews will kill us." This hadith was narrated in this way by Al-Tirmidhi, Al-Nasa'i, Ibn Majah, and Ibn Jarir in his Tafsir, through various chains of transmission on the authority of Shu'bah ibn Al-Hajaj. Al-Tirmidhi said: It is a good and authentic hadith. It is a problematic hadith, and Abdullah ibn Salamah has something to do with his memory, and they have spoken about him. Perhaps he confused the nine verses with the ten words, for they are commandments in the Torah that have nothing to do with establishing proof against Pharaoh, and God knows best. For this reason, Moses said to Pharaoh: **You have certainly known that none has sent down these except the Lord of the heavens and the earth as insights**, meaning as proofs and evidence of the truth of what I have brought you. **And indeed, I think, O Pharaoh, that you are doomed**, meaning ruined, as Mujahid and Qatadah said. Ibn Abbas said: cursed, and he and Ad-Dahhak also said: *Mathburan* meaning defeated, and ruined, as Mujahid said, includes all of this. The poet Abdullah ibn Az-Zubayr said:

If I follow Satan in the ways of error, and whoever deviates from his inclination will be doomed.

Some of them read it with the raising of the *taa'* in his saying 'I knew', and this was narrated from 'Ali ibn Abi Talib, but the majority read it with the opening of the *taa'* to address Pharaoh, as God the Almighty said: **But when Our clear signs came to them, they said, 'This is obvious magic.' And they denied them, while their souls were convinced thereof, out of injustice and arrogance.** All of this indicates that what is meant by the nine signs is what was mentioned previously of the staff, the hand, the years, the decrease in fruits, the flood, the locusts, the lice, the frogs, and the blood, which contain arguments and proofs against Pharaoh and his people, and miracles and evidence of the truthfulness of Moses and the existence of the chosen doer who sent him, and what is not meant by them as mentioned in the hadith, for these commandments do not contain arguments against Pharaoh and his people, and what is the connection between this and establishing proofs against Pharaoh? This delusion came to them only from 'Abdullah ibn Salamah, for he has some things that are objectionable, and God knows best. Perhaps those two Jews asked about the

ten words, so the narrator was confused about the nine signs, and so he got confused about that, and God knows best.

And His saying: **So he wanted to expel them from the land** meaning to evacuate them from it and remove them from it, "So We drowned him and all those with him, and after him We said to the Children of Israel, 'Dwell in the land.' " In this is good report for Muhammad, may God bless him and grant him peace, of the conquest of Mecca, even though the surah was revealed in Mecca before the migration. Likewise, the people of Mecca intended to expel the Messenger from it, as God Almighty said: **And they almost expelled you from the land to expel you from it 2: 13.** For this reason, God gave His Messenger Mecca as an inheritance, so he entered it by force according to the most famous of the two opinions, and he subdued its people, then he released them with patience and generosity, just as God gave the people who were oppressed from the Children of Israel the east and west of the earth, and He gave them the land of Pharaoh and their wealth, crops, fruits, and treasures, as He said: And We gave it as an inheritance to the Children of Israel. And He said here: "And after him We said to the Children of Israel, 'Dwell in the land. But when the promise of the Hereafter comes, We will bring you forth in droves.' " That is, all of you and your enemy. Ibn Abbas, Mujahid, Qatadah, and Ad-Dahhak said: **In droves** meaning All of them.

Fath al-Qadir

F 102- "He said, 'You have certainly known what these have sent down' meaning the verses that He revealed, and 'sent down' means 'created' **except the Lord of the heavens and the earth, insights** meaning indications by which one can prove His power and oneness, and the accusative of 'insights' is in the state. Al-Kisa'i read with a damma on the ta' of 'I knew' as if it were for Moses, and this was narrated from 'Ali, and the rest read with a fatha on it as a reference to Pharaoh. The basis of the first reading is that Pharaoh did not know that, but Moses knew it. The basis of the reading of the majority is that Pharaoh knew that as God Almighty said: **And they denied it, while their souls were convinced thereof, out of injustice and arrogance.** Abu 'Ubaid said: What is taken from us is the fatha on the ta', and this is the most correct meaning, because Moses does not say, 'I knew' while he is the one calling, and something similar to this was narrated from Al-Zajjaj **And indeed, I think, O Pharaoh, that you are doomed.** Suspicion here means certainty, and doom is destruction and loss. Al-Kumait said:

Quda'ah saw in the days a vision of a persevering and steadfast person.

Meaning: lost and loser, and it was said: cursed and damned, and from this the poet said:

O our people, do not seek out a sad person foolishly, for foolishness and oppression are both sinful.

Any cursed one, woe to the one who is cursed, lacking in mind, and it was said that he is the one who is prevented from good, it is said what prevented you from such and such: what prevented you from it, as the

linguists have said, and it was said that he is bewitched.

Tafsir al-Baghawi

102- **He said, Moses, I have known,** the general public read it with the opening of the ta', addressing Pharaoh, and Al-Kisa'i read it with the closing of the ta', and he narrates that from Ali, and he said: The wicked one did not know that Moses was on the truth, and if he had known he would have believed, but Moses was the one who knew, Ibn Abbas said: Pharaoh knew it but he was stubborn, God Almighty said: **And they denied it, while their souls were convinced thereof, out of injustice and arrogance An-Naml - 14.**

This reading, which is the accusative of the ta', is more correct in meaning, and most of the reciters agree with it, because Musa cannot be relied upon for his own knowledge, and the raising of the ta' cannot be proven from Ali, because it was narrated from a man from Murad from Ali, and that is because the man is unknown, and none of the reciters adhered to it except al-Kisa'i.

None sent down these, these nine verses, **except the Lord of the heavens and the earth as insights,** the plural of insight, meaning that He sees with it.

And indeed, I think, O Pharaoh, that you are doomed. Ibn Abbas said: cursed. Mujahid said: perished. Qatada said: destroyed. Al-Farra' said: that is, diverted and prevented from good. It is said: What prevented you from this matter? That is, what prevented you and diverted you from it.

Tafsir al-Baidawi

102. "He said, 'I have known,' O Pharaoh. Al-Kisa'i read it with the dammah, as he informed about himself. "What sent down these" meaning the verses. "Except the Lord of the heavens and the earth, clear insights" clear evidence that makes you see my truthfulness, but you are stubborn. Its accusative is in the state. "And indeed, I think, O Pharaoh, that you are doomed" diverted from goodness and sealed with evil from their saying: What diverted you from this, meaning what diverted you or doomed, his assumption clashing with his assumption. How different is the two assumptions? For Pharaoh's assumption was a pure lie, and Moses' assumption hovered around certainty from the manifestation of its signs. And it was read, "And indeed, I think, O Pharaoh, that you are doomed" on the basis that the lightened and the lam are the distinguishing factors.

Surat al-Isra' 17:103

So he wanted to incite them from the land, but We drowned him and all those with him.

Surat al-Isra' 17:103

So he wanted to incite them from the land, but We drowned him and all those with him.

Tafsir al-Jalalayn

103 - So Pharaoh **wanted to provoke them** to expel Moses and his people **from the land** the land of Egypt **so We drowned him and all those with him**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then Pharaoh wanted to provoke Moses and the Children of Israel from the land, **So We drowned him** in the sea, **and those with him** of his army **all together**, and We saved Moses and the Children of Israel, and We said to them after the destruction of Pharaoh **Dwell in the land** the land of Ash-Sham. **So when the promise of the Hereafter comes, We will bring you all together** He says: So when the Hour comes, which is the promise of the Hereafter, We will bring you all together. He says: We will gather you from your graves to the place of resurrection all together: that is, mixed together, some of you have wrapped around others, you do not know each other, and none of you will side with his tribe or his clan, from your saying: I wrapped the armies: if you strike some of them with others, so everyone is mixed together, and likewise everything that is mixed with something has wrapped around it.

The interpreters differed in their interpretation of this, and some of them said something similar to what we said.

Tafsir al-Qurtubi

God Almighty says: **So he wanted to expel them from the land**. That is, Pharaoh wanted to expel Moses and the Children of Israel from the land of Egypt by killing or banishing them, so God Almighty destroyed him.

Tafsir Ibn Kathir

God Almighty tells us that He sent Moses with nine clear signs, which are the conclusive evidence of the truth of his prophethood and his truthfulness in what he told about the one who sent him to Pharaoh. They are the staff, the hand, the years, the sea, the flood, the locusts, the lice, the frogs, and the blood. These are detailed signs, as Ibn Abbas said. Muhammad bin Kaab said: It is the hand and the staff, and the five in Al-A'raf, Al-Tamsa and Al-Hajar. Ibn Abbas also said, as did Mujahid, Ikrimah, Al-Sha'bi and Qatadah: It is his hand and staff, the years, the loss of fruits, the

flood, the locusts, the lice, the frogs and the blood. This statement is clear, obvious, good and strong. Al-Hasan Al-Basri made the years and the loss of fruits one, and he believed that the ninth is the staff swallowing what they fabricated. **So they were arrogant and were a criminal people**. That is, despite these signs and their witnessing them, they disbelieved in them and denied them, and their souls were certain of them unjustly and arrogantly, and they did not work on them. So likewise, if we had answered those who asked you what they asked, and said, **We will not believe in you until you cause a spring to gush forth for us from the earth**, and so on, they would not have responded nor believed unless God willed, as Pharaoh said to Moses when he saw from him what he saw of these signs: **Indeed, I think, O Moses, that you are bewitched**. It was said: meaning a magician, and God Almighty knows best. These nine verses mentioned by these imams are what is meant here, and they are what is meant in the words of God the Almighty: "And throw down your staff. But when he saw it writhing as if it were a serpent, he turned back in flight and did not look back. O Moses, fear not. Indeed, no messengers fear in My presence, except one who has done wrong and then substituted evil for good. Indeed, I am Forgiving and Merciful. And put your hand into the bosom of your garment; it will come out white without disease. These are nine signs to Pharaoh and his people. Indeed, they were a people of wickedness." So He mentioned these two verses, the staff and the hand, and explained the remaining verses in Surat Al-A'raf and separated them. And Moses, peace be upon him, was given many other signs, including striking the stone with the staff, and the water coming out of it, and shading them with clouds and sending down manna and quails, and other things that were given to the Children of Israel after they left the land of Egypt. However, He mentioned here the nine signs that Pharaoh and his people from the people of Egypt witnessed, and they were an argument against them, so they opposed them and defied them out of disbelief and denial.

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descendants would not cease to be like him. Prophet, and we fear that if we submit, the Jews will kill us.” This hadith was narrated in this way by Al-Tirmidhi, Al-Nasa’i, Ibn Majah, and Ibn Jarir in his Tafsir, through various chains of transmission on the authority of Shu’bah ibn Al-Hajjaj. Al-Tirmidhi said: It is a good and authentic hadith. It is a problematic hadith, and Abdullah ibn Salamah has something to do with his memory, and they have spoken about him. Perhaps he confused the nine verses with the ten words, for they are commandments in the Torah that have nothing to do with establishing proof against Pharaoh, and God knows best. For this reason, Moses said to Pharaoh: **You have certainly known that none has sent down these except the Lord of the heavens and the earth as insights**, meaning as proofs and evidence of the truth of what I have brought you. **And indeed, I think, O Pharaoh, that you are doomed**, meaning ruined, as Mujahid and Qatadah said. Ibn Abbas said: cursed, and he and Ad-Dahhak also said: *Mathburan* meaning defeated, and ruined, as Mujahid said, includes all of this. The poet Abdullah ibn Az-Zubayri said:

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And His saying: **So he wanted to expel them from the land** meaning to evacuate them from it and remove them from it, “So We drowned him and all those with him, and after him We said to the Children of Israel, ‘Dwell in the land.’” In this is good report for Muhammad, may God bless him and grant him peace, of the conquest of Mecca, even though the surah was revealed in Mecca before the migration. Likewise, the people of Mecca intended to expel the Messenger from it, as God Almighty said: **And they almost expelled you from the land to expel you from it 2:13.** For this reason, God gave His Messenger Mecca as an inheritance, so he entered it by force according to the most famous of the two opinions, and he subdued its people, then he released them with patience and generosity, just as God gave the people who were

oppressed from the Children of Israel the east and west of the earth, and He gave them the land of Pharaoh and their wealth, crops, fruits, and treasures, as He said: And We gave it as an inheritance to the Children of Israel. And He said here: “And after him We said to the Children of Israel, ‘Dwell in the land. But when the promise of the Hereafter comes, We will bring you forth in droves.’” That is, all of you and your enemy. Ibn Abbas, Mujahid, Qatadah, and Ad-Dahhak said: **In droves** meaning All of them.

Fath al-Qadir

103- **So he wanted to expel them from the land** meaning Pharaoh wanted to expel the Children of Israel and Moses and disturb them from the land, meaning the land of Egypt by removing them from it. It was said that he wanted to kill them, and based on this, the land is meant to be the entire land. The meaning of exhortation was mentioned earlier: **So We drowned him and all those with him**, so destruction by drowning befell him and them, and not one of them remained.

Tafsir al-Baghawi

103 - **So he wanted to provoke them**, meaning: Pharaoh wanted to provoke Moses and the Children of Israel, meaning: to expel them, **from the land**, meaning the land of Egypt, **so We drowned him and all those with him**, and We saved Moses and his people.

Tafsir al-Baidawi

103. **So Pharaoh wanted to provoke them to make light of Moses and his people and banish them from the land** the land of Egypt or the land in general by killing and exterminating them. **So We drowned him and all those with him** so We turned his plot against him and provoked him and his people by drowning.

Surat al-Isra' 17:104

And after him We said to the Children of Israel, "Dwell in the land. Then, when the promise of the Hereafter comes, We will bring you together in a mixed crowd."

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Tafsir al-Jalalayn

104 - (And after him We said to the Children of Israel, "Dwell in the land. Then when the promise of the Hereafter comes," meaning the Hour, (We will bring you all together), all of you and them.

Tafsir al-Suyuti

Tafsir al-Tabari

Who said that:

Muhammad bin Bashir told us, Qan: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Ibn Abi Razin, **We have brought you in droves**. He said: From every people.

Others said: Rather, it means: We have brought you all.

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, **We have brought you all together**, he said: All together.

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, **We have brought you all together**, all of 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.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **So when the promise of the Hereafter comes, We will bring you all together**, meaning all together, the first of you and the last of you.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **We have brought you all together**, he said: All together.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Al-Dahhak say regarding His statement, **We have brought you all together**, meaning all together. He made the word *al-lafif* singular, and it is a report on the whole, because it has the meaning of a source, like the saying of the speaker: I wrapped him

up in a wrapping and a wrapping.

Tafsir al-Qurtubi

The Almighty said: **And We said afterward** meaning after his drowning, **to the Children of Israel, dwell in the land** meaning the land of Ash-Sham and Egypt, **Then when the promise of the Hereafter comes** meaning the Resurrection, **We will bring you in droves** meaning from your graves mixed from every place, the believer will be mixed with the disbeliever, they will not know each other and none of you will be aligned with his tribe or his revelation. Ibn Abbas and Qatada said: We will bring you all together from different directions, and the meaning is one. Al-Jawhari said: The group is what people from different tribes have gathered together. It is said: the people came in their group and their group, meaning their mixtures. The Almighty said: **We will bring you in droves** meaning gathered and mixed, and the food of a group is if it is mixed from two types or more, and so-and-so is the group of so-and-so, meaning his friend. Al-Asma'i said: The group is a plural and does not have a singular, and it is like all, and the meaning is: that they will emerge from the graves at the time of resurrection. Like locusts scattered, mixed together and not recognizing each other. Al-Kalbi said: **Then when the promise of the Hereafter comes**, meaning the coming of Jesus, peace be upon him, from heaven.

Tafsir Ibn Kathir

God Almighty tells us that He sent Moses with nine clear signs, which are the conclusive evidence of the truth of his prophethood and his truthfulness in what he told about the one who sent him to Pharaoh. They are the staff, the hand, the years, the sea, the flood, the locusts, the lice, the frogs, and the blood. These are detailed signs, as Ibn Abbas said. Muhammad bin Kaab said: It is the hand and the staff, and the five in Al-A'raf, Al-Tamsa and Al-Hajar. Ibn Abbas also said, as did Mujahid, Ikrimah, Al-Sha'bi and Qatadah: It is his hand and staff, the years, the loss of fruits, the flood, the locusts, the lice, the frogs and the blood. This statement is clear, obvious, good and strong. Al-Hasan Al-Basri made the years and the loss of fruits one, and he believed that the ninth is the staff swallowing what they fabricated. **So they were arrogant and were a criminal people**. That is, despite these signs and their witnessing them, they disbelieved in them and denied them, and their souls were certain of them unjustly and arrogantly, and they did not work on them. So likewise, if we had answered those who asked you what they asked, and said, **We will not believe in you until you cause a spring to gush forth for us from the earth**, and so on, they would not have responded nor believed unless God willed, as Pharaoh said to Moses when he saw from him what he saw of these signs: **Indeed, I think, O Moses, that you are bewitched**. It was said: meaning a magician, and

God Almighty knows best. These nine verses mentioned by these imams are what is meant here, and they are what is meant in the words of God the Almighty: "And throw down your staff. But when he saw it writhing as if it were a serpent, he turned back in flight and did not look back. O Moses, fear not. Indeed, no messengers fear in My presence, except one who has done wrong and then substituted evil for good. Indeed, I am Forgiving and Merciful. And put your hand into the bosom of your garment; it will come out white without disease. These are nine signs to Pharaoh and his people. Indeed, they were a people of wickedness." So He mentioned these two verses, the staff and the hand, and explained the remaining verses in Surat Al-A'raf and separated them. And Moses, peace be upon him, was given many other signs, including striking the stone with the staff, and the water coming out of it, and shading them with clouds and sending down manna and quails, and other things that were given to the Children of Israel after they left the land of Egypt. However, He mentioned here the nine signs that Pharaoh and his people from the people of Egypt witnessed, and they were an argument against them, so they opposed them and defied them out of disbelief and denial.

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and he and Ad-Dahhak also said: *Mathburan* meaning defeated, and ruined, as Mujahid said, includes all of this. The poet Abdullah ibn Az-Zubayri said:

If I follow Satan in the ways of error, and whoever deviates from his inclination will be doomed.

Some of them read it with the raising of the *taa'* in his saying 'I knew', and this was narrated from 'Ali ibn Abi Talib, but the majority read it with the opening of the *taa'* to address Pharaoh, as God the Almighty said: **But when Our clear signs came to them, they said, 'This is obvious magic.' And they denied them, while their souls were convinced thereof, out of injustice and arrogance.** All of this indicates that what is meant by the nine signs is what was mentioned previously of the staff, the hand, the years, the decrease in fruits, the flood, the locusts, the lice, the frogs, and the blood, which contain arguments and proofs against Pharaoh and his people, and miracles and evidence of the truthfulness of Moses and the existence of the chosen doer who sent him, and what is not meant by them as mentioned in the hadith, for these commandments do not contain arguments against Pharaoh and his people, and what is the connection between this and establishing proofs against Pharaoh? This delusion came to them only from 'Abdullah ibn Salamah, for he has some things that are objectionable, and God knows best. Perhaps those two Jews asked about the ten words, so the narrator was confused about the nine signs, and so he got confused about that, and God knows best.

And His saying: **So he wanted to expel them from the land** meaning to evacuate them from it and remove them from it, "So We drowned him and all those with him, and after him We said to the Children of Israel, 'Dwell in the land.'" In this is good report for Muhammad, may God bless him and grant him peace, of the conquest of Mecca, even though the surah was revealed in Mecca before the migration. Likewise, the people of Mecca intended to expel the Messenger from it, as God Almighty said: **And they almost expelled you from the land to expel you from it 2: 13.** For this reason, God gave His Messenger Mecca as an inheritance, so he entered it by force according to the most famous of the two opinions, and he subdued its people, then he released them with patience and generosity, just as God gave the people who were oppressed from the Children of Israel the east and west of the earth, and He gave them the land of Pharaoh and their wealth, crops, fruits, and treasures, as He said: And We gave it as an inheritance to the Children of Israel. And He said here: "And after him We said to the Children of Israel, 'Dwell in the land. But when the promise of the Hereafter comes, We will bring you forth in droves.'" That is, all of you and your enemy. Ibn Abbas, Mujahid, Qatadah, and Ad-Dahhak said: **In droves** meaning All of them.

Fath al-Qadir

104- **And We said after him to the Children of Israel, 'Dwell in the land'** meaning after drowning him and those with him. The land here means the land of Egypt from which He wanted to provoke them. **Then when the promise of the Hereafter comes** meaning the Hereafter, which is the Resurrection, or the Last Globe,

Surat al-Isra' 17:104

And after him We said to the Children of Israel, "Dwell in the land. Then, when the promise of the Hereafter comes, We will bring you together in a mixed crowd."

or the Last Hour, **We will bring you in droves.**

Al-Jawhari said: The droves are those who have gathered from different tribes. It is said that the people came in droves and droves: meaning with their mixtures. So what is meant here is that We have brought you from your graves mixed from every place, the believer has mixed with the disbeliever. Al-Asma'i said: The droves are a plural and it does not have a singular, and it is like the plural.

Tafsir al-Baghawi

104 - **And We said after him**, meaning after the destruction of Pharaoh, "to the Children of Israel: Dwell in the land," meaning the land of Egypt and Syria, **and when the promise of the Hereafter comes**, meaning the Day of Resurrection, **We will bring you in droves**, meaning all together to the place of Resurrection. A drove is a large group: if they are mixed together of every kind, it is said: the armies are mixed together, and the group of the Resurrection is the same, among them are the believer and the disbeliever, the righteous and the wicked.

Al-Kalbi said: **So when the promise of the Hereafter comes** meaning the coming of Jesus from heaven **We will bring you in droves** meaning: the conflict from every people, from here and there, they will all be gathered together.

Tafsir al-Baidawi

104. **And We said after him** after Pharaoh or his drowning. **To the Children of Israel, dwell in the land** from which he wanted to provoke you. **So when the promise of the Hereafter comes** the ball or life or the hour or the Hereafter means the occurrence of the Resurrection. **We brought you in a crowd** mixed together, you and them, then We judge between you and We distinguish your happy ones from your wretched ones, and the crowd is the groups from different tribes.

Surat al-Isra' 17:105

And with the truth We sent it down, and with the truth it has descended. And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.

Tafsir al-Jalalayn

105 - **And with the truth We have sent it down** meaning the Qur'an **and with the truth** that it contains **it has been sent down** as it was sent down, without any alteration **and We have not sent you** O Muhammad **except as a bringer of good tidings** to those who believe in Paradise **and a warner** to those who disbelieve in Hellfire.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And with the truth We have sent down this Qur'an, meaning: We sent it down enjoining justice, fairness, good morals, and praiseworthy and commendable matters, and forbidding injustice, ugly matters, bad morals, and reprehensible actions. **And with the truth it has come down**, meaning: And with that it was sent down from God to His Prophet Muhammad, may God bless him and grant him peace. And His statement: **And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner**, God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And We have not sent you, O Muhammad, to those of Our servants to whom We sent you, except as a bringer of good tidings of Paradise for whoever obeys Us, and adheres to Our commands and prohibitions, and as a warner for whoever disobeys Us and opposes Our commands and prohibitions.

Tafsir al-Qurtubi

The Almighty's saying: **And with the truth We sent it down, and with the truth it has come down**. This is connected to what came before from the mention of miracles and the Qur'an and writing, which goes back to the Qur'an. The reason for the repetition in His saying **and with the truth it has come down** is that the meaning of the first may be: We made it obligatory to send it down with the truth, and the meaning of the second may be: And it came down and in it was the truth, like his saying he went out with his clothes, meaning and he was wearing his clothes. And it was said that the *ba'* in the first **and with the truth** is in the meaning of with, meaning with the truth, like your saying the prince rode with his sword, meaning with his sword, **and with the truth we descend** meaning Muhammad, may God bless him and grant him peace, meaning it came down upon him, just as you say I sent down Yazid. And it was said: It is possible that the meaning is and with the truth we decreed that it should

come down, and likewise it came down.

Tafsir Ibn Kathir

The Almighty says, informing about His Noble Book, the Glorious Qur'an, that it was revealed with the truth, meaning that it contained the truth, as the Almighty said: "But God bears witness to what He has revealed to you. He has sent it down with His knowledge, and the angels bear witness." That is, it contains the knowledge of God that He wanted to inform you of His rulings, commands, and prohibitions. And His statement, **And with the truth it has been revealed**, that is, it was revealed to you, O Muhammad, preserved and guarded, not mixed with anything else, nor was anything added to it or taken away from it, rather it reached you with the truth, for He revealed it to the One of great strength, the trustworthy, the powerful, the one obeyed in the highest assembly. And His statement, **And We have not sent you**, meaning O Muhammad, **except as a bringer of good tidings and a warner**, bringing good tidings to those of the believers who obey you and a warner to those of the disbelievers who disobey you.

And His statement: **And a Qur'an which We have divided into parts**. As for the reading of those who read with the emphasis, its meaning is that We separated it from the Preserved Tablet to the House of Honor in the lowest heaven, then it was revealed in parts, in stages, according to events, to the Messenger of God, may God bless him and grant him peace, in twenty-three years. This was said by Ikrimah on the authority of Ibn Abbas, and on the authority of Ibn Abbas also that he read: **We have divided it** with the emphasis, meaning We revealed it verse by verse, clarifying and explaining. For this reason, He said: **So that you may recite it to the people**, meaning so that you may convey it to the people and recite it to them, meaning **over a period of time**, meaning slowly, **and We revealed it gradually**, meaning little by little.

Fath al-Qadir

105- **And with the truth We sent it down, and with the truth it descended**. The pronoun refers to the Qur'an, and the meaning of **With the truth We sent it down** is that We revealed it adorned with the truth, and the meaning of **With the truth it descended** is that it descended and in it was the truth. The rest was said that **With the first truth** means *with*: that is, with the truth We sent it down, like their saying **The prince rode with his sword**, that is, with his sword, and **With the truth it descended**: that is, with Muhammad, as you say **I descended with Zayd**. Abu Ali al-Farisi said: The *ba* in both places means *with*, and it was said that the meaning could be: And with the truth We determined that it should descend, and thus it descended, or We did not send it down from the sky except preserved, and it did not descend to the Messenger except preserved from the confusion of the devils, and the presentation in both places is for specialization. **And We have not sent you except as a bringer of good tidings and a warner**, that is, a bringer of good tidings to those who obey of Paradise and a warner who

Surat al-Isra' 17:105

And with the truth We sent it down, and with the truth it has descended. And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.

frightens those who disobey of the Fire.

Tafsir al-Baghawi

105 - The Almighty said: **And with the truth We sent it down, and with the truth it has come down**, meaning the Qur'an, **And We have not sent you except as a bringer of good tidings** to the obedient, **and a warner** to the disobedient.

Tafsir al-Baidawi

105. **And with the truth We sent it down, and with the truth it has come down.** That is, We did not send down the Qur'an except in conjunction with the truth that required its revelation, and it was not sent down to the Messenger except in conjunction with the truth that it contained. It was said, **We did not send it down from the sky except protected by the angels' surveillance, and it was not sent down to the Messenger except protected by them from the confusion of the devils.** Perhaps he meant by this to deny the possibility of falsehood infiltrating it or the matter and its end. **And We have not sent you except as a bringer of good tidings** to the obedient of the reward. **And a warner** to the disobedient of the punishment, so you are only responsible for giving good tidings and warning.

Surat al-Isra' 17:106

And a Qur'an which We have divided into parts in order that you may recite it to the people at intervals, and We have revealed it by gradual revelation.

Tafsir al-Jalalayn

106 - **And a Qur'an** is in the accusative case with a verb that explains it **We have separated it** We revealed it in parts over twenty or three years **that you may recite it to the people at intervals** slowly and deliberately so that they may understand it **and We have revealed it gradually** little by little according to interests

Tafsir al-Suyuti

Tafsir al-Tabari

Or a Qur'an which We have divided into parts for you to read. The reciters differed in their recitation of this. The majority of the reciters in the countries read it as *farqanahu* with a light ra' from farqanahu, meaning: We perfected it, separated it, and explained it.

It was reported on the authority of Ibn Abbas that he used to read it with emphasis on the letter *ra* and say *farqanahu* meaning: We revealed it bit by bit, verse by verse, and story by story.

The first reading is more correct in our view, because it is the reading upon which the evidence is unanimously agreed upon, and it is not permissible to contradict it in matters of religion and the Qur'an. If this is the more correct reading, then the interpretation of the statement is: "And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner, and We have detailed it as a Qur'an, and We have made it clear and perfected it, that you may recite it to the people at intervals."

And in a similar manner to what we said about this interpretation, a group of people of interpretation said.

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And a Qur'an which We have divided into parts**, meaning: We have detailed it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Ja'far, on the authority of Abu Al-Rabi', on the authority of Abu Al-'Aliyah, on the authority of Abu bin Ka'b, that he read, **And a Qur'an which We have divided into parts**, in a lightened form: meaning, We have explained it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said: **And a Qur'an which We have divided into parts**. He said: We have explained it in detail.

Ibn Al-Muthanna told us: Badal Ibn Al-Muhabbir told us:

Ibad told us, meaning Ibn Rashid, on the authority of Dawud, on the authority of Al-Hasan, that he recited, **And a Qur'an which We have divided into parts**, making it lighter: God distinguished between truth and falsehood.

As for those who read the other reading, they interpreted what I mentioned of the interpretation.

It was mentioned that what I narrated of the interpretation from the reader of that is the same.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: Ibn Abbas used to recite it, and a Qur'an that was divided and heavy, saying: It was revealed verse by verse.

Ibn Al-Muthanna told us, he said: Yazid bin Harun told us, he said: Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: He said: The Qur'an was revealed all at once to the lowest heaven on the Night of Decree, then it was revealed after that over twenty years. He said: **And they do not bring you an example except that We bring you the truth and the best explanation**. And a Qur'an which We have divided into parts in order that you may recite it to the people at intervals, and We have revealed it gradually.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **And a Qur'an which We have divided into parts so that you may recite it to the people**, it was not revealed in its entirety, and there were about twenty years between its beginning and its end.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And a Qur'an which We have divided into parts**, he said: **Divided into parts** means He did not reveal it all. And he recited, **And those who disbelieved said, 'Why was the Qur'an not revealed to him all at once?'** until he reached **and the best explanation**, to refute what they bring.

Some of the Arabists from Kufa used to say: The accusative of his statement **and a Qur'an** means: and a mercy, and he interpreted that as **and We have not sent you except as a bringer of good tidings and a warner** and a mercy, and he said: That is permissible, because the Qur'an is a mercy, and its accusative in the manner we have mentioned is more appropriate, and that is like what God Almighty said: **And the moon - We have determined for it phases** and his statement: **that you may recite it to the people at intervals** means: that you may recite it to the people at a slow pace, so that you recite it slowly and clearly, and do not rush in reciting it, lest it be understood from you.

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

Who said that?

Muhammad bin Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Ubayd al-Maktab, who said: I said to Mujahid: A man recited Surat al-Baqarah and Al Imran, and another recited Surat al-Baqarah, and their bowing and prostration are the

And a Qur'an which We have divided into parts in order that you may recite it to the people at intervals, and We have revealed it by gradual revelation.

same. Which of them is better? He said: The one who recited Surat al-Baqarah and recited **And a Qur'an which We have divided into parts in order that you may recite it to the people at intervals**.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **So that you may recite it to the people at intervals**, meaning: with confirmation.

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, his statement **with a pause** he said with a measured recitation.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **So that you may recite it to the people at intervals**, he said: In a measured manner.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **That you may recite it to the people at intervals**, he said: The interpretation of what God said, **And recite the Qur'an with measured recitation**: is its interpretation.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Ath-Thawri told us, on the authority of Ubayd, on the authority of Mujahid, he said: **So that you may recite it to the people slowly** means to read it slowly. And in the word **slow down** there are different forms of the Arabic word: *makth*, "mukth," *mukth*, and *makthani* with a shortened *mikthana*, and the reading is with a damma on the *mim*. And His statement, **And We sent it down gradually**, God Almighty says: We divided its revelation, and We sent it down little by little.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Abu Raja' told us, he said: Al-Hasan recited: "And a Qur'an which We have divided into parts that you may recite it to the people over a period of time. And We have sent it down gradually." He said: God, the Blessed and Exalted, would send down this Qur'an part by part because He knew that it would happen and would occur among the people. He told us that there were eighteen years between its beginning and its end. He said: So one day I asked him in anger, and I said: O Abu Sa'id, **And a Qur'an which We have divided into parts**. Abu Raja' made it heavy, so Al-Hasan said: It is not We divided it, but We divided it, so Al-Hasan recited it lightly.

I said: Who tells you this, O Abu Saeed, the companions of Muhammad? He said: Who tells me? He said: It was revealed to him in Mecca eight years before he migrated to Medina, and in Medina for ten years.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And a Qur'an which We have divided into parts in order that you may recite it to the people at intervals, and We have revealed it gradually**. It was not revealed in

one night or two nights, nor a month or two months, nor a year or two years, but there were twenty years between its beginning and its end, and whatever God willed of 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, he said: He used to say: The Qur'an was revealed to the Prophet of God over eight years, and ten after he emigrated. Qatada used to say: Ten in Mecca, and ten in Medina.

Tafsir al-Qurtubi

The Almighty's saying: **And a Qur'an which We have divided into parts in order that you may recite it to the people over a period of time**. The doctrine of Sibawayh is that a Qur'an is in the accusative case with an implied verb that is explained by the apparent, and the majority of people read *farqanahu* with a light ra', and its meaning is we explained it and clarified it, and we distinguished in it between truth and falsehood, as Al-Hasan said, and Ibn Abbas said: we separated it, and Ibn Abbas, Ali, Ibn Masoud, Ubayy ibn Ka'b, Qatadah, Abu Raja' and Al-Sha'bi read *qarqanahu* with a shaddah, meaning we revealed it little by little, not all at once, except that in the reading of Ibn Masoud and Ubayy it is *farqanahu* 'alayk.

There is a difference of opinion about the period of time in which the Qur'an was revealed. It was said: in twenty-five years. Ibn Abbas: in twenty-three. Anas: in twenty. This is according to the difference of opinion about the age of the Messenger of God, may God bless him and grant him peace. There is no difference of opinion that it was revealed to the lowest heaven all at once. This has already been mentioned in Surat Al-Baqarah. **On a period of time** means that it was prolonged little by little. This Qur'an is consistent according to the reading of Ibn Mas'ud, that is, We revealed it verse by verse and surah by surah. As for the first opinion, **on a period of time** means that it was recited slowly and in a melodious tone. This was said by Mujahid, Ibn Abbas, and Ibn Jurayj. The reciter gives the recitation its due of its recitation, improvement, and sweetening it with a beautiful voice as much as possible, without intonation or singing that would lead to changing the wording of the Qur'an by adding or subtracting, for that is forbidden, as mentioned at the beginning of the book. The reciters agreed to add a damma to the meem in *makth*, except for Ibn Al-Muhaisin, who read *makth* with a fatha on the meem. It is said: mukth, mukth, and mukth, three languages. Malik said: **on a period of time** means to recite it slowly and in a melodious tone.

The Almighty's saying: **And We sent it down gradually** is an exaggeration and emphasis with the source of the previous meaning, meaning We sent it down star after star, and if they were to take all the obligations at one time, they would flee.

Tafsir Ibn Kathir

The Almighty says, informing about His Noble Book, the Glorious Qur'an, that it was revealed with the truth, meaning that it contained the truth, as the Almighty said: "But God bears witness to what He has revealed to you. He has sent it down with His knowledge, and the angels bear witness." That is, it contains the knowledge of God that He wanted to inform you of His rulings, commands, and prohibitions. And His statement, **And with the truth it has been revealed**, that is, it was revealed to you, O Muhammad, preserved and guarded, not mixed with anything else, nor was anything added to it or taken away from it, rather it reached you with the truth, for He revealed it to the One of great strength, the trustworthy, the powerful, the one obeyed in the highest assembly. And His statement, **And We have not sent you**, meaning O Muhammad, **except as a bringer of good tidings and a warner**, bringing good tidings to those of the believers who obey you and a warner to those of the disbelievers who disobey you.

And His statement: **And a Qur'an which We have divided into parts**. As for the reading of those who read with the emphasis, its meaning is that We separated it from the Preserved Tablet to the House of Honor in the lowest heaven, then it was revealed in parts, in stages, according to events, to the Messenger of God, may God bless him and grant him peace, in twenty-three years. This was said by Ikrimah on the authority of Ibn Abbas, and on the authority of Ibn Abbas also that he read: **We have divided it** with the emphasis, meaning We revealed it verse by verse, clarifying and explaining. For this reason, He said: **So that you may recite it to the people**, meaning so that you may convey it to the people and recite it to them, meaning **over a period of time**, meaning slowly, **and We revealed it gradually**, meaning little by little.

Fath al-Qadir

106- **And a Qur'an which We have divided** The Qur'an is in the accusative case with an implied verb that is explained by what follows it. Ali, Ibn Abbas, Ibn Masoud, Ubayy ibn Ka'b, Qatadah, Abu Raja' and Al-Sha'bi read **We divided it** with a shaddah: meaning We revealed it one after the other, not all at once. The majority read **We divided it** with a tafsir: meaning We explained it and clarified it, and We distinguished in it between truth and falsehood. Al-Zajaj said: He divided it in the revelation so that people would understand it. Abu Ubaid said: I like the tafsir better, because its interpretation is We explained it, and the tafsir has no meaning except that it was revealed in parts. This is supported by what Tha'lab narrated on the authority of Ibn Al-A'rabi that he said: I divided the words with a shaddah, and I divided the bodies with a shaddah. Then the Almighty mentioned the reason for His statement: We did not divide it, so He said: **So that you may recite it to the people in stages** meaning in a long period of time, one after the other, according to the first reading, or We revealed it verse by verse, and surah by surah. Its meaning according to the second reading is **on mukth**: that is, on slowing down and taking one's time in the recitation, as that is closer to understanding and easier to memorize. The reciters agreed to add a

damma to the *mim* in *mukth* except for Ibn Muhaysin, who read it with a fatha on the *mim* "and We sent it down" as emphasis with the infinitive for emphasis, and the meaning is: We sent it down in stages, separated, because of the benefit in that, and if they were to undertake all the obligatory duties at one time, they would have been repelled and would not have been able to do it.

Tafsir al-Baghawi

106 - **And a Qur'an which We have divided into parts**. It was said that its meaning is: We revealed it in stages, and it was not revealed all at once, as evidenced by the reading of Ibn Abbas: **And a Qur'an which We have divided into parts**, with emphasis, and the reading of the general public with emphasis, meaning: We separated it. It was also said: We explained it. Al-Hasan said: Its meaning is: We distinguished between truth and falsehood, **so that you may recite it to the people at intervals**, meaning: slowly and carefully, and in a continuous manner, over twenty-three years, **And We revealed it gradually**.

Tafsir al-Baidawi

106. **And a Qur'an which We have divided into parts**. We revealed it in parts, in stages. It was said that We separated therein the truth from falsehood, so the preposition was omitted, as in His statement: **And a Day We witnessed**. It was read with emphasis because of the large number of its stars, as it was revealed over the course of twenty years. **That you may recite it to the people at intervals**. At a leisurely pace, as it is easier to memorize and more helpful in understanding. It was read with fat-ha, which is a dialect of it. **And We revealed it gradually**, according to the events.

Surat al-Isra' 17:107

Say, "Believe in it or do not believe. Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration."

Surat al-Isra' 17:107

Say, "Believe in it or do not believe. Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration."

Tafsir al-Jalalayn

107 - Say to the infidels of Mecca **Believe in it or do not believe** as a threat to them **Indeed, those who were given knowledge before it** before its revelation and they were believers, the People of the Book **When it is recited to them, they fall upon their faces in prostration**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who say to you, **We will not believe in you, until you cause a spring to gush forth for us from the earth:** Believe in this Qur'an, which if mankind and the jinn gathered together to produce the like of it, they could not produce it, even if they were to back each other up. But do not believe in it, for your belief in it will not increase the treasures of God's mercy, nor will your abandonment of belief in it decrease that. And if you disbelieve in it, then those who were given knowledge of God and His verses before its revelation from among the believers of the People of the Two Books, when this Qur'an is recited to them, they fall on their chins in prostration to the ground in reverence and honor for it, and in knowledge from them that it is from God. The people of interpretation differed as to what is meant by His statement, **fall on their chins**. Some of them said: What is meant by it is the faces.

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **They fall upon their chins in prostration**, meaning: upon their faces.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **They fall down on their chins in prostration**. He said: On their faces.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, the same.

Others said: Rather, he meant beards.

Who said that?

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: Al-Hasan said regarding **they fall to the chins** he said: the beards.

Tafsir al-Qurtubi

The Almighty said: "Say: Believe in it or do not believe" meaning the Qur'an. This is from God the Almighty as a way of rebuking and threatening them, not as a way of giving them a choice. **Indeed, those who were given knowledge before it** meaning before the revelation of the Qur'an and the emergence of the Prophet, may God bless him and grant him peace, and they are the believers of the People of the Book, according to the statement of Ibn Jurayj and others. Ibn Jurayj said: The meaning of **when it is recited to them** is their Book, and it was said that the Qur'an **falls upon their faces in prostration** and it was said that they are a people from the descendants of Ishmael who held fast to their religion until God the Almighty sent the Prophet, may God bless him and grant him peace, among them Zayd ibn Amr ibn Nufayl and Waraqa ibn Nawfal. Based on this, He does not mean those who were given the Book, but rather those who were given the knowledge of religion. Al-Hasan said: Those who were given knowledge are the nation of Muhammad, may God bless him and grant him peace. Mujahid said: They are people from the Jews, and this is more apparent because of His statement **before it when it is recited to them** meaning the Qur'an according to the statement of Mujahid, they were when they heard what God the Almighty revealed of the Qur'an They prostrated themselves and said: **Glory be to our Lord! Indeed, the promise of our Lord has been fulfilled.** It was said: When they recited their book and what was revealed to him of the Qur'an, they would be humble, prostrate, and glorify God, and they would say: This is what is mentioned in the Torah, and this is his description, and God's promise of him will inevitably come true. They inclined toward Islam, so the verse was revealed about them. A group said: What is meant by those who were given knowledge before him is Muhammad, may God bless him and grant him peace, and the pronoun in **before him** refers back to the Qur'an according to the pronoun in His statement: **Say, 'Believe in it.'** It was said: The two pronouns refer to Muhammad, may God bless him and grant him peace, and the mention of the Qur'an was resumed in His statement: **When it is recited to them.**

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, *Say, O Muhammad, to these disbelievers in what you have brought them of this great Qur'an, **Believe in it or do not believe**, meaning whether you believe in it or not, it is true in itself, revealed by God and He mentioned it in the past in His books revealed to His messengers. That is why He said, **Indeed, those who were given knowledge before it**, meaning from the righteous people of the Book who held fast to their book and established it and did not change it or distort it, **when it is recited to them**, this Qur'an, **they fall upon their chins**, the plural of chin is the lower part of the face, **in prostration**, meaning to God Almighty in thanks for*

what He has bestowed upon them of making them worthy of realizing this Messenger to whom this book was revealed. That is why they say, **Glory be to our Lord**, meaning in glorification and reverence for His perfect power and that He does not break the promise He promised them on the tongues of the prophets who came before the mission of Muhammad, may God bless him and grant him peace. That is why they say, **Glory be to our Lord, if the promise of our Lord is true.** "And they fall upon their chins weeping," meaning in submission to God Almighty and in faith and belief in His Book and His Messenger. **And He increases them in humility**, meaning in faith and submission, as He said: **And those who are guided - He increases them in guidance and gives them their righteousness.** And His saying: **And they fall upon their chins**, is a conjunction of one attribute with another attribute, not a conjunction of prostration with prostration, as the poet said:

To the venerable king, the son of the hero, and the lion of the battalion in the crowded place

Fath al-Qadir

107- "Say: Believe in it or do not believe." God the Almighty commanded His Prophet, may God bless him and grant him peace, to say to the disbelievers who proposed signs: Believe in it or do not believe. Whether you believe in it or refrain from it, it does not increase or decrease it. This is a severe warning for His command, may God bless him and grant him peace, to turn away from them and despise them. Then He explained that by saying: **Indeed, those who were given knowledge before it** meaning the scholars who read the previous books before the revelation of the Qur'an and knew the truth of the revelation and the signs of prophethood, such as Zayd ibn Amr ibn Nufayl, Waraqa ibn Nawfal, and Abdullah ibn Salam **when it is recited to them** meaning the Qur'an **they fall upon their chins in prostration** meaning they fall on their faces in prostration to God the Almighty. He restricted falling, which is falling, to being upon the chins: meaning upon it, because the chin, which is the meeting of the two jaws, is the first thing that touches the ground. Al-Zajaj said: Because the chin is the meeting place of the two beards, and just as a person begins to prostrate himself, the first part of his face that touches the ground is the chin. It was said that what is meant is to cover the beard with dust, because that is the ultimate in submission. The preference of the lam in li-thiqanaan over indicates specificity, as if they singled out their chins for prostration, or singled out prostration with their chins. It was said that the pronoun in his statement: **before him** refers to the Prophet, may God bless him and grant him peace, and what we have mentioned about referring it to the Qur'an is preferable because the context indicates that, and in this there is consolation for the Messenger of God, may God bless him and grant him peace. The gist of it is that if these ignorant people who have no knowledge or understanding of the Books of God or His Prophets do not believe in it, then do not worry about that, because the people of knowledge believed in it and were humble before it and submitted to it when it was recited to them in submission, the great effect of which was evident in their prostrating on their chins to God.

Tafsir al-Baghawi

107 - "Say: Believe in it or do not believe," this is in the way of threat and intimidation, **Indeed, those who were given knowledge before it**, it was said: They are the believers among the People of the Book, and they were those who sought the religion before the mission of the Messenger of God, may God bless him and grant him peace, then they converted to Islam after his mission, such as: Zaid bin Omar bin Nufayl, Salman al-Farsi, Abu Dharr, and others.

When it is recited to them, meaning: the Qur'an, **they fall upon their chins**, meaning: they fall on their chins. Ibn Abbas said: He meant by this their faces, *prostrating*.

Tafsir al-Baidawi

107. "Say: Believe in it or do not believe." For your belief in the Qur'an does not increase its perfection, and your abstention from it does not cause it to be deficient. His statement: **Indeed, those who were given knowledge before it** is an explanation for it, meaning that if you do not believe in it, then those who are better than you have believed in it, and they are the scholars who read the previous books and knew the truth of revelation and the signs of prophethood, and were able to distinguish between the truthful and the false, or saw your description and the description of what was revealed to you in those books. It is possible that it is an explanation for *Say* by way of consolation, as if it was said: Ask about the faith of the scholars from the faith of the ignorant and do not care about their faith and their turning away. **When the Qur'an is recited to them, they fall on their faces in prostration.** They fall on their faces in glorification of the command of God or in gratitude for the fulfillment of His promise in those books by sending Muhammad, may God bless him and grant him peace, after a period of messengers and sending down the Qur'an to him.

Surat al-Isra' 17:108

And they say, "Glory be to our Lord! The promise of our Lord has surely been fulfilled."

Surat al-Isra' 17:108

And they say, **Glory be to our Lord! The promise of our Lord has surely been fulfilled.**

Tafsir al-Jalalayn

108 - (And they say: Glory be to our Lord) glorifying Him from breaking His promise *Indeed* lightened **the promise of our Lord** of His descent and sending the Prophet, may God bless him and grant him peace **was to be fulfilled**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Glory be to our Lord! Indeed, the promise of our Lord has been fulfilled.** God Almighty says: And those who were given knowledge before the revelation of this Qur'an say, when they fell upon their chins in prostration upon hearing the Qur'an recited to them, sanctifying the connection between what the polytheists add to it, that the promise of our Lord of reward and punishment has been fulfilled, truly and certainly, believing in the Qur'an and confirming it. And chins in the speech of the Arabs: the plural of chin, which is the meeting of the two jaws. If that is the case, then what Al-Hasan said about that is more similar to the apparent meaning of the revelation.

In a similar manner to what we said about that, the people of interpretation said, with their differences, about those meant by his saying, **those who were given knowledge**, and in **it is recited to them**.

Who said that?

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Mujahid said: **Those who were given knowledge before him** . . . to His saying **in humility**. He said: They are people from the People of the Book when they heard what God revealed to Muhammad "and they say, 'Glory be to our Lord. Indeed, the promise of our Lord has been fulfilled.'"

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, "Say: Believe in it or do not believe. Indeed, those who were given knowledge before it" before the Prophet, may God bless him and grant him peace, "when what has been revealed to them from God is recited to them, they fall upon their faces in prostration" and say, 'Glory be to our Lord. Indeed, the promise of our Lord will be fulfilled.'"

Others said: What he meant by his saying **those who were given knowledge before him** is the Qur'an that was revealed to Muhammad, may God bless him and grant him peace.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **When their book is recited to them**, their book.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **When it is recited to them**, what God revealed to them from God.

We said: What is meant by his saying **when it is recited to them** is the Qur'an, because in the context of mentioning the Qur'an, no other books are mentioned, so the speech is directed to it. Therefore, the ha' in his saying **before it** was made from the mention of the Qur'an, because the speech mentioning it came before it, and that is his saying **and a Qur'an which We have divided** and what follows it in the context of reporting about it. Therefore, what we said must be correct if there is no evidence that contradicts what we said about it that must be accepted.

Tafsir al-Qurtubi

God Almighty says: **And they say, 'Glory be to our Lord! Indeed, the promise of our Lord will be fulfilled.'**

Evidence of the permissibility of glorifying God during prostration. In Sahih Muslim and others, on the authority of Aisha, may God be pleased with her, she said: "The Messenger of God, may God bless him and grant him peace, used to say frequently during his prostration and bowing: 'Glory be to You, O God, and praise be to You. O God, forgive me.'"

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, *Say, O Muhammad*, to these disbelievers in what you have brought them of this great Qur'an, **Believe in it or do not believe**, meaning whether you believe in it or not, it is true in itself, revealed by God and He mentioned it in the past in His books revealed to His messengers. That is why He said, **Indeed, those who were given knowledge before it**, meaning from the righteous people of the Book who held fast to their book and established it and did not change it or distort it, **when it is recited to them**, this Qur'an, **they fall upon their chins**, the plural of chin is the lower part of the face, in **prostration**, meaning to God Almighty in thanks for what He has bestowed upon them of making them worthy of realizing this Messenger to whom this book was revealed. That is why they say, **Glory be to our Lord**, meaning in glorification and reverence for His perfect power and that He does not break the promise He promised them on the tongues of the prophets who came before the mission of Muhammad, may God bless him and grant him peace. That is why they say, **Glory be to our Lord, if the promise of our Lord is true**. "And they fall upon their chins weeping," meaning in submission to God Almighty and in faith and belief in His Book and His Messenger. **And He increases them**

in humility, meaning in faith and submission, as He said: **And those who are guided - He increases them in guidance and gives them their righteousness.** And His saying: **And they fall upon their chins,** is a conjunction of one attribute with another attribute, not a conjunction of prostration with prostration, as the poet said:

To the venerable king, the son of the hero, and the lion
of the battalion in the crowded place

Fath al-Qadir

108- **And they say, 'Glory be to our Lord,'** meaning they say in their prostration, sanctifying our Lord from what the ignorant say of denial, or sanctifying Him from breaking His promise. **Indeed, the promise of our Lord is fulfilled.** This is the lightened form of the heavy form, and the lam is the distinguishing feature.

Tafsir al-Baghawi

108 - **And they say, 'Glory be to our Lord! The promise of our Lord is sure to be fulfilled.'** That is, it will be fulfilled.

Tafsir al-Baidawi

108. **And they say, 'Glory be to our Lord,'** for breaking the promise. **Indeed, the promise of our Lord is to be fulfilled.** Indeed, His promise was bound to come to pass.

Surat al-Isra' 17:109

And they fall upon their chins weeping, and it increases them in humility.

Surat al-Isra' 17:109

And they fall upon their chins weeping, and it increases them in humility.

Tafsir al-Jalalayn

109 - **And they fall upon their faces weeping** A conjunction with the addition of an adjective **And it increases them** the Qur'an **in humility** in submission to God.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who were given knowledge from among the believers of the People of the Two Books before the revelation of the Criterion, when the Qur'an is recited to them, fall down on their chins weeping, and the admonitions and lessons in the Qur'an increase their humility, meaning submission to God's command and obedience to Him, and their submission to Him.

Ahmad bin Mani' told us: Abdullah bin Al-Mubarak told us: Misa'ar told us, on the authority of Abdul-A'la Al-Taimi, that whoever is given knowledge that does not make him cry is likely not to have been given knowledge that benefits him, because God described the scholars, saying: **Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces...** the two verses.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Abdullah bin Al-Mubarak told us, on the authority of Misa'ar bin Kadam, on the authority of Abd Al-A'la Al-Taimi, something similar, except that he said: **When it is recited to them, they fall upon their faces**, then he said: And they fall upon their faces weeping . . . the verse.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **And they fall upon their faces weeping, and it increases them in humility.** He said: This is an answer and explanation of the verse in Kaf Ha Ya Ain Sad: **When the verses of the Most Gracious are recited to them, they fall down in prostration and weeping.**

Tafsir al-Qurtubi

It has four issues:

The first: The Almighty's saying: **And they fall upon their chins, weeping.** This is an exaggeration in their description and praise for them, and it is the right of everyone who is characterized by knowledge and has acquired some of it, where he can reach this level, so he is humble when listening to the Qur'an and is humble and submissive. In Musnad Al-Darimi, Abu

Muhammad, on the authority of Al-Taymi, said: Whoever is given knowledge that does not make him weep, it is appropriate that he has not been given knowledge, because God Almighty described the scholars. Then he recited this verse, Al-Tabari also mentioned it. The chins are the plural of chin, which is the meeting of the two beards. Al-Hasan said: The chins are an expression for the beards, meaning they place them on the ground in the state of prostration, which is the height of humility. The lam means on, you say he fell on his mouth, meaning on his mouth. Ibn Abbas said: **And they fall upon their chins in prostration** meaning on the faces. The chins were specifically mentioned because the chin is the closest thing to the human face. Ibn Khuwayz Mandad said: Prostration on the chin is not permissible, because the chin here is an expression for the face, and something may be used to refer to what is next to it and some of it to all of it, so it is said: he fell. He prostrated on his face, even if he did not prostrate on his cheek or his eye. Do you not see his saying:

Proudly slain by the hands and mouth

He only meant: He fell dead on his face and hands.

Second: The Almighty's saying: **they weep** is evidence of the permissibility of weeping in prayer out of fear of God Almighty, or for disobeying Him in the religion of God, and that this does not interrupt it or harm it. Ibn al-Mubarak mentioned on the authority of Hammad ibn Salamah on the authority of Thabit al-Banani on the authority of Mutraf ibn Abdullah ibn al-Shakheer on the authority of his father who said: I came to the Prophet, may God bless him and grant him peace, while he was praying and there was a sound in his chest like the sound of a cauldron from weeping. And in the book of Abu Dawud: And in his chest there was a sound like the sound of a millstone from weeping.

Third: The jurists differed regarding groaning. Malik said: Groaning does not interrupt the prayer for the sick, and I dislike it for the healthy. Al-Thawri said the same. Ibn al-Hakam narrated on the authority of Malik: Clearing his throat, groaning, and blowing do not interrupt the prayer. Ibn al-Qasim said: It interrupts. Al-Shafi'i said: If he has letters that are heard and understood, it interrupts the prayer. Abu Hanifa said: If it is from fear of God, it does not interrupt, but if it is from pain, it interrupts. It was narrated on the authority of Abu Yusuf that his prayer in all of that is complete, because no sick or weak person is free from groaning.

Fourth: The Almighty's saying: **And increases their humility.** The discussion of humility was presented in Surat Al-Baqarah and will come.

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, *Say, O Muhammad*, to these disbelievers in what you have brought them of this great Qur'an, **Believe in it or do not believe**, meaning whether you believe in it or not, it is true in itself, revealed by God and He mentioned it in

the past in His books revealed to His messengers. That is why He said, **Indeed, those who were given knowledge before it**, meaning from the righteous people of the Book who held fast to their book and established it and did not change it or distort it, **when it is recited to them**, this Qur'an, **they fall upon their chins**, the plural of chin is the lower part of the face, **in prostration**, meaning to God Almighty in thanks for what He has bestowed upon them of making them worthy of realizing this Messenger to whom this book was revealed. That is why they say, **Glory be to our Lord**, meaning in glorification and reverence for His perfect power and that He does not break the promise He promised them on the tongues of the prophets who came before the mission of Muhammad, may God bless him and grant him peace. That is why they say, **Glory be to our Lord, if the promise of our Lord is true**. "And they fall upon their chins weeping," meaning in submission to God Almighty and in faith and belief in His Book and His Messenger. **And He increases them in humility**, meaning in faith and submission, as He said: **And those who are guided - He increases them in guidance and gives them their righteousness**. And His saying: **And they fall upon their chins**, is a conjunction of one attribute with another attribute, not a conjunction of prostration with prostration, as the poet said:

To the venerable king, the son of the hero, and the lion of the battalion in the crowded place

Fath al-Qadir

Then he mentioned that they fell on their chins weeping, so he said: 109- **And they fall on their chins weeping**. He repeated the mention of falling on their chins for a different reason, as the first is to glorify God Almighty and sanctify Him, and the second is to weep due to the effect of the Qur'an's admonitions on their hearts and their increased humility. For this reason he said: **And increases them**, meaning hearing the Qur'an, or the Qur'an by their hearing it, **in humility**, meaning softening the heart and moistening the eye.

Abdul Razzaq, Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **nine verses**, and he mentioned what we mentioned on the authority of most of the commentators. Ibn Jarir and Ibn Abi Hatim narrated on his authority that he said: His hand, his staff, his tongue, the sea, the flood, the locusts, the lice, the frogs, and the blood. Al-Tayalisi, Saeed bin Mansour, Ibn Abi Shaybah, Ahmad, Al-Tirmidhi and he authenticated it, Al-Nasa'i, Ibn Majah, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Ibn Qani', Al-Hakim and he authenticated it, Abu Nu'aym, Al-Bayhaqi and Ibn Mardawayh narrated on the authority of Safwan bin Assal that "two Jews said to each other: Let us go to this prophet and ask him. So they went to him and asked him about the statement of God: 'And We gave Moses nine clear signs.' He said: Do not associate anything with God, do not commit adultery, do not be extravagant, do not kill the soul which God has forbidden except by right, do not steal, do not practice magic, do not walk with an innocent person to the ruler so that he may kill him, do not consume usury, and do

not accuse a chaste woman. Or he said: Do not flee from the battle. Shu'bah was not sure, and upon you is..." O Jews, especially do not transgress on the Sabbath. So they kissed his hands and feet and said: We bear witness that you are the Prophet of God. He said: What prevents you from submitting to Islam? They said: David prayed to God that there would always be a Prophet among his descendants, and we fear that if we submit to Islam, the Jews will kill us. Ibn Abi Al-Dunya narrated in Damm Al-Ghadab on the authority of Anas bin Malik that he was asked about his statement: **And I think, O Pharaoh, that you are doomed**. He said: Disagreeing. He said: The prophets are too honorable to be cursed or insulted. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated through various chains of transmission on the authority of Ibn Abbas: *Mathboor* meaning: cursed. Al-Shirazi narrated in Al-Alqab and Ibn Mardawayh narrated on his authority: **Little intellect**. Ibn Jarir also narrated on his authority: *Lafeef* meaning: all together. An-Nasa'i, Ibn Jarir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas that he recited, **And a Qur'an We have divided into parts**, in a heavy form. He said: The Qur'an was sent down to the lowest heaven on the Night of Decree in Ramadan all at once. When the polytheists innovated something, God would create an answer for them, so God divided it into parts over twenty years. Something similar to this has been narrated on his authority through various chains of transmission. Ibn Jarir and Ibn Al-Mundhir also narrated on his authority, **We divided it**, meaning, We separated it over a period of time. **They fall upon their chins**, meaning, upon their faces. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid, **When it is recited to them**, meaning, their book.

Tafsir al-Baghawi

109 - **And they fall upon their chins weeping**, meaning: they fall on their faces weeping. Weeping is recommended when reciting the Qur'an. **And it increases them**, the revelation of the Qur'an, **in humility**, in submission to their Lord. Similar to the Almighty's saying: **When the verses of the Most Merciful are recited to them, they fall down in prostration and weeping. Maryam - 58**.

Ahmad bin Abdullah Al-Salihi told us, Abu Amr bin Bakr Muhammad Al-Muzani told us, Abu Bakr Muhammad bin Abdullah Al-Junayd told us, Al-Hasan bin Al-Fadl Al-Bajali told us, Asim told us, on the authority of Ali bin Asim, Al-Masoudi told us, he is Abdul-Rahman bin Abdullah, on the authority of Abdul-Rahman, the freed slave of Abu Talha, on the authority of Isa bin Talha, on the authority of Abu Hurairah, who said, the Messenger of God, may God bless him and grant him peace, said: "He who weeps out of fear of God will not enter the Fire until the milk returns to the udder, and the dust of the cause of God and the smoke of Hell will never come together in the nostrils of a Muslim."

Abu al-Qasim ibn Abd al-Karim ibn Hawazin al-Qushayri told us, Abu al-Qasim Abd al-Khaliq ibn Ali ibn Abd al-Khaliq al-Mu'adhin told us, Ahmad ibn Bakr

Surat al-Isra' 17:109

And they fall upon their chins weeping, and it increases them in humility.

ibn Muhammad ibn Hamdan told us, Muhammad ibn Yunus al-Kadimi told us, Abdullah ibn Muhammad al-Bahili told us, Abu Habib al-Ghanawi told us, Bahz ibn Hakim told us, on the authority of his father, on the authority of his grandfather, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The Fire is forbidden to three eYa-Sin 36: an eye that wept out of fear of God, an eye that stayed awake in the way of God, and an eye that lowered its gaze from what God has forbidden."

Tafsir al-Baidawi

109. **And they fall upon their chins weeping.** He repeated it because of the difference in the situation and reason. The first is for thanks when the promise was fulfilled, and the second is for what the Qur'an's admonitions had affected them while they were weeping out of fear of God. The chin was mentioned because it is the first part of the face of the prostrating person to touch the ground, and the lam in it is because falling down is specific to it. **And listening to the Qur'an increases their humility** just as it increases their knowledge and certainty in God.

Surat al-Isra' 17:110

Say, "Call upon God or call upon the Most Merciful. Whichever [name] you call upon, He has the best names. And do not recite your prayer aloud or in a low voice, but seek between that a way."

Tafsir al-Jalalayn

110 - And the Messenger of God (peace be upon him) used to say, **O Most Gracious**, so they said, **He forbids us to worship two gods while he is calling upon another god with Him**. So the verse was revealed, *Say*, to them, **Call upon God or call upon the Most Gracious**, meaning, name Him by whichever of them you call upon, or call upon Him by saying, **O God, O Most Gracious**. "Whichever is a conditional particle, what" is redundant, meaning, which of these two **you call upon**, so it is good and indicates this. "For Him, meaning, for their names, are the most beautiful names," and these two are among them, for they are as in the hadith, God, there is no god but Him, the Most Gracious, the Most Merciful, the King, the Holy, the Peace, the Faithful, the Guardian, the Preserver, the Mighty, the Compeller, the Proud, the Creator, the Maker, the Fashioner, the Forgiving, the Subduer, the Giver, the Provider, the Opener, the Knowing, the Constrictor, the Expander, the Abaser, the Exalter, the Honorer, the Humiliator, the All-Hearing, the All-Seeing, the Just, the Kind, the All-Knowing, the Forbearing, the Great, the Forgiving, the Grateful, the High, the Great, the Preserver, the Honorable, the Reckoner, the Majestic, the Generous, the Watcher, the Responder, the Vast, the Wise, the Loving, the Glorious, the Resurrector, the True, the Strong, the Firm, the Guardian, the Praiseworthy, the Counter, the Beginner, the Restorer, the Giver of Life. The Deadly, the Living, the Self-Sustaining, the Finder, the Majestic, the One, the Unique, the Eternal, the Able, the Powerful, the Forerunner, the Deferrer, the First, the Last, the Manifest, the Hidden, the Guardian, the Exalted, the Righteous, the Acceptor of Repentance, the Avenger, the Pardonner, the Compassionate, the Possessor of Sovereignty, the Possessor of Majesty and Honor, the Just, the Gatherer, the Rich, the Enricher, the Preventer, the Harmful, the Beneficial, the Light, the Guide, the Incomparable, the Eternal, the Inheritor, the Rightly Guided, the Patient. Narrated by Al-Tirmidhi. God Almighty said: (And do not recite your prayer aloud, lest the polytheists hear you, and revile the Qur'an and the One who revealed it. (And do not recite it in a low voice) in a low voice **so that your companions may benefit. And seek aim between that** the loud voice and the low voice **a way** a middle path.)

Tafsir al-Suyuti

God Almighty said: Say: Call upon God, the verse. Ibn Mardawayh and others narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, was in Mecca one day and supplicated, saying in his supplication: O God, O Most Merciful. The polytheists said: Look at this Sabean who forbids us from calling upon the easy-going, while he is calling upon the easy-going. Then God revealed:

Say: Call upon God or call upon the Most Merciful. Whichever you call upon, He has the best names.

The Almighty said: **And do not recite your prayer aloud, nor in a low voice**. Al-Bukhari and others narrated on the authority of Ibn Abbas regarding his statement: **And do not recite your prayer aloud, nor in a low voice**. He said: "It was revealed while the Messenger of God, may God bless him and grant him peace, was hiding in Mecca. When he prayed with his companions, he would raise his voice with the Qur'an. When the polytheists heard the Qur'an, they would curse it, the one who revealed it, and the one who brought it." So the verse was revealed.

Al-Bukhari also narrated on the authority of Aisha that it was revealed in supplication. Ibn Jarir narrated on the authority of Ibn Abbas something similar, then he preferred the first because it has a more authentic chain of transmission. Al-Nawawi and others also preferred it. Al-Hafiz Ibn Hajar said, but it is possible to combine them because it was revealed in supplication within the prayer. Ibn Mardawayh narrated on the authority of Abu Hurayrah that he said, "When the Messenger of God, may God bless him and grant him peace, prayed at the House, he would raise his voice in supplication, so we revealed..."

Ibn Jarir and Al-Hakim narrated on the authority of Aisha that she said: This verse was revealed in the testimony of faith, and its meaning is explained in the previous narration. And Ibn Mani' in his Musnad narrated on the authority of Ibn Abbas that they used to recite the supplication aloud: **O God, have mercy on me**, so it was revealed, and they were commanded not to recite it in a low voice nor to recite it aloud.

Tafsir al-Tabari

God the Almighty says to His Prophet: Say, O Muhammad, to the polytheists of your people who deny the supplication of the Most Gracious: **Call upon God O people, or call upon the Most Gracious, whichever you call upon, He has the best names**. By whatever name of His, the Most Majestic, you call upon your Lord, you are calling upon only One, and He has the best names. This was only said to him, may God bless him and grant him peace, because the polytheists, as mentioned, heard the Prophet, may God bless him and grant him peace, calling upon his Lord: **O our Lord, God, and O our Lord, the Most Gracious**, so they thought that he was calling upon two gods, so He revealed this verse to His Prophet, may God bless him and grant him peace, as an argument for His Prophet against them. Mention of the narration with what we mentioned:

Al-Qasim told us, he said: Al-Husayn told us, he said: Muhammad ibn Katheer told me, on the authority of Abdullah ibn Waqid, on the authority of Abu al-Juza', on the authority of Ibn Abbas, he said: The Prophet, may God bless him and grant him peace, was prostrating and supplicating: O Most Gracious, O Most Merciful. The polytheists said: This one claims that he is supplicating alone, but he is supplicating in pairs. So God Almighty revealed: "Say: Call upon God or call upon the Most Gracious. Whichever [name] you call upon, to Him belong the best names." . . . the verse.

Surat al-Isra' 17:110

Say, "Call upon God or call upon the Most Merciful. Whichever [name] you call upon, He has the best names. And do not recite your prayer aloud or in a low voice, but seek between that a way."

Al-Qasim told us, he said: Al-Husayn told us, he said: Isa told me, on the authority of Al-Awza'i, on the authority of Makhul, that the Prophet, may God bless him and grant him peace, was praying at night in Mecca one night, saying in his al-Sajdah 32: **O Most Gracious, O Most Merciful**. A polytheist heard him, and when morning came he said to his companions: "Look at what Ibn Abi Kabsha said. He is calling tonight upon the Most Gracious who is in Yamamah." And there was a man in Yamamah called the Most Gracious, so the verse was revealed: "Say: Call upon God or call upon the Most Gracious. Whichever [name] you call upon, He has the best names."

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his saying: "Say: Call upon God or call upon the Most Gracious. Whichever [name] you call upon, to Him belong the best names."

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, his statement **Whatever you call upon** is one of His names.

Musa bin Sahl told me, he said: Muhammad bin Bakkar Al-Basri told us, he said: Hammad bin Isa told us, on the authority of Ubaid bin Al-Tufayl Al-Juhani, he said: Ibn Jurayj told us, on the authority of Abdul Aziz bin Umar bin Abdul Aziz, on the authority of Makhul, on the authority of Arak bin Malik, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: God has ninety-nine names, all of which are in the Qur'an. Whoever counts them will enter Paradise.

Abu Ja'far said that the inclusion of *what* in his statement, **Whichever you call upon**, has two aspects: One of them is that it is a connection, as was said: **In a little while they will become regretful**. The other is that it is in the meaning of *if*, and it was repeated because their wording differed, as was said: **I have never seen a night like the night**.

His statement, **And do not recite your prayer aloud, nor in a low voice, but seek a way between that**. The people of interpretation differed regarding prayer. Some of them said: What is meant by that is: Do not recite your supplication aloud, nor in a low voice, but rather in a way between that. And they said: What is meant by prayer in this context is supplication.

Who said that?

Yahya bin Isa Al-Damaghani told me: Ibn Al-Mubarak told us, on the authority of Hisham bin Urwa, on the authority of his father, on the authority of Aisha, regarding his statement, **And do not recite your prayer aloud or in a low voice**, she said: In supplication.

Bashar told us: Hisham bin Urwa told us, on the authority of his father, on the authority of Aisha, who said: It was revealed regarding supplication.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, the same.

Al-Hasan bin Arafa told us: Ibad bin Al-Awam told us, on the authority of Ash'ath bin Suwar, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the words of God Almighty: **And do not recite your prayer aloud, nor in a low voice**. He said: They used to recite their supplication aloud, but when this verse was revealed, they were commanded not to recite aloud, nor in a low voice.

Ibn Bashar told us: Abd al-Rahman told us: Hammad told us, on the authority of Amr ibn Malik al-Bakri, on the authority of Abu al-Juza', on the authority of Aisha, who said: It was revealed regarding supplication.

Matarbin Muhammad Al-Dhabi told me, he said: Abdullah bin Dawud told us, he said: Sharik told us, on the authority of Ziyadah bin Fayyad, on the authority of Abu Ayyad, regarding his statement, **And do not recite your prayer aloud or in a low voice**, he said: Supplication.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibrahim al-Hijri, on the authority of Abu Ayyadh, **And do not recite your prayer aloud, nor in a low voice**. He said: It was revealed regarding supplication.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sharik told us, on the authority of Ziyadah ibn Fayyad, on the authority of Abu Ayyad, the same.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us on the authority of someone who mentioned it on the authority of Ata', **And do not recite your prayer aloud or in a low voice**. He said: It was revealed regarding supplication.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid, regarding the verse: **And do not recite your prayer aloud or in a low voice**. He said: In supplication.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Shu'bah told us, on the authority of al-Hakam, on the authority of Mujahid, he said: It was revealed regarding supplication.

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, his statement, **And do not recite your prayer aloud or in a low voice** in supplication and asking.

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

Ibn Hamid told us: Jarir told us, on the authority of Laith, on the authority of Mujahid, who said: It was revealed regarding supplication and asking.

Ibn Bashar told us, he said: Yahya told us, he said: Sufyan told us, he said: Qais bin Muslim told us, on the authority of Saeed bin Jubair, regarding his statement, **And do not recite your prayer aloud or in a low voice**, he said: In supplication.

Ibn Bashar told us: Abu Ahmad al-Zubayri told us: Sufyan told us, on the authority of Ibn Ayyash al-Amiri, on the authority of Abdullah ibn Shaddad, who said: Whenever the Prophet, may God bless him and grant him peace, greeted the Prophet, they would say: O God, grant us camels and children. He said: Then this verse was revealed: **And do not recite your prayer aloud, nor in a low voice**.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Hisham bin Urwah, on the authority of his father, regarding his statement, **And do not recite your prayer aloud or in a low voice**, he said: In supplication.

Ibn Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And do not recite your prayer aloud...** the verse, he said: In supplication and asking.

Al-Qasim told us, he said: Al-Hussein told us, he said: Isa told me, on the authority of Al-Awza'i, on the authority of Makhul: **And do not recite your prayer aloud, nor in a low voice**. He said: Is that in supplication?

Others said: He meant prayer by that. The proponents of this statement differed regarding the meaning intended by the prohibition of reciting it aloud. Some of them said: What is meant by reciting it aloud is recitation.

Who said that?

Abu Kuraib narrated to us, saying: Hisham narrated to us, saying: Abu Bishr informed us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: This verse was revealed while the Messenger of God, may God bless him and grant him peace, was hidden: **And do not recite your prayer aloud, nor in a low voice**. He said: When he prayed with his companions, he would raise his voice with the Qur'an, and when the polytheists heard that, they would curse the Qur'an, the one who revealed it, and the one who brought it. He said: So God said to His Prophet, may God bless him and grant him peace: **And do not recite your prayer aloud, lest the polytheists hear it, and do not recite it in a low voice** from your companions, so do not let them hear the Qur'an until they learn from you.

Abu Kuraib told us, he said: Uthman bin Saeed told us, he said: Bishr bin Ammar told us, on the authority of Abu Rawq,

On the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding his statement, **And do not recite your prayer aloud, nor in a low voice**, he said: When the Messenger of God, may God bless him and grant him peace, recited the Qur'an aloud in prayer with the Muslims, this would be difficult for the polytheists if they heard him, so they would harm the Messenger of God, may God bless him and grant him peace, by cursing and criticizing him. This was in Mecca, so God

revealed: O Muhammad, **Do not recite your prayer aloud**, meaning: Do not recite the Qur'an aloud loudly so that the polytheists hear it and harm you, and do not recite the Qur'an in a low voice, meaning: Do not lower your voice so that your ears cannot hear. **And seek a way between that**, meaning: Seek a way between recitation aloud and loud, and between recitation in a low voice and low voice, neither loudly nor in a low voice so that your ears cannot hear. That was the measure. When the Messenger of God, may God bless him and grant him peace, migrated to Medina, all of this was dropped, and now he can do whichever of those things he wants.

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 saying: **And do not recite your prayer aloud or in a low voice...** the verse. This was when the Messenger of God, may God bless him and grant him peace, was in Mecca, when he prayed with his companions, he would raise his voice in recitation so that the polytheists could hear him, and they would harm him. So God commanded him not to raise his voice so that his enemy could hear, nor to recite so low that the Muslims behind him could not hear. So God commanded him to seek a way in between.

Ibn Wakee' told us: Jarir told us, on the authority of Al-A'mash, on the authority of Ja'far ibn Iyas, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, would raise his voice when reciting the Qur'an, and when the polytheists heard his voice, they would curse the Qur'an and whoever brought it. The Prophet, may God bless him and grant him peace, would whisper the Qur'an so that his companions could not hear him. Then God revealed: **And do not recite your prayer aloud, nor in a low voice, but seek a way between that**.

Muhammad bin Ali bin Al-Hasan bin Shaqiq told us: I heard my father say: Abu Hamza told us, on the authority of Al-A'mash, on the authority of Ja'far bin Iyas, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas: **And do not recite your prayer aloud, nor in a low voice**. He said: When the Messenger of God, may God bless him and grant him peace, raised his voice and the polytheists heard him, they would curse the Qur'an and the one who brought it. But when he lowered his voice, his companions would not hear him. God said: **And seek a way between the two**.

Abu Kuraib narrated to us, saying: Yunus narrated to us, Muhammad ibn Ishaq narrated to us, saying: Dawud ibn al-Husayn narrated to me, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the Messenger of God, may God bless him and grant him peace, recited the Qur'an aloud while he was praying, they would disperse and refuse to listen to him. So when a man wanted to listen to some of what the Messenger of God, may God bless him and grant him peace, was reciting while he was praying, he would eavesdrop on them out of fear of them. If he saw that they knew that he was listening, he would go away for fear of harming them, and he would not listen. If the Messenger of God, may God bless him and grant him peace, lowered his voice, those who were listening

Say, "Call upon God or call upon the Most Merciful. Whichever [name] you call upon, He has the best names. And do not recite your prayer aloud or in a low voice, but seek between that a way."

would not hear anything of his recitation. So God revealed to him: **And do not recite your prayer aloud** lest they disperse from you. **And do not recite it in a low voice** so that those who wanted to hear it would hear it, who would eavesdrop on it without them, perhaps he would be alerted to some of what he heard and benefit from it. **And seek a way between that.**

Ibn Hamid told us: Yaquub told us, on the authority of Ja'far, on the authority of Sa'id, who said: The Prophet, may God bless him and grant him peace, used to recite the Qur'an aloud in the Sacred Mosque. The Quraysh said: Do not recite aloud, lest you offend our gods and insult your Lord! So God revealed: **And do not recite your prayer aloud, nor in a low voice...**

Yaquub told me, he said: Hisham told us, he said: Bishr told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding His statement: **And do not recite your prayer aloud, nor in a low voice**, he said: It was revealed to the Messenger of God, may God bless him and grant him peace, while he was hiding in Mecca. When he prayed with his companions, he would raise his voice with the Qur'an. When the polytheists heard him, they would curse the Qur'an, the One who revealed it, and the One who brought it. So God said to His Prophet, **And do not recite your prayer aloud**, meaning your recitation, lest the polytheists hear and curse the Qur'an. **And do not recite it in a low voice** from your companions, so that they do not hear him. **And seek a way between that.**

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Al-A'mash, on the authority of Ja'far ibn Iyas, on the authority of Sa'id ibn Jubayr, regarding his statement: **And do not recite your prayer aloud or in a low voice**, he said: In recitation.

Ibn Bashar told us: Muhammad ibn Ja'far told us: Sa'id told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, regarding this verse: **And do not recite your prayer aloud or in a low voice**. He said: When the Prophet, may God bless him and grant him peace, raised his voice, his companions were amazed by it, and when the polytheists heard that, they would curse him, so this verse was revealed.

Yaquub told me: Ibn Ulayyah told us, on the authority of Salamah, on the authority of Alqamah, on the authority of Muhammad ibn Sirin, who said: I was told that when Abu Bakr prayed and recited, he would lower his voice, and that Umar would raise his voice. It was said to Abu Bakr: Why do you do this? He said: I am conversing with my Lord, and He knows my need. It was said: Well done. It was said to Umar: Why do you do this? He said: I drive away Satan and wake up the sleepy. It was said: Well done. So when the verse, **And do not recite your prayer aloud, nor in a low voice, but seek a way between the two**, was revealed, it was said to Abu Bakr: Raise your voice a little, and it was said to Umar: Lower your voice a little.

Ibn Hamid told us: Yahya bin Wadh told us: Hassan bin Ibrahim told us, on the authority of Ibrahim al-Sayegh, on the authority of Ata', regarding his

statement: **And do not recite your prayer aloud or in a low voice**, he said: Some people say that it is in prayer, and others say that it is in supplication.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And do not recite your prayer aloud, nor in a low voice, but seek a way between that.** And when the Prophet of God was in Mecca, when the polytheists heard his voice, they would accuse him of every evil, so God commanded him to lower his voice, and to make his prayer between himself and his Lord, and it was said: What your ear hears is not fear.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding His statement: **And do not recite your prayer aloud or in a low voice**, he said: The Prophet, may God bless him and grant him peace, would raise his voice in prayer, and he would be accused of impurity, so he said: Do not raise your voice so that you cause harm, and do not recite it in a low voice, but seek a way between the two. Others said: What is meant by that is: Do not recite the testimony of faith in your prayer aloud, nor in a low voice.

Who said that?

Abu Al-Sa'ib told me: Hafs bin Ghayath told us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, who said: This verse was revealed regarding the testimony of faith: **And do not recite your prayer aloud, nor in a low voice.**

Abu Al-Sa'ib told me: Hafs told us, on the authority of Ash'ath, on the authority of Ibn Sirin, similarly. And he added to it: The Bedouin would recite aloud, saying: **All compliments are for God, and all prayers are for God**, raising his voice, so **And do not recite your prayer aloud** was revealed.

Others said: Rather, the Messenger of God, may God bless him and grant him peace, used to pray in Mecca out loud, so he ordered it to be concealed.

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah and Al-Hasan Al-Basri, who said: He said regarding the Children of Israel: **And do not recite your prayer aloud, nor in a low voice, but seek a way between that.** When the Messenger of God, may God bless him and grant him peace, prayed, he would recite his prayer aloud, and this bothered the polytheists in Mecca, until he and his companions concealed their prayers. For this reason he said: **And do not recite your prayer aloud, nor in a low voice, but seek a way between that.** And he said in al-A'raf 7: **And remember your Lord within yourself in humility and fear, without being loud in speech, in the mornings and the evenings, and do not be among the heedless.**

Others said: The meaning of this is: Do not recite your prayer aloud, as you would improve it by performing it in public, and do not recite it in a low voice, as you would improve it in private.

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, that he used to say: **And do not recite your prayer aloud, nor in a low voice**: meaning, do not show off in public, nor hide it in secret, **but seek a way between that**.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: Al-Hasan used to say regarding His statement: **And do not recite your prayer aloud or in a low voice**, he said: Do not do it well in public, and do it badly in private.

Yaqoub told me, he said: Hisham told us, on the authority of Aouf, on the authority of Al-Hasan, regarding his statement: **And do not recite your prayer aloud or in a low voice**, he said: Do not show off in public, and do not recite it in secret.

Ali bin Al-Hassan Al-Azraqi told me: Al-Ashja'i told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Al-Hassan: **And do not recite your prayer aloud, nor in a low voice**. He said: Do good in public, but do bad in private.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And do not recite your prayer aloud or in a low voice**, he said: Do not pray to show off to people and do not abandon it out of fear. Others said about that what:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement: **And do not recite your prayer aloud, nor in a low voice, but seek a way between that**, he said: The way between that is what Gabriel prescribed for the Muslims in the prayer. He said: The People of the Book used to recite in a low voice, then one of them would recite the letter aloud, and he would shout it out, and they would shout it out behind him, so he forbade shouting as these people shout, and speaking in a low voice as the people fear, then there was the way between that which Gabriel prescribed for the prayer.

The first and most correct of the sayings on this matter is what we mentioned on the authority of Ibn Abbas in the report narrated by Abu Ja'far, on the authority of Sa'id, on the authority of Ibn Abbas, because that is the most correct of the chains of transmission that have been narrated on the authority of a companion in which there is a statement. And the most similar of the sayings to what is indicated by the apparent meaning of the revelation is that His statement, **And do not recite your prayer aloud or in a low voice** comes after His statement, "Say, 'Call upon God or call upon the Most Gracious. Whichever [name] you call upon, to Him belong the best names.'" And after rebuking the disbelievers for their disbelief in the Qur'an, and that is because of their distance from it and from faith. So if that is the case, then what is more appropriate and similar to His statement, **And do not recite your prayer aloud or in a low voice** is that it is due to the reason for what is in its context of speech, unless it comes with a meaning that requires it to be diverted from it, or there is evidence for its diversion from it that indicates diversion from what is in its context. If that is the case,

then the interpretation of the statement is: Say, **Call upon God, or call upon the Most Gracious, whichever you call upon, He has the best names**. And do not, O Muhammad, recite aloud in your prayer, or in your supplication to your Lord in it, or in your asking of Him, or in your remembrance in it, lest the polytheists harm you with your loud recitation. And do not recite in a low voice, lest your companions hear it. **And seek a way between that**. Rather, seek a way between loudness and low recitation, so that you may hear your companions, and the polytheists may not hear it and harm you.

And if the statements of the people of interpretation had not gone with what I mentioned from them of interpretation, and we do not permit disagreement with them in what came from them, then a possible interpretation would have been to say: And do not recite aloud your prayer which We have commanded you to recite in a low tone, which is the daytime prayer because it is mute and is not recited aloud, and do not recite in a low tone your prayer which We have commanded you to recite aloud, which is the night prayer because it is recited aloud, **and seek a way between that** by reciting aloud what We have commanded you to recite aloud, and in a low tone what We have commanded you to recite in a low tone, do not recite all of it aloud, nor in a low tone for all of it, so that would have been a possible interpretation not far from correctness, but we do not see it as correct due to the consensus of the proof from the people of interpretation to the contrary. If someone says: What is this recitation that is between the loud and the low tone?

It was said:

Matar bin Muhammad told me, he said: Qutaybah and Wahb bin Jarir told us, they said: Shu'bah told us, on the authority of Al-Ash'ath bin Salim, on the authority of Al-Aswad bin Hilal, he said: Abdullah said: He did not fear the one who made his ears hear.

Ibn Bashar told us: Abd al-Rahman told us: Shu'bah told us, on the authority of al-Ash'ath, on the authority of al-Aswad ibn Hilal, on the authority of Abdullah, the same.

Tafsir al-Qurtubi

The Almighty said: "Say: Call upon God or call upon the Most Gracious. Whichever [name] you call upon, He has the best names." The reason for the revelation of this verse:

The polytheists heard the Messenger of God, may God bless him and grant him peace, calling out **O God, O Most Merciful**, so they said: Muhammad was ordering us to call upon one God, but he was calling upon two gods. Ibn Abbas said this. Makhul said: The Messenger of God, may God bless him and grant him peace, prayed at night and said in his supplication: **O Most Merciful, O Most Merciful**. A polytheist heard him, and there was a man of the Most Merciful in Yamamah. That listener said: What is the matter with Muhammad calling upon the Most Merciful of Yamamah? So the verse was revealed explaining that they are two

Surat al-Isra' 17:110

Say, "Call upon God or call upon the Most Merciful. Whichever [name] you call upon, He has the best names. And do not recite your prayer aloud or in a low voice, but seek between that a way."

names for one Name. If you call upon Him by God, then that is it, and if you call upon Him by the Most Merciful, then that is it. It was said: They used to write at the beginning of the books: In Your Name, O God. So the verse was revealed: It is from Solomon, and indeed, it is in the name of God, the Most Merciful, the Most Compassionate. (al-Naml 27:30) So the Messenger of God, may God bless him and grant him peace, wrote: In the name of God, the Most Merciful, the Most Compassionate. The polytheists said: We know this Most Merciful, but what is the Most Merciful? So the verse was revealed. It was said: The Jews said: Why do we not hear in the Qur'an a name that is abundant in the Torah, meaning the Most Merciful. So the verse was revealed, and he recited: Talha bin Masraf **Whoever you call upon, He has the best names** meaning that which requires the best descriptions and the most honorable meanings. The goodness of names is only directed by the improvement of the Sharia, its generality and its text. In addition to that, it requires good and honorable meanings, and it is by revelation. It is not correct to place a name for God in view except by revelation from the Qur'an or the hadith or consensus, as we explained in the book Al-Asna in explaining the beautiful names of God.

The Almighty's saying: **And do not recite your prayer aloud or in a low voice.** There are two issues in this:

First: They differed on the reason for its revelation into five opinions:

First: What Ibn Abbas narrated regarding the words of God Almighty: **And do not recite your prayer aloud or in a low voice.** He said: It was revealed while the Messenger of God, may God bless him and grant him peace, was in hiding in Mecca, and when he prayed with his companions, he would raise his voice with the Qur'an. When the polytheists heard that, they would curse the Qur'an, the One who revealed it, and the One who brought it. So God Almighty said: **And do not recite your prayer aloud** so that the polytheists would hear your recitation, **and do not recite it in a low voice** from your companions so that they would hear the Qur'an, and do not recite it in that loud voice, **and seek a way between that.** He said: He means between the loud and the low voice. Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, and others, and the wording is Muslim's. Low voice is lowering the voice and being still. It is said to the dead when he is cold: You have become low. The poet said:

Nothing remains but a faint soul and a pale human eye

The gloater pitied her for what happened to her. Woe to the one for whom the gloater pitied her.

Second: What Muslim also narrated on the authority of Aisha regarding the Almighty's saying: **And do not recite your prayer aloud or in a low voice.** She said: This was revealed regarding supplication.

Third: Ibn Sirin said: The Arabs used to recite their testimony of faith out loud, so the verse was revealed about that.

I said: According to this, the verse includes concealing the testimony of faith. Ibn Masoud said: It is from the Sunnah to conceal the testimony of faith. This was mentioned by Ibn al-Mundhir.

Fourth: What was narrated on the authority of Ibn Sirin also that Abu Bakr, may God be pleased with him, used to recite it quietly, and Umar used to recite it aloud. They were asked about that, and Abu Bakr said: I only commune with my Lord, and He knows my need for Him. Umar said: I drive away Satan and awaken the sleepy. So when this verse was revealed, it was said to Abu Bakr: Raise your voice a little, and it was said to Umar: Lower your voice a little. This was mentioned by al-Tabari and others.

Fifth: What was narrated on the authority of Ibn Abbas also that its meaning is do not recite aloud during the daytime prayer, and do not recite in a low voice during the night prayer. Yahya bin Salam and Al-Zahrawi mentioned it, and it included the rulings on reciting aloud and silently in voluntary and obligatory prayers. As for voluntary prayers, the worshipper has the choice of reciting aloud or silently at night and during the day. Likewise, it was narrated on the authority of the Prophet, may God bless him and grant him peace, that he used to do both. As for obligatory prayers, their ruling on recitation is known at night and during the day.

Sixth statement: Al-Hasan said: God says: Do not show off to people by praying in public, and do not do it badly. Ibn Abbas said: Do not pray to show off to people, and do not abandon it for fear of people.

Second: God Almighty used the word *prayer* here to refer to recitation, just as He used the word *recitation* to refer to prayer in His statement: "And the recitation of the Qur'an at dawn. Indeed, the recitation of the Qur'an at dawn is witnessed." This is because each of them is connected to the Hereafter, because prayer includes recitation, bowing, and prostration, and they are among its parts. So He used the word *part* to refer to the whole, and the word *part* to refer to the whole, according to the Arabs' custom in metaphor, which is common. From this is the authentic hadith: **I have divided the prayer between Me and My servant,** meaning the recitation of Al-Fatihah, as mentioned above.

Tafsir Ibn Kathir

God the Almighty says: Say, O Muhammad, to these polytheists who deny the attribute of mercy to God the Almighty, who forbid calling Him the Most Gracious, "Call upon God or call upon the Most Gracious, whichever you call upon, to Him belong the best names." That is, there is no difference between your calling upon Him by the name of God or by the name of the Most Gracious, for He is the Possessor of the best names, as God the Almighty says: "He is God, other than whom there is no god, the Knower of the unseen and the witnessed. He is the Most Gracious,

the Most Merciful. He is God, other than whom there is no god, the King, the Holy, the Peace, the Guardian, the Almighty, the Compeller, the Proud. Glory be to God, above what they associate with Him. He is God, the Creator, the Maker, the Fashioner. To Him belong the best names. Whatever is in the heavens and the earth exalts Him." The verse. Makhul narrated that a man from the polytheists heard the Prophet, may God bless him and grant him peace, saying in his al-Sajdah 32: "O Most Gracious, O Most Merciful." He said: He claims that he is calling upon one, but he is calling upon two, so God revealed this verse. This is also narrated from Ibn Abbas, and Ibn Jarir narrated them both.

And His saying: **And do not recite your prayer aloud** the verse Imam Ahmad said: Hisham told us, Abu Bishr told us on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: This verse was revealed while the Messenger of God, may God bless him and grant him peace, was hiding in Mecca, **And do not recite your prayer aloud or in a low voice** he said: When he prayed with his companions, he would raise his voice with the Qur'an, and when the polytheists heard that, they cursed the Qur'an and cursed the One who revealed it and the One who brought it. He said: So God, the Most High, said to His Prophet, may God bless him and grant him peace: **And do not recite your prayer aloud** meaning your recitation so that the polytheists hear and curse the Qur'an, **nor in a low voice** from your companions, so that they do not hear the Qur'an until they learn it from you, **and seek a way between that**. They included it in the two Sahihs on the authority of Abu Bishr Ja'far bin Iyas on his authority, and Ad-Dahhak narrated it likewise on the authority of Ibn Abbas, and he added: When he migrated to Medina, that was dropped, so he could do whichever of those things he wanted.

Muhammad ibn Ishaq said: Dawud ibn al-Husayn told me on the authority of Ikrimah on the authority of Ibn Abbas who said: When the Messenger of God (peace and blessings of God be upon him) recited the Qur'an aloud while he was praying, they would disperse from him and refuse to listen to him. When a man wanted to hear some of what the Messenger of God (peace and blessings of God be upon him) was reciting while he was praying, he would eavesdrop on them out of fear of them. When he saw that they knew that he was listening, he would leave for fear of harming them and would not hear. If he (peace and blessings of God be upon him) lowered his voice, those listening would not hear anything of his recitation. So God revealed: **And do not recite your prayer aloud** lest they disperse from you. **And do not recite it in a low voice** lest the one who wanted to hear from those who eavesdrop on them hear, perhaps he might be moved by some of what he heard and benefit from it. **And seek a way between that**. And this is what Ikrimah, al-Hasan al-Basri and Qatadah said: This verse was revealed about recitation in prayer. Shu'bah said on the authority of al-Ash'ath ibn Abi Sulaym on the authority of al-Aswad ibn Hilal on the authority of Ibn Mas'ud. He did not lower his voice to those who could hear him.

Ibn Jarir said: Yaqub told us, Ibn Ulayyah told us, on the authority of Salma bin Alqamah, on the authority of Muhammad bin Sirin, who said: I was informed that

when Abu Bakr prayed and recited, he lowered his voice, and that Umar raised his voice. It was said to Abu Bakr: Why do you do this? He said: I am communing with my Lord, the Almighty, and He knows my need. It was said: Well done. It was said to Umar: Why do you do this? He said: I drive away Satan and wake up the sleepy. It was said: Well done. When the verse, **And do not recite your prayer aloud, nor in a low voice, but seek a way between the two**, was revealed, it was said to Abu Bakr: Raise your voice a little, and it was said to Umar: Lower your voice a little. Ash'ath bin Suwar said, on the authority of Ikrimah, on the authority of Ibn Abbas: It was revealed about supplication. And this is how Ath-Thawri and Malik narrated it on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, that it was revealed about supplication. And this is what Mujahid, Sa'id bin Jubayr, Abu Ayyad, Makhul, and Urwah bin Az-Zubayr said. Al-Thawri said on the authority of Ibn Ayyash Al-Amiri on the authority of Abdullah bin Shaddad, who said: Whenever a Bedouin from Banu Tamim greeted the Prophet, may God bless him and grant him peace, he would say: **O God, grant us camels and children**. He said: Then this verse was revealed: **And do not recite your prayer aloud or in a low voice**.

Another statement Ibn Jarir said: Abu al-Sa'ib told us, Hafs ibn Ghiyath told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her: This verse was revealed regarding the testimony of faith: **And do not recite your prayer aloud, nor in a low voice**. Hafs said the same on the authority of Ash'ath ibn Suwar, on the authority of Muhammad ibn Sirin, something similar.

Another saying Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement, **And do not recite your prayer aloud or in a low voice**, he said: Do not pray to show off to people and do not abandon it out of fear of people. And Al-Thawri said on the authority of Mansur on the authority of Al-Hasan al-Basri, **And do not recite your prayer aloud or in a low voice**, he said: Do not make it good in public and bad in secret. And this is how Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Al-Hasan on his authority, and Hisham on the authority of Awf on his authority on his authority, and Saeed on the authority of Qatadah on his authority likewise.

Another statement Abd al-Rahman ibn Zayd ibn Aslam said regarding his statement: **And seek a way between that**, he said: The People of the Book would lower their voices, then one of them would recite the letter aloud, and he would shout it out and they would shout it out behind him, so he forbade him from shouting as these shouted, and from lowering his voice as the people lowered their voices, then the way between that was what Gabriel prescribed for him in prayer.

And His statement: "And say: Praise be to God, who has not taken a son," when the Most High affirmed for Himself the most beautiful names, He cleared Himself of contradictions, saying: "And say: Praise be to God, who has not taken a son and has no partner in dominion," rather He is God, the One, the Eternal Refuge, who neither begets nor is begotten, and there

Surat al-Isra' 17:110

Say, "Call upon God or call upon the Most Merciful. Whichever [name] you call upon, He has the best names. And do not recite your prayer aloud or in a low voice, but seek between that a way."

is none comparable to Him. **And He has no protector out of humiliation**, meaning He is not humiliated, so He does not need to have a protector, minister, or advisor. Rather, He, the Most High, is the Creator of all things alone, with no partner, and He is their Administrator and Determiner alone, with no partner. Mujahid said about His statement: **And He has no protector out of humiliation**, He did not ally with anyone and did not seek anyone's support. **And glorify Him with utmost glorification**, meaning He magnified Him and exalted Him above what the unjust and aggressive people say, with great exaltation.

Ibn Jarir said: Yunus told me, Ibn Wahb told us, Abu Sakhr told me on the authority of Al-Qurazi that he used to say about this verse: "And say: Praise be to God, who has not taken a son" 1:13. He said: The Jews and Christians say: God has taken a son, and the Arabs said: At your service, you have no partner except a partner who is yours, you own him and what he owns. The Sabians and Magians said: Were it not for the allies of God, he would have been humiliated. So God revealed this verse: "And say: Praise be to God, who has not taken a son, and has no partner in dominion, and has no protector out of humiliation. And glorify Him with great glorification." He also said: Bishr told us, Yazid told us, Saeed told us on the authority of Qatadah, who mentioned to us that the Prophet, may God bless him and grant him peace, used to teach his family this verse: **Praise be to God, who has not taken a son** 1:13, the young and the old among his family. I said: It has been reported in a hadith that the Messenger of God, may God bless him and grant him peace, called this verse the verse of glory, and in some of the reports it is said that if it is recited in a house at night, it will be afflicted with theft or a calamity, and God knows best.

Al-Hafiz Abu Ya'la said: Bishr bin Sayhan al-Basri told us, Harb bin Maymun told us, Musa bin Ubaidah al-Zubaidi told us on the authority of Muhammad bin Ka'b al-Qurazi on the authority of Abu Hurayrah who said: "I went out with the Messenger of God (peace and blessings of God be upon him) and his hand was in my hand, or my hand was in his, and he came upon a man who was in poor condition and said: 'O so-and-so, what has happened to you that I see?' He said: 'Illness and harm, O Messenger of God.' He said: 'Shall I not teach you words that will remove illness and harm from you?' He said: 'I would not be pleased with them if I were to witness Badr or Uhud with you.' He said: 'The Messenger of God (peace and blessings of God be upon him) laughed and said: 'Do the people of Badr and Uhud attain what the contented poor attain?' Abu Hurayrah said: 'O Messenger of God, teach me.' He said: 'Then say, O Abu Hurayrah, I put my trust in the Ever-Living who does not die. Praise be to God who has not taken a son, and has no partner in the kingdom, and has no protector from humiliation, and glorify Him greatly.' He said: 'Then the Messenger of God (peace and blessings of God be upon him) came to me and my condition had improved.' He said to me: 'Mahim.' He said: 'I said: O Messenger of God, I have not ceased to say the words that you taught me.

Its chain of transmission is weak, and there is something objectionable in its text. And God knows best. The end of the interpretation of Surat Subhan. Praise and thanks be to God.

Fath al-Qadir

God Almighty wanted to teach His servants how to supplicate and be humble, so He said: 110- "Say, 'Call upon God or call upon the Most Gracious'. **Its meaning is that they are equal in the permissibility of generalization and the goodness of supplication with them, and for this reason He said**, Whichever you call upon, to Him belong the best names. **The tanween in whatever is a substitute for the complement, and what is added to emphasize the ambiguity in whatever, and the pronoun in to Him**" refers to the named, and the original statement was: Whatever you call upon, it is good, so it was placed in its place, to Him belong the best names for emphasis, and to indicate that if all of His names are good, these two names are good, and the meaning of the goodness of names is their independence with the attributes of majesty and honor. Al-Naysaburi mentioned the meaning of this and Abu Al-Su'ud followed him. Al-Zajaj said: God informed them that their supplication to God and their supplication to the Most Gracious go back to one statement, and the reason for the revelation of the verse will be mentioned, and with it the meaning of it becomes clear. Then he mentioned another way of supplication and said: "And do not recite your prayer aloud or in a low voice" meaning in the recitation of your prayer with the deletion of the complement because it is known that recitation aloud and in a low voice are attributes of the voice, not attributes of the actions of prayer, so it is from the generalization of the whole and the meaning of the part. It is said that his voice became low if his speech was cut off and weak and still, and the crops became low if they withered, and the man became low in his recitation: if he did not raise his voice with it. It was said that its meaning is: Do not recite your entire prayer aloud and do not recite it in a low voice, and the first is more appropriate. **And seek between that** meaning the loudness and in a low voice indicated by the two actions **a way** meaning a middle path between the two matters, so do not recite aloud or in a low voice. According to the second interpretation, the meaning of that is the prohibition of reciting all the prayers aloud, and the prohibition of reciting all the prayers in a low voice, and the command to make some of them. Some of them are loudly said, which is the night prayer, and quietly said during the day prayer. Some people said that this verse was abrogated by His saying: **Call upon your Lord humbly and secretly**.

Tafsir al-Baghawi

110 - The Almighty said: "Say: Call upon God or call upon the Most Gracious." Ibn Abbas said: The Messenger of God, may God bless him and grant him peace, prostrated in Mecca one night and began to cry

and say in his al-Sajdah 32: O God, O Most Gracious. Abu Jahl said: Muhammad forbids us from our gods and he calls upon two gods! So God, the Most High, revealed this verse. Its meaning is: They are two names for one.

Whatever you call upon, "what" is a relative clause, meaning: whatever you call upon from these two names and from all of His names, **He has the best names**.

"And do not recite your prayer aloud, nor in a low voice," Abd al-Wahid ibn Ahmad al-Malhi informed us, Ahmad ibn Abdullah al-Nu'aimi informed us, Muhammad ibn Yusuf informed us, Muhammad ibn Ismail informed us, Ya'qub ibn Ibrahim informed us, Hisham informed us, Abu Bishr informed us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And do not recite your prayer aloud, nor in a low voice**, he said: It was revealed while the Messenger of God, may God bless him and grant him peace, was hiding in Mecca. When he prayed with his companions, he would raise his voice with the Qur'an, and when the polytheists heard him, they would revile the Qur'an, the One who revealed it, and the One who brought it. So God the Almighty said to His Prophet, may God bless him and grant him peace: **And do not recite your prayer aloud**, meaning, your recitation, lest the polytheists hear and revile the Qur'an. And do not recite it in a low voice from your companions, lest they hear, **and seek a way between that**.

And with this chain of transmission on the authority of Muhammad bin Ismail, he said: Musaddad told us on the authority of Hisham on the authority of Abu Bishr with his chain of transmission similarly, and he added: **And seek a way between that**. Let them hear, and do not recite aloud until they learn the Qur'an from you.

Some people said: The verse is about supplication, and it is the saying of Aisha, may God be pleased with her, and Al-Nakha'i, Mujahid, and Makhul:

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Talq bin Ghannam told us, Zaidah told us on the authority of Hisham on the authority of his father, on the authority of Aisha, may God be pleased with her, regarding his statement: **And do not recite your prayer aloud or in a low voice**, she said: This was revealed regarding supplication.

Abdullah bin Shaddad said: Whenever the Prophet, may God bless him and grant him peace, greeted them, some Bedouins from Banu Tamim would say: **O God, grant us wealth and children**, and they would say that out loud. Then God revealed this verse: **And do not recite your prayer aloud**, meaning: Do not raise your voice in your recitation or supplication, and do not recite it in a low voice.

Mukhāfatah: lowering the voice and being silent. **And seek a way between that**, meaning: between speaking loudly and speaking quietly.

Abu Uthman Saeed bin Ismail Al-Dhabi told us, Abu Muhammad Abdul-Jabbar bin Muhammad Al-Khuza'i told us, Abu Al-Abbas Muhammad bin Ahmad Al-Mahboubi told us, Abu Isa Al-Tirmidhi told us,

Mahmoud bin Ghailan told us, Yahya bin Ishaq told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Abdullah bin Abi Rabah Al-Ansari, on the authority of Abu Qatada that the Prophet, may God bless him and grant him peace, said to Abu Bakr: "I passed by you while you were reading and you were lowering your voice, so he said: I heard the one with whom you were whispering, so he said: Raise your voice a little, and he said to Umar: I passed by you while you were reading and you were raising your voice, so he said: I wake up the sleepy and drive away the devil, so he said: Lower your voice a little."

Tafsir al-Baidawi

110. "Say: Call upon God or call upon the Most Gracious." It was revealed when the polytheists heard the Messenger of God say: O God, O Most Gracious, and they said: He forbids us to worship two gods while he is calling upon another god. "Or the Jews said: You are mentioning the Most Gracious little, and God has mentioned it frequently in the Torah." The meaning of the first is to equate the two words in that they are applied to one entity, even if the consideration of their application differs, and monotheism is only for the entity that is the absolute worshipped. According to the second, they are the same in the goodness of the application and in conveying the intended meaning, and it is better for His saying: "Whatever you call upon, to Him belong the best names. **And the supplication in the verse means naming, and it takes two objects, the first of which was deleted because it is dispensed with, and the or is for choice, and the tanween in any is a substitute for the complement, and ma is a conjunction to emphasize what is in any of ambiguity, and the pronoun in for Him is for the named because the naming is for Him, not for the name, and the original statement was whatever you call upon**" so it is Good, so he put it in its place, so He has the most beautiful names for exaggeration and indication of what is the evidence for it and that it is beautiful because it indicates the attributes of majesty and honor. **And do not recite your prayer aloud** by reciting your prayer so that you hear the polytheists, for that leads them to curse and use idle talk in it. **And do not recite it in a low voice** so that you do not hear those of the believers behind you. **And seek a middle path** between that **between loudness and lowness**. "For moderation in all matters is beloved." "It was narrated that Abu Bakr, may God be pleased with him, used to recite in a low voice and say: I commune with my Lord and He knows my need, and Umar, may God be pleased with him, used to recite in a high voice and say: I drive away the devil and awaken the sleepy, so when it was revealed, the Messenger of God ordered Abu Bakr to raise his voice a little and Umar to lower his voice a little." It was said that its meaning is do not recite your prayer aloud in its entirety and do not recite it in a low voice in its entirety, and seek a path between that by reciting in a low voice during the day and reciting in a loud voice at night.

Surat al-Isra' 17:110

Say, "Call upon God or call upon the Most Merciful. Whichever [name] you call upon, He has the best names. And do not recite your prayer aloud or in a low voice, but seek between that a way."

Surat al-Isra' 17:111

And say, "Praise be to God, who has not taken a son and has not had a partner in dominion and has not had a protector out of humiliation. And glorify Him with great glorification."

Tafsir al-Jalalayn

111 - (And say: Praise be to God, who has not taken a son and has no partner in dominion) in divinity **and has no protector** to support Him *from* (humiliation) meaning He was not humiliated so that he would need a supporter **and glorify Him with great glorification** glorify Him with a complete glorification from taking a son or a partner and humiliation and everything that is not befitting of Him. And the order of praise on that is to indicate that He is the One deserving of all praise due to the perfection of His essence and His uniqueness in His attributes.

Tafsir al-Suyuti

God Almighty said: And say, **Praise be to God**, the verse. Ibn Jarir narrated on the authority of Muhammad bin Ka'b al-Qurazi, who said: The Jews and Christians said: God has taken a son, and the Arabs said: "Here I am, you have no partner except a partner who is yours. You own him and what he owns." And the Sabians and Magians said: **Were it not for the allies of God, he would have been humiliated.** So God revealed: And say, **Praise be to God, who has not taken a son and has no partner in dominion.**

Tafsir al-Tabari

The Most High mentioned to His Prophet Muhammad, may God bless him and grant him peace: **And say, O Muhammad, 'Praise be to God, who has not taken a son,'** so he would be a servant, not a lord, because the Lord of lords should not have a son. **And He has no partner in the kingdom**, so he would be helpless and in need of the help of others, weak. He who is in need of a helper for what he has tried, and is not alone in the kingdom and authority, **And He has no protector from humiliation**, meaning: He has no ally who has allied with him from the humiliation that is in him, because he who is in need of the help of others is humiliated and disgraced, and he who is humiliated and disgraced and submits to a helper is not a god who is obeyed. **And glorify Him with all glorification**, meaning: And magnify your Lord, O Muhammad, with what We have commanded you to magnify Him with in word and deed, and obey Him in what He has commanded you and forbidden you.

And in the same way as we said in his saying:

And he had no protector from humiliation, said the commentators.

Who said that?

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

And he had no protector from humiliation, he said: He did not oppose anyone, nor did he seek anyone's support.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to teach his family this verse: "Praise be to God, who has not taken a son and has no partner in dominion and has no protector out of weakness. And glorify Him with all glorification," the young among his family and the old.

Ibn Hamid told us, he said: Hakam told us, he said: Abu al-Junayd told us, on the authority of Ja'far, on the authority of Sa'id, on the authority of Ibn Abbas, he said: The entire Torah is in fifteen verses from the Children of Israel, then he recited: **Do not make with God another god.**

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told me, on the authority of Al-Qurazi, that he used to say regarding this verse: **Praise be to God, who has not taken a son...** the verse.

He said: The Jews and Christians said: God has taken a son. The Arabs said: At your service, at your service, you have no partner except a partner who is yours. The Sabians and the Magians said: Were it not for the allies of God, God would have been humiliated. So God revealed: "And say: Praise be to God, who has not taken a son and has no partner in dominion and has no protector out of humiliation. And glorify Him, O Muhammad, as they say."

Tafsir al-Qurtubi

The Almighty says: **And say, 'Praise be to God, who has not taken a son.'** This verse is a response to the Jews, Christians, and Arabs who say, **Ezra, Jesus, and the angels are the offspring of God Almighty.** God is exalted above what they say! **And He had no partner in the kingdom** because He is One and has no partner in His kingdom or in His worship. **And He had no protector from humiliation** Mujahid said: The meaning is that He did not ally with anyone nor seek anyone's support, meaning that He had no supporter to protect Him from humiliation and thus be a defender. Al-Kalbi said: He had no protector from the Jews and Christians, because they are the most humiliated of people, in response to their saying: We are the sons of God and His beloved. Al-Hasan ibn Al-Fadl said: **And He had no protector from humiliation** meaning that He was not humiliated and would need a protector or a supporter due to His glory and pride. **And He glorified Him with complete glorification** meaning that He glorified Him with complete glorification. It is said: The most eloquent expression of the Arabs in the meaning of glorification and reverence is: God is Great, meaning He described Him as being greater than everything. The poet said:

I saw God is greater than everything, trying and most

Surat al-Isra' 17:111

And say, "Praise be to God, who has not taken a son and has not had a partner in dominion and has not had a protector out of humiliation. And glorify Him with great glorification."

of them are soldiers

When the Prophet (peace and blessings of God be upon him) entered into prayer, he would say: God is Great. The beginning of the Book has been mentioned. Umar ibn al-Khattab said: The servant's saying, God is Great is better than the world and what is in it. This verse is the conclusion of the Torah. Mutraf ibn Abdullah narrated on the authority of Ka'b, who said: The Torah began with the opening of Surat al-An'am and this surah was concluded. In al-Naba 78: **It is the verse of glory.** It was narrated by Mu'adh ibn Anas on the authority of the Prophet (peace and blessings of God be upon him). Amr ibn Shu'ayb narrated on the authority of his father on the authority of his grandfather, who said: "Whenever a boy from Banu Abd al-Muttalib spoke clearly, the Prophet (peace and blessings of God be upon him) would teach him: 'Say: Praise be to God,' and the verse." Abd al-Hamid ibn Wasil said: I heard the Prophet (peace and blessings of God be upon him) say: "Whoever recites: 'Say: Praise be to God,' the verse, God will write for him a reward equal to the earth and mountains, because God the Most High says about someone who claims to have a son: 'The heavens almost burst from him, and the earth splits open and the mountains collapse.' This is the verse." It was reported that the Prophet (peace and blessings of God be upon him) ordered a man who complained to him about his debt to recite: 'Say: Call upon God or call upon the Most Merciful,' to the end of the surah, then he would say: **I put my trust in the Ever-Living, Who never dies**, three times.

Tafsir Ibn Kathir

God the Almighty says: Say, O Muhammad, to these polytheists who deny the attribute of mercy to God the Almighty, who forbid calling Him the Most Gracious, **Call upon God or call upon the Most Gracious, whichever you call upon, to Him belong the best names.** That is, there is no difference between your calling upon Him by the name of God or by the name of the Most Gracious, for He is the Possessor of the best names, as God the Almighty says: "He is God, other than whom there is no god, the Knower of the unseen and the witnessed. He is the Most Gracious, the Most Merciful. He is God, other than whom there is no god, the King, the Holy, the Peace, the Guardian, the Almighty, the Compeller, the Proud. Glory be to God, above what they associate with Him. He is God, the Creator, the Maker, the Fashioner. To Him belong the best names. Whatever is in the heavens and the earth exalts Him." The verse. Makhul narrated that a man from the polytheists heard the Prophet, may God bless him and grant him peace, saying in his al-Sajdah 32: **O Most Gracious, O Most Merciful.** He said: He claims that he is calling upon one, but he is calling upon two, so God revealed this verse. This is also narrated from Ibn Abbas, and Ibn Jarir narrated them both.

And His saying: **And do not recite your prayer aloud**

the verse Imam Ahmad said: Hisham told us, Abu Bishr told us on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: This verse was revealed while the Messenger of God, may God bless him and grant him peace, was hiding in Mecca, **And do not recite your prayer aloud or in a low voice** he said: When he prayed with his companions, he would raise his voice with the Qur'an, and when the polytheists heard that, they cursed the Qur'an and cursed the One who revealed it and the One who brought it. He said: So God, the Most High, said to His Prophet, may God bless him and grant him peace: **And do not recite your prayer aloud** meaning your recitation so that the polytheists hear and curse the Qur'an, **nor in a low voice** from your companions, so that they do not hear the Qur'an until they learn it from you, **and seek a way between that.** They included it in the two Sahihis on the authority of Abu Bishr Ja'far bin Iyas on his authority, and Ad-Dahhak narrated it likewise on the authority of Ibn Abbas, and he added: When he migrated to Medina, that was dropped, so he could do whichever of those things he wanted.

Muhammad ibn Ishaq said: Dawud ibn al-Husayn told me on the authority of Ikrimah on the authority of Ibn Abbas who said: When the Messenger of God (peace and blessings of God be upon him) recited the Qur'an aloud while he was praying, they would disperse from him and refuse to listen to him. When a man wanted to hear some of what the Messenger of God (peace and blessings of God be upon him) was reciting while he was praying, he would eavesdrop on them out of fear of them. When he saw that they knew that he was listening, he would leave for fear of harming them and would not hear. If he (peace and blessings of God be upon him) lowered his voice, those listening would not hear anything of his recitation. So God revealed: **And do not recite your prayer aloud** lest they disperse from you. **And do not recite it in a low voice** lest the one who wanted to hear from those who eavesdrop on them hear, perhaps he might be moved by some of what he heard and benefit from it. **And seek a way between that.** And this is what Ikrimah, al-Hasan al-Basri and Qatadah said: This verse was revealed about recitation in prayer. Shu'bah said on the authority of al-Ash'ath ibn Abi Sulaym on the authority of al-Aswad ibn Hilal on the authority of Ibn Mas'ud. He did not lower his voice to those who could hear him.

Ibn Jarir said: Yaqub told us, Ibn Ulayyah told us, on the authority of Salma bin Alqamah, on the authority of Muhammad bin Sirin, who said: I was informed that when Abu Bakr prayed and recited, he lowered his voice, and that Umar raised his voice. It was said to Abu Bakr: Why do you do this? He said: I am communing with my Lord, the Almighty, and He knows my need. It was said: Well done. It was said to Umar: Why do you do this? He said: I drive away Satan and wake up the sleepy. It was said: Well done. When the verse, **And do not recite your prayer aloud, nor in a low voice, but seek a way between the two**, was revealed, it was said to Abu Bakr: Raise your voice a little, and it was said to Umar: Lower your voice a little. Ash'ath bin Suwar said, on the authority of Ikrimah, on the

authority of Ibn Abbas: It was revealed about supplication. And this is how Ath-Thawri and Malik narrated it on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, that it was revealed about supplication. And this is what Mujahid, Sa'id bin Jubayr, Abu Ayyad, Makhul, and Urwah bin Az-Zubayr said. Al-Thawri said on the authority of Ibn Ayyash Al-Amiri on the authority of Abdullah bin Shaddad, who said: Whenever a Bedouin from Banu Tamim greeted the Prophet, may God bless him and grant him peace, he would say: **O God, grant us camels and children.** He said: Then this verse was revealed: **And do not recite your prayer aloud or in a low voice.**

Another statement Ibn Jarir said: Abu al-Sa'ib told us, Hafs ibn Ghiyath told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her: This verse was revealed regarding the testimony of faith: **And do not recite your prayer aloud, nor in a low voice.** Hafs said the same on the authority of Ash'ath ibn Suwar, on the authority of Muhammad ibn Sirin, something similar.

Another saying Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement, **And do not recite your prayer aloud or in a low voice**, he said: Do not pray to show off to people and do not abandon it out of fear of people. And Al-Thawri said on the authority of Mansur on the authority of Al-Hasan Al-Basri, **And do not recite your prayer aloud or in a low voice**, he said: Do not make it good in public and bad in secret. And this is how Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Al-Hasan on his authority, and Hisham on the authority of Awf on his authority on his authority, and Saeed on the authority of Qatadah on his authority likewise.

Another statement Abd al-Rahman ibn Zayd ibn Aslam said regarding his statement: **And seek a way between that**, he said: The People of the Book would lower their voices, then one of them would recite the letter aloud, and he would shout it out and they would shout it out behind him, so he forbade him from shouting as these shouted, and from lowering his voice as the people lowered their voices, then the way between that was what Gabriel prescribed for him in prayer.

And His statement: "And say: Praise be to God, who has not taken a son," when the Most High affirmed for Himself the most beautiful names, He cleared Himself of contradictions, saying: "And say: Praise be to God, who has not taken a son and has no partner in dominion," rather He is God, the One, the Eternal Refuge, who neither begets nor is begotten, and there is none comparable to Him. **And He has no protector out of humiliation**, meaning He is not humiliated, so He does not need to have a protector, minister, or advisor. Rather, He, the Most High, is the Creator of all things alone, with no partner, and He is their Administrator and Determiner alone, with no partner. Mujahid said about His statement: **And He has no protector out of humiliation**, He did not ally with anyone and did not seek anyone's support. **And glorify Him with utmost glorification**, meaning He magnified Him and exalted Him above what the unjust and aggressive people say, with great exaltation.

Ibn Jarir said: Yunus told me, Ibn Wahb told us, Abu Sakhr told me on the authority of Al-Qurazi that he used to say about this verse: "And say: Praise be to God, who has not taken a son" 7:13. He said: The Jews and Christians say: God has taken a son, and the Arabs said: At your service, you have no partner except a partner who is yours, you own him and what he owns. The Sabians and Magians said: Were it not for the allies of God, he would have been humiliated. So God revealed this verse: "And say: Praise be to God, who has not taken a son, and has no partner in dominion, and has no protector out of humiliation. And glorify Him with great glorification." He also said: Bishr told us, Yazid told us, Saeed told us on the authority of Qatadah, who mentioned to us that the Prophet, may God bless him and grant him peace, used to teach his family this verse: **Praise be to God, who has not taken a son** 7:13, the young and the old among his family. I said: It has been reported in a hadith that the Messenger of God, may God bless him and grant him peace, called this verse the verse of glory, and in some of the reports it is said that if it is recited in a house at night, it will be afflicted with theft or a calamity, and God knows best.

Al-Hafiz Abu Ya'la said: Bishr bin Sayhan al-Basri told us, Harb bin Maymun told us, Musa bin Ubaidah al-Zubaidi told us on the authority of Muhammad bin Ka'b al-Qurazi on the authority of Abu Hurayrah who said: "I went out with the Messenger of God (peace and blessings of God be upon him) and his hand was in my hand, or my hand was in his, and he came upon a man who was in poor condition and said: 'O so-and-so, what has happened to you that I see?' He said: 'Illness and harm, O Messenger of God.' He said: 'Shall I not teach you words that will remove illness and harm from you?' He said: 'I would not be pleased with them if I were to witness Badr or Uhud with you.' He said: 'The Messenger of God (peace and blessings of God be upon him) laughed and said: 'Do the people of Badr and Uhud attain what the contented poor attain?' Abu Hurayrah said: 'O Messenger of God, teach me.' He said: 'Then say, O Abu Hurayrah, I put my trust in the Ever-Living who does not die. Praise be to God who has not taken a son, and has no partner in the kingdom, and has no protector from humiliation, and glorify Him greatly.' He said: 'Then the Messenger of God (peace and blessings of God be upon him) came to me and my condition had improved.' He said to me: 'Mahim.' He said: 'I said: O Messenger of God, I have not ceased to say the words that you taught me. Its chain of transmission is weak, and there is something objectionable in its text. And God knows best. The end of the interpretation of Surat Subhan. Praise and thanks be to God.

Fath al-Qadir

And when He commanded that He should not be mentioned or called except by His beautiful names, He pointed out how to praise Him, saying: 111- "And say, 'Praise be to God, who has not taken a son'" as the Jews and Christians say, and whoever among the polytheists says that the angels are daughters of God, He is far above that, **and He has no partner in the kingdom** meaning, anyone who shares with Him in His kingdom and lordship, as the dualists and other groups

And say, "Praise be to God, who has not taken a son and has not had a partner in dominion and has not had a protector out of humiliation. And glorify Him with great glorification."

like them claim, who believe in multiple gods, **and He has no protector out of humiliation** meaning, He has no need of the support of anyone because of the humiliation that would befall him, so He is independent of a protector or a helper. Al-Zajjaj said: That is, he did not need to be victorious through anyone other than Him. In the mention of these sublime attributes during the praise, there is an indication that the one who deserves praise is the one who has these attributes, because he is able to bring into existence and bestow blessings, since a son is a coward and a miser, and because it also necessitates the father's occurrence because he is born from one of his parts, and the originator is not able to complete the blessing, and partnership in ownership is only conceivable for one who is not able to be independent with it, and one who is not able to be independent is helpless, let alone the completion of what he has, let alone the system of what he is upon. Also, partnership causes conflict between the two partners, as the partner may prevent him from bestowing goodness on his guardians and leads to corruption. **If there were within them gods besides God, they would have both been ruined.** And the one who needs a guardian to prevent him from humiliation and support him against whoever wants to humiliate him is weak and is not able to do what the one who is self-sufficient is able to do. **And glorify Him with great glorification**, that is, magnify Him with great glorification, describing Him as greater than everything.

Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, was in Mecca one day and said in his supplication: 'O God, O Most Merciful.' The polytheists said: 'Look at this Sabeen forbidding us to call upon two gods, while he is calling upon two gods.' So God revealed: 'Say: Call upon God or call upon the Most Merciful.'" Ibn Abi Hatim narrated on the authority of Ibrahim al-Nakha'i, who said: The Jews asked the Messenger of God, may God bless him and grant him peace, about the Most Merciful, and they had a soothsayer in Yamamah whom they called the Most Merciful, so the verse was revealed, and it is mursal. Ibn Jarir narrated on the authority of Makhul, "The Prophet, may God bless him and grant him peace, was praying in Mecca one night and saying in his prostration, 'O Most Merciful, O Most Compassionate.' A polytheist heard him, and when morning came he said to his companions: 'Ibn Abi Kabshah is calling tonight upon the Most Merciful who is in Yemen, and there was a man in Yemen called the Most Merciful, so the verse was revealed.'" Al-Bayhaqi narrated in Al-Dala'il on the authority of Nahshal bin Saeed on the authority of Al-Dahhak on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, was asked about the statement of God, 'Say: Call upon God or call upon the Most Merciful, whichever you call upon' until the end of the verse. The Messenger of God, may God bless him and grant him peace, said: It is protection from theft." And a man from the emigrants, from the companions of the Messenger of God, may God bless him and grant him peace, recited it when he went to bed, and a thief

entered upon him, gathered what was in the house and carried it while the man was not asleep until he reached the door and found the door locked, so he put down the lever, and he did that three times, and the companion laughed and then said: I have fortified my house. Al-Bukhari, Muslim and others narrated on the authority of Ibn Abbas regarding his statement: **And do not recite your prayer aloud** the verse, he said: It was revealed while the Messenger of God (blessings and peace of God be upon him) was hidden, so when he prayed with his companions, he would raise his voice with the Qur'an. When the polytheists heard that, they would curse the Qur'an, the One who revealed it and the One who brought it. So God said to His Prophet: **And do not recite your prayer aloud**, meaning your recitation, lest the polytheists hear and curse the Qur'an. **And do not recite it in a low voice** from your companions, so do not let them hear the Qur'an until they learn it from you. **And seek a way between that**, meaning between loudness and lowness. Ibn Mardawayh narrated on his authority that the Prophet of God (blessings and peace of God be upon him) would recite aloud in Mecca and would be disturbed, so God revealed: **And do not recite your prayer aloud.** Ibn Abi Shaybah also narrated something similar on his authority. Abu Dawud narrated something similar on his authority in his Naskh. Al-Tabarani and Ibn Mardawayh also narrated from him that he said: Musaylimah the Liar had been called Ar-Rahman, so whenever the Prophet (peace and blessings of God be upon him) prayed and recited **In the name of God, the Most Gracious, the Most Merciful** out loud, the polytheists would say: He is mentioning the God of Yamamah. So God revealed: **And do not recite your prayer aloud.** Sa'eed ibn Mansur, Ibn Jarir, Ibn Al-Mundhir and Al-Bayhaqi in Al-Sha'bi narrated from Muhammad ibn Sireen that he said: I was told that when Abu Bakr recited, he would lower his voice, and when 'Umar recited, he would recite aloud. It was said to Abu Bakr, **Why do you do this?** He said: **I am conversing with my Lord, and He knows my need.** It was said to 'Umar, **Why do you do this?** He said: **I drive away Satan and wake up the sleepy ones.** When **And do not recite your prayer aloud, nor in a low voice** was revealed, it was said to Abu Bakr, **Raise your voice a little**, and it was said to 'Umar, **Lower your voice a little.** Sa'eed ibn Mansur, Ibn Abi Shaybah, Al-Bukhari, Muslim and others narrated from 'Aa'ishah that she said: This verse, **And do not recite your prayer aloud, nor in a low voice** was revealed in supplication. Ibn Jarir and Al-Hakim narrated on her authority that she said: It was revealed in the testimony of faith. Ibn Abi Shaybah, Ibn Mani', Ibn Jarir, Muhammad ibn Nasr, Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Abbas something similar to the first hadith of Aisha. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Muhammad ibn Ka'b Al-Qurazi that he said: The Jews and Christians said: God has taken a son. The Arabs said: Here I am, You have no partner except a partner who is Yours, You own him and what he owns. The Sabians and Magians said: Were it not for the allies of God, He would have been humiliated. So God revealed this verse: "Say: Praise be to God" to the end of it. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir

and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And he had no protector out of humiliation** that he said: He did not ally with anyone and did not seek anyone's support. Ahmad and Al-Tabarani narrated on the authority of Mu'adh ibn Anas that the Messenger of God (blessings and peace of God be upon him) said: "The verse of glory is: 'Praise be to God, Who has not taken a son' the entire verse." Abu Ya'la and Ibn As-Sunni narrated on the authority of Abu Hurairah that he said: "I went out with the Messenger of God (peace and blessings of God be upon him) and his hand was in my hand, and a man of shabby appearance came to me and said: 'O so-and-so, what has happened to you that I see?' He said: 'Illness and harm.' He said: 'Shall I not teach you some words that will remove from you illness and harm?' I put my trust in the Ever-Living Who does not die, 'Praise be to God who has not taken a son' to the end of the verse. Then the Messenger of God (peace and blessings of God be upon him) came to him and his condition had improved and he said: 'How are you?' He said: 'I have not ceased to say the words that you taught me.'" In another version, the Prophet (peace and blessings of God be upon him) taught that to Abu Hurairah. Ibn Kathir said: Its chain of transmission is weak and there is something objectionable in its text. Ibn Jarir narrated on the authority of Qatadah that he said: "It was mentioned to us that the Messenger of God (peace and blessings of God be upon him) used to teach his family this verse: 'Praise be to God who has not taken a son' to the end of it, to the young and old among his family." Abdul Razzaq narrated in Al-Musannaf on the authority of Abdul Karim bin Abi Umayya who said: "The Messenger of God, may God bless him and grant him peace, would teach a boy from Banu Hashim, if he pronounced it seven times, 'Praise be to God who has not taken a son' to the end of the surah." Ibn Abi Shaybah narrated in Al-Musannaf on the authority of Abdul Karim on the authority of Amr bin Shuayb and mentioned it. Ibn Al-Sunni narrated it in Amal Al-Yawm wa Al-Laylah on the authority of Amr bin Shuayb on the authority of his father on the authority of his grandfather.

Tafsir al-Baghawi

111 - "And say: Praise be to God, who has not taken a son." God commanded His Prophet, may God bless him and grant him peace, to praise Him for His oneness, and the meaning of praising God is: praising Him as He deserves.

Al-Hussein bin Fadl said: It means: Praise be to God who made me know that He did not take a son.

And he had no partner in the kingdom, nor did he have a protector from humiliation. Mujahid said, **He was not humiliated, so he would not need a protector to strengthen him.**

"And magnify Him greatly," meaning: He magnified Him so that He would not have a partner or guardian.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Imam Abu al-Tayyib Sahl [ibn Muhammad ibn Sulayman told us, Abu al-Abbas al-Asamm told us,

Muhammad ibn Yaqub told us, Muhammad ibn Ishaq al-Sagani told us, Nadr ibn Hammad Abu al-Harith al-Warraq told us, Shu'bah told us] on the authority of Habib ibn Abi Thabit, who said: I heard Saeed ibn Jubayr narrating on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **The first to be called to Paradise on the Day of Resurrection are those who praise God in prosperity and adversity.**

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Ahmad bin Abdullah Al-Salihi told us, Abu Al-Hasan bin Bishran told us, Ismail bin Muhammad Al-Saffar told us, Ahmad bin Mansour Al-Ramadi told us, Abdul Razzaq told us, Muammar told us, on the authority of Qatada, that Abdullah bin Amr said: The Messenger of God, may God bless him and grant him peace, said: "Praise be to God, the pinnacle of gratitude. No servant thanks God without praising Him."

Abu al-Fadl ibn Ziyad ibn Muhammad al-Hanafi told us, Abu Muhammad Abd al-Rahman ibn Ahmad al-Ansari told us, Abu Muhammad Yahya ibn Muhammad ibn Sa'id told us, Yahya ibn Khalid ibn Ayyub al-Makhzumi told us, Musa ibn Ibrahim ibn Kathir ibn Bishr al-Khuzami al-Ansari told us, on the authority of Talha ibn Kharash, on the authority of Jabir ibn Abdullah, that the Messenger of God, may God bless him and grant him peace, said: **The best supplication is 'Praise be to God,' and the best remembrance is 'There is no god but God.'**

Abdul Wahid bin Ahmad 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, Zuhair told us, Mansour told us, on the authority of Hilal bin Bashar, on the authority of Al-Rabi' bin Umaila, on the authority of Samra bint Jundub, who said: The Messenger of God, may God bless him and grant him peace, said: "The most beloved words to God Almighty are four: There is no god but God, God is Greatest, Glory be to God, and Praise be to God. It does not matter which of them you start with."

Tafsir al-Baidawi

111. "And say, 'Praise be to God, who has not taken a son and has no partner in dominion' in divinity 'and has no protector out of humiliation' a protector who befriends Him for the sake of humiliation by Him to repel it by befriending Him. He denied that He has anything to share with Him of His kind and of something other than His kind by choice and compulsion, and what helps and strengthens Him. And He arranged praise for Him to indicate that He is the One who deserves the kind of praise because He is the Perfect in essence, the Unique in creation, the Bestower of favors absolutely, and everything other than Him is deficient, owned by a blessing, or bestowed upon Him. Therefore, He connected to Him His statement, 'and glorify Him with great glorification.' In it is a warning that even if the servant exaggerates in glorification and praise and strives in worship and praise, he should acknowledge his shortcomings in his

Surat al-Isra' 17:111

And say, "Praise be to God, who has not taken a son and has not had a partner in dominion and has not had a protector out of humiliation. And glorify Him with great glorification."

right to that.

It was narrated that **whenever a boy from Banu Abd al-Muttalib spoke clearly, he would teach him this verse**, and "it was narrated from him, may God's prayers and peace be upon him, 'Whoever recites Surat Bani Isra'il, his heart softens when his parents are mentioned, he will have a qintar in Paradise.'" A qintar is one thousand and two hundred ounces. And God knows best what is correct, and to Him is the return and the destination.

Surat al-Kahf 18:1

Praise be to God, who has sent down to His servant the Book and has not made therein any crookedness.

Tafsir al-Jalalayn

1 - *Praise* which is the description of the beautiful is established **for God** the Most High. Is the intention to inform about that for belief in it or praise for it or are they both possibilities? The third is more useful **Who sent down to His servant Muhammad the Book** the Qur'an **and made therein** that is, in it **no crookedness** any difference or contradiction and the sentence is a state of the Book

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Ibn Ishaq on the authority of a sheikh from the people of Egypt on the authority of Ikrimah on the authority of Ibn Abbas who said: The Quraysh sent Al-Nadr bin Al-Harith and Uqbah bin Abi Mu'ayt to the Jewish rabbis in Medina and said to them: Ask them about Muhammad and describe his characteristics to them and inform them of what he said, for they are the people of the first book and they have what we do not have of the knowledge of the prophets. So they went out until they reached Medina and asked the Jewish rabbis about the Messenger of God, may God bless him and grant him peace, and described to them his affair and some of his sayings. They said to them: Ask him about three things. If he tells you about them, then he is a prophet sent, and if he does not, then the man is a liar. Ask him about the youths who passed away in the first era, what was their affair, for they had an amazing affair. Ask him about a wandering man who reached the easts and wests of the earth, what was his report, and ask him about the spirit, what is it? So they set out until they reached the Quraysh and said: We have come to you with a decisive statement between you and Muhammad. So they came to the Messenger of God, may God bless him and grant him peace, and asked him. He said: I will tell you tomorrow what you asked about, and he did not ask for more. So they departed and the Messenger of God, may God bless him and grant him peace, remained for fifteen nights without God revealing to him any revelation about that and Gabriel not coming to him until the people of Mecca were alarmed and until the Messenger of God, may God bless him and grant him peace, was saddened by the delay in revelation from him and what the people of Mecca were saying was difficult for him. Then Gabriel came to him from God with the Surah of the People of the Cave in which was His reproach to him for his sadness over them and the report of what they asked him about regarding the matter of the young men and the man performing the circumambulation and the statement of God, **And they ask you about the spirit.**

Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Utbah ibn Rabi'ah, Shaiba ibn Rabi'ah, Abu Jahl ibn Hisham, Al-Nadr ibn Al-Harith, Umayyah ibn Khalaf, Al-Aasi ibn Wa'il, Al-Aswad ibn Al-Muttalib, and Abu Al-Buhturi met with a group of Quraysh. The Messenger of God, may God bless him and grant him

peace, was greatly grieved by what he saw of his people's opposition to him and their denial of the advice he had brought, so it saddened him greatly. Then God revealed: **Perhaps you would kill yourself with grief over their traces** *verse*.

Ibn Mardawayh also narrated on the authority of Ibn Abbas, who said: **And they remained in their cave for three hundred years.** It was said: **O Messenger of God, years or months.** So God revealed: *Years*, and they increased by nine.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Praise be to God who chose Muhammad for his message and selected him to deliver it on his behalf. He sent him to his creation as a prophet and sent him down his book, upright, and made it without any crookedness. What He meant by His statement, *upright* is balanced and straight. It was said: What He meant by it is that it is balanced over all other books, perfecting them and preserving them. It was mentioned by those who said: What He meant by it is balanced and straight.

Ali Bani Dawud told me, he said: Abdullah bin Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And He has not made therein any crookedness** * **Straight**, he said: He sent down the Book as justice and straight, and He has not made therein any crookedness. Ibn Abbas was impressed by his statement with this, along with his explanation of the meaning of straight, that straight is delayed after His statement, and He has not made therein any crookedness, and its meaning is to bring it forward, meaning: He sent down the Book to His servant as straight.

It was narrated on the authority of Muhammad bin Zaid, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement, *upright*, he said: straight.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: "And He has not made it crooked. Straight." That is, straight, with no difference in it.

22858 - 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, **Has He not made for it any crookedness?** He said: God sent down the Book straight, and did not make for it any crookedness.

22859 - Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Praise be to God, who has sent down to His servant the Book and has not made it crooked** * **[but] straight.** He said: And in some readings it is **but made it straight.**

The correct statement in this regard, according to us, is what Ibn Abbas said, and those who said what he said in this regard, because of the evidence of his statement, **And He has not made therein any crookedness**, so the Most High informed us that He sent down the Book that He sent down to Muhammad, may God bless him and grant him peace, *straight*,

Surat al-Kahf 18:1

Praise be to God, who has sent down to His servant the Book and has not made therein any crookedness.

straight, with no difference or discrepancy in it, rather some of it confirms some of it, and some of it testifies to some of it, with no crookedness in it, and no deviation from the truth. The kasra of the 'ayn in His statement, *crookedness*, is because the Arabs say this about every crookedness in religion, or in what is not seen as straight, but is perceived clearly as erect like ivory in religion. That is why the 'ayn is broken in this place, and likewise crookedness in the road, because it is not an erect person. As for what is crooked in people that are erect, its 'ayn is opened like crookedness in a canal, a piece of wood, and the like. Ibn Abbas used to say about the meaning of His statement, **And He has not made therein any crookedness**: He did not make it ambiguous.

Who said that?

22860 - Ali told us, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And He has not made for it any crookedness * Straight**. And He has not made for it any confusion.

Tafsir al-Qurtubi

It is Meccan according to all commentators. It was narrated from a group that the beginning of the Surah was revealed in Medina until the words: *Jarza* and the first is more correct. It was narrated about its merits from the hadith of Anas that he said: Whoever recites it will be given a light between the heaven and the earth and will be protected from the trial of the grave. Ishaq bin Abdullah bin Abi Farwa said: The Messenger of God, may God bless him and grant him peace, said: **Shall I not guide you to a Surah that is accompanied by seventy thousand angels, its greatness filling the space between the heaven and the earth for the one who recites it like that?** They said: Yes, O Messenger of God? He said: Surah Ashab al-Kahf. Whoever recites it on Friday will be forgiven until the next Friday and three more days, and will be given a light that reaches the heaven and will be protected from the trial of the Antichrist. Al-Tha'labi mentioned it, and al-Mahdawi also with a similar meaning. In Musnad al-Darimi on the authority of Abu Sa'id al-Khudri, he said: Whoever recites Surah al-Kahf on Friday night will have a light that will shine for him between him and the Ancient House. In Sahih Muslim, on the authority of Abu Darda', that the Prophet of God, may God bless him and grant him peace, said: **Whoever memorizes ten verses from the beginning of Surat Al-Kahf will be protected from the Antichrist**. In another narration: **From the end of Surat Al-Kahf**. In Muslim, there is a hadith from Al-Nawwas bin Sam'an: **Whoever wants to attack him - meaning the Antichrist - should recite to him the opening verses of Surat Al-Kahf**. Al-Tha'labi mentioned it and said: Samurah bin Jundub said: The Prophet, may God bless him and grant him peace, said: **Whoever recites ten verses from Surat Al-Kahf by heart will not be harmed by the trial of the Antichrist, and whoever recites the entire surah will enter**

Paradise.

God Almighty says: **Praise be to God, who has sent down to His servant the Book and has not made therein any crookedness**.

Tafsir Ibn Kathir

Surat Al-Kahf

It is Meccan

Mention of what was mentioned about its merits and the ten verses from the beginning to the end and that it is a protection from the Antichrist

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Abu Ishaq, who said: I heard Al-Bara' say: A man was reciting Surat Al-Kahf and there was a beast in the house, and it began to scatter. He looked and saw that a mist or cloud had covered it, so he mentioned that to the Prophet, may God bless him and grant him peace, and he said: **Recite, so-and-so, for it is tranquility that descends with the Qur'an or was revealed for the Qur'an**. They both included it in the two Sahih on the authority of Shu'bah on his authority. This man who was reciting it was Asid ibn Al-Hudayr, as mentioned previously in the interpretation of Surat Al-Baqarah. Imam Ahmad said: Yazid told us, Hisham ibn Yahya told us, on the authority of Qatadah, on the authority of Salim ibn Abi Al-Ja'd, on the authority of Ma'dan ibn Abi Talhah, on the authority of Abu Al-Darda', on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever memorizes ten verses from the beginning of Surat Al-Kahf will be protected from the Antichrist**. Narrated by Muslim, Abu Dawud, Al-Nasa'i and Al-Tirmidhi on the authority of Qatadah on his authority. Al-Tirmidhi's wording is: **Whoever memorizes three verses from the beginning of Surat Al-Kahf**. He said: Hasan Sahih.

Another way - Imam Ahmad said: Hajjaj told us, Shu'bah told us, on the authority of Qatadah, I heard Salim bin Abi al-Ja'd narrating on the authority of Ma'dan on the authority of Abu al-Darda', on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever recites the last ten verses of Surat al-Kahf will be protected from the trial of the Antichrist**. It is possible that Salim heard it from Thawban and Abu al-Darda'. Ahmad said: Husayn told us, Ibn Lahi'ah told us, Zaban ibn Fayid told us, on the authority of Sahl ibn Mu'adh ibn Anas al-Juhani, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Whoever recites the beginning of Surat al-Kahf and the end, it will be a light for him from his feet to his head, and whoever recites it all, it will be a light for him between the heavens and the earth." Ahmad is the only one who narrated it and they did not include it. Al-Hafiz Abu Bakr ibn Mardawayh narrated in his interpretation with a strange chain of transmission on the authority of Khalid ibn Sa'id ibn

Abi Maryam, on the authority of Nafi', on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever recites Surat al-Kahf on Friday, a light will shine for him from beneath his feet to the clouds of the sky, illuminating him on the Day of Resurrection, and he will be forgiven between the two Fridays." This hadith is questionable in its being attributed to the Prophet, but the best way to classify it is to stop.

Thus, Imam Saeed bin Mansour narrated in his Sunan on the authority of Hisham bin Bashir on the authority of Abu Hashim on the authority of Abu Majlaz on the authority of Qais bin Abbad on the authority of Abu Saeed Al-Khudri, may God be pleased with him, that he said: Whoever recites Surat Al-Kahf on Friday, a light will shine for him that will extend between him and the Ancient House. Thus it was reported by Al-Thawri on the authority of Abu Hashim on the authority of Abu Saeed Al-Khudri. Al-Hakim included it in his Mustadrak on the authority of Abu Bakr Muhammad ibn Al-Mu'ammal, Al-Fudayl ibn Muhammad Al-Sha'rani told us, Na'eem ibn Hammad told us, Hisham told us, Abu Hashim told us on the authority of Abu Majlaz on the authority of Qais ibn Abbad, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, that he said: **Whoever recites Surat Al-Kahf on Friday, a light will shine for him between him and the two Fridays.** Then he said: This is a hadith with a sound chain of transmission, and they did not include it. Thus Al-Hafiz Abu Bakr Al-Bayhaqi narrated it in his Sunan on the authority of Al-Hakim. Then Al-Bayhaqi said: Yahya ibn Kathir narrated it on the authority of Shu'bah on the authority of Abu Hashim with his chain of transmission that the Prophet, may God bless him and grant him peace, said: **Whoever recites Surat Al-Kahf as it was revealed, it will be a light for him on the Day of Resurrection.** And in Al-Mukhtara by Al-Hafiz Al-Dhiya' Al-Maqdisi on the authority of Abdullah ibn Mus'ab on the authority of Manzur ibn Zayd ibn Khalid Al-Juhani, on the authority of Ali ibn Al-Husayn on the authority of his father on the authority of Ali. It was narrated that the Prophet (peace and blessings of God be upon him) said: Whoever recites Surat Al-Kahf on Friday will be protected from every trial for eight days, and if the Antichrist emerges, he will be protected from him.

In the name of God, the Most Gracious, the Most Merciful

It was mentioned at the beginning of the interpretation that the Almighty praises His Holy Self at the beginnings and ends of matters, for He is the Praised One in every situation, and to Him is praise in the first and the last. For this reason, He praised Himself for sending down His Noble Book to His Noble Messenger Muhammad, may God's prayers and peace be upon him, for it is the greatest blessing that God bestowed upon the people of the earth, for He brought them out with it from darkness into the light, as He made it a straight Book, in which there is no crookedness or deviation, but rather it guides to a straight, clear, evident path, a warner to the disbelievers and a bearer of good tidings to the believers. For this reason, He said: **And He has not made it crooked**, meaning He did not make it crooked or inclined, but rather He made it straight and upright. For this reason, He said: *straight*,

meaning upright, **to warn of a severe punishment from Him**, meaning to those who oppose Him, deny Him, and do not believe in Him, He warns them of a severe punishment, an immediate punishment in this world and a deferred punishment in the hereafter, **from Him**, meaning from God, who does not punish as He punishes, and does not bind as He binds, **and to give good tidings to the believers**. That is, by this Qur'an, those who have confirmed their faith through righteous deeds, **for them is a good reward**, that is, a beautiful reward from God, **abiding therein**, in their reward from God, which is Paradise, abiding therein *forever*, always, without end or cessation.

And His statement: **And to warn those who say, 'God has taken a son,'** Ibn Ishaq said: They are the polytheists of the Arabs in their saying, **We worship the angels, even though they are the daughters of God**. "They have no knowledge of it," meaning of this statement that they invented and fabricated. **Nor did their fathers**, meaning their ancestors. **A great word**, accusative of specification, meaning, **A great word of theirs**. It was said: It is an expression of astonishment, its meaning is greater than their word, as you say: **Akram bi Zayd is a man**, as some of the Basrans said. Some of the Meccan reciters read it: **Kabbar kalimah**, as you say: **Your saying is great** and **Your status is great**. The meaning according to the reading of the majority is clearer, as this is an exaggeration of their statement and an exaggeration of their slander. For this reason, he said: **Kabbar kalimah emanate from their mouths**, meaning that it has no basis other than their statement, and they have no evidence for it other than their lies and fabrications. For this reason, he said: **They say nothing but a lie**. Muhammad ibn Ishaq mentioned the reason for the revelation of this noble surah, as he said: An old man from Egypt who came to us forty-some years ago told me on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Quraysh sent al-Nadr ibn al-Harith and Uqbah ibn Abi Mu'ayt to the Jewish rabbis in Medina, and they said to them: Ask them about Muhammad and describe his description to them and inform them of his statement, for they are the people of the first book and they have what we do not have of the knowledge of the prophets. So they went out until they came to Medina and asked the Jewish rabbis about the Messenger of God, may God bless him and grant him peace, and they described to them. His command and some of his words, and they said: You are the people of the Torah and we have come to you to inform us about this companion of ours. He said: So they said to them, Ask him about three things that we command you to do, if he informs you of them then he is a prophet sent to you, otherwise he is a slanderer, so make up your mind about him: Ask him about the youths who passed away in the first era, what was their affair, for they had a strange story? And ask him about a man who traveled and reached the east and west of the earth, what was his report, and ask him about the spirit, what is it? If he tells you that, then he is a prophet, so follow him. If he does not tell you, then he is a man who is lying, so do whatever you want with regard to his affair. So Al-Nadr and Uqbah came until they reached Quraysh and said: O people of Quraysh, we have come to you with a settlement between you and Muhammad. The Jewish rabbis have ordered us to

Surat al-Kahf 18:1

Praise be to God, who has sent down to His servant the Book and has not made therein any crookedness.

ask him about matters, so inform them of them. So they came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, inform us. So they asked him about what they ordered them to do. The Messenger of God, may God bless him and grant him peace, said to them: **I will inform you tomorrow about what you asked about**, and he did not make an exception. So they turned away from him. The Messenger of God, may God bless him and grant him peace, remained for fifteen nights without God sending him any revelation about that, nor did Gabriel, peace be upon him, come to him until the people of Mecca became alarmed and said: Muhammad promised us tomorrow, and today we have become fifteen, and he does not inform us of anything about what we asked him about. And until the Messenger of God, may God bless him and grant him peace, was saddened by the delay in the revelation from him and he was distressed by what the people of Mecca were saying. Then Gabriel, peace be upon him, came to him from God Almighty with Surat Ashab al-Kahf, in which He reproached him for his sadness over them. And the report of what they asked him about regarding the matter of the young men and the circumambulating man, and the saying of God Almighty: **And they ask you about the soul? Say, 'The soul' verse.**

Fath al-Qadir

It is one hundred and eleven verses.

Al-Qurtubi said: It is Meccan according to all the commentators. It was narrated on the authority of Farqa that the beginning of the Surah was revealed in Madinah up to the words *Jarzān*, but the first is more correct. Among those who said that it is all Meccan is Ibn Abbas, narrated by An-Nahhas and Ibn Mardawayh, and among them is Ibn Az-Zubayr, narrated by Ibn Mardawayh. There are hadiths that have been narrated about its merits, including what was narrated by Ahmad, Muslim, Abu Dawud, At-Tirmidhi, An-Nasa'i and others on the authority of Abu Ad-Darda' on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever memorizes ten verses from the beginning of Surat Al-Kahf will be protected from the trial of the Antichrist.** Ahmad, Muslim, An-Nasa'i and Ibn Hibban narrated on the authority of Abu Ad-Darda' who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites the last ten verses of Surat Al-Kahf will be protected from the trial of the Antichrist.** Al-Bukhari, Muslim and others narrated on the authority of Al-Baraa' who said: "A man was reciting Surat Al-Kahf while there was a beast in the house, and it began to scatter. He looked and saw that a mist or cloud had covered it. He mentioned that to the Prophet, may God bless him and grant him peace, and he said: 'Recite, so-and-so, for tranquility has descended upon the Qur'an.'" This person who was reciting was Usaid ibn Hudayr, as explained by Al-Tabarani. Al-Tirmidhi narrated and authenticated it on the authority of Abu Ad-Darda' who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites three verses from the**

beginning of Surat Al-Kahf will be protected from the trial of the Antichrist. There are hadiths about reciting ten verses from the beginning or the end of it. Ibn Mardawayh and Al-Dhiya' in Al-Mukhtara narrated on the authority of Ali who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever recites Surat Al-Kahf on Friday will be protected for eight days from every trial that will happen. If the Antichrist emerges, he will be protected from him." Al-Tabarani narrated in Al-Awsat, Al-Hakim who authenticated it, Ibn Mardawayh, Al-Bayhaqi and Al-Dhiya' on the authority of Abu Saeed Al-Khudri who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever recites Surat Al-Kahf, it will be a light for him from his place of residence to Mecca. Whoever recites ten verses from the end of it and then the Antichrist emerges, it will not harm him." Al-Hakim narrated and authenticated it on the authority of Abu Saeed that the Prophet, may God bless him and grant him peace, said: **Whoever recites Surat Al-Kahf on Friday, a light will shine for him from one Friday to the next.** Al-Bayhaqi also narrated it in Al-Sunan from this chain of transmission and from another chain of transmission. Ibn Mardawayh narrated on the authority of Ibn Umar who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever recites Surat Al-Kahf on Friday, a light will shine for him from beneath his feet to the clouds of the sky, which will shine for him on the Day of Resurrection, and he will be forgiven between the two Fridays." Ibn Mardawayh narrated on the authority of Aisha that she said: The Messenger of God, may God bless him and grant him peace, said: "Shall I not tell you of a surah whose greatness fills what is between the heavens and the earth, and for its writer there is a reward similar to that? Whoever recites it on Friday will be forgiven for what is between that Friday and the next, plus three days. Whoever recites the last five of it before going to sleep, God will raise him up at whatever time of the night he wishes?" They said: **Yes, O Messenger of God.** He said: **Surat Ashab al-Kahf.** Ibn Mardawayh narrated on the authority of Abdullah ibn Mughaffal that he said: The Messenger of God, may God bless him and grant him peace, said: **The house in which Surat al-Kahf is recited, Satan will not enter it that night.** There are hadiths and reports on this topic, and what we have mentioned is sufficient for Mughniyyah.

He taught His servants how to praise Him for bestowing His blessings upon them, and describing it with a relative pronoun indicates the causality of what is in the realm of connection to what preceded it. The reason for the revelation of the Book, which is the Qur'an, being a blessing to the Messenger of God, may God bless him and grant him peace, is that he learned through it the secrets of monotheism, the conditions of the angels and the prophets, and the manner of the legal rulings by which God and his nation worship Him. Likewise, the revelation of the Book to their Prophet was a blessing to the servants, similar to what we mentioned about the Prophet 1- **And He has not made therein any crookedness** meaning any kind of imbalance in the wording or meaning.

Crookedness with the kasra is in meanings, and with the fatha in objects, is what was said. This is what is said in response to His, the Most High's, statement: **You will not see therein any crookedness or unevenness** meaning the mountains, which are objects. Al-Zajjaj said: The meaning of the verse is that He did not make any discrepancy in it, as He said: **And if it had been from other than God, they would have found therein much discrepancy.** The straight value that has no inclination, or the value of the religious and worldly interests of the servants, or the value of the heavenly books that preceded it, dominating them. According to the first, it is an emphasis on what is indicated by the negation of crookedness, for perhaps something that is straight in appearance is not free of the slightest crookedness in reality. The erection of the value by an implied word: that is, He made it straight. The author of Al-Kashshaf prevented it from being a state of the book, because his saying **and did not make** is conjoined with *revealed* so it is included in the scope of the relative clause, so making it a state of the book separates the state and the subject of the state by some of the relative clause. Al-Isfahani said: They are two successive states except that the first is a sentence and the second is singular, and this is correct because his saying **and did not make** was not conjoined with what preceded it, but the waw is for the state, so there is no separation between the state and the subject of the state by some of the relative clause.

Tafsir al-Baghawi

1 - One hundred and ten verses - and it is Meccan. **Praise be to God who has sent down to His servant the Book.** God praised Himself for His blessings upon His creation, and He mentioned the Messenger of God, may God bless him and grant him peace, specifically, because the revelation of the Qur'an to him was a blessing to him in particular, and to all people in general. **And He has not made therein any crookedness.**

Tafsir al-Baidawi

And it was said except for his saying, **And be patient with those who call upon their Lord,** the verse, which is one hundred and eleven verses.

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

1. **Praise be to God, who sent down to His servant the Book** meaning the Qur'an. He arranged the entitlement to praise for its sending down as a reminder that it is the greatest of His blessings, because it is the guide to that in which the servants are perfected and the caller to that which regulates the goodness of this life and the hereafter. **And He did not make it crooked** any crookedness in the wording or contradiction in the meaning, or deviation from the call to the side of truth, which is in meanings like crookedness in objects.

Surat al-Kahf 18:2

A guardian to warn of a severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward.

Surat al-Kahf 18:2

A guardian to warn of a severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward.

Tafsir al-Jalalayn

2 - *straight* straight, a second emphatic state **to warn** to frighten the disbelievers with the Book **of a severe punishment** from Him) from God **and to give good tidings to the believers who do righteous deeds that they will have a good reward**

Tafsir al-Suyuti

Tafsir al-Tabari

No, and there is no disagreement among the Arabs that the meaning of his saying *standing* even if it is delayed is to present it alongside the book. It was said: The Almighty began this Surah by mentioning Himself as He deserves, and by reporting the revelation of His Book to His Messenger, informing the polytheists of Mecca that Muhammad is His Messenger, may God bless him and grant him peace. This is because the polytheists had asked the Messenger of God, may God bless him and grant him peace, about things that the Jews of Qurayzah and Nadir had taught them, and they had ordered them to ask him about them, and they said: If he tells you about them, then he is a prophet, and if he does not tell you about them, then he is a fabricator. So the Messenger of God, may God bless him and grant him peace, promised them an appointment to answer them, but the revelation from him was somewhat delayed, and the arrival of Gabriel, peace be upon him, was delayed from his appointment with the people, so the polytheists said that he had broken his appointment with them, and that he was a fabricator. So God revealed this Surah as an answer to their questions, and He began its beginning by mentioning Him, and denying the polytheists in the story that they had told among themselves.

Who said that?

Abu Kurayb narrated: Yunus ibn Bakir narrated to us, on the authority of Muhammad ibn Ishaq, who said: An old man from Egypt, who came forty-something years ago, narrated to me, on the authority of Ikrimah, on the authority of Ibn Abbas, as narrated by Abu Ja'far al-Tabari, who said: Quraysh sent al-Nadr ibn al-Harith and 'Uqbah ibn Abi Mu'ayt to the Jewish rabbis in Medina, and they said to them: Ask them about Muhammad, describe his characteristics to them, and tell them what he says, for they are the people of the first book, and they have knowledge of what we do not have of the knowledge of the prophets. So they set out until they arrived in Medina, and they asked the Jewish rabbis about the Messenger of God, may God bless him and grant him peace, and they described to them

his affair and some of his sayings, and they said: You are the people of the Torah, and we have come to you so that you may tell us about this companion of ours. The Jewish rabbis said to them: Ask him about three things that we command you to do, for if he tells you about them, then he is a prophet sent, and if he does not, then the man is a liar, so interpret his opinion according to your opinion! Ask them about the young men who had gone in the first era, what happened to them, for they had a strange story. Ask them about a wandering man who reached the east and west of the earth, what was his story? Ask them about the spirit, what is it? If he tells you about it, then he is a prophet, so follow him. But if he does not tell you, then he is a man who makes up stories, so do with him as you see fit. So Al-Nadr and Uqbah came until they reached Mecca to the Quraysh, and they said: O people of Quraysh, we have come to you with a decision that will decide what is between you and Muhammad. The Jewish rabbis have ordered us to ask him about matters. So they told them about it, so they came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, tell us, so they asked him about what they had ordered him to do, so the Messenger of God, may God bless him and grant him peace, said to them: I will tell you tomorrow what you asked about, and he did not make an exception, so they left him, and the Messenger of God, may God bless him and grant him peace, remained for fifteen nights, and God did not reveal anything to him about that, and Gabriel, peace be upon him, did not come to him, until the people of Mecca became alarmed and said: Muhammad promised us tomorrow, and today we have become fifteen and he has not informed us of anything that we asked him about, and until the revelation was delayed from him, and he was distressed by what the people of Mecca were saying, then Gabriel, peace be upon him, came to him, from God Almighty, with Surat Ashab al-Kahf, in which He reproached him for his sadness over them and told him about what they asked him about regarding the matter of the young men and the wandering man, and the words of God Almighty: "And they ask you about the spirit. Say: The spirit is from the affair of my Lord, and you have not been given of knowledge except a little." Ibn Ishaq said: It was reported to me that the Messenger of God, may God bless him and grant him peace, opened the surah and said: **Praise be to God who sent down to me...** His servant, the Book, meaning Muhammad, you are My Messenger, in fulfillment of what they asked about his prophethood, and He has not made it crooked * straight: meaning, moderate, with no difference in it.

God Almighty says: He sent down to His servant the Qur'an, moderate and straight, with no crookedness in it, that He may warn you, O people, of a severe punishment from God. By punishment He means immediate torment, present humiliation and force. His statement, **from Him** means: from God.

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

Who said that?

Abu Kuraib told us: Yunus bin Bakir told us, on the authority of Muhammad bin Ishaq: **To warn of a severe punishment** means an immediate punishment in this world and a torment in the Hereafter. **From Him** means from your Lord who sent you as a Messenger.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, something similar.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **from Him**: meaning from Him. If someone were to say: Where is the object of his statement, **to warn**? It was said that its object is omitted, and it was sufficient to indicate what appeared in the speech about it from its mention, and it is an implied connected word that warns before the punishment, as if it was said: to warn you of a punishment, just as it was said: **to frighten His allies** it is: to frighten you with His allies.

And His statement, **And He gives good tidings to the believers**, meaning: And He gives good tidings to those who believe in God and His Messenger, **who do righteous deeds**, meaning doing what God has commanded to be done and refraining from what God has forbidden, **that they will have a good reward**, meaning: a great reward for them from God for their belief in God and His Messenger, and their righteous deeds in this world, and that reward is Paradise which the righteous have been promised.

Tafsir al-Qurtubi

The Almighty said: *Standing* Ibn Ishaq mentioned that the Quraysh sent Al-Nadr bin Al-Harith and Uqbah bin Abi Mu'ayt to the Jewish rabbis and said to them: Ask them about Muhammad and describe to them his characteristics and tell them what he said, for they are the people of the first book, and they have knowledge that we do not have of the knowledge of the prophets. So they went out until they arrived in Medina, and asked the Jewish rabbis about the Messenger of God, may God bless him and grant him peace, and described his affair to them, and informed them of some of his sayings, and said to them: You are the people of the Torah and we have come to you so that you may tell us about this companion of ours. So the Jewish rabbis said to them: Ask him about three things that we will command you to do, for if he tells you about them then he is a prophet sent, and if he does not then the man is a liar, so give him your opinion. Ask him about the youths who passed away in the first era, and what their affair was, for they had an amazing story. Ask him about a wandering man who has traveled to the east and west of the earth, and what his story was. Ask him about the spirits, and what they are. If he tells you about that, then follow him, for I am a prophet. If he does not, then he is a slanderer, so do with him what you see fit. Then An-Nadir ibn Al-Harith and Uqbah ibn Abi Mu'ayt came to Mecca to meet Quraysh and said: "O people of Quraysh, we have come to you with a decision that will settle the matter between you and Muhammad (peace and blessings of God be upon him). The Jewish rabbis ordered us to ask him about things that they ordered us to do. If he tells you about them, then he is a prophet, but if he

does not, then the man is a liar. So give him your opinion about him." So they went to the Messenger of God (peace and blessings of God be upon him) and said: "O Muhammad, tell us about a trial that occurred in the early days. They had a strange story, and about a man who was a wanderer who had reached the east and west of the earth. Tell us about the spirits, what they are." So the Messenger of God (peace and blessings of God be upon him) said to them: **I will tell you what you asked about tomorrow**, and he did not make an exception. So they left him. The Messenger of God (peace and blessings of God be upon him) remained, as they claim, for fifteen nights, without God revealing to him any revelation about that, nor did Gabriel come to him, until the people of Mecca became alarmed and said: Muhammad promised us tomorrow, and today is fifteen nights, and we have woken up and he has not told us anything about what we asked him about. And until the Messenger of God (peace and blessings of God be upon him) became sad. God, may God bless him and grant him peace, delayed the revelation from him, and he was distressed by what the people of Mecca were saying. Then Gabriel, peace be upon him, came to him from God, the Almighty, with the Surah of the People of the Cave, in which He reproached him for his grief over them, and the report of what they asked him about regarding the matter of the young men, the man who circumambulated and the men who were walking. Ibn Ishaq said: It was mentioned to me that the Messenger of God, may God bless him and grant him peace, said to Gabriel: **You have been held back from me, O Gabriel, until I had bad thoughts**. Gabriel said to him: "And we do not descend except by the command of your Lord. To Him belongs whatever is before us and whatever is behind us and whatever is between that. And your Lord is not forgetful." (Maryam 19:64) So God, the Blessed and Exalted, opened the Surah with His praise, and mentioned the prophethood of His Messenger, may God bless him and grant him peace, when they denied him that, so he said: **Praise be to God, who has sent down to His servant the Book**, meaning Muhammad, **You are a Messenger from Me**, meaning a fulfillment of what they asked about regarding your prophethood, **and has not made therein any crookedness * [but] straight**, meaning balanced, with no difference in it. **To warn of a severe punishment from Him** meaning, an immediate punishment in this world, and a painful torment in the Hereafter, meaning from your Lord who sent you as a Messenger. **And to give good tidings to the believers who do righteous deeds that they will have a good reward**.

Tafsir Ibn Kathir

It was mentioned at the beginning of the interpretation that the Almighty praises His holy self at the beginnings and ends of matters, for He is the one to be praised in every situation, and to Him is praise in the first and the last, and for this reason He praised Himself for sending down His precious book to His noble Messenger Muhammad, may God's prayers and peace be upon him, for it is the greatest blessing that God bestowed upon the people of the earth, for He

Surat al-Kahf 18:2

A guardian to warn of a severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward.

brought them out with it from darkness into the light, where He made it a straight book, with no crookedness or deviation in it, rather it guides to a straight, clear, evident path, a warner to the disbelievers, a bearer of good tidings to the believers, and for this reason He said: **And He has not made it crooked** meaning He did not make it crooked or inclined, rather He made it straight and upright, and for this reason He said: *straight* meaning upright **to warn of a severe punishment from Him** meaning to those who oppose Him and deny Him and do not believe in Him, He warns them of a severe punishment, an immediate punishment in this world and a delayed punishment in the hereafter **from Him** meaning from God, who does not punish with His punishment. No one, and no one can be trusted with his trust. **And He gives good tidings to the believers**, that is, this Qur'an, those who have believed in their faith through righteous deeds, **that they will have a good reward**, that is, a beautiful reward from God, **abiding therein**, in their reward from God, which is Paradise, abiding therein *forever*, always, without end or cessation.

And His statement: **And to warn those who say, 'God has taken a son,'** Ibn Ishaq said: They are the polytheists of the Arabs in their saying, **We worship the angels, even though they are the daughters of God.** "They have no knowledge of it," meaning of this statement that they invented and fabricated. **Nor did their fathers**, meaning their ancestors. **A great word**, accusative of specification, meaning, **A great word of theirs.** It was said: It is an expression of astonishment, its meaning is greater than their word, as you say: **Akram bi Zayd is a man**, as some of the Basrans said. Some of the Meccan reciters read it: **Kabbar kalimah**, as you say: **Your saying is great** and **Your status is great.** The meaning according to the reading of the majority is clearer, as this is an exaggeration of their statement and an exaggeration of their slander. For this reason, he said: **Kabbar kalimah emanate from their mouths**, meaning that it has no basis other than their statement, and they have no evidence for it other than their lies and fabrications. For this reason, he said: **They say nothing but a lie.** Muhammad ibn Ishaq mentioned the reason for the revelation of this noble surah, as he said: An old man from Egypt who came to us forty-some years ago told me on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Quraysh sent al-Nadr ibn al-Harith and Uqbah ibn Abi Mu'ayt to the Jewish rabbis in Medina, and they said to them: Ask them about Muhammad and describe his description to them and inform them of his statement, for they are the people of the first book and they have what we do not have of the knowledge of the prophets. So they went out until they came to Medina and asked the Jewish rabbis about the Messenger of God, may God bless him and grant him peace, and they described to them. His command and some of his words, and they said: You are the people of the Torah and we have come to you to inform us about this companion of ours. He said: So they said to them, Ask him about three things that we command you to do, if he informs you of them then he is a prophet sent to you, otherwise he is a slanderer, so make up your

mind about him: Ask him about the youths who passed away in the first era, what was their affair, for they had a strange story? And ask him about a man who traveled and reached the east and west of the earth, what was his report, and ask him about the spirit, what is it? If he tells you that, then he is a prophet, so follow him. If he does not tell you, then he is a man who is lying, so do whatever you want with regard to his affair. So Al-Nadr and Uqbah came until they reached Quraysh and said: O people of Quraysh, we have come to you with a settlement between you and Muhammad. The Jewish rabbis have ordered us to ask him about matters, so inform them of them. So they came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, inform us. So they asked him about what they ordered them to do. The Messenger of God, may God bless him and grant him peace, said to them: **I will inform you tomorrow about what you asked about**, and he did not make an exception. So they turned away from him. The Messenger of God, may God bless him and grant him peace, remained for fifteen nights without God sending him any revelation about that, nor did Gabriel, peace be upon him, come to him until the people of Mecca became alarmed and said: Muhammad promised us tomorrow, and today we have become fifteen, and he does not inform us of anything about what we asked him about. And until the Messenger of God, may God bless him and grant him peace, was saddened by the delay in the revelation from him and he was distressed by what the people of Mecca were saying. Then Gabriel, peace be upon him, came to him from God Almighty with Surat Ashab al-Kahf, in which He reproached him for his sadness over them. And the report of what they asked him about regarding the matter of the young men and the circumambulating man, and the saying of God Almighty: **And they ask you about the soul? Say, 'The soul' verse.**

Fath al-Qadir

It was said that 2- *Qayman* is a state of the pronoun **lam ya'alhu**, and it was said that there is an advancement and delay in the speech, and the estimate is: He sent down to His servant the Book as a straight one and does not make it crooked, then the Almighty wanted to detail what He summarized in His saying as a straight one, so He said: **To warn of a severe punishment** and He omitted the warner because of knowledge of it with the intention of generalization, and the meaning is to warn the disbelievers. And the punishment is the torment, and the meaning of **from Him** is issued **from Him** sent down from Him. Abu Bakr narrated from Asim that he read from Him with the damma of the dal, and with the kasra of the noon and the ha. This is the language of the Kalabiyyin. Abu Zaid narrated from all the reciters with the fatha of the lam and the damma of the dal and the sukoon of the noon **And He gives good tidings to the believers who do righteous deeds** "Yabshar was read with emphasis and alleviation, and the relative pronoun was made to follow its aforementioned description, because the basis of the acceptance of

deeds is faith that they will have a good reward **which is Paradise**.

Tafsir al-Baghawi

2 - Qayman", there is an inversion, its meaning is: He sent down to His servant the Book as a straight one, and did not make it crooked, *Qayman* means: straight. Ibn Abbas said: just. Al-Farraa said: Qayman over all the books, meaning: confirming them and abrogating their laws.

Qatada said: It is not about advancing and delaying, but rather its meaning is: He sent down the Book to His servant and did not make it crooked, but made it straight and it was not different, as God Almighty said: **And if it had been from other than God, they would have found within it much contradiction** (An-Nisa': 82).

It was said: Its meaning is that He did not make it created. It was narrated on the authority of Ibn Abbas regarding his statement: **An Arabic Qur'an without any crookedness** (al-Zumar 39:28), meaning: not created.

To warn of a severe punishment, meaning: to warn of a severe punishment, **from Him**, meaning: from Him, **and to give good tidings to the believers who do righteous deeds that they will have a good reward**, meaning Paradise.

Tafsir al-Baidawi

2. "Qayyman **straight and moderate, neither excessive nor negligent, or** Qayyaman" in the interests of the servants, so it is a description of it as completion after describing it as perfection, or on the previous books, it testifies to its correctness, and its being erected by an implied noun, its estimation is to make it Qayyaman or on the state of the pronoun in "Him, **or from the Book, on the basis that the waw wa lama ya'a is for the state of the plucking, because if it was the conjunction, the conjoined would be a separator between the parts of the conjoined, and therefore it was said in it to advance and delay** Qayyaman". "Lindharaan Bash Sadedan" meaning to warn those who disbelieve of a severe punishment, so the first object was deleted, sufficing with the indication of the context and limiting it to the purpose to which it was directed. "Min ladunahu" issued from Him, and Abu Bakr read with a sukoon on the dal like the sukoon on the ba' of seven with the ishmām to indicate its origin, and the kasra on the nun because of the meeting of two quiescent letters and the kasra on the ha' for imitation. **And He gives good tidings to the believers who do righteous deeds that they will have a good reward** which is Paradise.

Surat The Cave: 3
abiding therein forever

Surat al-Kahf 18:3

abiding therein forever

Tafsir al-Jalalayn

Staying therein forever) is Paradise

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **remaining therein forever** means eternal, they will not move from it, nor will they be transferred. The accusative of *remaining* is in the state of His saying, **that they will have a good reward** in this state in the state of their remaining in that reward.

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

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: And give good tidings to the believers who do righteous deeds that they will have a good reward, **abiding therein forever**: meaning in an eternal home in which they will not die, those who believed in what you brought from God, and did what you commanded them.

Tafsir al-Qurtubi

The Almighty said: **Residing therein forever** meaning the eternal home in which they will not die, those who believed you in what you brought from what others denied you, and did what you commanded them to do. **And to warn those who say, 'God has taken a son'** meaning the Quraysh in their saying: We worship the angels, who are the daughters of God. **They have no knowledge of it, nor did their fathers** those who magnified their arrogance and the defect of their religion. **A grave word that comes out of their mouths** meaning their saying that the angels are the daughters of God. "They say nothing but a lie. So perhaps you would kill yourself through grief over them, if they do not believe in this message" out of his grief over it when he missed out on what he had hoped for from them, meaning do not do it. Ibn Hisham said: **kill yourself through grief** destroy yourself, according to what Abu Ubaidah told me. Dhu al-Rumma said:

Oh, you who are suffering from anguish over something that fate has carved from your hands!

The plural of which is bakhoon is bakha'ah. This verse is in one of his poems. The Arabs say: I have given him my advice and myself, meaning I have exerted myself for him. **Indeed, We have made that which is on the earth adornment for it that We may test them as to which of them is best in deed.** Ibn Ishaq said: meaning

which of them will follow My command and act in obedience to Me. **And indeed, We will make that which is on it [a] barren plain.** That is, the earth, and that which is on it will perish and disappear, and the return is to Me, so I will reward each according to his knowledge, so do not be saddened or grieved by what you see and hear therein. Ibn Hisham said: **Sa'id is the face of the earth, and its plural is sa'd.** Dhu al-Rumma said, describing a young gazelle.

As if in the morning you are restoring the plain with a tank of bone-headed hose

This verse is in one of his poems. The plain also means the road. It was mentioned in the hadith, **Beware of sitting on the plains**, meaning the roads. The islands are the land that does not grow anything, and its plural is ajraz. It is said: a year of jaraz and years of ajraz, which is the year in which there is no rain. There is drought, dryness, and hardship. Dhu al-Rumma said, describing camels:

The ribs and the bones were folded up and nothing remained but the wounded ribs. Ibn Ishaq said: Then he turned to the story of the report regarding what they asked him about regarding the young men and said: **Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder?** That is, among My signs in what I placed upon the servants of My proof was something more wondrous than that. Ibn Hisham said: The inscription is the book that was numbered with their report, and its plural is *raqm*. Al-Ajjaj said:

And the fixed place of the numbered Qur'an and this verse in his rajazah, Ibn Ishaq said: Then he said: "When the youths took refuge in the cave and said, 'Our Lord, grant us mercy from Yourself and prepare for us from our affair right guidance.' So We sealed their ears within the cave for a number of years. Then We raised them up that We might test which of the two parties had best calculated the term that they had tarried." Then he said: **We relate to you their story in truth**, meaning with the truth of the report. "Indeed, they were youths who believed in their Lord, and We increased them in guidance. And We strengthened their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth. We will never invoke besides Him any deity. We had certainly said then an outrageous thing.'" That is, they did not associate anything with Me. You associated with Me something of which you had no knowledge. Ibn Hisham said: Excessiveness is exaggeration and going beyond the truth. A'sha ibn Qays ibn Tha'labah said:

Do you stop, but the ones who are extravagant stop, like the stabbing that wastes the oil and the twisting?

This verse is in one of his poems. Ibn Ishaq said, "These are our people who have taken gods besides Him. Why do they not produce for them a clear authority?" Ibn Ishaq said, **That is, a conclusive argument.** "Who then does more wrong than he who invents a lie about God? And when you have withdrawn from them and that which they worship except God, then take refuge in the cave. Your Lord

will spread out for you of His mercy and will prepare for you from your affair ease. And you will see the sun, when it rises, inclining away from their cave to the right, and when it sets, passing them by to the left while they are in an open space thereof." Ibn Hisham said, **Tazawar means inclining, and it is from falsehood.** Abu al-Zahf al-Kulaibi said, describing a country:

The dew has dried up on our love. I visit the five-year-old mounts.

These two couplets are in one of his poems. And **she passes them by on the left** she passes them by and leaves them on her left. Dhu al-Rummah said:

To the women who bow their bows, looking north, with the knights on their right.

This is a verse in one of his poems. The gap: the spaciousness, and its plural is fajaa. The poet said:

Dress your people in a beautiful and modest way until they are permitted and the gap between the houses is resolved.

That is from the signs of God meaning in the argument against those who knew that about their affairs from the People of the Book, from whom these people were commanded to ask you about them regarding the truth of your prophethood by verifying the report about them. "He whom God guides is the guided one, and he whom He sends astray - you will find for him no protector to guide him. And you think them awake while they are asleep. And We turn them to the right and to the left, and their dog is stretching out his forelegs at the entrance." Ibn Hisham said: The entrance is the door. Al-Absi, whose name is Abd ibn Wahb, said:

In a desert land where hunting is not forbidden, and my knowledge there is not from you

This verse is in his verses. Al-Wasid also means courtyard, and its plural is Sayyad, Wasd, and Sadan. **If you had looked at them, you would have turned away from them in flight** to His saying: **Those who prevailed over their affair** said, the people of authority and kingship among them, "We will surely build a mosque over them. * They will say" meaning the Jewish rabbis who ordered them to ask about them, "Three, the fourth of them is their dog. And they say five, the sixth of them is their dog, guessing at the unseen. And they say seven, the eighth of them is their dog. Say, "My Lord knows best their number. None knows them except a few. So do not dispute about them" meaning do not be stubborn with them **except an outward dispute, and do not consult anyone of them about them** for they have no knowledge of them. "And never say of anything, 'I will do that tomorrow', except [if] God wills. And remember your Lord when you forget and say, 'Perhaps my Lord will guide me to something nearer to the right path than this.'" That is, do not say of anything they ask you about as you said about this, **I will bring you out tomorrow**, and except for the will of God. And remember your Lord when you forget and say, **Perhaps my Lord will guide me to something nearer to the right path than this**, for you do not know what I will do in that. **And they remained in their cave for three hundred years, and they added nine**, that is, they will say that. "Say, 'God knows best

how long they remained. To Him belongs the unseen of the heavens and the earth. He sees and hears it. They have not besides Him any protector, and He shares in His rule anyone.'" That is, nothing of what they asked you about was hidden from Him.

I said: This is what occurred in the biography of the story of the People of the Cave, we mentioned it in its order. And the story of Dhu al-Ranin will come, then we return to the beginning of the surah and say: The meaning of praise be to God has been presented. Al-Akhfash, Al-Kisa'i, Al-Farra', Abu Ubaid and the majority of commentators claimed that at the beginning of this surah there is an advancement and a delay, and that the meaning is: Praise be to God who sent down to His servant the Book upright and did not make it crooked. And *upright* is in the accusative case as a state. Qatada said: The speech is in its context without advancement or delay, and its meaning is: And did not make it crooked, but We made it upright. Ad-Dahhak's statement about it is good, and that the meaning is: Straight, meaning straight wisdom with no error, corruption or contradiction in it. And it was said: *upright* on the previous books confirms it. And it was said: *upright* with arguments forever. *Crooked* is the object, and crookedness **with a kasra on the 'ayn** in religion, opinion, command and path. And with a fatha on it in objects such as wood and walls, and it was presented. There is no crookedness in the Qur'an, i.e. a defect, i.e. it is not contradictory or different, as God Almighty said: **And if it had been from other than God, they would have found within it much discrepancy** (An-Nisa': 82). It was said: i.e. He did not make it created, as was narrated on the authority of Ibn Abbas regarding God Almighty's statement: **An Arabic Qur'an without any crookedness** (al-Zumar 39:28). He said: Not created. Muqatil said: *Crookedness* means difference. The poet said:

I always treat my friend with kindness, and there is no good in someone who is crooked in his friendship.

To warn of a severe punishment meaning to warn Muhammad or the Qur'an. There is an implication in it, meaning to warn the disbelievers of God's punishment. This is Abu Bakr on the authority of Asim **from Him** with a sukoon on the dal and a damma on the noon and a kasra on the ha', and the ha' is joined with a ya'. The rest **with Him** with a damma on the dal and a sukoon on the noon and a damma on the ha'. Al-Jawhari said: There are three languages for **with Him**: Ladan, Walada, Walad. He said:

From his beard to his throat. The throat is a language for the throat.

God Almighty says: **And He gives good tidings to the believers who do righteous deeds that they will have a good reward**, meaning Paradise, **abiding therein forever**, not to an end. Even if the good tidings are interpreted as clarification, there is no need for the preposition *that* in *that*. The good reward is the great recompense that leads to Paradise.

Tafsir Ibn Kathir

It was mentioned at the beginning of the interpretation that the Almighty praises His holy self at the

Surat The Cave: 3

abiding therein forever

beginnings and ends of matters, for He is the one to be praised in every situation, and to Him is praise in the first and the last, and for this reason He praised Himself for sending down His precious book to His noble Messenger Muhammad, may God's prayers and peace be upon him, for it is the greatest blessing that God bestowed upon the people of the earth, for He brought them out with it from darkness into the light, where He made it a straight book, with no crookedness or deviation in it, rather it guides to a straight, clear, evident path, a warner to the disbelievers, a bearer of good tidings to the believers, and for this reason He said: **And He has not made it crooked** meaning He did not make it crooked or inclined, rather He made it straight and upright, and for this reason He said: *straight* meaning upright **to warn of a severe punishment from Him** meaning to those who oppose Him and deny Him and do not believe in Him, He warns them of a severe punishment, an immediate punishment in this world and a delayed punishment in the hereafter **from Him** meaning from God, who does not punish with His punishment. No one, and no one can be trusted with his trust. **And He gives good tidings to the believers**, that is, this Qur'an, those who have believed in their faith through righteous deeds, **that they will have a good reward**, that is, a beautiful reward from God, **abiding therein**, in their reward from God, which is Paradise, abiding therein *forever*, always, without end or cessation.

And His statement: **And to warn those who say, 'God has taken a son,'** Ibn Ishaq said: They are the polytheists of the Arabs in their saying, **We worship the angels, even though they are the daughters of God.** "They have no knowledge of it," meaning of this statement that they invented and fabricated. **Nor did their fathers**, meaning their ancestors. **A great word**, accusative of specification, meaning, **A great word of theirs**. It was said: It is an expression of astonishment, its meaning is greater than their word, as you say: **Akram bi Zayd is a man**, as some of the Basrans said. Some of the Meccan reciters read it: **Kabbar kalimah**, as you say: **Your saying is great and Your status is great**. The meaning according to the reading of the majority is clearer, as this is an exaggeration of their statement and an exaggeration of their slander. For this reason, he said: **Kabbar kalimah emanate from their mouths**, meaning that it has no basis other than their statement, and they have no evidence for it other than their lies and fabrications. For this reason, he said: **They say nothing but a lie**. Muhammad ibn Ishaq mentioned the reason for the revelation of this noble surah, as he said: An old man from Egypt who came to us forty-some years ago told me on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Quraysh sent al-Nadr ibn al-Harith and Uqbah ibn Abi Mu'ayt to the Jewish rabbis in Medina, and they said to them: Ask them about Muhammad and describe his description to them and inform them of his statement, for they are the people of the first book and they have what we do not have of the knowledge of the prophets. So they went out until they came to Medina and asked the Jewish rabbis about the Messenger of God, may God bless him and grant him peace, and they described to them. His command and some of his

words, and they said: You are the people of the Torah and we have come to you to inform us about this companion of ours. He said: So they said to them, Ask him about three things that we command you to do, if he informs you of them then he is a prophet sent to you, otherwise he is a slanderer, so make up your mind about him: Ask him about the youths who passed away in the first era, what was their affair, for they had a strange story? And ask him about a man who traveled and reached the east and west of the earth, what was his report, and ask him about the spirit, what is it? If he tells you that, then he is a prophet, so follow him. If he does not tell you, then he is a man who is lying, so do whatever you want with regard to his affair. So Al-Nadr and Uqbah came until they reached Quraysh and said: O people of Quraysh, we have come to you with a settlement between you and Muhammad. The Jewish rabbis have ordered us to ask him about matters, so inform them of them. So they came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, inform us. So they asked him about what they ordered them to do. The Messenger of God, may God bless him and grant him peace, said to them: **I will inform you tomorrow about what you asked about**, and he did not make an exception. So they turned away from him. The Messenger of God, may God bless him and grant him peace, remained for fifteen nights without God sending him any revelation about that, nor did Gabriel, peace be upon him, come to him until the people of Mecca became alarmed and said: Muhammad promised us tomorrow, and today we have become fifteen, and he does not inform us of anything about what we asked him about. And until the Messenger of God, may God bless him and grant him peace, was saddened by the delay in the revelation from him and he was distressed by what the people of Mecca were saying. Then Gabriel, peace be upon him, came to him from God Almighty with Surat Ashab al-Kahf, in which He reproached him for his sadness over them. And the report of what they asked him about regarding the matter of the young men and the circumambulating man, and the saying of God Almighty: **And they ask you about the soul? Say, 'The soul' verse**.

Fath al-Qadir

The state of their being 3- **remaining in it** meaning in that reward *forever* meaning a permanent stay with no interruption, and the warning is presented before the good report to show the complete care in deterring the infidels.

Tafsir al-Baghawi

3 - **Staying there forever** meaning: residing therein

Tafsir al-Baidawi

3. **Staying in it** in reward. *Forever* without interruption.

Surat al-Kahf 18:4

And to warn those who say, "God has taken a son."

Surat al-Kahf 18:4

And to warn those who say, **God has taken a son.**

Tafsir al-Jalalayn

And warn) from the group of disbelievers **who said, God has taken a son**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Muhammad also warns the people **who said, 'God has taken a son,'** from among the polytheists of his people and others, of God's wrath, His immediate vengeance, and His delayed punishment, for what they said.

Ibn Humayd narrated to us, saying: Salamah narrated to us, on the authority of Ibn Ishaq, **And warn those who say, 'God has taken a son,'** meaning the Quraysh in their saying, **We only worship the angels**, who are the daughters of God. And His statement, **They have no knowledge of it**, is saying: What do those who say this statement, meaning their saying, **God has taken a son**, have **by it**: meaning by God, from knowledge, and the *ha* in His statement, **by it** is from the mention of God. Rather, the meaning of the statement is: What do those who say this statement about God, that it is not permissible for Him to have a son, have knowledge of? So they said that out of their ignorance of God and His greatness.

Tafsir al-Qurtubi

The Almighty says: **And to warn those who say, 'God has taken a son.'** They are the Jews who said, **Ezra is the son of God**, the Christians who said, **The Messiah is the son of God**, and the Quraysh who said, **The angels are the daughters of God**. So the warning at the beginning of the Surah is general, and this is specific to those who say, **God has a son.**

Tafsir Ibn Kathir

It was mentioned at the beginning of the interpretation that the Almighty praises His holy self at the beginnings and ends of matters, for He is the one to be praised in every situation, and to Him is praise in the first and the last, and for this reason He praised Himself for sending down His precious book to His noble Messenger Muhammad, may God's prayers and peace be upon him, for it is the greatest blessing that God bestowed upon the people of the earth, for He brought them out with it from darkness into the light, where He made it a straight book, with no crookedness or deviation in it, rather it guides to a straight, clear,

evident path, a warner to the disbelievers, a bearer of good tidings to the believers, and for this reason He said: **And He has not made it crooked** meaning He did not make it crooked or inclined, rather He made it straight and upright, and for this reason He said: *straight* meaning upright **to warn of a severe punishment from Him** meaning to those who oppose Him and deny Him and do not believe in Him, He warns them of a severe punishment, an immediate punishment in this world and a delayed punishment in the hereafter **from Him** meaning from God, who does not punish with His punishment. No one, and no one can be trusted with his trust. **And He gives good tidings to the believers**, that is, this Qur'an, those who have believed in their faith through righteous deeds, **that they will have a good reward**, that is, a beautiful reward from God, **abiding therein**, in their reward from God, which is Paradise, abiding therein *forever*, always, without end or cessation.

And His statement: **And to warn those who say, 'God has taken a son,'** Ibn Ishaq said: They are the polytheists of the Arabs in their saying, **We worship the angels, even though they are the daughters of God**. "They have no knowledge of it," meaning of this statement that they invented and fabricated. **Nor did their fathers**, meaning their ancestors. **A great word**, accusative of specification, meaning, **A great word of theirs**. It was said: It is an expression of astonishment, its meaning is greater than their word, as you say: **Akram bi Zayd is a man**, as some of the Basrans said. Some of the Meccan reciters read it: **Kabbar kalimah**, as you say: **Your saying is great** and **Your status is great**. The meaning according to the reading of the majority is clearer, as this is an exaggeration of their statement and an exaggeration of their slander. For this reason, he said: **Kabbar kalimah emanate from their mouths**, meaning that it has no basis other than their statement, and they have no evidence for it other than their lies and fabrications. For this reason, he said: **They say nothing but a lie**. Muhammad ibn Ishaq mentioned the reason for the revelation of this noble surah, as he said: An old man from Egypt who came to us forty-some years ago told me on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Quraysh sent al-Nadr ibn al-Harith and Uqbah ibn Abi Mu'ayt to the Jewish rabbis in Medina, and they said to them: Ask them about Muhammad and describe his description to them and inform them of his statement, for they are the people of the first book and they have what we do not have of the knowledge of the prophets. So they went out until they came to Medina and asked the Jewish rabbis about the Messenger of God, may God bless him and grant him peace, and they described to them. His command and some of his words, and they said: You are the people of the Torah and we have come to you to inform us about this companion of ours. He said: So they said to them, Ask him about three things that we command you to do, if he informs you of them then he is a prophet sent to you, otherwise he is a slanderer, so make up your mind about him: Ask him about the youths who passed away in the first era, what was their affair, for they had a strange story? And ask him about a man who traveled and reached the east and west of the earth,

what was his report, and ask him about the spirit, what is it? If he tells you that, then he is a prophet, so follow him. If he does not tell you, then he is a man who is lying, so do whatever you want with regard to his affair. So Al-Nadr and Uqbah came until they reached Quraysh and said: O people of Quraysh, we have come to you with a settlement between you and Muhammad. The Jewish rabbis have ordered us to ask him about matters, so inform them of them. So they came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, inform us. So they asked him about what they ordered them to do. The Messenger of God, may God bless him and grant him peace, said to them: **I will inform you tomorrow about what you asked about**, and he did not make an exception. So they turned away from him. The Messenger of God, may God bless him and grant him peace, remained for fifteen nights without God sending him any revelation about that, nor did Gabriel, peace be upon him, come to him until the people of Mecca became alarmed and said: Muhammad promised us tomorrow, and today we have become fifteen, and he does not inform us of anything about what we asked him about. And until the Messenger of God, may God bless him and grant him peace, was saddened by the delay in the revelation from him and he was distressed by what the people of Mecca were saying. Then Gabriel, peace be upon him, came to him from God Almighty with Surat Ashab al-Kahf, in which He reproached him for his sadness over them. And the report of what they asked him about regarding the matter of the young men and the circumambulating man, and the saying of God Almighty: **And they ask you about the soul? Say, 'The soul' verse.**

Fath al-Qadir

Then He repeated the warning and mentioned the one who was warned specifically and omitted the one who was warned about, which is the severe punishment, because it was mentioned before, so He said: 4- **And to warn those who say, 'God has taken a son,'** and they are the Jews, Christians, and some of the infidels of Quraysh. Those who say that the angels are daughters of God, so the Almighty first mentioned a general issue, which is warning all infidels.

Tafsir al-Baghawi

4 - **And to warn those who say, 'God has taken a son.'**

Tafsir al-Baidawi

4. **And warn those who say, 'God has taken a son.'** He mentioned them specifically and repeated them, and the warning is related to them, out of the enormity of their disbelief. The one being warned was not mentioned, because it was sufficient to mention him beforehand.

Surat al-Kahf 18:5

They have no knowledge of it, nor did their fathers. Great is the word that comes out of their mouths. They say nothing but a lie.

Surat al-Kahf 18:5

They have no knowledge of it, nor did their fathers. Great is the word that comes out of their mouths. They say nothing but a lie.

Tafsir al-Jalalayn

They have no knowledge of it, nor do their fathers before them who said it. **It is a great word that comes out of their mouths** a word of distinction explaining the ambiguous pronoun and the one specifically blamed is omitted, meaning their aforementioned statement. *Indeed, what they say about it is nothing but saying a lie.*

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **nor for their fathers** means: nor for their ancestors who passed before them on the same as they are today, they had knowledge of God and His greatness. And his saying, **a great word that comes out of their mouths** the reciters differed in their recitation of that, so the majority of the reciters of Medina, Kufa and Basra read it as **a great word** with the accusative of the word meaning: their word that they said was a great word on the interpretation, as it is said: a good man Amr, and a good man a man stood, and a good man stood. And some of the grammarians of Basra said: the word was put in the accusative because it is in the meaning: a great word by it, as God Almighty said: **And an evil resting place** and he said it is in the accusative like the saying of the poet:

I knew that if the vaccine was to be given to the king, he would throw it north.

That is, the winds blow them northward, so it is as if he said: That word is great. It was mentioned about some of the Meccans that he used to read it as **Kabbar Kalima** in the nominative case, as one says: Your saying is great and your status is great. If it is read in this way, then there is no implied word in his saying **Kabbar Kalima** and it is an attribute of the word. The correct reading in this, in my opinion, is the reading of those who read **Kabbar Kalima** in the accusative case, due to the consensus of the proof from the reciters on it. So the interpretation of the statement is: The word is great, a word that comes out of the mouths of these people who said: God has taken a son, and the angels are the daughters of God.

As Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq: "A grave word that comes out of their mouths is their saying: The angels are daughters of God."

And His saying, **They say nothing but a lie**, the Almighty says: What these people who say that God

has taken a son say with their saying is nothing but a lie, a slander they have fabricated against God.

Tafsir al-Qurtubi

The Almighty said: **They have no knowledge of it** *of* is a connection, meaning they have no knowledge of that statement, because they are imitators who said it without evidence. **Nor their fathers** meaning their ancestors. **Great is the word** *word* is an accusative of explanation, meaning that word is great. Al-Hasan, Mujahid, Mihya bin Ya'mar, and Ibn Abi Ishaq read *word* in the nominative case, meaning the word is great, meaning their saying that God has taken a son. According to this reading, there is no need to imply anything. It is said that something is great if it is great, and a man is old if he becomes old. **It comes out of their mouths** is in the place of an attribute. **They say nothing but a lie** meaning they say nothing but a lie.

Tafsir Ibn Kathir

It was mentioned at the beginning of the interpretation that the Almighty praises His holy self at the beginnings and ends of matters, for He is the one to be praised in every situation, and to Him is praise in the first and the last, and for this reason He praised Himself for sending down His precious book to His noble Messenger Muhammad, may God's prayers and peace be upon him, for it is the greatest blessing that God bestowed upon the people of the earth, for He brought them out with it from darkness into the light, where He made it a straight book, with no crookedness or deviation in it, rather it guides to a straight, clear, evident path, a warner to the disbelievers, a bearer of good tidings to the believers, and for this reason He said: **And He has not made it crooked** meaning He did not make it crooked or inclined, rather He made it straight and upright, and for this reason He said: **straight** meaning upright **to warn of a severe punishment from Him** meaning to those who oppose Him and deny Him and do not believe in Him, He warns them of a severe punishment, an immediate punishment in this world and a delayed punishment in the hereafter **from Him** meaning from God, who does not punish with His punishment. No one, and no one can be trusted with his trust. **And He gives good tidings to the believers**, that is, this Qur'an, those who have believed in their faith through righteous deeds, **that they will have a good reward**, that is, a beautiful reward from God, **abiding therein**, in that reward from God, which is Paradise, abiding therein *forever*, always, without end or cessation.

And His statement: **And to warn those who say, 'God has taken a son,'** Ibn Ishaq said: They are the polytheists of the Arabs in their saying, **We worship the angels, even though they are the daughters of God.** "They have no knowledge of it," meaning of this statement that they invented and fabricated. **Nor did**

their fathers, meaning their ancestors. **A great word**, accusative of specification, meaning, **A great word of theirs**. It was said: It is an expression of astonishment, its meaning is greater than their word, as you say: **Akram bi Zayd** is a man, as some of the Basrans said. Some of the Meccan reciters read it: **Kabbar kalimah**, as you say: **Your saying is great** and **Your status is great**. The meaning according to the reading of the majority is clearer, as this is an exaggeration of their statement and an exaggeration of their slander. For this reason, he said: **Kabbar kalimah emanate from their mouths**, meaning that it has no basis other than their statement, and they have no evidence for it other than their lies and fabrications. For this reason, he said: **They say nothing but a lie**. Muhammad ibn Ishaq mentioned the reason for the revelation of this noble surah, as he said: An old man from Egypt who came to us forty-some years ago told me on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Quraysh sent al-Nadr ibn al-Harith and Uqbah ibn Abi Mu'ayt to the Jewish rabbis in Medina, and they said to them: Ask them about Muhammad and describe his description to them and inform them of his statement, for they are the people of the first book and they have what we do not have of the knowledge of the prophets. So they went out until they came to Medina and asked the Jewish rabbis about the Messenger of God, may God bless him and grant him peace, and they described to them. His command and some of his words, and they said: You are the people of the Torah and we have come to you to inform us about this companion of ours. He said: So they said to them, Ask him about three things that we command you to do, if he informs you of them then he is a prophet sent to you, otherwise he is a slanderer, so make up your mind about him: Ask him about the youths who passed away in the first era, what was their affair, for they had a strange story? And ask him about a man who traveled and reached the east and west of the earth, what was his report, and ask him about the spirit, what is it? If he tells you that, then he is a prophet, so follow him. If he does not tell you, then he is a man who is lying, so do whatever you want with regard to his affair. So Al-Nadr and Uqbah came until they reached Quraysh and said: O people of Quraysh, we have come to you with a settlement between you and Muhammad. The Jewish rabbis have ordered us to ask him about matters, so inform them of them. So they came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, inform us. So they asked him about what they ordered them to do. The Messenger of God, may God bless him and grant him peace, said to them: **I will inform you tomorrow about what you asked about**, and he did not make an exception. So they turned away from him. The Messenger of God, may God bless him and grant him peace, remained for fifteen nights without God sending him any revelation about that, nor did Gabriel, peace be upon him, come to him until the people of Mecca became alarmed and said: Muhammad promised us tomorrow, and today we have become fifteen, and he does not inform us of anything about what we asked him about. And until the Messenger of God, may God bless him and grant him peace, was saddened by the delay in the revelation from him and he was distressed by what the people of Mecca were saying. Then Gabriel, peace be upon him, came to him

from God Almighty with Surat Ashab al-Kahf, in which He reproached him for his sadness over them. And the report of what they asked him about regarding the matter of the young men and the circumambulating man, and the saying of God Almighty: **And they ask you about the soul? Say, 'The soul' verse**.

Fath al-Qadir

Then he connected a specific issue to it, which is some of the details of that whole, to draw attention to the fact that it is the greatest detail of that whole. This indicates that attributing a son to God, the Most High, is the ugliest type of disbelief. 5- **They have no knowledge of it** meaning of the son, or of God taking him, and *of* is added to emphasize the negation, and the sentence is in the accusative case as a state or it is a new sentence, and the meaning is: They have no knowledge of that at all, **nor did their fathers** knowledge, rather they were in their claim on this misguidance, and their children imitated them and they all went astray. **A great word that comes out of their mouths** "word" is in the accusative case as a specification, and it was read in the nominative case as an agent. Al-Farra' said: That word was a great word. Al-Zajaj said: Their statement was a great word, and what is meant by this word is their saying that God has taken a son. Then he described the word by saying: **It comes out of their mouths**. The benefit of this description is to show how great their audacity in uttering it is, and what comes out of the mouth, even if it is merely desire, but since letters and sounds are qualities based on desire, he attributed to the state what is related to the place. Then he increased the ugliness of what they said by saying: **They say nothing but a lie**, meaning they say nothing but a lie in which there is no room for truth at all.

Tafsir al-Baghawi

5 - **They have no knowledge of it, nor did their fathers**, meaning: they said it out of ignorance, not knowledge. *Kabbarat*, meaning: it became great. *Kalam*, is in the accusative case as a specification. It is said that it is understood as: the word became great as a word. It was also said: from a word, so *min* was deleted and became in the accusative case. **It comes out of their mouths**, meaning: it appears from their mouths. **If they say**, what they say, **is nothing but a lie**.

Tafsir al-Baidawi

5. **They have no knowledge of it** meaning of the son or of taking him or of saying, and the meaning is that they say it out of extreme ignorance and false imagination, or imitating what they heard from their predecessors without knowledge of the meaning they intended by it, for they used to call father and son by the meaning of the influencer and the effect. Or by God, for if they knew it, they would not have permitted attributing taking to Him. **Nor to their fathers** whom you say in the meaning of adoption. **A great word** Their statement is great in disbelief because of what it contains of

Surat al-Kahf 18:5

They have no knowledge of it, nor did their fathers. Great is the word that comes out of their mouths. They say nothing but a lie.

likening and associating partners with God, and the illusion of His need for a son to help Him and succeed Him, and other deviations. **A word** is in the accusative case as a distinction, and it was read in the nominative case as an agent, and the first is more eloquent and indicative of the intended meaning. **It comes out of their mouths** is an attribute of it that indicates the enormity of their daring to take it out of their mouths, and what comes out in itself is the air that carries it. It was said that the omitted attribute is the one specifically blamed because *kabarta* here means *bad*. It was read *kabarta* with a sukoon and with the ishmām. **They say nothing but a lie.**

Surat al-Kahf 18:6

So perhaps you would kill yourself with grief over them, if they do not believe in this message, out of grief.

Tafsir al-Jalalayn

Perhaps you would kill yourself through grief over them, if they do not believe in this message, the Qur'an, out of anger and sorrow because of your eagerness for them to believe. The word is in the accusative case as an object of the verb.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by that: Perhaps, O Muhammad, you will kill yourself and destroy yourself in the footsteps of your people who said to you, **We will not believe in you until you cause a spring to gush forth for us from the earth**, or out of rebellion against their Lord, if they do not believe in this book that you sent down to you and believe that it is from God, out of grief, longing, and sorrow, by turning away from you, and turning away from what you brought them and abandoning belief in you. It is said from this: So-and-so humbled himself, he humbled himself, and from this is the saying of Dhu al-Rumah:

Oh, you who are so consumed with grief for something that fate has carved out of your hands!

He wants to carve it, so it became lighter.

And similar to what we said in the interpretation of his saying *Bakhe'*, 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: **Perhaps you would kill yourself with death** meaning: kill yourself.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, the same.

As for his saying, *regrettably*, the people of interpretation differed in its interpretation. Some of them said: Its meaning is: Perhaps you will kill yourself with anger if they do not believe in this hadith.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **If they do not believe in this hadith, out of grief**. He said: Anger. Others said: Anxiety.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa H 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 the statement of God **with grief**, he

said: with impatience.

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, similarly. And others said: Its meaning is: out of grief for them.

Who said that?

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, and he said: *Sorry*, he said: Out of grief for them.

We have already explained the meaning of regret in the past of this book, so there is no need to repeat it here. This is a reproach from God Almighty for his sorrow over his people's distancing themselves from him in what he called them to of belief in God and disavowal of gods and rivals, and He was merciful to them.

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

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: **Perhaps you will kill yourself with grief over them, if they do not believe in this message**. He was rebuking him for his grief over them when he missed out on what he had hoped for from them: that is, do not do it.

Tafsir al-Qurtubi

The Almighty said: **Perhaps you would kill yourself with grief over them** *Bakh'a* meaning destroyer and killer, and it has been mentioned before. **Their traces** is the plural of *Athar*, and it is also said *Athar*. The meaning is, **over the traces of their turning away and their satisfaction with you** if they do not believe in this message **meaning the Qur'an out of grief**" meaning sorrow and anger over their disbelief, and it is in the accusative case for explanation.

Tafsir Ibn Kathir

God Almighty says, comforting His Messenger, may God's prayers and peace be upon him, in his grief over the polytheists for abandoning faith and distancing themselves from it, as God Almighty said: **So let not your soul perish over them in regret** and He said: **And do not grieve over them** and He said: **Perhaps you would kill yourself with grief that they do not believe** "Bakh'a" means destroying yourself with your grief over them, and for this reason He said: **Perhaps you would kill yourself with grief over them, if they do not believe in this message** meaning the Qur'an **out of sorrow** He says: Do not destroy yourself with grief. Qatada said: Fight yourself out of anger and grief for them. Mujahid said: Out of impatience. The meaning is similar, that is, do not feel sorry for them, but convey to them the message of God. Whoever is guided, it is for his own sake, and whoever goes astray, it is for his own sake, and do not let yourself be filled with regrets for them. Then God the Almighty informed us that He

Surat al-Kahf 18:6

So perhaps you would kill yourself with grief over them, if they do not believe in this message, out of grief.

made this world a transient home decorated with fleeting adornments, and He made it a home of testing, not a home of settlement. He said: **Indeed, We have made whatever is on the earth adornment for it that We may test them as to which of them is best in deed.** Qatada said on the authority of Abu Nadrah on the authority of Abu Saeed on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Indeed, this world is sweet and green, and God will make you successors in it and see what you do. So beware of this world, and beware of women, for the first trial of the Children of Israel was in women." Then God the Almighty informed us of its disappearance, annihilation, emptiness, expiration, passing away, and destruction. He said: **And indeed, We will make whatever is on it a barren plain.** That is, after its adornment, We will turn it into ruin and destruction. We will make everything on it perish. A barren plain that produces no growth or benefit.

Al-Awfi said on the authority of Ibn Abbas regarding the Almighty's statement: **And indeed, We will make that which is upon it a barren plain,** meaning: everything on it will perish and be destroyed. Mujahid said: A barren, desolate plain. Qatada said: The plain is the land that has no trees or plants. Ibn Zayd said: The plain is the land that has nothing. Do you not see the statement of the Almighty: **Have they not seen that We drive the water to the barren land and bring forth thereby crops from which their livestock and themselves eat? Then will they not see?** Muhammad ibn Ishaq said: **And indeed, We will make that which is upon it a barren plain,** meaning the earth and that what is upon it will perish and be destroyed, and that the return is to God, so do not despair and do not be saddened by what you hear and see.

Fath al-Qadir

Then he consoled his Messenger, may God bless him and grant him peace, by saying: 6- "Perhaps you will kill yourself by following them." Al-Akhfash and Al-Farra' said: Bakh' means effort. Al-Kisa'i said: Bakh'at Al-Ard bil-Zira'at means making it weak due to continuous tillage, and a man Bakh'at Nafs means he exhausts it. Abu Ubaidah said: Its meaning is destroying yourself, and from it is the saying of Dhu Al-Rummah:

Oh, you who are in great pain

The meaning according to these sayings is that you may exhaust yourself or weaken or destroy yourself **in their footsteps** after their separation and after their turning away and turning away **if they do not believe in this message** meaning the Qur'an. The answer to the condition is omitted and is indicated by what precedes it. It was read with the opening of *ar*: meaning because they did not believe **with grief** meaning anger and sorrow and it is an object for it or a source in the place of the state. This is what Al-Zajaj said.

Tafsir al-Baghawi

6 - **Perhaps you would kill yourself through grief over them after them, if they do not believe in this message** meaning the Qur'an, **out of sorrow** meaning sadness, and it was said anger.

Tafsir al-Baidawi

6. "Perhaps you would kill yourself" fighting them. "Over their traces" if they turned away from faith, because of the grief that enters him over their turning away from those he has loved, so he regrets their traces and exhausts himself with grief over them. "Over your traces" was read as an addition. "If they do not believe in this message" in this Qur'an. "With sorrow" to regret them or grieving for them, and sorrow is extreme sadness and anger. It was read that with the fat-ha on because, so it is not permissible to make "Bakh'a" work except if it is made a narration of a past state.

Surat al-Kahf 18:7

Indeed, We have made that which is on the earth adornment for it that We may test them as to which of them is best in deed.

Tafsir al-Jalalayn

Indeed, We have made what is on the earth **of animals, plants, trees, rivers, and other things** (adornment for it that We may test them) to test people by looking at that **as to which of them is best in deed** in it, that is, most ascetic about it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, We have made what is on the earth an adornment for it**, the Almighty says: Indeed, We have made what is on the earth an adornment for the earth, **that We may test them as to which of them is best in deed**, meaning: That We may test Our servants as to which of them will abandon it and follow Our commands and prohibitions and act in it in obedience to Us. And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa H 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, **There is no adornment for it on the earth**, he said: There is nothing on it.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Indeed, We have made what is on the earth an adornment for it**, he mentioned to us that the Prophet of God, may God bless him and grant him peace, said: The world is green and sweet, and God has made you successors in it, so He will see how you act, so beware of the world, and beware of women.

As for his saying, **We will test them as to which of them is best in deed**, the people of interpretation said in their interpretation something similar to what we said about it.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Asim Al-Asqalani told us, he said: **We will test them as to which of them is best in deed**. He said: Leave it to her.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: **Indeed, We have made what is on the earth adornment for it that We may test them as to which of them is best in deed**. A test for them as to which of

them will follow My command and act in obedience to Me.

And His statement, **And indeed, We will make that which is upon it a barren plain**, the Almighty says: And indeed, We will destroy it after We have cultivated it with the adornments We have placed upon it, and We will turn it into a barren plain with no vegetation, crops, or plantings upon it. It has been said that what is meant by the plain in this place is: the flat surface of the earth, and that is similar in meaning to what we say in that regard.

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

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, We have made what is on the earth an adornment for it**. There are two issues in this:

First: The Almighty's statement: **Indeed, We have made what is on the earth an adornment for it**. "What" and *adornment* are the objects of everything on the face of the earth, so it is general because it indicates its Creator. Ibn Jubayr said on the authority of Ibn Abbas: He meant by *adornment* men, Mujahid said. Ikrimah narrated on the authority of Ibn Abbas: That the adornment is the caliphs and princes. Ibn Abi Nujayh narrated on the authority of Mujahid on the authority of Ibn Abbas regarding the statement of God the Almighty: **Indeed, We have made what is on the earth an adornment for it**, he said: The scholars are the adornment of the earth. A group said: He meant the blessings, clothing, fruits, greenery, water, and the like of this that has adornment, and it does not include the solid mountains and everything that has adornment in it such as snakes and scorpions. The people are more deserving of generality, and that everything on the earth has adornment in terms of its creation, making, and perfection. The verse is an explanation of consolation, meaning, O Muhammad, do not worry about the world and its people, for We have only made that a test and trial for its people. Some of them will reflect and believe, and some of them will disbelieve. Then the Day of Resurrection will be before them, so do not let their disbelief be too great for you, for We will reward them.

Second: The meaning of this verse refers to the saying of the Prophet (peace and blessings of God be upon him): **The world is green and sweet, and God has made you successors in it to see how you behave**. And his saying (peace and blessings of God be upon him): **What I fear most for you is what God will bring forth for you of the flowers of the world**. They said: **What are the flowers of the world?** He said: **The blessings of the earth**. Both were narrated by Muslim from the hadith of Abu Sa'id al-Khudri. The meaning is that the world is pleasant to taste and wonderful to look at, like sweet fruit that is wonderful to see. So God tests His servants with it to see which of them is best in deeds. That is, who is most indifferent to it and abandons it. There is no way for the one who returns

Indeed, We have made that which is on the earth adornment for it that We may test them as to which of them is best in deed.

to disobeying what God has adorned for him except that He helps him to do so. For this reason, 'Umar used to say in it, as mentioned by al-Bukhari: "O God, we cannot help but rejoice in what You have adorned for us. O God, I ask You to spend it in its rightful place." So he supplicated to God to help him spend it in its rightful place. This is the meaning of his saying, peace be upon him: **Whoever takes it willingly will be blessed in it, and whoever takes it greedily will be like the one who eats and is never satisfied.** And so is the one who has much of this world, not content with what he gets from it, but his concern is to collect it, and that is due to his lack of understanding of God the Most High and His Messenger, for with it comes temptation and the lack of safety is predominant. And he who has become a Muslim and has been provided with what is sufficient and God has given him what He has given him has succeeded. Ibn Atiyyah said: My father, may God be pleased with him, used to say regarding His statement: **the best of deeds** the best of deeds is taking what is right and spending in what is right along with faith, performing the obligatory duties, avoiding what is forbidden, and doing a lot of what is recommended. I said: This is a good statement, concise in its wording and eloquent in its meaning. The Prophet, may God bless him and grant him peace, gathered it in one statement, which is his statement to Sufyan ibn Abdullah al-Thaqafi when he said: O Messenger of God, tell me something about Islam that I will not ask anyone after you about, in another narration: except you. He said: "Say: I believe in God, then be steadfast." Narrated by Muslim. Sufyan al-Thawri said: **The best of deeds** is the least of them who are ascetic in it. Abu Issam al-Asqalani also said: **The best of deeds** is the one who abandons it. The scholars' expressions differed regarding asceticism. Some people said: Shortening one's hope is not eating rough food or wearing a cloak, as Sufyan al-Thawri said. Our scholars said: He spoke the truth, may God be pleased with him! For he who shortens one's hope does not indulge in fine food or dress in exquisite clothing, and takes from this world what is easy, and is content with what is sufficient for him. Some people said: Hating praise and loving admiration. This is the statement of al-Awza'i and those who followed him. Some people said: Abandoning the world entirely is asceticism, whether one likes to abandon it or not. This is the saying of Fadil. On the authority of Bishr ibn al-Harith, he said: Love of the world is love of meeting people, and asceticism in the world is asceticism in meeting people. And on the authority of al-Fadl also: The sign of asceticism in the world is asceticism in people. And some people said: The ascetic is not an ascetic until leaving the world is more beloved to him than taking it, said by Ibrahim ibn Adham. And some people said: Asceticism is to be ascetic in the world in your heart, said by Ibn Mubarak. And a group said: Asceticism is the love of death. And the first saying includes these sayings in meaning, so it is more appropriate.

Tafsir Ibn Kathir

God Almighty says, comforting His Messenger, may God's prayers and peace be upon him, in his grief over the polytheists for abandoning faith and distancing themselves from it, as God Almighty said: **So let not your soul perish over them in regret** and He said: **And do not grieve over them** and He said: **Perhaps you would kill yourself with grief that they do not believe** "Bakh'a" means destroying yourself with your grief over them, and for this reason He said: **Perhaps you would kill yourself with grief over them, if they do not believe in this message** meaning the Qur'an **out of sorrow** He says: Do not destroy yourself with grief. Qatada said: Fight yourself out of anger and grief for them. Mujahid said: Out of impatience. The meaning is similar, that is, do not feel sorry for them, but convey to them the message of God. Whoever is guided, it is for his own sake, and whoever goes astray, it is for his own sake, and do not let yourself be filled with regrets for them. Then God the Almighty informed us that He made this world a transient home decorated with fleeting adornments, and He made it a home of testing, not a home of settlement. He said: **Indeed, We have made whatever is on the earth adornment for it that We may test them as to which of them is best in deed.** Qatada said on the authority of Abu Nadrah on the authority of Abu Saeed on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Indeed, this world is sweet and green, and God will make you successors in it and see what you do. So beware of this world, and beware of women, for the first trial of the Children of Israel was in women." Then God the Almighty informed us of its disappearance, annihilation, emptiness, expiration, passing away, and destruction. He said: **And indeed, We will make whatever is on it a barren plain.** That is, after its adornment, We will turn it into ruin and destruction. We will make everything on it perish. A barren plain that produces no growth or benefit.

Al-Awfi said on the authority of Ibn Abbas regarding the Almighty's statement: **And indeed, We will make that which is upon it a barren plain**, meaning: everything on it will perish and be destroyed. Mujahid said: A barren, desolate plain. Qatada said: The plain is the land that has no trees or plants. Ibn Zayd said: The plain is the land that has nothing. Do you not see the statement of the Almighty: **Have they not seen that We drive the water to the barren land and bring forth thereby crops from which their livestock and themselves eat? Then will they not see?** Muhammad ibn Ishaq said: **And indeed, We will make that which is upon it a barren plain**, meaning the earth and that what is upon it will perish and be destroyed, and that the return is to God, so do not despair and do not be saddened by what you hear and see.

Fath al-Qadir

7- **Indeed, We have made what is on the earth an adornment for it.** This sentence is a resumption. The meaning is: We have made what is on the earth that is suitable to be an adornment for it from animals, plants,

and inanimate objects, as in the saying of the Almighty: **It is He who created for you all that is on the earth.** The accusative of adornment is as a second object of made, and the lam in **that We may test them as to which of them is best in deed** is related to made, and it is either for the purpose or for the consequence, and what is meant by the test is that the Almighty treats them in a way that if that treatment were from someone other than Him, it would be from the category of a test and examination. Al-Zajjaj said: **Which of them** is raised as a subject, except that its wording is the word of a question, and the meaning is: to test whether this one is better in deed or that one? Al-Hasan said: Which of them is more ascetic, and Muqatil said: Which of them is more righteous in what he has been given of knowledge.

Tafsir al-Baghawi

7 - Indeed, We have made what is on the earth an adornment for it. If it is said: What is the adornment in snakes, scorpions, and devils?

It was said: It contains an adornment in the sense that it indicates the oneness of God Almighty.

Mujahid said: He meant men in particular, and they are the adornment of the earth. It was also said: He meant by them the scholars and the righteous. It was also said: The adornment is plants, trees and rivers, as He said: **Until, when the earth takes on its adornment and is beautified** (Yunus 10:24).

To test them, to examine them, **which of them is best in deed**, meaning: the most righteous in deed. And it was said: which of them will leave the world alone?

Tafsir al-Baidawi

7. Indeed, We have made what is on the earth of animals, plants, and minerals. an adornment for it and for its people **that We may test them as to which of them is best in deed** in dealing with it, and he is one who is indifferent to it and is not deceived by it and is content with what will prolong his days and spend it as it should be, and in it is reassurance for the Messenger of God, may God bless him and grant him peace.

Surat al-Kahf 18:8

And indeed, We will make that which is upon it a barren plain.

Surat al-Kahf 18:8

And indeed, We will make that which is upon it a barren plain.

Tafsir al-Jalalayn

And indeed, We will make what is on it **the earth** into a dry, barren ground, with no growth.

Tafsir al-Suyuti

Tafsir al-Tabari

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 We will make what is on it a barren plain**, meaning: Everything on it will perish and be destroyed.

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, **A barren plain**, he said: A desolate place.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And indeed, We will make what is upon it a barren plain**. And the plain is the land in which there are no trees or plants.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: **And We will make what is on it a barren plain**. Meaning: The earth, and what is on it will perish and disappear, and the return will be to Me. So do not despair, and do not be saddened by what you hear and see in it.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **a barren plain**, he said: A barren land is a land in which there is nothing. Don't you see that He says, **Have they not seen that We drive the water to the barren land and bring forth thereby crops?** He said: And barren land is nothing in it, neither plants nor benefits. And the plain is the level. And he recited, **You will not see therein any crookedness or unevenness**. He said: Level. It is said: The land is barren, so it is barren, and the locusts and cattle barren it, and the lands are ajraaz if there is nothing in it. And the barren year is called barren and ajraaz years because of its barrenness, dryness and lack of rain. The rajaz poet said:

The years have swept them away

It is said: **The people became barren** if their land

became barren, and **they became barren of their land** if they ate all of its plants.

Tafsir al-Qurtubi

The Almighty said: **And indeed, We will make what is on it a barren plain**.

Its explanation was presented. Abu Sahl said: Soil with no vegetation in it, as if its vegetation was cut off. And *al-Jarz* means to cut, and from it comes the word *al-Jarz* **a year of cutting**. And the rajaz poet said:

The years have swept them away

And the barren land in which there is no night and no building or anything else, as if it was cut off and removed, meaning on the Day of Resurrection, for the land will be flat and nothing hidden in it. An-Nahhas: And barren land in the language is the land in which there is no vegetation. Al-Kisa'i said: It is said that the land is barren, and the people barren it, they barren it if they eat everything that came from it of plants and crops, so it is barren and barren.

Tafsir Ibn Kathir

God Almighty says, comforting His Messenger, may God's prayers and peace be upon him, in his grief over the polytheists for abandoning faith and distancing themselves from it, as God Almighty said: **So let not your soul perish over them in regret** and He said: **And do not grieve over them** and He said: **Perhaps you would kill yourself with grief that they do not believe** "Bakh'a" means destroying yourself with your grief over them, and for this reason He said: **Perhaps you would kill yourself with grief over them, if they do not believe in this message** meaning the Qur'an **out of sorrow** He says: Do not destroy yourself with grief. Qatada said: Fight yourself out of anger and grief for them. Mujahid said: Out of impatience. The meaning is similar, that is, do not feel sorry for them, but convey to them the message of God. Whoever is guided, it is for his own sake, and whoever goes astray, it is for his own sake, and do not let yourself be filled with regrets for them. Then God the Almighty informed us that He made this world a transient home decorated with fleeting adornments, and He made it a home of testing, not a home of settlement. He said: **Indeed, We have made whatever is on the earth adornment for it that We may test them as to which of them is best in deed**. Qatada said on the authority of Abu Nadrah on the authority of Abu Saeed on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Indeed, this world is sweet and green, and God will make you successors in it and see what you do. So beware of this world, and beware of women, for the first trial of the Children of Israel was in women." Then God the Almighty informed us of its disappearance, annihilation, emptiness, expiration, passing away, and destruction. He said: **And indeed, We will make whatever is on it a barren plain**. That is,

after its adornment, We will turn it into ruin and destruction. We will make everything on it perish. A barren plain that produces no growth or benefit.

Al-Awfi said on the authority of Ibn Abbas regarding the Almighty's statement: **And indeed, We will make that which is upon it a barren plain**, meaning: everything on it will perish and be destroyed. Mujahid said: A barren, desolate plain. Qatada said: The plain is the land that has no trees or plants. Ibn Zayd said: The plain is the land that has nothing. Do you not see the statement of the Almighty: **Have they not seen that We drive the water to the barren land and bring forth thereby crops from which their livestock and themselves eat? Then will they not see?** Muhammad ibn Ishaq said: **And indeed, We will make that which is upon it a barren plain**, meaning the earth and that what is upon it will perish and be destroyed, and that the return is to God, so do not despair and do not be saddened by what you hear and see.

Fath al-Qadir

Then He, the Almighty, informed that He will destroy and annihilate all of that, so He said: 8- **And indeed, We will make whatever is on it a barren plain**. That is, We will make whatever is on it of these adornments, when the life of this world comes to an end, a barren plain. Abu Ubaidah said: The plain is the level part of the earth. Al-Zajjaj said: It is the path in which there is no vegetation. Al-Farra' said: Al-Jarz is the land in which there is no vegetation. And from their saying: A woman is Jarz if she is an eater, and a sword is Jarz if it is uprooted, and the locusts, sheep, and camels eat the land if they eat what is on it. Dhu al-Rummah said:

The hump and the ribs folded what was in their bellies

The meaning of the system is: Do not be sad, O Muhammad, about what these people have done in terms of denial, for We have made what is on the earth an adornment to test their deeds, and We will remove that at the end of the life of this world, so We will reward them, if good, then good, and if evil, then evil.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ali ibn Abi Talhah on the authority of Ibn Abbas regarding his statement: **Praise be to God, Who has sent down upon His Servant the Book** the verse, he said: He sent down the Book as justice and upright, **and has not made therein any crookedness** ambiguous. Ibn al-Mundhir narrated on the authority of al-Dahhak, *upright*, he said: straight. Ibn Abi Hatim narrated on the authority of Qatada, **from Him**, meaning from Him. Ibn Abi Hatim narrated on the authority of Al-Suddi: *Hasan* meaning Paradise, **And to warn those who say, 'God has taken a son'** he said: They are the Jews and Christians. Ibn Mardawayh narrated on the authority of Ibn Abbas who said: Utbah bin Rabi'ah, Shaibah bin Rabi'ah, Abu Jahl, Al-Nadr bin Al-Harith, Umayyah bin Khalaf, Al-As bin Wa'il, Al-Aswad bin Abdul Muttalib, and Abu Al-Buhturi gathered with a group of Quraysh. The Messenger of God (blessings and peace of God be upon him) was grieved by what he saw of his people's opposition to him and their denial of the advice he had brought, so it saddened him greatly, so God, the Exalted, revealed: **Perhaps you would kill yourself with**

grief. Ibn Jarir and Ibn Al-Mundhir narrated on his authority: **Breaking yourself with grief** meaning: Kill yourself. Abd bin Hamid narrated a similar narration on the authority of Mujahid. Ibn Abi Hatim narrated a similar narration on the authority of Al-Suddi. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid *Asfan* meaning: Impatience. Abd Al-Razzaq, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah: *Asfan* meaning: Grief. Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Saeed bin Jubair on the authority of Ibn Abbas regarding his statement: **Indeed, We have made that which is on the earth an adornment for it**, he said: Men. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair on his statement something similar. Abu Nasr al-Sajzi narrated in al-Ibanah on the authority of Mujahid on the authority of Ibn Abbas regarding the verse: The scholars are the adornment of the earth. Ibn Abi Hatim narrated on the authority of al-Hasan who said: They are the men who worship God and work for Him in obedience. Ibn Jarir, Ibn Abi Hatim, al-Hakim in al-Tarikh, and Ibn Mardawayh narrated on the authority of Ibn Umar who said: "The Messenger of God, may God bless him and grant him peace, recited this verse: 'To test them as to which of them is best in deed.' 'I said: What is the meaning of that, O Messenger of God? He said: To test you as to which of you is best in reason, most devout in avoiding the prohibitions of God, and quickest in obeying God.'" Ibn Abi Hatim narrated on the authority of Qatadah who said: To test them as to which of them is best in deed. He said: Which of them is most perfect in reason. Al-Hasan narrated: **Which of them is best in deeds?** He said: **The one who abandons the world the most**. He also narrated: **The one who is most ascetic in the world**. Ibn Jarir narrated: Ibn Abbas, regarding his statement: **And We will make what is on it a barren plain**. He said: **Everything will perish and disappear**. Ibn Abi Shaybah, Ibn Al-Mundhir, and Ibn Abi Hatim narrated: Qatadah said: **The plain is the dirt and mountains that have no crops**. Ibn Abi Hatim narrated: Al-Hasan said: **By barren he means the ruins**.

Tafsir al-Baghawi

8 - **And indeed, We will make what is upon it a barren plain**. So, the plain is the surface of the earth. It was said: It is the dirt, *barren* dry and smooth, and does not grow anything. It is said: The earth is barren if its plants are eaten.

Tafsir al-Baidawi

8. **And We will make what is on it a barren plain**. This is an expression of disdain for it, and *jarz* is the land whose vegetation has been cut off. It is derived from *jarz* which means cutting, and the meaning is that We will return what is on it of adornment to dust leveled with the ground and make it like a smooth plain with no vegetation on it.

Surat al-Kahf 18:8

And indeed, We will make that which is upon it a barren plain.

Surat al-Kahf 18:9

Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder?

Tafsir al-Jalalayn

Or did you think **that the People of the Cave** the cave in the mountain **and the Inscription** the tablet on which their names and lineages were written? The Prophet, may God bless him and grant him peace, was asked about their story *were* in their story *among* the sentence of **Our signs, a wonder** the predicate of was and what preceded it is a state, meaning they were a wonder, unlike the rest of the signs or the most amazing of them. This is not the case.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Or do you think, O Muhammad, that the People of the Cave and the Inscription were among Our signs a wonder? Indeed, what I created of the heavens and the earth, and what is in them of wonders, is more amazing than the matter of the People of the Cave, and My proof for all of that is established against these polytheists from your people, and others from among My servants.

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? Surat Al-Kahf. The verse Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder?** Muhammad ibn Amr said in his hadith, he said: They are not a wonder, the most amazing of Our signs. Al-Harith said in his hadith, with their saying: The most amazing of Our signs: They are not the most amazing of Our signs.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, his statement, **Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder?** They used to say, **They are a wonder.**

Bishr told us, he said: Saeed told us, on the authority of Qatada, his statement, **Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder?** He said: There were among Our signs what was more wondrous than that.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: **Or do you think that the People of the Cave and the Inscription were, among Our signs, a wonder?** That is, what they had estimated in what I did

regarding the affairs of creation, and what I placed upon the servants of My proofs, is greater than that.

Others said: Rather, the meaning of this is: Or do you think, O Muhammad, that the People of the Cave and the Inscription were among Our wondrous signs? Indeed, what I have given you of knowledge and wisdom is better than it.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder?** He said: What I have given you of knowledge, the Sunnah, and the Book is better than the affair of the companions of the cave and the inscription.

Rather, we said: The first statement is more deserving of the interpretation of the verse, because God Almighty revealed the story of the People of the Cave to His Prophet as an argument against the polytheists of his people, as we mentioned in the narration on the authority of Ibn Abbas, when they asked him about it as a test of his truthfulness in answering it. So, rebuking them for their denial of what was more pressing for them in the argument than what they asked about them, and they claimed that they would believe when they answered it, was more similar to the report of what God bestowed upon His Messenger of blessings.

As for the cave, it is the mountain cave to which the people whose story God told in this surah took refuge.

As for the inscription, the people of interpretation differed about its meaning. Some of them said: It is the name of a village or a valley, although there is disagreement among them about that.

Who said that?

Muhammad bin Bashir told us: Yahya bin Abdul A'la and Abdul Rahman told us: Sufyan told us, on the authority of Al-Shaibani, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Ka'b claims that Ar-Raqim is the village.

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, **Or do you think that the companions of the cave and the inscription** He said: Ar-Raqim is a valley between Ghasfan and Ayla, not far from Palestine, and it is close to Ayla.

Abu Kuraib told us, he said: Ibn Idris told us, he said: I heard my father, on the authority of Atiyah, he said: Ar-Raqim is a valley.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Or do you think that the Companions of the Cave and the Inscription?** We were told that the Inscription was the valley in which the Companions of the Cave were.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Samak bin Harb,

Surat al-Kahf 18:9

Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder?

on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **the inscription**, he said: Ka'b claims that it is the village.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **the inscription**, he said: Some of them say: the inscription is their book of divisions, and some of them say: it is the valley in which their cave is.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman told us, who said: I heard Ad-Dahhak say: As for the cave, it is the cave of the valley, and Ar-Raqim is the name of the valley. Others said: Ar-Raqim is the book.

Who said that?

Ali told us, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Or do you think that the companions of the cave and the inscription means: the book.**

Abu Kuraib told us, he said: Ibn Idris told us, he said: My father told us, on the authority of Ibn Qais, on the authority of Saeed bin Jubair, he said: The inscription is a tablet of stones on which they wrote the stories of the People of the Cave, then they placed it at the door of the cave.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: Ar-Raqim is a book, and that book is a report, so God did not tell about that book and what is in it, and he recited: **And what will make you know what is 'Aliyyun? It is a book inscribed, witnessed by those brought near.** "And what will make you know what is 'Masjid'? It is a book inscribed."

Others said: Rather, it is the name of the mountain of the Companions of the Cave.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said: Ar-Raqim is the mountain in which the cave is. Abu Ja'far said: It has been said that the name of that mountain is: Banjlus.

Ibn Hamid told us that. He said: Salamah told us, on the authority of Ibn Ishaq, on the authority of Abdullah Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas. It has been said that his name was Banajlus.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Wahb bin Sulayman told me, on the authority of Shu'ayb al-Jubba'i, that the name of the cave mountain is Banajlus. The name of the cave is Haizam, and the name of the dog is Khamran. It has been narrated on the authority of Ibn Abbas regarding Ar-Raqim what:

Al-Hasan told us, he said: Abd al-Razzaq told us, he

said: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: I know all of the Qur'an, except for Hanan, Al-Awah, and Ar-Raqim.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Amr ibn Dinar told me that he heard Ikrimah say: Ibn Abbas said: I do not know what the inscription is, a book or a building.

The first of these sayings that is correct about the inscription is that it means: a tablet, or a stone, or something on which a book was written. The historians said: It is a tablet on which were written the names of the People of the Cave and their story when they took refuge in the cave. Then some of them said: That tablet was taken to the king's treasury. And some of them said: Rather, it was placed on the door of their cave. And some of them said: Rather, it was preserved with some of the people of their country. And the inscription is: Fa'il, its origin is: Marqum, then it was changed to Fa'il, just as the wounded is called: Jareeh, and the murdered is: Qatyl, it is said from it: I wrote such and such: if you wrote it, and from it the inscription on the garment is called a raqm, because it is the line by which its price is known. And from that the snake is called: Arqam, because of the traces on it, and the Arabs say: On you the raqmah, and leave the bank: meaning on you the raqmah of the valley where the water is, and leave the bank side. And the two banks: the two sides of the valley. And I think that the one who said the raqmah: the valley, went with it to this, I mean by it the raqmah of the valley.

Tafsir al-Qurtubi

The Almighty's saying: **Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder?** The doctrine of Sibaih is that when *Amm* comes without being preceded by an interrogative alif, it means *rather* and an interrogative alif. It is the disconnected one. It was said: *Amm* is in apposition to the meaning of the interrogative in *perhaps*, or it means an interrogative alif in denial. Al-Tabari said: It is a confirmation to the Prophet, peace and blessings of God be upon him, on his account that the companions of the cave were a wonder, in the sense of denying that to him, i.e. do not consider that as great as the questioners from the infidels considered it to you, for the rest of the signs of God are greater than their story and more widespread. This is the saying of Ibn Abbas, Mujahid, Qatadah, and Ibn Ishaq. The address is to the Prophet, peace and blessings of God be upon him, because the polytheists asked him about the missing youths, and about Dhul-Qarnayn and about the spirit. And the revelation was delayed, as mentioned above. When it was revealed, God the Almighty said to His Prophet, peace be upon him: Do you think, O Muhammad, that the story of the People of the Cave, from Al-Kalbi: The creation of the heavens and the earth, is more

amazing than their story? Ad-Dahhak: What I have informed you of from the unseen is more amazing. Al-Junayd: Your affair in the Night Journey is more amazing. Al-Mawardi: The meaning of the statement is negation, i.e. I would not have thought had it not been for our informing me. Abu Sahl: A question of confirmation, i.e. I thought that, for they are amazing. The cave is the wide opening in the mountain, and that which is not wide is a delusion. Al-Naqqash narrated on the authority of Anas bin Malik that he said: The cave is the mountain, and this is not well-known in the language.

Some people differed about Ar-Raqim. Ibn Abbas said: I know everything in the Quran except four: Ghaslin, Hanan, Awah, and Ar-Raqim. He was once asked about Ar-Raqim, and he said: Kaab claimed that it was a village from which they left. Mujahid said: Ar-Raqim is a valley. As-Suddi said: Ar-Raqim is the rock that was on the cave. Ibn Zayd said: Ar-Raqim is a book whose matter God concealed from us, and He did not explain its story to us. A group said: Ar-Raqim is a book on a copper tablet. Ibn Abbas said: It is on a lead tablet on which the infidels from whom the young men fled wrote their story and made it their history. They mentioned the time of their disappearance, how many they were, and who they were. Al-Farra' said the same, he said: Ar-Raqim is a lead tablet on which their names, lineages, religion, and those who fled were written. Ban Atiyah said: It appears from these narrations that they were a people who recorded events, and that is from the nobility of the kingdom, and it is a useful matter. These sayings are taken from Ar-Raqm, and Namah is a book that is numbered. And from it comes Arqam for its planning. And from it is the valley's number, meaning the place where the water flows and bends. What was narrated from Ibn Abbas is not contradictory, because the first statement was heard from Ka'b. The second statement may be that the inscription was known after him. Saeed bin Jubair narrated from him that Ibn Abbas mentioned the People of the Cave and said: The young men were lost, so their families searched for them but did not find them. So that was brought to the king, so he said: Let there be report for them. He made a green tablet of lead and wrote their names on it and put it in his storeroom. So that tablet is the inscription. It was said: Two believers were in the king's house, so they wrote the matter of the young men, their names and their lineages on a tablet of lead, then put it in a copper coffin and put it in the building. And God knows best. And from Ibn Abbas also: The inscription is a written book that they had in it the law that they held fast to from the religion of Jesus, peace be upon him. Al-Naqqash said from Qatada: The inscription was their dirhams. Anas bin Malik and Al-Sha'bi said: The inscription was their dog. Ikrimah said: The inkwell is the inkwell. It was said: The inscription is the golden tablet under the wall that Al-Khidr erected. It was also said: The inscription is the people of the cave that collapsed on them, so he mentioned each one of them who did the best job.

I said: And in this is a well-known report narrated by the two Sahihs, and Al-Bukhari agreed with it. Some people said: God told about the People of the Cave, but He did not tell anything about the People of Ar-Raqim. Ad-Dahhak said: Ar-Raqim is a town in

Rome in which there is a cave in which there are twenty-one souls as if they were sleeping in the form of the People of the Cave, so according to this they are other young men who were afflicted with what happened to the People of the Cave. God knows best. And it was said: Ar-Raqim is a valley near Palestine in which there is the cave, taken from Raqmah of the valley, which is a place of water. It is said: Go to Raqmah and leave the bank, Al-Ghaznawi mentioned it. Ibn Atiyyah said: And in Ash-Sham, according to what I have heard from many people, there is a cave in which there are dead people, and its neighbors claim that they are the People of the Cave, and over them is a mosque and a building called Ar-Raqim, and with them is a dog that is a spear. And in Andalusia in the direction of Granada, near a village called Lusha, there is a cave in which there are dead people and with them is a dog that is a spear, and most of them have had their flesh stripped away and some of them are still together. The past centuries have passed and we have not found any trace of knowledge about their affair. It is claimed that they are the People of the Cave. I went to them and saw them in the year 504 in this state, and there was a mosque over them. Near them was a Roman building called Al-Raqim, as if it were a man-made palace, some of whose walls remained. It is in a deserted area, in ruins. At the top of Granada, facing the qibla, are the ruins of an ancient Roman city called the city of Decius. We found in its ruins strange things, such as graves and the like.

I said: What was mentioned about his seeing them in Andalusia is that they are not them, because God the Most High said about the People of al-Kahf 18: **If you had looked at them, you would have turned away from them in flight and would have been filled with terror of them** (al-Kahf 18:18). Ibn Abbas said to Muawiyah when he wanted to see them: God has prevented someone better than you from doing that, and that will come at the end of the story. Mujahid said about His statement: **They were, among Our signs, a wonder**, he said: They are a wonder. This is how Ibn Jurayj narrated it from him. He goes to the fact that it is not a denial of the Prophet, may God bless him and grant him peace, being with him.

They are amazing. It was narrated that [Abi] Najih said on his authority: He says that it is not the most amazing of our verses.

Tafsir Ibn Kathir

This is a report from God Almighty about the story of the People of the Cave in summary and brevity, then He expanded it after that and said: **Or do you think meaning O Muhammad that the People of the Cave and the Inscription were among Our signs, a wonder** meaning their matter is not a wonder in Our power and authority, for the creation of the heavens and the earth, the alternation of night and day, the subjugation of the sun, moon, and planets, and other great signs indicating the power of God Almighty, and that He is able to do whatever He wills and nothing is beyond His power, more amazing than the stories of the People of the Cave, as Ibn Jurayj said on the authority of Mujahid **Or do you think that the People of the Cave**

Surat al-Kahf 18:9

Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder?

and the Inscription were among Our signs, a wonder meaning: There were signs from Our signs that were more amazing than that.

Al-Awfi said on the authority of Ibn Abbas: **Or do you think that the People of the Cave and the Inscription were, among Our signs, a wonder?** He said: What I have given you of knowledge, the Sunnah, and the Book is better than the case of the People of the Cave and the Inscription. Muhammad ibn Ishaq said: The proofs I have shown to the servants are more amazing than the case of the People of the Cave and the Inscription. As for the Cave, it is the cave in the mountain, and it is the one to which these young men mentioned took refuge. As for the Inscription, Al-Awfi said on the authority of Ibn Abbas: It is a valley near Ayla. This is what Atiyah Al-Awfi and Qatadah said. Ad-Dahhak said: As for the Cave, it is a cave in the valley, and the Inscription is the name of the valley. Mujahid said: The Inscription was their building, and some of them say: It is the valley in which their cave is.

Abdul Razzaq said: Al-Thawri told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of Ar-Raqim: Kaab used to claim that it was the village. Ibn Jurayj said, on the authority of Ibn Abbas: Ar-Raqim is the mountain in which the cave is located. Ibn Ishaq said, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The name of that mountain is Banglos. Ibn Jurayj said: Wahb bin Sulayman told me, on the authority of Shuayb Al-Jubba'i, that the name of the cave mountain is Banglos, and the name of the cave is Haizam, and the dog is Hamran. Abdul Razzaq said: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Qur'an is known to me except for Hanan, Al-Awah, and Ar-Raqim. Ibn Jurayj said: Amr bin Dinar told me that he heard Ikrimah say: Ibn Abbas said: I do not know what Ar-Raqim is? Is it a book or a building? Ali bin Abi Talhah said, on the authority of Ibn Abbas: Ar-Raqim is the book. Saeed bin Jubair said: Ar-Raqim is a tablet of stones on which they wrote the stories of the People of the Cave, then they placed it at the entrance of the cave.

Abdul Rahman bin Zaid bin Aslam said: Ar-Raqim is the book. Then he recited: A book marked. This is what is apparent from the verse, and it is the choice of Ibn Jarir. He said: Ar-Raqim is a noun meaning marked, just as someone who is killed is called qatil, and someone who is wounded is called jareeh. And God knows best. And His statement: **When the young men took refuge in the cave, they said, 'Our Lord, grant us mercy from Yourself and facilitate for us our affair with right guidance.'** God Almighty informs us about those young men who fled with their religion from their people lest they tempt them away from it. So they fled from them and took refuge in a cave in a mountain to hide from their people. So when they entered, they said, asking God Almighty for His mercy and kindness towards them, **Our Lord, grant us mercy from Yourself**, meaning, grant us mercy from You with which to have mercy on us and conceal us from our

people. **And facilitate for us our affair with right guidance**, meaning, and decree for us from this affair of ours right guidance, meaning, make our end right guidance, as it came in the hadith, **And whatever You decree for us, make its end right guidance**. And in Al-Musnad, from the hadith of Busr ibn Artah, from the Messenger of God, may God bless him and grant him peace, that he used to supplicate, **O God, make our end good in all matters, and save us from the disgrace of this world and the punishment of the Hereafter**.

And His statement: **So We sealed their ears in the cave for a number of years** means We cast sleep upon them when they entered the cave, so they slept for many years, **Then We raised them up** meaning from their sleep, and one of them went out with dirhams with him to buy them food to eat, as will be explained and detailed. For this reason He said: **Then We raised them up that We might know which of the two parties** meaning the ones who differed among them **had best counted the period of their tarry** it was said: a number, and it was said: a limit, for the period is the limit, like His statement:

The horse has outpaced the distance

Fath al-Qadir

His saying: 9- **Or did you think** "Or did you think **is the disconnected or understood by bal and the hamza according to the majority, and bal**" alone according to some of them and the estimation is: "Rather I thought, or Rather I thought, **and its meaning is to move from one hadith to another, not to invalidate the first and ignore it as is the meaning of bal**" in the original. The meaning is: When the people were amazed by the story of the People of the Cave and asked the Messenger about it as a test, the Almighty said: "Rather, did you think, O Muhammad, that they were only a wonder among Our signs?" Do not think so, for all of Our signs are a wonder, for He who was able to make what is on the earth an adornment for it for testing, then made what is on it a barren plain as if it had never flourished yesterday, do not rule out His power, protection, and mercy with respect to a specific group, even if their story was extraordinary, for the signs of God the Almighty are like that and above that. *Amazingly* is in the accusative case as the predicate of *was*: meaning, something amazing, or described as amazing as an exaggeration, and **of Our signs** is in the accusative case as a state.

Tafsir al-Baghawi

9 - The Almighty's saying: **Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder?** Meaning, did you think, O Muhammad, that the companions of the cave and the inscription were, among Our signs, a wonder? That is, they are a wonder among Our signs.

It was said: Its meaning is that they are not more amazing than Our signs, for what I created of the

heavens and the earth and what is in them of wonders is more amazing than them.

al-Kahf 18: is the cavern in the mountain. They differed about **the Inscription**: Saeed bin Jubair said: It is a tablet on which the names of the People of the Cave and their stories were written - and this is the most apparent of the sayings - then they placed it on the door of the cave. The tablet was made of lead, and it was said: of stone. Based on this, the Inscription means inscribed, meaning: written, and the inscription is the writing.

It was narrated on the authority of Ibn Abbas that it is the name of the valley in which the People of the Cave were, and based on this it is from the valley's raqmah, which is its side.

Kaab Al-Ahbar said: It is the name of the village from which the People of the Cave came out.

It was said: It is the name of the mountain in which the cave is located. Then God mentioned the story of the People of the Cave, saying:

me and asked me for a favor, so I said, 'By God, it is not less than yourself,' but she refused and returned, then returned three times, then I mentioned it to her husband, so he said, 'Answer him and help your family.' So she came." She surrendered herself to me, and when I uncovered her and was about to do so, she trembled, so I said: What is the matter with you? She said: I fear God. So I said to her: I feared Him in times of hardship and did not fear Him in times of ease. So I left her and gave her what she asked for. O God, if I did it for Your sake, then relieve us. So they parted until they recognized each other. The third said: I had two old parents, and I had sheep. I used to feed them and give them water, then I would return to my sheep. One day, a downpour kept me back, so I did not leave until evening. So I went to my family, took my milking bowl, milked in it, and went to them. I found them asleep, and it was difficult for me to wake them up, so I waited, sitting with my milking bowl in my hand until morning woke them up, so I gave them water to drink. O God, if I did it for Your sake, then relieve us. So God relieved them, and they went out, and Nu'man ibn Bashir had raised that.

Tafsir al-Baidawi

9. "Or do you think? Rather, do you think. **That the People of the Cave and the Inscription** in keeping their lives for a long period. They were among Our signs, a wonder." And their story, in addition to the creation of what is on the earth of the past races and types, is limited to distant natures and different forms that astonish the observers from one material, then returning it to it is not strange, although it is among the signs of God like a small amount. And "the cave" is the wide cavern in the mountain. And "the Inscription" is the name of the mountain or valley in which their cave is, or the name of their village that their dog is. Umayyah ibn Abi al-Salt said:

There is nothing in it except the inscription next to it, and their prey, and the people in the cave are exhausted.

Or a lead or stone tablet with their names written on it and placed on the door of the cave. It was said that the people of the inscription were another group of people, three of whom went out to visit their families, and the sky took them, so they took refuge in the cave, and a rock fell and blocked its door. One of them said, **Remember which of you did a good deed, perhaps God will have mercy on us with his blessing.** One of them said, "I employed laborers one day, and a man came in the middle of the day and did the same work the rest of the day, so we gave him the same wages as them. One of them got angry and left his wages, so I put them at the side of the house. Then some cows passed by me, so a young camel was bought with them, and they reached what God willed. Then after a while, a weak old man came back to me, and I did not know him, and he said, 'I have a right with you,' and he mentioned it to me until I recognized him, so I gave them all to him. O God, if I did that for Your sake, then relieve us. Then the mountain split open until they saw the light." Another said, "There was a favor, and the people were afflicted with hardship. A woman came to

Surat al-Kahf 18:10

When the young men took refuge in the cave, they said, "Our Lord, grant us mercy from Yourself and facilitate for us from our affair right guidance."

Surat al-Kahf 18:10

When the young men took refuge in the cave, they said, **Our Lord, grant us mercy from Yourself and facilitate for us from our affair right guidance.**

Tafsir al-Jalalayn

- 10 - Mention **when the young men took refuge in the cave** the plural of young man is a complete young man, fearing for their faith from their disbelieving people **and they said, Our Lord, grant us from Yourself from before You (mercy and prepare for us in our affair right guidance**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder?** When the young men, the companions of the cave, took refuge in the mountain cave, fleeing with their religion to God, they said when they took refuge there: **Our Lord, grant us mercy from You**, desiring from their Lord, that He would grant them mercy from Him. And His statement: **And prepare for us from our affair right guidance** means: And they said: Make easy for us what we seek and what we seek of Your pleasure and escape from disbelief in You, and from the worship of idols to which our people call us, right guidance: He says: Correctness in doing what You love. Scholars have differed about the reason for the fate of these young men in the cave, which God mentioned in His Book. Some of them said: The reason for that was that they were Muslims who followed the religion of Jesus, and they had an idol-worshipping king who called them to worship idols, so they fled with their religion from him, fearing that he would tempt them away from their religion, or kill them, so they hid from him in the cave. Those who said that mentioned:

Ibn Humayd narrated: Al-Hakam ibn Bashir narrated: Amr narrated regarding His statement, **The Companions of the Cave and the Inscription**, that the youths were of the religion of Jesus, Islam, and their king was an unbeliever. He had brought out an idol for them, but they refused and said, "Our Lord is the Lord of the heavens and the earth. We will never call upon any god besides Him. We would have certainly said an outrageous thing then." He said: So they separated from their people to worship God. One of them said: My father had a cave in which he sheltered his sheep, so let us go and stay in it. They entered it and were lost at that time, so they were searched for. It was said: They entered this cave. Their people said: We do not want for them a punishment or torment more severe than to fill up this cave over them. So they built it over

them and then filled it up. Then God sent a king over them who followed the religion of Jesus and raised that structure that had been filled up over them. Some of them said to each other, **How long have you stayed?** They said, **We stayed a day or part of a day.** Until he reached, **Then send one of you with this silver of yours to the city.** And the silver at that time was large, so they sent one of them to bring them food. And a drink, and when he went to go out, he saw something at the door of the cave that he did not like, so he wanted to go back, then he continued until he entered the city, and he did not like what he saw, then he took out a dirham, and they looked at it and did not like it, and they did not like the dirham, and they said: Where did you get this from? This is made of paper from a time other than this. And they gathered around him asking him, and they did not stop until they went with him to their king, and their people had a tablet on which they wrote what would happen, so they looked at that tablet, and the king asked him, and he told him about his matter, and they looked in the book when it was lost, so they were happy with him and his companions, and it was said to him: Go with us and show us your companions, so he went and they went with him, so that he could show them, and he entered before the people, and he struck their ears, and those who were overcome by their matter said: We will build a mosque over them.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: The affair of the people of the Gospel was confused, sins became great among them, and kings became arrogant among them, until they worshipped idols and sacrificed to tyrants. There were still among them those who followed the command of Jesus, son of Mary, adhering to the worship of God and His Oneness. Among those who did that was a king from the Romans called Decius. He had worshipped idols, sacrificed to tyrants, and killed whoever opposed him in that from among those who adhered to the religion of Jesus, son of Mary. He would settle in the villages of the Romans, and he would not leave in any village where he settled anyone who followed the religion of Jesus, son of Mary, except that he would kill him, until he worshipped idols and sacrificed to tyrants, until Decius settled in the city of the young men of the cave. When Decius settled there, that was too much for the people of faith, so they feared him and fled in every direction. And Decius had made it easy for them to follow the people of faith and gather for him, and he had taken a police from the infidels from its people, so they began to follow the people of faith in the places where they hid, and they brought them out to Decius, so he brought them to the gatherings in which the sacrifices were made for the tyrants, and he gave them the choice between saving death and worshipping idols and sacrificing for the tyrants, so some of them desired life and were horrified by death and were tempted, and some of them refused to worship other than God and were killed. When the steadfast people of faith in God saw that, they began to surrender themselves to torment and killing, so they were killed and cut up, then the pieces of their bodies were tied up and hung on the city wall from all sides,

and on every gate of it, until the temptation became great for the people of faith, so some of them disbelieved and were abandoned, and some of them were crucified for their religion and were killed. When the young men of the cave saw that, they were deeply saddened, until their colors changed and their bodies became thin, and they sought help in prayer and fasting. And charity, praise, glorification, declaration of God's greatness and magnification, weeping, and supplication to God. They were young, free men, sons of the Roman nobles.

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, who said: I was told that some of them had teeth as white as paper, because of their young age. Ibn Abbas said: They were like that in worshipping God day and night, crying to God and seeking His help. They were eight men: Maksalmina, who was the eldest of them, and he was the one who spoke to the king on their behalf, and Muhsimilina, and Yamlikha, and Martus, and Kashutush, and Berunus, and Dinamus, and Yatunus Qalus. When Decius decided to gather the people of the village to worship idols and sacrifice to the tyrants, they cried to God and supplicated to Him, and they began to say: O God, Lord of the heavens and the earth, we will not call upon any god other than You.

We would have said then an outrage. Remove this trial from Your believing servants and repel the calamity from them and bestow blessings upon Your servants who believed in You and prevented Your worship except in secret, concealing that, until they worship You openly! While they were in that state, their leaders among the infidels, who were gathering the people of the city to worship idols and sacrifice to the tyrants, recognized them and mentioned their affair. They had been alone in their prayer place, worshipping God there and supplicating to Him, and expecting to be mentioned to Decius. So those infidels set out until they entered their prayer place, and found them prostrating on their faces, supplicating, weeping, and asking God to save them from Decius and his temptation. When those infidel leaders among them saw them, they said to them: What kept you from the king's command? They went to him, then left them, and reported their matter to Decius, and said: The people have gathered to sacrifice to your gods, and these are young men from your household, who mock you, and ridicule you, and disobey your command, and abandon your gods, and they set up a prayer place for them and the companions of Jesus, son of Mary, to pray in it, and to supplicate to their god and the god of Jesus and the companions of Jesus, so why have you left them to do this while they are in the midst of your sultan and kingdom? They are eight men, their leader is Maksalmina, and they are the sons of the city's nobles. When they said that to Decius, he sent for them, and brought them from the prayer place where they were, their eyes overflowing with tears and their faces covered in dust. He said to them: What prevented you from witnessing the sacrifice to our gods that are worshipped on earth, and from making yourselves an example for the leaders of your city, and for those of us who are present from among the people? Choose from me: Either you sacrifice to our gods as the people sacrifice, or I will kill you. Then Maksalmina

said: We have a god whom we worship, whose greatness fills the heavens and the earth. We will never call upon anyone other than Him, and we will never acknowledge this to which you call us. Rather, we worship God, our Lord, to Him be praise, glorification, and exaltation from our souls, purely forever. Him we worship, and from Him we ask for salvation and goodness. As for the tyrants and their worship, we will never acknowledge them, and we will not be slaves to the devils, nor will we make ourselves and our bodies slaves to them, after God has guided us to Him, out of fear of you or in awe of you. Your slavery, do with us as you please. Then the companions of Maksalmina said to Decius as he had said. He said: When they said that to him, he ordered them to be stripped of the garments that were on them from the garments of their leaders, then he said: As for you have done what you have done, I will delay you until you are among the people of my kingdom and my entourage and the people of my country and I will travel to you, so I will fulfill for you what I promised you of punishment. And nothing prevents me from hastening that for you except that I see you as young men, and I do not think that I will destroy you until I am satisfied with you, and I will make for you a term in which you will remember and review your minds. Then he ordered the ornaments that were on them of gold and silver to be stripped off, then he ordered them to leave him, and Decius went from his place to a city other than their city, which they were in, close to it, for some of what he wanted of his affair. When the young men saw that Decius had left their city, they hastened his arrival, and they were afraid that if he came to their city, they would be remembered. So they conspired among themselves that each one of them should take a provision from his father's house, give it in charity, and take provisions with what was left, then go to a cave near the city in a mountain called Panjalus, and stay there and worship God until Decius returned. They would come to him and stand before him, and he would do with them as he wished. When some of them said that to each other, each young man took from his father's house a provision, gave it in charity, and set out with what remained of their provision, followed by a dog of theirs, until they came to that cave in that mountain, and they remained in it, doing nothing but praying, fasting, glorifying, praising, and extolling God, seeking the face of God Almighty and the life that never ends. And they assigned their provision to a young man of theirs called Yamlikha, who was in charge of their food, buying their provisions from the city secretly from its people, because he was one of the most handsome and brave of them. Yamlikha used to do that, so when he entered the city, he would put on the clothes that were nice on him, and take clothes like the clothes of the poor who eat there, then he would take his paper, and go to the city and buy them food and drink, and listen and spy on them, to see if he and his companions were mentioned in anything among the people of the city, then he would return to his companions with their food and drink, and tell them what he had heard of the report of the people, and they remained like that for as long as they remained. Then the tyrant Decius went to the city from which he had come to his own city, which was the city of Ephesus, and he ordered the nobles of its people to slaughter for the tyrants. The people of faith were terrified by that,

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so they hid in every hiding place. Yamlikha was in the city buying food and drink for his companions with some of their expenses. He returned to his companions crying and with a little food, and he informed them that the tyrant Decius had entered the city, and that they had been remembered and missed and sought with the nobles of the city to slaughter for the tyrants. When he told them this, they were terribly frightened, and fell prostrate on their faces, calling upon God, beseeching Him, and seeking refuge in Him from the tribulation. Then Yamlikha said to them: O my brothers, raise your heads, and eat from this food that I have brought you, and trust in your Lord. So they raised their heads, and their eyes were overflowing with tears, wary and fearful for themselves, and they ate from it, and that was at sunset. Then they sat talking and studying, and reminding each other of the report, with sadness on their part, fearing what their companion had brought them. While they were in that state, God struck their ears in the cave for a number of years, and their dog stretched out his arms at the door of the cave, and what befell them befell them while they were believers, certain, believing in the promise, and their expenses were placed with them. When the next day came, Decius missed them, so he looked for them but did not find them, so he said to the leaders of the city: The situation of these young men who They went, for they thought that I was angry with them for what they had done at the beginning of their affair, because of their ignorance of what they had been ignorant of My affair. I would not be ignorant of them in Myself, and I will not hold any of them accountable for anything if they repent and worship My gods. If they had done so, I would have left them alone and not punished them for anything they had done in the past. Then the leaders of the city said to him: You are not worthy of having mercy on a people who are wicked, rebellious, and disobedient, persisting in their injustice and disobedience. I have granted them a term and delayed the punishment that I inflicted on others. If they had wanted, they could have returned at that term, but they did not repent, nor did they desist, nor did they regret what they had done. Since you set out, they have been squandering their wealth in the city. When they learned of your arrival, they fled and were not seen again. So if you wish to bring them, send to their fathers and test them, and be strict with them so that they may lead you to them, for they are hiding from you. When they said that to the mighty Decius, he became very angry. Then he sent for their fathers, and brought them. He asked them about them and said: Tell me about your rebellious sons who disobeyed my command and abandoned my gods. Bring them to me and inform me of their whereabouts. Their fathers said to him: As for us, we did not disobey your command and did not oppose you. We worshipped your gods and sacrificed to them. Why did you kill us among a rebellious people who took our money and squandered it and destroyed it in the markets of the city? Then they set out and climbed a mountain called Pangalus, between which and the city there is a distant land, fleeing from you? When they said that, he let them go, and began to wonder what to do with the young men. Then God Almighty suggested to him that

he should order the cave to be closed off to them as an honor from God. He wanted to honor them and the bodies of the young men, so that nothing would wander or circle around them. He wanted to revive them and make them a sign for a nation that would succeed them, and to show them that the Hour is coming, there is no doubt about it, and that God will raise those in the graves. So Decius ordered the cave to be closed off to them, and he said: Leave these rebellious young men who have abandoned my gods, let them die as they are in the cave, thirsty and hungry, and let their cave which they chose for themselves be a place of disavowal for them. So Adhu did that to them, thinking that they were awake and knew what would happen to them, but God had taken their souls in a sleep, and their dog was stretching out his arms at the door of the cave, and God had covered him with what covered them, turning to the right and to the left. Then two believing men were in the house of King Decius, who concealed their faith: one of them was called Pedros, and the other was called Ronas. So they decided to write down the story of the young men of the cave, their genealogies, their names, and the names of their fathers, and the story of their life on two lead tablets. Then they would make a copper coffin for it, put the two tablets in it, and write on it at the mouth of the cave between the two buildings. They would seal the coffin with their seals, and they said: Perhaps God will cause these young men to appear as believers before the Day of Resurrection, so that whoever is opened to them will know their life when he reads this book. So they did, and they built a building over it, and Decius and the generation of them who were from them remained as long as God willed them to remain. Then Decius and the generation who were with him perished, and many generations after him, and successors came after successors.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated: Ibn Jurayj narrated: Abdullah ibn Katheer narrated: Mujahid narrated: The People of the Cave were the sons of the nobles of their city, and the people of honor. They went out and gathered behind the city without an appointment. A man among them, who was the oldest, said: I find something in myself that I do not think anyone else finds. They said: What do you find? He said: I find in myself that my Lord is the Lord of the heavens and the earth. They said: We find it. So they all stood up and said: Our Lord is the Lord of the heavens and the earth. We will never invoke besides Him any god. We would have certainly said an outrageous thing then. So they gathered to enter the cave, and over their city at that time was a tyrant called Daqinus. They remained in the cave for three hundred years and nine more.

Ibn Humayd narrated: Salamah narrated to us, on the authority of Abdul Aziz bin Abi Dawud, on the authority of Abdullah bin Ubayd bin Umair, who said: The People of the Cave were young kings, with their forelocks covered in armor, and they had their hunting dog with them. They went out on a great festival of theirs in a costume and procession, and they brought out with them their gods that they worshipped. God

cast faith into the hearts of the young men, so they believed. Each one of them hid his faith from his companion, so they said to themselves, without revealing their faith to one another: We will leave these people so that no punishment will befall us for their crime. A young man from among them went out until he reached the shade of a tree, and sat in it. Then another came out and saw him sitting alone, hoping that he would be in the same situation without revealing it, so he came and sat next to him. Then the others went out, so they came and sat next to them, and they gathered together. Some of them said: What brought you together? Another said: Rather, what brought you together? And each concealed his faith from his companion for fear of himself. Then they said: Let two young men from among you come out and be alone, and they pledge not to disclose anything to the other, then each one of them discloses his affair to the other, for we hope that we will be on one issue. So two young men from among them came out and they pledged themselves, then they spoke, and each one of them mentioned his affair to the other, so they came with good tidings to their companions, having agreed on one issue, and behold, they were all on the faith, then there was a cave in the mountain near them, and some of them said to the other: Come to the cave, **Your Lord will spread for you from His mercy and will prepare for you from your affair ease.** So they entered the cave with their hunting dog and slept, and God made it one sleep for them, so they slept for three hundred years and nine more. He said: And their people lost them, so they sought them and sent hail, and God blinded them to their traces and their cave, so when they could not find them, they wrote their names and lineages on a tablet: So-and-so, son of so-and-so, and so-and-so, son of So-and-so, the sons of our kings, we lost them on such-and-such a holiday, in such-and-such a month, in such-and-such a year, in the kingdom of so-and-so, son of so-and-so. They removed the tablet to the treasury, and that king died and a Muslim king prevailed over them along with the Muslims. Century after century came, and they remained in their cave for three hundred years, and they increased by nine. Others said: Rather, their fate was to go to the cave to escape the pursuit of a sultan who sought them because of a claim of a crime that he claimed against a friend of theirs.

Who said that?

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us: Ismail bin Sharous told me that he heard Wahb bin Munabbih say: The disciple of Jesus, son of Mary, came to the city of the People of the Cave and wanted to enter it. He was told: There is an idol at its gate, and no one enters it without prostrating to it. He was reluctant to enter it, so he went to a bathhouse, which was near that city, and he worked there, renting himself out to the owner of the bathhouse. The owner of the bathhouse saw the blessing in his bathhouse and the abundance of his livelihood, so he began to offer him Islam and began to talk to him. Young men from the city hung up on him, and he began to tell them report of the heavens and the earth and the afterlife, until they believed in him and believed him. They were like him in his good appearance. He used to stipulate to the owner of the bathhouse that the night would be mine and not come between me and

the prayer when it was due. He remained like that until the son of the king brought a woman and entered the bathhouse with her. The disciple taunted him and said: You are the son of the king, and you enter this miserable woman with you? He felt ashamed, so he went and came back again, and he said the same thing to him, so he cursed him and rebuked him and did not turn back until he entered and the woman entered with him, and they both died in the bath. The king was brought and it was said to him: The owner of the bath killed your son, so he searched, but he could not find him, so he fled. He said: Who was his companion? So they named the young men, and they named them, and they left the city, and they passed by a friend of theirs in his farm, and he was in the same situation as them, and they mentioned that they searched, and the dog went with them, until night came upon them at the cave, so they entered it, and they said: We will spend the night here, then in the morning, if God wills, we will see what you think. So he beat their ears, and the king went out with his companions, following them until they found them entering the cave, and whenever a man wanted to enter, he was terrified, so no one could enter it, so someone said: If you had control over them, would you not have killed them? He said: Yes. He said: Then build a door to the cave over them, and leave them in it to die of thirst and hunger, so he did.

Tafsir al-Qurtubi

The Almighty said: **When the young men took refuge in the cave.** It was narrated that they were a people from the nobles of the city of Decius, the infidel king, and it was said about him Decius. It was narrated that they were surrounded and fenced with gold with forelocks, and they were from the Romans and followed the religion of Jesus. It was said: They were before Jesus, and God knows best. And Abbas said: A king from the Muk called Decius appeared over a city of the Roman cities called Ephesus. It was said that Tarsus was after the time of Jesus, peace be upon him, so he ordered the worship of idols, so he called its people to worship idols, and there were seven young men there who were secretly worshipping God, so their report was reported to the king and they feared him so they fled at night, and they passed by a shepherd with a dog so he followed them and they took refuge in the cave so the king followed them to the mouth of the cave, and he found traces of their entry but did not find traces of their exit, so they entered and God blinded their eyes so they did not see anything, so the king said: Close the door of the cave on them so that they die in it of hunger and thirst. Mujahid narrated on the authority of Ibn Abbas that these young men were in the religion of a king who worshipped idols, sacrificed to them, and disbelieved in God. The people of Medina followed him in this. The young men received knowledge from some of the disciples - according to what al-Naqqash mentioned - or from the believers of the nations before them. (So they believed in God and saw with their own eyes the ugliness of the people's actions. So they took themselves to adhere to the religion and worship God. So their matter was brought to the king and he was

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told: They have abandoned your religion, belittled your gods, and disbelieved in them. So the king summoned them to his council and ordered them to follow his religion and sacrifice to his gods. He threatened them with death for abandoning that. So they said to him, as it was narrated: **Our Lord is the Lord of the heavens and the earth** until His saying: **And when you withdrew from them.** It was narrated that they said something similar to this speech, but it was not the same. So the king said to them: You are two young fools who have no minds, and I will not hasten you, but I will wait. So go to the one who made you fall and think about your opinion and return to my command. And he set a time limit for them in that. Then he traveled during The deadline came, so the young men consulted about escaping with their religions. One of them said to them: I know of a cave in such-and-such a mountain, in which my father used to put his sheep. Let us go and hide in it until God opens for us. So they went out, as was narrated, playing with the scepter and the ball, rolling it towards their path so that people would not notice them. It was narrated that they were educated, and when a festival came, they went out to it and rode with the people. Then they began to play with the goljan until they escaped. Wahb ibn Munabbih narrated that the beginning of their affair was that of a disciple of Jesus, son of Mary, who came to the city of the People of the Cave. He wanted to enter it, so he hired himself from the owner of the bathhouse who was working there. The owner of the bathhouse saw great blessing in his work, so he gave him all his affairs. Young men from the city knew that man, and God Almighty knew them, so they believed in him and followed him in his religion, and their mixing with him became famous. One day, the king's son came to that bathhouse with a woman and wanted to be alone with her, but that disciple ruined him and he stopped. Then he came again and ruined him and cursed him, and carried out his intention to enter the bathhouse with the prostitute. So he entered and they both died in it. So that disciple and his companions were accused of killing them, so they all fled until they entered the cave. Other things were said about their exit. As for the dog, it was narrated that it was their hunting dog. It was narrated that they saw a shepherd who had a dog on their way, so the shepherd followed them according to their opinion and the dog went with them, as Ibn Abbas said. The dog's name was Hamran, and it was said Qutmir. As for the names of the People of the Cave, they are foreign, and the chain of transmission for knowing them is weak. What Al-Tabari mentioned is this: Maksalmina, who was the eldest of them and the one who spoke on their behalf, and Mahsimilina and Yamlikha, who was the one who went with the paper to the city when they were awakened from their sleep, and Martus, Kashutush, Dinmus, Yatonus, and Berunus. Muqatil said: The dog belonged to Maksalmina and he was the oldest of them and the owner of the sheep.

Second: This verse is explicit about fleeing with one's religion and abandoning one's family, children, relatives, friends, homelands and wealth for fear of tribulation and the hardships that a person may

encounter. The Prophet (peace and blessings of God be upon him) fled with his religion, as did his companions, and he sat in the cave, as mentioned previously in Surat An-Nahl. God the Most High has stated this in Bara'ah, which has been mentioned previously. They abandoned their homelands and abandoned their land, homes, families, children, relatives and brothers, hoping for safety with their religion and salvation from the tribulation of the disbelievers. So, living in the mountains and entering caves, isolating oneself from people, being alone with people and being alone with the Creator, and allowing one to flee from the oppressor is the Sunnah of the Prophets (peace and blessings of God be upon them) and the saints. The virtue of the Messenger of God (peace and blessings of God be upon him) is isolation, and the virtue of the group of scholars is especially when tribulations appear and people become corrupt. God the Most High has stated this in His Book, saying: **So take refuge in the cave** (al-Kahf 18:15).

Scholars said: Isolation from people is sometimes in the mountains and valleys, sometimes on the coasts and in the ribat, and sometimes in the houses. It was reported in the hadith: **If there is a trial, then hide your place and hold your tongue**, and it did not specify a place over another. A group of scholars have made isolation: isolate yourself from evil and its people with your heart and your actions, even if you are among them. Ibn al-Mubarak said in the interpretation of isolation: that you are with the people, and if they engage in the remembrance of God, engage with them, and if they engage in something else, then remain silent. Al-Baghawi narrated on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace: **The believer who mixes with people and is patient with their harm is better than the believer who does not mix with them and is not patient with their harm.** It was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **The monasteries of the believers are their homes**, from the correspondence of al-Hasan and others. Uqbah ibn Amir said to the Messenger of God, may God bless him and grant him peace: What is salvation, O Messenger of God? He said: **O Uqbah, hold your tongue, let your home suffice you, and repent for your sins.** The Messenger of God, may God bless him and grant him peace, said: **A time will come upon the people when the best property of a Muslim man will be sheep, which he will follow along the mountain passes and the places of palaces, fleeing with his religion from trials.** Narrated by Al-Bukhari. It was narrated by Ali ibn Saeed on the authority of Al-Hasan ibn Waqid who said: The Messenger of God, may God bless him and grant him peace, said: **When the year 180 comes, celibacy, isolation, and monasticism on the tops of mountains will be permissible for my nation.** It was also narrated by Ali bin Saad on the authority of Abd bin Mubarak on the authority of Mubarak bin Fadala on the authority of Al-Hasan, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "A time will come upon the people when no one who has a religion will be safe from his religion unless he flees

with his religion from one high place to another or from one rock to another. When that happens, livelihood will not be attained except by disobeying God. When that happens, celibacy will be permissible." They said: O Messenger of God, how can celibacy be permissible when you command us to marry? He said: "When that happens, a man's corruption will be at the hands of his parents. If he has no parents, his destruction will be at the hands of his wife. If he has a wife, his destruction will be at the hands of his children. If he has no children, his destruction will be at the hands of his relatives and neighbors." They said: How is that, O Messenger of God? He said: They will taunt him for his difficult livelihood and burden him with what he cannot bear. At that point, he will put himself in situations in which he will perish."

I said: The conditions of people in this regard differ. There is a man who has the strength to live in caves and caverns in the mountains, and this is the highest condition because it is the condition that God chose for His Prophet, may God bless him and grant him peace, at the beginning of his affair, and He stated it in His Book, informing about the young men, saying: **And when you have withdrawn from them and what they worship except God, then take refuge in the cave.** And there is a man for whom isolation in his house is easier and more comfortable. Some men from the people of Badr isolated themselves and remained in their homes after the killing of Uthman, and they did not go out except to their graves. And there is a man who is in between them and has the strength to endure mixing with people and their harm, so he is with them outwardly and opposes them inwardly. Ibn al-Mubarak mentioned that Wahib ibn al-Ward told us that a man came to Wahb ibn Munabbih and said: The people have fallen into what they have fallen into, and I have thought to myself not to mix with them. He said: Do not do that, for you need people and they need you, and you have needs of them and they need you, but be deaf yet hearing, blind yet seeing, silent yet speaking. It has been said that every place that is far from people is included in the meaning of mountains and valleys, such as seclusion in mosques, and staying on coasts for guarding and remembrance, and staying in homes to flee from the evils of people. The hadiths mention valleys, mountains, and following sheep - and God knows best - because that is what is most common in places where one secludes himself. So every place that is far from people is included in its meaning, as we have mentioned, and God is the Grantor of success and with Him is protection. Uqbah ibn Amir narrated that he heard the Messenger of God, may God bless him and grant him peace, say: "Your Lord is amazed at a shepherd on the top of a mountainside who calls the adhan for prayer and prays, and God, the Mighty and Sublime, says: Look at My servant calling the adhan and establishing the prayer, fearing Me. I have forgiven My servant and admitted him to Paradise." Narrated by An-Nasa'i.

Third: The Almighty's saying: **And provide for us from our affair right guidance.** When they fled from those who were pursuing them, they occupied themselves with supplication and sought refuge in God the Almighty and said: **Our Lord, grant us from Yourself mercy,** meaning forgiveness and provision. **And provide for us from our affair right guidance,** granting

guidance to right guidance. Ibn Abbas said: **He came out of the cave in safety,** and it was said that this is correct. From this meaning is that when a matter worried him, peace be upon him, he would resort to prayer.

Tafsir Ibn Kathir

This is a report from God Almighty about the story of the People of the Cave in summary and brevity, then He expanded it after that and said: **Or do you think meaning O Muhammad that the People of the Cave and the Inscription were among Our signs, a wonder** meaning their matter is not a wonder in Our power and authority, for the creation of the heavens and the earth, the alternation of night and day, the subjugation of the sun, moon, and planets, and other great signs indicating the power of God Almighty, and that He is able to do whatever He wills and nothing is beyond His power, more amazing than the stories of the People of the Cave, as Ibn Jurayj said on the authority of Mujahid **Or do you think that the People of the Cave and the Inscription were among Our signs, a wonder** meaning: There were signs from Our signs that were more amazing than that.

Al-Awfi said on the authority of Ibn Abbas: **Or do you think that the People of the Cave and the Inscription were, among Our signs, a wonder?** He said: What I have given you of knowledge, the Sunnah, and the Book is better than the case of the People of the Cave and the Inscription. Muhammad ibn Ishaq said: The proofs I have shown to the servants are more amazing than the case of the People of the Cave and the Inscription. As for the Cave, it is the cave in the mountain, and it is the one to which these young men mentioned took refuge. As for the Inscription, Al-Awfi said on the authority of Ibn Abbas: It is a valley near Ayla. This is what Atiyah Al-Awfi and Qatadah said. Ad-Dahhak said: As for the Cave, it is a cave in the valley, and the Inscription is the name of the valley. Mujahid said: The Inscription was their building, and some of them say: It is the valley in which their cave is.

Abdul Razzaq said: Al-Thawri told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of Ar-Raqim: Kaab used to claim that it was the village. Ibn Jurayj said, on the authority of Ibn Abbas: Ar-Raqim is the mountain in which the cave is located. Ibn Ishaq said, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The name of that mountain is Banglos. Ibn Jurayj said: Wahb bin Sulayman told me, on the authority of Shuayb Al-Jubba'i, that the name of the cave mountain is Banglos, and the name of the cave is Haizam, and the dog is Hamran. Abdul Razzaq said: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Qur'an is known to me except for Hanan, Al-Awah, and Ar-Raqim. Ibn Jurayj said: Amr bin Dinar told me that he heard Ikrimah say: Ibn Abbas said: I do not know what Ar-Raqim is? Is it a book or a building? Ali bin Abi Talhah said, on the authority of Ibn Abbas: Ar-Raqim is the book. Saeed bin Jubair said: Ar-Raqim is a tablet of stones on which they wrote the stories of

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When the young men took refuge in the cave, they said, "Our Lord, grant us mercy from Yourself and facilitate for us from our affair right guidance."

the People of the Cave, then they placed it at the entrance of the cave.

Abdul Rahman bin Zaid bin Aslam said: Ar-Raqim is the book. Then he recited: A book marked. This is what is apparent from the verse, and it is the choice of Ibn Jarir. He said: Ar-Raqim is a noun meaning marked, just as someone who is killed is called qatil, and someone who is wounded is called jareeh. And God knows best. And His statement: **When the young men took refuge in the cave, they said, 'Our Lord, grant us mercy from Yourself and facilitate for us our affair with right guidance.'** God Almighty informs us about those young men who fled with their religion from their people lest they tempt them away from it. So they fled from them and took refuge in a cave in a mountain to hide from their people. So when they entered, they said, asking God Almighty for His mercy and kindness towards them, **Our Lord, grant us mercy from Yourself**, meaning, grant us mercy from You with which to have mercy on us and conceal us from our people. **And facilitate for us our affair with right guidance**, meaning, and decree for us from this affair of ours right guidance, meaning, make our end right guidance, as it came in the hadith, **And whatever You decree for us, make its end right guidance**. And in Al-Musnad, from the hadith of Busir ibn Artah, from the Messenger of God, may God bless him and grant him peace, that he used to supplicate, **O God, make our end good in all matters, and save us from the disgrace of this world and the punishment of the Hereafter**.

And His statement: **So We sealed their ears in the cave for a number of years** means We cast sleep upon them when they entered the cave, so they slept for many years, **Then We raised them up** meaning from their sleep, and one of them went out with dirhams with him to buy them food to eat, as will be explained and detailed. For this reason He said: **Then We raised them up that We might know which of the two parties** meaning the ones who differed among them **had best counted the period of their tarry** it was said: a number, and it was said: a limit, for the period is the limit, like His statement:

The horse has outpaced the distance

Fath al-Qadir

And 10- **When the young men took refuge** is an adverb for I **thought** or for an implied verb, which is *remember*: meaning they went to it and made it their refuge. The young men are the people of the cave, and the cave is the wide cavern in the mountain. If it is small, it is called a cave. And the inscription, Kaab and Al-Suddi said: It is the name of the village from which the people of the cave came out. And Saeed bin Jubair and Mujahid said: It is a tablet of stones or lead on which their names were written, and it was placed on the door of the cave. Al-Farra' said: It is narrated that it was called the inscription because their names were written on it. And the inscription is writing. And something similar was narrated from Ibn Abbas. And from it is the saying of Al-Ajjaj in his poem:

And the settlers of the numbered Qur'an

It was said that Ar-Raqim was the name of their dog, and it was said that it was the name of the valley in which they were, and it was said that it was the name of the mountain in which the cave was. Al-Zajaj said: God, the Exalted, knows that the story of the People of the Cave is not a wondrous verse of God, because the creation of the heavens and the earth and what is between them is more wondrous than the story of the People of the Cave. **And they said, 'Our Lord, grant us mercy from You,'** meaning from You. *Min* is an introductory particle related to **give us**, or to an omitted word that was a state. The tanween in *mercy* is either for emphasis or for variety. *Min* is presented for specificity, meaning a mercy that is specific to being from the treasures of Your mercy, which is forgiveness in the hereafter, security from enemies, and provision in this world. **And prepare for us from our affair right guidance**, meaning make it right for us, from your saying **I prepared the affair so it was prepared**. What is meant by their affair is the affair that they are upon, which is their separation from the disbelievers, and right guidance is the opposite of misguidance. *Min* is for the beginning, and it may be for the purpose of abstraction, as in your saying **I saw right guidance from You**. And presenting the two genitives is for the purpose of highlighting them.

Tafsir al-Baghawi

10 - **When the young men took refuge in the cave**, meaning they went to it, and they differed about the reason for their going to the cave:

Muhammad bin Ishaq bin Yasar said: The people of the Gospel were confused, and sins became great among them, and the kings became arrogant among them until they worshipped idols and sacrificed to tyrants, and among them were remnants of the religion of Christ, adhering to the worship of God and His Oneness. Among those who did that from their kings was a king from the Romans called *Decayanos* who worshipped idols and sacrificed to tyrants, and killed whoever opposed him. He would go to the villages of the Romans, and he would not leave anyone in a village he settled in without causing strife until he worshipped idols and sacrificed to tyrants or killed him, until he settled in the city of the People of the Cave, which is *Ephesus*. When he settled in it, he became arrogant to the people of faith, so they concealed him and fled in every direction. When *Decayanos* arrived there, he ordered that the people of faith be followed and gathered for him, and he took a police force from the infidels from its people, who would follow the people of faith in their places and bring them out to *Decayanos* so he would give them the choice between killing and worshipping idols and sacrificing to tyrants. Some of them desired life, and some of them were... He refused to worship other than God, so he was killed. When the people of severity in faith in God saw that, they began to surrender themselves to torment and

killing. They were killed and cut up, and the pieces of their bodies were tied to the city wall on its sides and at every gate of its gates until the tribulation became great. When the young men saw that, they were extremely sad. They stood up and occupied themselves with prayer, fasting, charity, glorification, and supplication. They were from the nobles of the Romans, and they were eight men. They cried and supplicated to God and began to say: Our Lord is the Lord of the heavens and the earth. We will not call upon any god besides Him. We have indeed said an outrage if we worship other than Him. Remove this tribulation from Your believing servants, and lift this calamity from them so that they may declare Your worship. While they were in such a state, and they had entered their prayer place, the police caught up with them and found them prostrating on their faces, crying and supplicating to God. They said to them: What kept you from the king's command? They set out to him, then they went out and brought their case to Decius, saying: People are gathering to sacrifice to your gods, and these young men from your household are mocking you and disobeying your command! When he heard that, he sent for them, and they were brought with their eyes overflowing with tears and their faces covered in dust. He said to them: What prevented you from witnessing the sacrifice to our gods who are worshipped on earth and making yourselves an example for the leaders of your city? Choose: Either sacrifice to our gods, or I will kill you. Then Maksalmina, the eldest of them, said: We have a God who fills the heavens and the earth with His majesty. We will never call upon any god other than Him. To Him is due praise, glorification, and exaltation from our souls, purely and forever. Him we worship and Him we ask for salvation and goodness. As for the tyrants, we will never worship them. Do with us as you wish. Maksalmina's companions said to Decius what Maksalmina had said. When they said that, he ordered that a garment that was worn by their leaders be removed from them. Then he said: I will be free to do this to you and carry out for you the punishment that I have threatened you with. What prevents me from hastening that for you is that I see you as young men, young in age. I do not wish to destroy you until I have appointed for you a term in which you will remember and review your minds. Then he ordered that the ornaments that were on them of gold and silver be removed from them. Then he ordered that they be taken out of his presence.

And Decius set out for a city other than their own, near them, for some business of his. When the young men saw his departure, they hastened their arrival, and they feared that if he came to their city he would remind them [and torment them]. So they conspired among themselves that each man of them should take a provision from his father's house and give it in charity, and provision themselves with what remained, then go to a cave near the city in a mountain called Bakhlus, and stay there and worship God until Decius came, they would come to him and stand before him, and he would do with them as he wished. When some of them said that to one another, each young man of them went to his father's house, took a provision and gave it in charity, then they set out with what remained with them, and a dog that they had followed them until they

came to that cave, and they stayed in it.

Kaab al-Ahbar said: They passed by a dog that followed them, but they chased it away. He did that repeatedly, and the dog said to them: O people, what do you want from me? Do not fear my side. I am the most beloved of God's beloveds, so sleep so that I may guard you.

Ibn Abbas said: They fled at night from Decius, and they were seven. Then a shepherd passed by with a dog, and he followed them in their religion, and his dog followed him, so they left the city to the cave, which was close to the city.

Ibn Ishaq said: They remained in it, doing nothing but praying, fasting, glorifying, praising and praising God, seeking the face of God. They assigned their expenses to a young man among them called Yamlikha, who would buy their provisions for them from the city secretly. He was one of the most patient and courageous of them. When he entered the city, he would put on the fine clothes he was wearing and take clothes like the clothes of the poor who were eating there. Then he would take a piece of paper and go to the city and buy them food and drink, and spy on them to see if he and his companions had been mentioned in any way. Then he would return to his companions. They remained in that state for as long as they remained. Then Decius came to the city and ordered the nobles of its people to slaughter for the tyrants. The people of faith were terrified by that. Yamlikha was in the city buying food for his companions, so he returned to his companions crying with a little food, and he informed them that the tyrant had entered the city, and that they had been mentioned and sought with the nobles of the city. They were terrified and fell in prostration, calling upon God and beseeching Him and seeking refuge from Him. The trial, then Yamlikha said to them: O my brothers, raise your heads and feed and trust in your Lord, so they raised their heads and their eyes overflowed with tears, so they fed, and that was sunset, then they sat talking and studying and reminding each other, and while they were like that God struck their ears with sleep in the cave, and their dog stretched out his arms at the door of the cave, so what happened to him happened to them, and they were believers and certain and their expenses were at their heads.

The next day, Decius missed them and looked for them, but he did not find them. He said to some of them: "I am upset about the situation of these young men who have gone. They thought that I was angry with them because of their ignorance of what they did not know about me. I would not have attacked them if they had repented and worshipped my gods." The city's leaders said: "You are not worthy of having mercy on a people who are wicked, rebellious, and disobedient. I have set a term for them, and if they had wanted, they could have returned at that time, but they did not repent." When they said that, he became very angry. Then he sent for their fathers and brought them and asked them about them. He said: **Tell me about your rebellious sons who disobeyed me**, [and he threatened to kill them]. They said to him: "As for us, we did not disobey you. Why did you kill us because of a rebellious people who took our money and destroyed

Surat al-Kahf 18:10

When the young men took refuge in the cave, they said, "Our Lord, grant us mercy from Yourself and facilitate for us from our affair right guidance."

it in the markets of the city, then they went and climbed a mountain called Bakhlus?" When they said that to him, he let them go, and he did not know what to do with the young men. Then God inspired him to order the cave to be closed on them. God wanted to honor them and make them a sign for a nation that would succeed them, and to show them that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves. So Decius ordered the cave to be closed on them, and he said: Leave them as they are in the cave, dying of hunger and thirst, and their cave that they chose will be their grave. He thought that they were awake and knew what would happen to them, but God had taken their souls in a sleep, and their dog was stretching out his arms at the door of the cave, and what had covered them had covered them, they were turning to the right and to the left.

Then two believing men in the house of King Decius, who concealed their faith, one of them was named Yindros and the other Ronas, decided to write the story of the young men, their lineages, their names and their report on a lead tablet and put them in a copper coffin, and put the coffin in the building. They said: Perhaps God will make these young men a believing people before the Day of Resurrection, so that whoever opens up about them will know when he reads this book [their report]. So they did and built on it, and Decius remained as long as he remained, then he and his people died, and many centuries after him, and kings succeeded kings.

Ubayd ibn Umair said: The People of the Cave were young men with collars and forelocks, and they had their hunting dog with them. They went out on a great festival of theirs in great garb and procession, and they brought out with them their gods that they worshipped. God cast faith into the hearts of the young men, and one of them was the king's minister, so they believed and each one of them hid his faith. They said to themselves: We will leave these people, and no punishment will befall us for their crime. A young man from among them went out until he reached the shade of a tree, and sat in it. Then another came out and saw him sitting alone, hoping that he would be like him without revealing it. Then the other came out and they gathered in a place, and some of them said to each other: What brought you together? Each one concealed his faith from his companion for fear for himself. Then they said: Let each young man go out and be alone with his companion, then each one of them disclose his secret to his companion. So they did, and behold, they were all in faith. Then there was a cave in the mountain near them, so some of them said to one another: Then take refuge in the cave, and your Lord will spread out His mercy for you. So they entered the cave with their hunting dog, and they slept for three hundred years, adding nine. Their people lost them and sought them out, but God blinded them to their traces and their cave. So they wrote their names and lineages on a tablet: So-and-so, so-and-so, and so-and-so, sons of our kings. We lost them in such-and-such a month in such-and-such a year in the

kingdom of so-and-so, son of so-and-so. And they put the tablet in the king's treasury, and they said: This will have a place. And that king died, and century after century came.

Wahb ibn Munabbih said: The disciple of Jesus, peace be upon him, came to the city of the People of the Cave and wanted to enter it, but he was told: There is an idol at its gate, and no one enters it without prostrating to it. He thought about entering it, so he went to a bathhouse near the city, and he used to hire himself out to the bath-keepers and work in it. The owner of the bathhouse saw the blessing in his bathhouse, and some young men from the people of the city hung up on him, so he began to tell them report of the heavens and the earth and report of the afterlife until they believed and believed him. The condition of the owner of the bathhouse was that the night was mine, and no one would come between me and him or between the prayer. He remained like that until the son of the king brought a woman and entered the bathhouse with her. The disciple taunted him and said: You are the son of the king and you enter with this woman? He felt ashamed and went away, then he returned again, and the disciple said the same thing to him, so he cursed and rebuked him, but he did not pay attention to that until they entered and died in the bathhouse. The king was brought and it was said to him: The owner of the bathhouse killed your son, so he searched but could not find him and fled. The king said: Who was his companion? So they named the young men and sought them out, and they left the city and passed by a companion of theirs who had the same faith as them. He went with them and had a dog with him until night fell to them at the cave. They entered it and said, **We will stay here until the night, then we will wake up, God willing, and you will see what you think.** But God struck their ears, and the king went out with his companions seeking them until they found them. They entered the cave, and when one of them wanted to enter it, he was terrified and no one could bear to enter it. One of them said, **If you had power over them, would you not have killed them?** He said, **Yes.** He said, **Then build a door to the cave over them and leave them in it to die of hunger and thirst.** So he did.

Wahb said: Then time passed after time after time after the door of the cave was closed on them, then a shepherd was caught by the rain at the cave and he said if I opened this cave and put my sheep in it from the rain it would be good, so he kept treating it until it was opened and God restored their souls to them the next day when they woke up.

Muhammad bin Ishaq said: Then the people of that country were ruled by a righteous man called *Bedros*. When he ruled, he remained in his rule for sixty-eight years, so the people formed parties in his rule, some of whom believed in God and knew that the Hour was true, and some of whom denied it. This was a great burden on the righteous king, so he cried and supplicated to God and was deeply saddened when he saw the people of falsehood increasing and prevailing over the people of truth, and saying that there is no life except the life of this world, and that only the souls are

resurrected and not the bodies. So *Bedros* began to send to those whom he thought well of and that they were leaders among creation, so they began to deny the Hour until they almost turned the people away from the truth and the religion of the disciples. When the righteous king saw this, he entered his house and locked it, and put on a sackcloth and put ashes under it and sat on it. He spent his night and day for a period supplicating to God Almighty and crying, and saying: O Lord, You see the differences of these people, so send them a sign that will show them [the falsehood of what they are upon]. Then the Most Gracious, the Most Merciful, who... He hated the destruction of the servants. He wanted to show the young men of the cave and show the people their situation and make them a sign and proof against them so that they would know that the Hour is coming without a doubt, and to respond to his righteous servant *Bedros* and complete his favor upon him, and to gather those who had been scattered from the believers. So God cast into the soul of a man from the people of that country in which the cave was located, and that man's name was *Ulyas*, to demolish that structure that was at the mouth of the cave and build a pen for his sheep. So he hired two young men who began to remove those stones and build that pen, until they removed what was at the mouth of the cave and opened the door of the cave. God concealed them from the people with terror. So when they opened the door of the cave, God, the Possessor of power and authority, the Resurrector of the dead, permitted the young men to sit in the middle of the cave. So they sat happy, their faces bright, their souls good, and they greeted one another. It was as if they had awakened at the hour in which they used to awaken when they woke up at night. Then they got up to pray and prayed as they used to do. Nothing that they would find strange was seen in their faces or colors, like their appearance when they slept, and they saw *Decius*. In their search, when they had finished their prayer, they said to *Yamlikha*, their provider: Tell us what the people said about us last night in the presence of this tyrant? They thought that they had slept as much as they used to, but it seemed to them that they had slept longer than they used to, so that they asked each other: How long have you been asleep? They said: We have slept a day or part of a day. Then they said: Your Lord knows best how long you have slept, and all that is in their minds is easy. *Yamlikha* said to them: You have sought in the city but have not been found, and he wants to bring you today so that you may be slaughtered for the tyrants or he may kill you. Whatever God wills after that, He does. Then *Maksalmina* said to them: O my brothers, know that you will meet God, so do not disbelieve after your belief if the enemy of God calls you. Then they said to *Yamlikha*: Go to the city and hear what is said about us there, and what is mentioned in the presence of *Decianus*, and be gentle and do not let anyone know about you, and seek us some food and bring it to us, and give us more than the food we brought, for we have become hungry. So *Yamlikha* did as he used to do and put away his clothes and took the clothes in which he disguised himself and took some paper [from their expenses that were with them and which were stamped with the seal of *Decianus*, so they were like the size of a quarter of a shoe, so *Yamlikha* set out]. When he passed by the door of the cave, he saw the

stones removed from the door of the cave and was amazed by them, then he passed by and did not pay attention to them until he reached the door of the city secretly, so he turned away from the road for fear that one of its people would see him and recognize him and not realize that *Decianus* and his people had perished three hundred years before that. So when *Yamlikha* reached the door of the city, he raised his eyes and saw above the back of the door a sign that is for the people of faith if faith is apparent in it, so when he saw it, he was amazed and began to look at it secretly and began to look to the right. And to the north, then he left that door and turned to another of its doors and saw the same thing, so it seemed to him that the city was not as he knew it, and he saw many people talking whom he had not seen before, so he began to walk and wonder and it seemed to him that he was confused, then he returned to the door he had come from and began to wonder to himself and say: I wonder what this is? As for yesterday evening, the Muslims were hiding this sign and making light of it, but today it is apparent, perhaps I am asleep? Then he saw that he was not asleep, so he took his cloak and put it on his head, then he entered the city and began to walk in the middle of its market and heard people swearing by the name of Jesus, son of Mary, which increased his fear and he saw that he was confused, so he stood up leaning his back against one of the walls of the city, saying to himself: By God, I do not know what this is. As for yesterday evening, there is not a person on the face of the earth who mentions Jesus, son of Mary, except that he will be killed, and as for tomorrow, I hear them and every person mentions the name of Jesus and does not fear anyone. Then he said to himself: Perhaps this is not the city that I know, and by God I do not know a city near our city. So he stood up confused and then he met a young man and said to him: What is the name of this city, young man? He said: Its name is *Ephesus*. He said to himself: Perhaps I am possessed or something that has taken my mind away, and by God it is right for me to hasten to leave it before I am disgraced in it or evil befalls me and I perish. Then he came to and said: By God, if I had hastened to leave the city before it was discovered, it would have been easier for me. So he approached those who sell food and took out the papers that were with him and gave them to one of them and said: Sell me food with these papers. The man took them and looked at the type of paper and its engraving and was amazed by it. Then he threw them to one of his companions who looked at them. Then they began to throw them among themselves from man to man, amazed by them. Then they began to consult each other and say to each other: This man has found a treasure hidden in the earth for a long time. When *Yamlikha* saw them consulting about him, he was very afraid, and he began to tremble and think that they had become aware of him and recognized him, and that they only wanted to take him to their king *Decius*. Other people began to come to him and recognize him [but they did not recognize him], so he said to them while he was very afraid of them: **Be kind to me, you have taken my paper, so keep it, but as for your food, I have no need of it.** They said to him: "Who are you, young man, and what is your business? By God, you have brought a treasure from the treasures of the ancients, and you want to hide it from us. Go with us,

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show us, and share in it with us. We fear for you what you have found, for if you do not, we will bring you to the sultan and hand you over to him, and he will kill you." When he heard what they said, he said to himself: **You have fallen into everything I was wary of.** They said: **O young man, by God, you cannot hide what you have found.** So Yamlikh began not knowing what to say to them or what to return to them, and he was afraid until he did not find anything to tell them. When they saw that he did not speak, they took his cloak and threw it around his neck, then they began to lead him through the streets of the city [their young and old] until everyone in it heard about him. They asked him: **What is the report?**], and it was said: This is a man who has a treasure. So the people of the city, young and old, gathered around him and began to look at him, and said: By God, this young man is not from this city, and we have never seen him in it and we never know him. So Yamlikha did not know what to say to them. When the people of the city gathered around him, he was afraid and remained silent and did not speak. He was certain that his father and brothers were in the city, and that his lineage and ancestry were from the people of the city, from its great people, and that they would come to him if they heard about him. While he was standing there, confused, waiting for some of his people to come to him and rescue him from their hands, they kidnapped him and took him to the heads of the city and its administrators who were running its affairs. They were two righteous men, one of whom was named Arius and the other was named Tantius. When he took him to them, Yamlikha thought that he was taking him to Decius the Giant, so he began to look right and left, and the people began to mock him as they mock a madman. Yamlikha began to cry, then he raised his head to the sky and said: In his soul: O God, God of heaven and God of earth, pour patience upon me today and infuse with me a spirit from You to support me with it against this tyrant. And he began to cry and say to himself: Separate me from my brothers. I wish they knew what I have suffered. If only they knew, they would come to me and we would all stand before this tyrant. For we had pledged to be together, not disbelieving in God or associating anything with Him. Separate me from them, so that they will not see me and I will not see them ever. We had pledged never to be separated in life or death. Yamlikha spoke to himself, as he told his companions when he returned to them, until he reached the two righteous men *Arius* and *Tantius*. When Yamlikha saw that he would not go with him to Decius, he came to and his crying stopped. Arius [and Tantius] took the paper and looked at it and were amazed by it. Then one of them said to him: Where is the treasure that you found, young man? Then Yamlikha said: I did not find a treasure, but this is the paper of my fathers and the inscriptions and coins of this city. But by God, I do not know what my business is or what I should say to you. Then one of them said: Who are you? Then Yamlikha said: As for me, I thought that I was from the people of this city. They said: Who is your father and who knows you in it? So he told them the name of his father, but they did not find anyone who knew him or his father. Then one of them said to him: You are a lying man, do

not tell us the truth. Yamlikha did not know what to say to them, but he lowered his head [and lowered his gaze] to the ground. Some of those around him said: This is a madman. Some of them said: He is not mad, but he is deliberately fooling himself in order to escape from you. Then one of them said to him and looked at him with a sharp look: Do you think that we will send you and believe you that this is your father's money and this paper was engraved and minted for more than three hundred years, and you are only a young boy. Do you think that you can slander us and mock us while we are unkempt as you see, and around you are the leaders of the people of the city and its rulers, and the treasuries of this town are in our hands, and we do not have any of this minting, a dirham or a dinar. I think that I will order you to be severely tortured, then I will tie you up until you confess to this treasure that you have found. When he said that, Yamlikha said to them: Tell me something I will ask you about, and if you do, I will tell you the truth about what I have. They said: Ask, and we will not hide anything from you. He said to them: What did King Decius do? They said: We do not know today on the face of the earth a king called Decius, and there was only a king who perished a long time ago and many centuries after him perished. So Yamlikha said: I am then perplexed and no one among the people believes me in what I say. We were young men [on one religion, which is Islam] and the king forced us to worship idols and sacrifice to tyrants, so we fled from him yesterday evening and slept. When we woke up, I went out to buy them food and spy on the report, and I was as you see. So go with me to the cave in Mount Panglaos, and I will show you my companions. When Arius heard what Yamlikha was saying, he said: O people, perhaps this is a sign from the signs of God that God has made for you through the hands of this young man. So go with us with him to show us his companions. So Arius and Astius went with him and the people of the city, the great and the small, went with them towards the people of the cave to see them. When the young men of the cave saw Yamlikha withholding their food and drink from the amount that he used to bring, they thought that he had been taken and taken to their king. Decianus, while they were thinking and fearing that, they heard voices and the horses' cries ascending towards them, so they thought that they were messengers of the tyrant Decianus sent to them to bring them, so they stood up to pray and greeted each other, and advised each other, and said: Let us go to our brother Yamlikha, for he is now in the hands of the tyrant, waiting for us to come to him, while they were saying that and sitting in the back of the cave, they saw none but Arius and his companions standing at the door of the cave. And Yamlikha preceded them and entered upon them while he was weeping. When they saw him weeping, they wept with him. Then they asked him about his condition, and he informed them and narrated to them the whole story. Then they knew that they had been asleep by God's command all that time by God's command, and that they had been awakened to be a sign to the people and a confirmation of the resurrection, and to know that the Hour was coming without a doubt. Then Arius entered after Yamlikha

and saw a coffin of copper sealed with a silver ring. He stood at the door of the cave and called one of the city's nobles. He opened the coffin with them, and they found in it two lead tablets written on them: That Maksalmina, Makshalmina, Yamlikha, Martonus, Kashtonus, Yabronus, Demus, Battius, and Halush were young men who fled from their destroyer Decius the Giant, fearing that he would turn them away from their religion. So they entered this cave. When he was informed of their location, he ordered the cave to be blocked up with stones. We have written down their condition and their story. So that those who came after them would know if they found them, then when they read it and were amazed, and praised God who showed them the sign of resurrection in them, then they raised their voices in praise of God and glorification of Him, then they entered upon the youths into the cave and found them sitting among them, their faces shining and their clothes not worn out, so Arius and his companions fell down in prostration, and praised God who showed them a sign of His signs, then they spoke to each other and the youths informed them of what they had suffered from their king Decius [of forcing them to worship idols and sacrifice to tyrants and concealing their faith from him and their fleeing to the cave], then Arius and his companions sent a messenger to their righteous king Pedros saying: Hurry to us so that you may see a sign of the signs of God that God has made in your kingdom, and made it a sign for the worlds so that it may be for them a light and radiance and confirmation of the resurrection, so hurry to the youths whom God Almighty has resurrected, and their deaths had been more than three hundred years ago, so when the report reached the king, his mind returned to him and his concern went away, so he said: I praise you, O God, Lord of the heavens and the earth, and I worship you and glorify you. You have been generous to me and have had mercy on me, and you have not extinguished the light that you had given to my fathers for the righteous servant, King Constantine. When the people of the city heard about him, they rode to him and went with him until they came to the city of Ephesus. The people of the city met them and went with him until they climbed towards the cave. When the youths saw Pedros, they rejoiced at him and fell prostrate on their faces. Pedros stood up, embraced them and wept, while they were sitting before him on the ground, glorifying and praising God. Then the youths said to Pedros: We entrust you to God [your faith and the results of your deeds] and peace be upon you and the mercy of God. May God protect you and your kingdom, and we seek refuge in God from the evil of mankind and jinn. While the king was standing, they returned to their beds and slept, and God Almighty took their souls. The king rose to them and put their clothes on them and ordered that each man of them be placed in a coffin of gold. When evening came and he slept, they came to him in a dream and said to him: We were not created from gold or from... Silver, but we were created from dust and to dust we shall return, so leave us as we were in the cave on the dust until God raises us from it. Then the king ordered a teak coffin to be made and they were placed in it, and God concealed them when they left them with terror, so no one was able to enter upon them. Then the king ordered a mosque to be made at the door of the cave in which to pray, and he made for

them a great festival and ordered that it be visited every year.

It was said: When Yamlikha was carried to King Al-Salih, the king said to him: Who are you? He said: I am a man from this city, and he mentioned that he went out yesterday or a few days ago, and he mentioned his home and people whom no one knew, and the king had heard that young men had gone missing in the early days and that their names were written on the tablet in the treasury, so he called for the tablet and looked at their names and he was one of those people, and he mentioned the names of the others and Yamlikha said they are my companions, so when the king heard that he rode with the people who were with him, and when they came to the door of the cave, Yamlikha said: Leave me so that I may enter upon my companions and give them good report, for if they see you with me you will terrify them, so he entered and gave them good report, but God took their souls and blinded their traces so they could not find their way to them, and that is what God Almighty said:

When the young men took refuge in the cave means: they went to the cave. It is said: So-and-so took refuge in such-and-such a place, meaning: he made it his home in the cave, which is a cave in Mount Banglus and the name of the cave is: *Khayram*.

They said, 'Our Lord, grant us mercy from You.' The meaning of mercy is guidance in religion. It was also said that it means provision. **And prepare for us** means make easy for us **right guidance in our affair**, meaning that which seeks Your pleasure and that which guides us. Ibn Abbas said: **Right guidance** means a way out of the cave in safety.

Tafsir al-Baidawi

10. **When the young men took refuge in the cave** meaning young men from the nobles of Rome whom Decius wanted to convert to polytheism, but they refused and fled to the cave, **and they said, 'Our Lord, grant us mercy from Yourself'** grant us forgiveness, provision, and security from the enemy. **And prepare for us our affair** from the affair we are in of separating from the infidels. **Right guidance** because of which we become rightly guided, or make our entire affair right guidance as you say: I saw a lion from you. The root of preparation is to create the form of something.

Surat al-Kahf 18:11

So We sealed their ears within the cave for a number of years.

Surat al-Kahf 18:11

So We sealed their ears within the cave for a number of years.

Tafsir al-Jalalayn

11 - **So We sealed their ears** meaning We made them sleep **in the cave for a number of years** a numbered number.

Tafsir al-Suyuti

Tafsir al-Tabari

God, the Most High, means by His statement, **So We struck their ears in al-Kahf 18:** So We struck their ears with sleep in the cave? That is, We cast sleep upon them, as one says to another: May God strike you with paralysis, meaning that God afflicted him with it and sent it upon him. And His statement, **a number of years** means a numbered number of years, and the number is accusative in His statement, **So We struck**. And His statement, **Then We raised them up that We might know which of the two parties had counted best** means: Then We raised up these youths who had taken refuge in God after We had struck their ears in it for a number of years of their sleep, so that My servants might see and know by research, which of the two groups of God differed in the amount of time that the youths had stayed in their cave sleeping. **He counted how long they had stayed** means: It is more correct to estimate how long they had stayed in it, and by *time* he means: the limit, as An-Nabigha said:

Except for someone like you or someone you are ahead of, the horse will outrun when it seizes the lead.

He mentioned that those who differed in this matter were some of the youths. Some of them said: Both parties were infidels. Some of them said: Rather, one of them was a Muslim and the other was an infidel.

Mention of who said:

The two parties were from the young people.

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, **meaning the two parties** from the people of the young men.

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, something similar.

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

Tafsir al-Qurtubi

The Almighty's saying: **So We sealed their ears in the cave for a number of years** refers to God casting sleep upon them. This is one of the eloquent verses of the Qur'an that the Arabs admitted their inability to produce anything like it. Al-Zajjaj said: That is, We prevented them from hearing, because when a sleeper hears, he wakes up. Ibn Abbas said: We sealed their ears with sleep, that is, We blocked their ears from the penetration of sounds into them. It was said: The meaning of **So We sealed their ears** is that We answered their prayer, and We averted from them the evil of their strength, and We put them to sleep, and the whole meaning is close. Qatirib said: This is like the Arabs saying, the prince seals the hands of his subjects if he prevents them from corruption, and the master seals the hands of his slave who is authorized to trade if he prevents him from acting. Al-Aswad bin Ya'fur, who was blind, said:

And among the incidents, I do not care that I was hit on the ground with axes

As for singling out the ears for mention, it is because they are the organ from which sleep is greatly corrupted, and rarely is a sleeper's sleep interrupted except by his ear, and the sleep of one whose hearing is impaired is not complete. And from the mention of the ear in sleep, the Prophet (peace and blessings of God be upon him) said: **That is a man in whose ear the devil urinated**. Narrated by Saheeh. He (peace and blessings of God be upon him) pointed to a man who slept for a long time and did not get up at night. And *'aadan* is an adjective for the years, meaning they are counted, and the intention is to express abundance, because a little does not need a number because it has been known. And *'aadan* is a verbal noun, and *'aadan* is the name of the counted, like naqd and lakhat. Abu 'Ubaidah said: *'aadan* is an accusative of the verbal noun. Then some people said: God the Most High explained the number of those years after that, saying: **And they remained in their cave for three hundred years, and they added nine.** (al-Kahf 18:25)

Tafsir Ibn Kathir

This is a report from God Almighty about the story of the People of the Cave in summary and brevity, then He expanded it after that and said: **Or do you think meaning O Muhammad that the People of the Cave and the Inscription were among Our signs, a wonder** meaning their matter is not a wonder in Our power and authority, for the creation of the heavens and the earth, the alternation of night and day, the subjugation of the sun, moon, and planets, and other great signs indicating the power of God Almighty, and that He is able to do whatever He wills and nothing is beyond His power, more amazing than the stories of the People of the Cave, as Ibn Jurayj said on the authority of Mujahid **Or do you think that the People of the Cave and the Inscription were among Our signs, a wonder** meaning: There were signs from Our signs that were more amazing than that.

Al-Awfi said on the authority of Ibn Abbas: **Or do you think that the People of the Cave and the Inscription were, among Our signs, a wonder?** He said: What I have given you of knowledge, the Sunnah, and the Book is better than the case of the People of the Cave and the Inscription. Muhammad ibn Ishaq said: The proofs I have shown to the servants are more amazing than the case of the People of the Cave and the Inscription. As for the Cave, it is the cave in the mountain, and it is the one to which these young men mentioned took refuge. As for the Inscription, Al-Awfi said on the authority of Ibn Abbas: It is a valley near Ayla. This is what Atiyah Al-Awfi and Qatadah said. Ad-Dahhak said: As for the Cave, it is a cave in the valley, and the Inscription is the name of the valley. Mujahid said: The Inscription was their building, and some of them say: It is the valley in which their cave is.

Abdul Razzaq said: Al-Thawri told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of Ar-Raqim: Kaab used to claim that it was the village. Ibn Jurayj said, on the authority of Ibn Abbas: Ar-Raqim is the mountain in which the cave is located. Ibn Ishaq said, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The name of that mountain is Banglos. Ibn Jurayj said: Wahb bin Sulayman told me, on the authority of Shuayb Al-Jubba'i, that the name of the cave mountain is Banglos, and the name of the cave is Haizam, and the dog is Hamran. Abdul Razzaq said: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Qur'an is known to me except for Hanan, Al-Awah, and Ar-Raqim. Ibn Jurayj said: Amr bin Dinar told me that he heard Ikrimah say: Ibn Abbas said: I do not know what Ar-Raqim is? Is it a book or a building? Ali bin Abi Talhah said, on the authority of Ibn Abbas: Ar-Raqim is the book. Saeed bin Jubair said: Ar-Raqim is a tablet of stones on which they wrote the stories of the People of the Cave, then they placed it at the entrance of the cave.

Abdul Rahman bin Zaid bin Aslam said: Ar-Raqim is the book. Then he recited: A book marked. This is what is apparent from the verse, and it is the choice of Ibn Jarir. He said: Ar-Raqim is a noun meaning marked, just as someone who is killed is called qatil, and someone who is wounded is called jareeh. And God knows best. And His statement: **When the young men took refuge in the cave, they said, 'Our Lord, grant us mercy from Yourself and facilitate for us our affair with right guidance.'** God Almighty informs us about those young men who fled with their religion from their people lest they tempt them away from it. So they fled from them and took refuge in a cave in a mountain to hide from their people. So when they entered, they said, asking God Almighty for His mercy and kindness towards them, **Our Lord, grant us mercy from Yourself**, meaning, grant us mercy from You with which to have mercy on us and conceal us from our people. **And facilitate for us our affair with right guidance**, meaning, and decree for us from this affair of ours right guidance, meaning, make our end right guidance, as it came in the hadith, **And whatever You decree for us, make its end right guidance**. And in Al-Musnad, from the hadith of Busr ibn Artah, from the Messenger of God, may God bless him and grant him

peace, that he used to supplicate, **O God, make our end good in all matters, and save us from the disgrace of this world and the punishment of the Hereafter.**

And His statement: **So We sealed their ears in the cave for a number of years** means We cast sleep upon them when they entered the cave, so they slept for many years, **Then We raised them up** meaning from their sleep, and one of them went out with dirhams with him to buy them food to eat, as will be explained and detailed. For this reason He said: **Then We raised them up that We might know which of the two parties** meaning the ones who differed among them **had best counted the period of their tarry** it was said: a number, and it was said: a limit, for the period is the limit, like His statement:

The horse has outpaced the distance

Fath al-Qadir

11- **So We struck their ears.** The commentators said: We put them to sleep. The meaning is: We blocked their ears with the sleep that overcomes hearing sounds. The object is omitted: that is, We struck the veil over their ears, likening the heavy sleep that prevents sounds from reaching the ears by striking the veil over them. **In the cave** is an adverb for **We struck**, and **years** is in the accusative case as an adverb, and **number** is an attribute of years: that is, having a number as a source or in the meaning of counted as in the meaning of the object. The abundance is derived from describing years as a number. Al-Zajaj said: If something is small, its quantity is understood, so there is no need to count it. If it is large, it needs to be counted. It was said that it is derived from it to mean smallness because a large amount is small with God. **And indeed, a day with your Lord is like a thousand years of what you count.**

Tafsir al-Baghawi

11 - **So We put them to sleep and cast sleep upon them.** It was said that its meaning was that We prevented sounds from reaching their ears, because when a sleeper hears a sound, he wakes up. **In the cave for a number of years**, meaning that We put them to sleep for a number of years, and the number was mentioned for emphasis. It was said that mentioning it indicates abundance, because a small amount is not usually counted.

Tafsir al-Baidawi

11. **So We covered their ears** meaning We covered them with a veil that prevented them from hearing, meaning We put them to sleep in a sleep in which no sounds would awaken them. The object was omitted, just as it was omitted in their saying: He built a house with his wife. **In the cave for years** are two circumstances of We covered. **A number** meaning those with a number, and describing years with it can be interpreted as increasing or decreasing, for the duration of their stay was like part of a day with Him.

Surat al-Kahf 18:11

So We sealed their ears within the cave for a number of years.

Surat al-Kahf 18:12

Then We raised them up that We might test which of the two parties would best calculate the time that they had tarried.

Tafsir al-Jalalayn

Then We raised them up **to know** the knowledge of observation **which of the two parties** the two groups differing in the length of their stay **I counted** I did it with the meaning of I recorded **how long they stayed** for their stay is related to what comes after it **a period** a limit

Tafsir al-Suyuti

Tafsir al-Tabari

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Then We raised them up that We might test which of the two parties had best calculated the time that they had tarried**, meaning: Neither of the two groups had knowledge, neither their disbelievers nor their believers. As for his statement, **a period**, the people of interpretation differed about its meaning. Some of them said: Its meaning is: far away. Those who said that mentioned:

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **When they remained for a period of time**, meaning: a long time. Others said: Its meaning is: a number.

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: *Amda* he said: a number.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly. And in the accusative case of his statement **a period**, there are two views: One of them? That it is accusative as an explanation of his statement *counted*, as if it was said: Which of the two parties is more correct in number for the amount of their stay? And this is the more correct of the two views in that, because the explanation of the people of interpretation came with that.

The other: that it is in the accusative case because his saying **they stayed** occurred to it, as if he said: Which of the two parties has the greatest time for staying?

Tafsir al-Qurtubi

The Almighty said: **Then We raised them up** meaning after they had slept. And the one who is revived or aroused from his sleep is called *resurrected* because he was prevented from being resurrected or moving about.

God the Almighty said: **That We may know which of the two parties counted the time. That We may know** is an expression for that thing coming into existence and observing it. This is in the manner of the speech of the Arabs, meaning that We may know that it exists. Otherwise, God the Almighty would have known which of the two parties counted the time. Az-Zahr read **that He may know** with a ya' and the two parties are the two groups. What is apparent from the verse is that the one party is the young men if they thought that they would be resurrected a little. The second party is the people of Madinah during whose era the young men were sent, when they had a history of the matter of the young men. This is the opinion of the majority of the commentators. A group said: They are two parties of the disbelievers, who differed about the time of the People of the Cave. It was said: They are two parties of the believers. Other things were said that are not connected to the words of the verse. *Counted* is a past tense verb. *Extended* is in the accusative case as a direct object, as Abu Ali said. Al-Farra' said: It is in the accusative case as a distinguishing feature. Al-Zajjaj said: It is in the accusative case as a circumstance, meaning which of the two parties counted their stay in the time, and the time is the limit. Mujahed said: *Amda* means number, and this is an explanation of the meaning by way of approximation. At-Tabari said: *Amda* is accusative by *labthaw* Ibn Atiyyah: This is not correct. As for the one who said that it is accusative for explanation, then it is wrong for him that a'al is not from a verb of four letters except in the irregular form, and *ahsa* is a verb of four letters. It may be argued for him by saying: a'al in four letters is common, like your saying: what he gave him for money and gave him for good. And he said in describing his pool, may God bless him and grant him peace: **Its water is whiter than milk** and Umar ibn al-Khattab said: So it is more wasteful for what he made of it.

Tafsir Ibn Kathir

This is a report from God Almighty about the story of the People of the Cave in summary and brevity, then He expanded it after that and said: **Or do you think meaning O Muhammad that the People of the Cave and the Inscription were among Our signs, a wonder** meaning their matter is not a wonder in Our power and authority, for the creation of the heavens and the earth, the alternation of night and day, the subjugation of the sun, moon, and planets, and other great signs indicating the power of God Almighty, and that He is able to do whatever He wills and nothing is beyond His power, more amazing than the stories of the People of the Cave, as Ibn Jurayj said on the authority of Mujahid **Or do you think that the People of the Cave and the Inscription were among Our signs, a wonder** meaning: There were signs from Our signs that were

Surat al-Kahf 18:12

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Al-Awfi said on the authority of Ibn Abbas: **Or do you think that the People of the Cave and the Inscription were, among Our signs, a wonder?** He said: What I have given you of knowledge, the Sunnah, and the Book is better than the case of the People of the Cave and the Inscription. Muhammad ibn Ishaq said: The proofs I have shown to the servants are more amazing than the case of the People of the Cave and the Inscription. As for the Cave, it is the cave in the mountain, and it is the one to which these young men mentioned took refuge. As for the Inscription, Al-Awfi said on the authority of Ibn Abbas: It is a valley near Ayla. This is what Atiyah Al-Awfi and Qatadah said. Ad-Dahhak said: As for the Cave, it is a cave in the valley, and the Inscription is the name of the valley. Mujahid said: The Inscription was their building, and some of them say: It is the valley in which their cave is.

Abdul Razzaq said: Al-Thawri told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of Ar-Raqim: Kaab used to claim that it was the village. Ibn Jurayj said, on the authority of Ibn Abbas: Ar-Raqim is the mountain in which the cave is located. Ibn Ishaq said, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The name of that mountain is Banglos. Ibn Jurayj said: Wahb bin Sulayman told me, on the authority of Shuayb Al-Jubba'i, that the name of the cave mountain is Banglos, and the name of the cave is Haizam, and the dog is Hamran. Abdul Razzaq said: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Qur'an is known to me except for Hanan, Al-Awah, and Ar-Raqim. Ibn Jurayj said: Amr bin Dinar told me that he heard Ikrimah say: Ibn Abbas said: I do not know what Ar-Raqim is? Is it a book or a building? Ali bin Abi Talhah said, on the authority of Ibn Abbas: Ar-Raqim is the book. Saeed bin Jubair said: Ar-Raqim is a tablet of stones on which they wrote the stories of the People of the Cave, then they placed it at the entrance of the cave.

Abdul Rahman bin Zaid bin Aslam said: Ar-Raqim is the book. Then he recited: A book marked. This is what is apparent from the verse, and it is the choice of Ibn Jarir. He said: Ar-Raqim is a noun meaning marked, just as someone who is killed is called qatil, and someone who is wounded is called jareeh. And God knows best. And His statement: **When the young men took refuge in the cave, they said, 'Our Lord, grant us mercy from Yourself and facilitate for us our affair with right guidance.'** God Almighty informs us about those young men who fled with their religion from their people lest they tempt them away from it. So they fled from them and took refuge in a cave in a mountain to hide from their people. So when they entered, they said, asking God Almighty for His mercy and kindness towards them, **Our Lord, grant us mercy from Yourself**, meaning, grant us mercy from You with which to have mercy on us and conceal us from our people. **And facilitate for us our affair with right guidance**, meaning, and decree for us from this affair

of ours right guidance, meaning, make our end right guidance, as it came in the hadith, **And whatever You decree for us, make its end right guidance**. And in Al-Musnad, from the hadith of Busr ibn Artah, from the Messenger of God, may God bless him and grant him peace, that he used to supplicate, **O God, make our end good in all matters, and save us from the disgrace of this world and the punishment of the Hereafter**.

And His statement: **So We sealed their ears in the cave for a number of years** means We cast sleep upon them when they entered the cave, so they slept for many years, **Then We raised them up** meaning from their sleep, and one of them went out with dirhams with him to buy them food to eat, as will be explained and detailed. For this reason He said: **Then We raised them up that We might know which of the two parties** meaning the ones who differed among them **had best counted the period of their tarry** it was said: a number, and it was said: a limit, for the period is the limit, like His statement:

The horse has outpaced the distance

Fath al-Qadir

12- **Then We sent them forth** meaning We awakened them from that sleep **to know** meaning to make known what is known, and it was read with the letter ta'dah, built for the agent in the manner of turning, and **which of the two parties** is a subject from which knowledge is suspended due to what is in which of the interrogative, and its predicate is *counted* and it is a past tense verb. It was said that what is meant by the knowledge that was made a cause for the sending forth is the test metaphorically, so the meaning is that We sent them forth to treat them as someone who tests them, and what is better is what we mentioned that what is meant by it is the manifestation of what is known by God Almighty to His servants, and what is meant by the two parties are the two groups of believers and disbelievers from the People of the Cave who differed in the length of their stay. The meaning of *ahsa* is *aqta* **I counted** and it is as if there was a dispute between them about the length of their stay in the cave, so God sent them to make that clear to them, and to show who had counted correctly from who had not. What is in **lamma labathu** is a source: that is, He counted their stay. It was said that the *lam* is redundant, and *ma* means *who*, and *amdan* is a distinguishing feature, and *al-amd* is the limit. It was said that *ahsa* is a comparative form. It was responded that it is contrary to what is established in the science of grammar, and what was reported from the anomalous cannot be used as an analogy, such as their saying: **afias from Ibn al-Mudhlaq, and adda from scabies**. It was responded that the comparative form from the additional form is an established analogy from Sibawayh and Ibn Asfour. It was said that the two parties are the People of the Cave who differed after they realized how long they had stayed. It was said that the People of the Cave were a party and their companions were a party. Al-Farra' said: Two groups of Muslims at the time of the People of the Cave

differed about the length of their stay.

Tafsir al-Baghawi

12 - **Then We raised them up**, meaning from their sleep, **to know**, meaning: the knowledge of observation, **which of the two parties**, meaning the two groups, **how long they remained**. That is because the village disputed about how long they remained in the cave. And they differed in His statement **how long they remained, how long they remained, how long**, meaning: an end. And Mujahid said: a number, and he put it in the accusative case as an explanation.

Tafsir al-Baidawi

12. **Then We sent them** We awakened them. **To know** So that Our knowledge may be related in a present connection corresponding to its first connection in the future. **That is, the two parties** who differed from them or from others in the length of their stay. **He counted when they stayed a while** He specified the length of time for their stay and what is in any of the meanings of the question was related to it so that we may know, so it is a subject and **He counted** is its predicate. It is a past tense verb and **a while** is its object and **when they stayed** is a state of it or an object for it, and it was said that the object and the lam are added and what is a relative and **a while** is a distinguishing feature, and it was said that **He counted** is a comparative name from the counting by deleting the extras like their saying: He counted the money and went bankrupt from Ibn al-Mudhlaq, and **a while** is accusative by a verb indicated by **He counted** like his saying:

وأضرب من بالسيف القوانسا

Surat al-Kahf 18:13

We relate to you their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

Surat al-Kahf 18:13

We relate to you their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

Tafsir al-Jalalayn

We relate We recite **Upon you is their report of truth** with honesty **They were youths who believed in their Lord, and We increased them in guidance**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: We, O Muhammad, relate to you the report of these young men who sought refuge with God, in truth, meaning: with honesty and certainty that is without doubt. **They are young men who believed in their Lord.** He says: The young men who sought refuge with God, about whom the leaders of the polytheists of your people asked you about their report, are young men who believed in their Lord. **And We increased them in guidance.** He says: And We increased their faith in their Lord, faith, and insight into their religion, until they were patient in abandoning the home of their people, and fleeing from among them with their religion to God, and leaving what they were in of a lowly and easy life, to the roughness of staying in the mountain cave.

Tafsir al-Qurtubi

The Almighty's saying: **We relate to you their story in truth.** When the Almighty's saying: **That We may know which of the two parties is most precise** necessitated a difference that occurred regarding the duration of the youths, He followed it with the good that He, the Almighty, knows who ordered them to do the truth that occurred. And the Almighty's saying: **They are youths,** meaning young men and adolescents, He ruled for them to be youthful when they believed without an intermediary. Likewise, the people of the language said: The head of youth is faith. Al-Junayd said: Youth is giving generously, refraining from harming others, and refraining from complaining. It was said: Youth is avoiding forbidden things and hastening to do good deeds. And other things were said. This statement is very good because it includes in its meaning all that was said about youth.

God the Almighty said: **And We increased them in guidance.** That is, We made it easy for them to do righteous deeds, by turning to God the Almighty, distancing themselves from people, and by being renouncer of this world. This is an increase in faith. Al-Suddi said: He increased their guidance with the

shepherd's dog when they chased him away and stoned him for fear that he would bark at them and warn them. The dog raised his hands to the sky like a caller, so God made him speak. He said: O my people, why did you chase me away? Why did you stone me? Why did you beat me? By God, I knew God forty years before we knew Him. So God increased their guidance with that.

Tafsir Ibn Kathir

From here he began to expand and explain the story, so God Almighty mentioned that they were young men, and they were the youth, and they were more accepting of the truth and more guided to the path than the elders who had become arrogant and immersed themselves in the religion of falsehood, and for this reason most of those who responded to God Almighty and His Messenger, may God bless him and grant him peace, were young men, and as for the elders of Quraysh, most of them remained in their religion and only a few of them converted to Islam. Thus, the Almighty said about the People of the Cave that they were young men. Mujahid said: It has reached me that some of them had earrings in their ears, meaning rings, so God inspired them with their right guidance and gave them their piety, so they believed in their Lord, meaning they acknowledged His Oneness, and they testified that there is no god but Him. **And We increased them in guidance.** This verse and others like it were used as evidence by more than one of the imams, such as Al-Bukhari and others who believed that faith increases and differs, and that it increases and decreases. For this reason, the Almighty said: **And We increased them in guidance,** as He said: **And those who were guided, He increased them in guidance and gave them their piety,** and He said: **As for those who believed, He increased them in faith, and they rejoiced,** and He said: **That they might increase in faith along with their faith,** and other verses indicating this. It has been mentioned that they were of the religion of Christ, Jesus, son of Mary, and God knows best. It appears that they were completely before the Christian religion, because if they had been of the Christian religion, the Jewish rabbis would not have taken care to preserve their report and their matter because of their opposition to them. It was mentioned earlier from Ibn Abbas that the Quraysh sent to the Jewish rabbis in Medina asking them for things with which to test the Messenger of God, may God bless him and grant him peace. So they sent to them to ask him about the report of these people, and about the report of Dhul-Qarnayn, and about the spirit. This indicates that this is a matter preserved in the books of the People of the Book and that it preceded the Christian religion, and God knows best.

And His statement, **And We strengthened their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth,'** means, **And We made them patient in their opposition to their people and their city and in their departure from the comfortable**

life, happiness and blessings they were in. For more than one of the commentators from the early and later generations mentioned that they were sons of the kings of the Romans and their masters, and that they went out one day on one of the festivals of their people and they had a gathering in the year in which they would gather in the outskirts of the city, and they used to worship idols and tyrants, and they used to sacrifice to them, and they had a stubborn, tyrannical king called Decius. And he was ordering the people to do that and urging them to do it and calling them to it. So when the people went out to their gathering, and these young men went out with their fathers and their people, and looked at what their people were doing with the eye of their insight, they knew that what their people were doing of prostrating to their idols and sacrificing to them was only appropriate for God who created the heavens and the earth. So each one of them got rid of his people and moved away from them and stood aside from them. The first one of them to sit alone was one of them, he sat under the shade of a tree, then another came and sat next to him, and another came and sat with them, and another came and another came, and none of them knew the other, but it was He who gathered their hearts in faith.

As it came in the hadith narrated by Al-Bukhari, with a chain of transmission, from the hadith of Yahya bin Saeed, from Umrh, from Aisha, may God be pleased with her, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Souls are like conscripted soldiers, so those that are familiar with each other will come together, and those that are not will differ.' " Muslim included it in his Sahih from the hadith of Suhayl, from Abu Hurairah, from the Messenger of God, may God bless him and grant him peace. People say: Nationality is the reason for the inclusion, and the purpose is that he made each one of them conceal what he was doing from his companions out of fear of them, and he did not know that they were like him until one of them said: By God, you know, O people, that nothing has expelled you from your people and separated you from them except something, so let each one of you reveal his matter. Another said: As for me, by God, I saw what my people were doing and I knew that it was false, and the only One who deserves to be worshipped alone and not to associate anything with Him is God, who created the heavens and the earth and what is between them. Another said: By God, the same happened to me, and another said the same, until they all agreed on one word, so they became one hand, and sincere brothers, so they took for themselves a place of worship to worship God. In it, their people became aware of them and they informed their king about their affair, so he summoned them before him and asked them about their affair and what they were upon, so they answered him with the truth and called him to God Almighty, and for this reason the Almighty informed about them in His saying: "And We strengthened their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth. Never will we call upon any god besides Him.'" And *never* is to negate perpetuity, meaning that this will never happen from us, because if we did that, it would be false, and for this reason He said about them: **Indeed, then we would have said something outrageous**, meaning false and slanderous. "These

are our people who have taken gods besides Him. Why do they not bring against them clear proof?" That is, why did they not establish clear and correct evidence for the truth of what they went to? **Who is more unjust than he who invents a lie against God?** They say: Rather, they are unjust and liars in their saying that, so it is said that when their king called him to believe in God, he refused them and threatened them and warned them, and ordered the removal of their clothing from them which was from the adornment of their people, and he honored them. So that they might consider their situation, perhaps they would return from their religion that they were following. This was from the kindness of God towards them, for in that consideration they were able to flee from Him and flee with their religion from the tribulation. This is what is prescribed when tribulations occur among the people, that the servant flees from them out of fear for his religion, as it came in the hadith, **Soon the best wealth of one of you will be sheep that he follows to the mountain passes and the places where rain falls, fleeing with his religion from the tribulations.** In this case, isolation from the people is prescribed, but not what is other than that, because of what is lost by leaving the congregations and the Friday prayer. So when they decided to go and flee from their people, and God chose that for them and informed about that in His statement, **And when you have withdrawn from them and what they worship except God**, meaning, when you have separated from them and differed from them in your religions in their worship of other than God, then separate from them also in your bodies, "then take refuge in the cave. Your Lord will spread out for you from His mercy," meaning, He will spread out mercy upon you with which He will cover you from your people, **and will prepare for you from your affair**, which you are in, *ease*, meaning, A matter that you may be guided by. Then they fled to the cave and took refuge in it. Their people lost them among them and the king sought them out. It is said that he did not find them and God blinded him to their report, as He did with His Prophet Muhammad, may God bless him and grant him peace, and his companion Abu Bakr when they took refuge in the Cave of Thawr. The polytheists of Quraysh came in pursuit but they could not find him, even though they passed by him. Then the Prophet, may God bless him and grant him peace, said when he saw Abu Bakr's distress in his words: O Messenger of God, if one of them looked at the place where his feet were, he would see us. He said: **O Abu Bakr, what do you think of two people with God as their third?** And God Almighty said: "If you do not aid him - God has already aided him when those who disbelieved expelled him, one of two, when they were in the cave and he said to his companion, 'Do not grieve; indeed God is with us.' So God sent down His tranquility upon him and supported him with soldiers you did not see. And He made the word of those who disbelieved the lowest, while the word of God - that is the highest. And God is Exalted in Might and Wise." So the story of this cave is more honorable, more sublime, greater and more amazing than the story of the People of the Cave. It has been said that their people overcame them and stopped at the door of the cave which they had entered, and they said: We did not want from them any more punishment than what they did to themselves. So the king ordered the door to be closed over them so

Surat al-Kahf 18:13

We relate to you their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

that they would perish on the spot, and they did that. There is a consideration in this, and God knows best, for God Almighty has informed us that the sun enters the cave upon them in the morning and evening, as God Almighty said:

Fath al-Qadir

13- **We relate to you their story in truth.** This is the beginning of detailing what was most beautiful in His statement: **When the young men took shelter.** That is, We inform you of their story in truth, that is, We related it to them in truth, or in the presence of truth. **They were young men.** That is, young men, and **believed in their Lord.** is an attribute of young men, and the sentence is resumed with the assumption of a question, and young men is a plural of paucity, and **We increased them in guidance** with confirmation and success, and in it is a shift from the third person to the second person.

Tafsir al-Baghawi

13 - **We relate to you** [We recite to you] **their story**, the story of the People of the Cave. **In truth**, in honesty. **They were youths**, young men, **who believed in their Lord**, and **We increased them in guidance**, in faith and insight.

Tafsir al-Baidawi

13. **We relate to you their story in truth.** With honesty. **They are young men.** Young men is the plural of boy, like boy and girl. **They believed in their Lord**, and **We increased them in guidance.** With confirmation.

Surat al-Kahf 18:14

And We sealed their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly said then an outrageous thing."

Tafsir al-Jalalayn

14 - **And We strengthened their hearts** We strengthened them to say the truth **when they stood up** before their King who had commanded them to prostrate to idols (and said, "Our Lord is the Lord of the heavens and the earth. Never will we call upon any god besides Him") that is, other than Him **we would have certainly said an outrageous thing** that is, an outrageous statement, that is, an excess in disbelief. If we called upon any god other than God, it would be obligatory.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And We strengthened their hearts**, the Almighty says: And We inspired them with patience, and strengthened their hearts with the light of faith until their souls turned away from the lowly life they were living.

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, **And We strengthened their hearts**, he says: with faith. And His statement, **When they stood up and said, 'Our Lord is the Lord of the heavens and the earth,'** he says: when they stood up before the tyrant Decius, they said to him when he rebuked them for abandoning the worship of his gods: **Our Lord is the Lord of the heavens and the earth**, he says: they said, "Our Lord is the King of the heavens and the earth and everything in them, and your gods are subservient, and it is not permissible for us to abandon the worship of the Lord and worship the subservient. We will not call upon any god other than Him," he says: we will not call upon any god other than the Lord of the heavens and the earth, because there is no god other than Him, and everything other than Him is His creation. **Indeed, then, we have spoken an outrageous thing**, He, the Most High, says: If we call upon any god other than the God of the heavens and the earth, then we have spoken an outrageous thing in our calling upon any god other than Him, meaning an extreme lie, exceeding its limit in falsehood and exaggeration, as the poet said:

Oh my people, my critics have gone too far and claim that my falsehood has destroyed my right.

It is said: So-and-so went too far in the price if he exceeded the limit and rose, he goes too far and too high. As for distance, it is said: So-and-so's house went too far, he goes too far, and from length: the girl went too far, she goes too far and too high: if she became tall.

And similar to what we said in the interpretation of his

saying *excessive* 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, **We would have said an outrage**, meaning a lie.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **We would have said something outrageous**, he said: We would have said something wrong, he said: Excess is a mistake in speech.

Tafsir al-Qurtubi

The Almighty's saying: **And We strengthened their hearts** is an expression of the intensity of determination and strength of patience, which God gave them until they said in front of the infidels: "Our Lord is the Lord of the heavens and the earth. We will never call upon any god besides Him. We would have certainly said then an outrageous thing." And since fear and weakness of the soul are similar in proportion to dissolution, it is good in the intensity of the soul and strength of determination to be likened to binding, and from this it is said: So-and-so is steadfast, if his soul does not separate from fear and war and other things. And from this is the binding on the heart of Moses' mother. And the Almighty's saying: **And that He may bind your hearts and plant firmly thereby your feet** (al-Anfal 8:11). The Almighty's saying: **When they stood up and said** contains two issues:

First: The Almighty's saying: **When they stood up and said** has three possible meanings:

One of them: That this is a description of their position before the infidel king - as mentioned above - and it is a precedent that requires connection to the heart, as they disobeyed his religion and rejected his majesty in the essence of God.

The second meaning, as has been said, is that they were the sons of the nobles of that city, so they went out and gathered behind that city without an appointment, and the eldest of them said: I find myself that my Lord is the Lord of the heavens and the earth, so they said: And we are also arguing within ourselves. So they all stood up and said: (Our Lord is the Lord of the heavens and the earth. We will never call upon any god besides Him. We have certainly spoken an outrage.) That is, if we call upon any god other than Him, then we have spoken injustice and impossibility.

The third meaning: that the word *standing* expresses their determination to flee to God Almighty and to oppose people, as you say: **So-and-so stood up to such-and-such a matter** if he resolved to do it with the utmost seriousness.

Second: Ibn Atiyah said: The Sufis depended on the saying of God *swt*: **When they stood up and said, 'Our Lord is the Lord of the heavens and the earth,' 2:100**. I said: This is an incorrect dependence! These people wandered and remembered God for His guidance, and they thanked Him for the blessings and favors He bestowed upon them, then they wandered on their

Surat al-Kahf 18:14

And We sealed their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly said then an outrageous thing."

faces, cut off from their Lord, fearing their people. This is the way of God with the messengers, prophets, and virtuous saints. Where is this from stamping the ground with the feet and dancing with the sleeves! Especially in these times when hearing the beautiful voices of the marmots and swallows, far from it! By God, there is what is between the earth and the heaven. Moreover, this is forbidden according to the group of scholars, as will be explained in Surah Luqman, God willing. And it was mentioned in **Glory be to Him** about His saying: **And do not walk upon the earth exultantly** (al-Isra' 17:73), and that is sufficient. Imam Abu Bakr al-Tarsusi said, when he was asked about the Sufi doctrine, he said: As for dancing and ecstasy, the first to innovate it were the companions of al-Samari, when he made for them a calf with a body that mooed, they stood dancing around it and ecstasied. It is the religion of the infidels and the worshippers of the calf, as will come.

Tafsir Ibn Kathir

From here he began to expand and explain the story, so God Almighty mentioned that they were young men, and they were the youth, and they were more accepting of the truth and more guided to the path than the elders who had become arrogant and immersed themselves in the religion of falsehood, and for this reason most of those who responded to God Almighty and His Messenger, may God bless him and grant him peace, were young men, and as for the elders of Quraysh, most of them remained in their religion and only a few of them converted to Islam. Thus, the Almighty said about the People of the Cave that they were young men. Mujahid said: It has reached me that some of them had earrings in their ears, meaning rings, so God inspired them with their right guidance and gave them their piety, so they believed in their Lord, meaning they acknowledged His Oneness, and they testified that there is no god but Him. **And We increased them in guidance.** This verse and others like it were used as evidence by more than one of the imams, such as Al-Bukhari and others who believed that faith increases and differs, and that it increases and decreases. For this reason, the Almighty said: **And We increased them in guidance**, as He said: **And those who were guided, He increased them in guidance and gave them their piety**, and He said: **As for those who believed, He increased them in faith, and they rejoiced**, and He said: **That they might increase in faith along with their faith**, and other verses indicating this. It has been mentioned that they were of the religion of Christ, Jesus, son of Mary, and God knows best. It appears that they were completely before the Christian religion, because if they had been of the Christian religion, the Jewish rabbis would not have taken care to preserve their report and their matter because of their opposition to them. It was mentioned earlier from Ibn Abbas that the Quraysh sent to the Jewish rabbis in Medina asking them for

things with which to test the Messenger of God, may God bless him and grant him peace. So they sent to them to ask him about the report of these people, and about the report of Dhul-Qarnayn, and about the spirit. This indicates that this is a matter preserved in the books of the People of the Book and that it preceded the Christian religion, and God knows best.

And His statement, **And We strengthened their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth,'** means, **And We made them patient in their opposition to their people and their city and in their departure from the comfortable life, happiness and blessings they were in.** For more than one of the commentators from the early and later generations mentioned that they were sons of the kings of the Romans and their masters, and that they went out one day on one of the festivals of their people and they had a gathering in the year in which they would gather in the outskirts of the city, and they used to worship idols and tyrants, and they used to sacrifice to them, and they had a stubborn, tyrannical king called Decius. And he was ordering the people to do that and urging them to do it and calling them to it. So when the people went out to their gathering, and these young men went out with their fathers and their people, and looked at what their people were doing with the eye of their insight, they knew that what their people were doing of prostrating to their idols and sacrificing to them was only appropriate for God who created the heavens and the earth. So each one of them got rid of his people and moved away from them and stood aside from them. The first one of them to sit alone was one of them, he sat under the shade of a tree, then another came and sat next to him, and another came and sat with them, and another came and another came, and none of them knew the other, but it was He who gathered their hearts in faith.

As it came in the hadith narrated by Al-Bukhari, with a chain of transmission, from the hadith of Yahya bin Saeed, from Umrah, from Aisha, may God be pleased with her, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Souls are like conscripted soldiers, so those that are familiar with each other will come together, and those that are not will differ.'" Muslim included it in his Sahih from the hadith of Suhayl, from Abu Hurairah, from the Messenger of God, may God bless him and grant him peace. People say: Nationality is the reason for the inclusion, and the purpose is that he made each one of them conceal what he was doing from his companions out of fear of them, and he did not know that they were like him until one of them said: By God, you know, O people, that nothing has expelled you from your people and separated you from them except something, so let each one of you reveal his matter. Another said: As for me, by God, I saw what my people were doing and I knew that it was false, and the only One who deserves to be worshipped alone and not to associate anything with Him is God, who created the heavens and the earth and what is between them. Another said: By God, the same happened to me, and

another said the same, until they all agreed on one word, so they became one hand, and sincere brothers, so they took for themselves a place of worship to worship God. In it, their people became aware of them and they informed their king about their affair, so he summoned them before him and asked them about their affair and what they were upon, so they answered him with the truth and called him to God Almighty, and for this reason the Almighty informed about them in His saying: "And We strengthened their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth. Never will we call upon any god besides Him.'" And *never* is to negate perpetuity, meaning that this will never happen from us, because if we did that, it would be false, and for this reason He said about them: **Indeed, then we would have said something outrageous**, meaning false and slanderous. "These are our people who have taken gods besides Him. Why do they not bring against them clear proof?" That is, why did they not establish clear and correct evidence for the truth of what they went to? **Who is more unjust than he who invents a lie against God?** They say: Rather, they are unjust and liars in their saying that, so it is said that when their king called him to believe in God, he refused them and threatened them and warned them, and ordered the removal of their clothing from them which was from the adornment of their people, and he honored them. So that they might consider their situation, perhaps they would return from their religion that they were following. This was from the kindness of God towards them, for in that consideration they were able to flee from Him and flee with their religion from the tribulation. This is what is prescribed when tribulations occur among the people, that the servant flees from them out of fear for his religion, as it came in the hadith, **Soon the best wealth of one of you will be sheep that he follows to the mountain passes and the places where rain falls, fleeing with his religion from the tribulations**. In this case, isolation from the people is prescribed, but not what is other than that, because of what is lost by leaving the congregations and the Friday prayer. So when they decided to go and flee from their people, and God chose that for them and informed about that in His statement, **And when you have withdrawn from them and what they worship except God**, meaning, when you have separated from them and differed from them in your religions in their worship of other than God, then separate from them also in your bodies, "then take refuge in the cave. Your Lord will spread out for you from His mercy," meaning, He will spread out mercy upon you with which He will cover you from your people, **and will prepare for you from your affair**, which you are in, *ease*, meaning, A matter that you may be guided by. Then they fled to the cave and took refuge in it. Their people lost them among them and the king sought them out. It is said that he did not find them and God blinded him to their report, as He did with His Prophet Muhammad, may God bless him and grant him peace, and his companion Abu Bakr when they took refuge in the Cave of Thawr. The polytheists of Quraysh came in pursuit but they could not find him, even though they passed by him. Then the Prophet, may God bless him and grant him peace, said when he saw Abu Bakr's distress in his words: O Messenger of God, if one of them looked at the place where his feet were, he would see us. He said: **O Abu Bakr, what**

do you think of two people with God as their third? And God Almighty said: "If you do not aid him - God has already aided him when those who disbelieved expelled him, one of two, when they were in the cave and he said to his companion, 'Do not grieve; indeed God is with us.'" So God sent down His tranquility upon him and supported him with soldiers you did not see. And He made the word of those who disbelieved the lowest, while the word of God - that is the highest. And God is Exalted in Might and Wise." So the story of this cave is more honorable, more sublime, greater and more amazing than the story of the People of the Cave. It has been said that their people overcame them and stopped at the door of the cave which they had entered, and they said: We did not want from them any more punishment than what they did to themselves. So the king ordered the door to be closed over them so that they would perish on the spot, and they did that. There is a consideration in this, and God knows best, for God Almighty has informed us that the sun enters the cave upon them in the morning and evening, as God Almighty said:

Fath al-Qadir

14- **And We strengthened their hearts** meaning We strengthened them with patience in abandoning family and homelands, and separation from friends and companions **when they stood up** the circumstance is in the accusative case because of **We bound**. The commentators differed about this standing up in sayings: It was said that they gathered behind the city without an appointment, and a man from them who was the eldest of the people said: I find something in myself, my Lord is the Lord of the heavens and the earth, so they said: We also find it in ourselves, so they all stood up "and said: Our Lord is the Lord of the heavens and the earth" said Mujahid. Most of the commentators said: They had a powerful king called Decius, who called people to worship tyrants. So God made these young men steadfast and protected them until they stood before Him. **And they said, 'Our Lord is the Lord of the heavens and the earth.'** Ata' and Muqatil said that they said that when they woke up from sleep. **We will never call upon any god besides Him**, meaning we will never worship any other god besides God, neither as partners nor independently. **Indeed, then we would have said an outrageous thing**, meaning an outrageous statement, or a statement that is the same as outrageousness with the intention of exaggerating the description with the source, and the lam is the one that introduces the oath, and outrageousness is exaggeration and going beyond the limit. A'sha bin Qais said:

You will stop, but those who are extravagant will not stop, like those who stab, in which the oil and the twist are lost.

Tafsir al-Baghawi

14- **And We bound**, We strengthened, **their hearts**, with patience and steadfastness, and We strengthened them with the light of faith until they were patient in abandoning the home of their people, and

Surat al-Kahf 18:14

And We sealed their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly said then an outrageous thing."

leaving the honor and affluent life they were in, and fled with their religion to the cave, **when they stood up**, before Decius when he rebuked them for abandoning the worship of idols, "and said, 'Our Lord is the Lord of the heavens and the earth. Never will we call upon any god besides Him'", they said that because their people were worshipping idols, **then we would have said an outrage**, meaning: If we called upon other than God, then we would have said an outrage. Ibn Abbas said: injustice. Qatada said: a lie. The root of *excess* and *excess* is a metaphor for fate and excess.

Tafsir al-Baidawi

14. **And We strengthened their hearts** and made them strong with patience in abandoning their homeland, family and money, and the courage to show the truth and respond to the tyrant Decius. **When they stood** before him. **And they said**, Our Lord is the Lord of the heavens and the earth. We will never invoke besides Him any god. We would have certainly said then an outrageous thing." By God, we certainly said a word that was outrageous, meaning that was far from the truth and excessive in injustice.

Surat al-Kahf 18:15

These are our people who have taken gods besides Him. Why do they not produce for them a clear authority? Then who is more unjust than he who invents a lie against God?

Tafsir al-Jalalayn

15 - *These* is a subject **our people** is an explanatory apposition (have taken besides Him gods. Why do they not bring upon them) for their worship **a clear authority** with an apparent argument **then who is more unjust** meaning no one is more unjust **than he who invents a lie against God** by attributing a partner to you, the Most High. Some of the youths said to some

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says, informing about what the young men from the companions of God said: These are our people who have taken for themselves other gods besides God, whom they worship besides Him. Why do they not bring for them a clear proof? He says: Why do they not bring for their worship of them a clear argument? In the word *la* there is an omission, and what is apparent is sufficient for what was omitted, and that is in His statement: **Why do they not bring for them a clear proof?** The *ha* and the *mim* in **for them** are from the mention of the gods, and the gods are not brought for them a proof, and the authority is not asked for them, but rather their worshippers are asked for the authority to worship them. So it is known, since the matter is thus, that the meaning of the speech is: Why do they not bring for their worship of them, and their taking of them as gods besides God a clear proof. And similar to what we said about the meaning of the authority, 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, **Why do they not produce against them a clear authority?** He said: A clear excuse. And what he meant by the statement of God Almighty, **Who is more unjust than he who invents a lie against God?** And who is more deviant in his transgression in associating partners with God than he who invents and fabricates a lie against God, and associates with God in His authority a partner whom he worships instead of Him, and takes him as a god.

Tafsir al-Qurtubi

The Almighty said: **These are our people who have taken gods besides Him.** That is, some of them said to one another: **These are our people**, meaning the people of our time and our country, who worshipped idols out of imitation without proof. **If only** means why.

Why do they not bring against them a clear authority?

meaning an argument for their worship of idols. It was said: **If only** refers to the gods, meaning why do they not establish evidence against the idols that they are gods? So their saying **If only** is a challenge with the meaning of incapacity, and if they are not able to do that, then no attention should be paid to their claim.

Tafsir Ibn Kathir

From here he began to expand and explain the story, so God Almighty mentioned that they were young men, and they were the youth, and they were more accepting of the truth and more guided to the path than the elders who had become arrogant and immersed themselves in the religion of falsehood, and for this reason most of those who responded to God Almighty and His Messenger, may God bless him and grant him peace, were young men, and as for the elders of Quraysh, most of them remained in their religion and only a few of them converted to Islam. Thus, the Almighty said about the People of the Cave that they were young men. Mujahid said: It has reached me that some of them had earrings in their ears, meaning rings, so God inspired them with their right guidance and gave them their piety, so they believed in their Lord, meaning they acknowledged His Oneness, and they testified that there is no god but Him. **And We increased them in guidance.** This verse and others like it were used as evidence by more than one of the imams, such as Al-Bukhari and others who believed that faith increases and differs, and that it increases and decreases. For this reason, the Almighty said: **And We increased them in guidance,** as He said: **And those who were guided, He increased them in guidance and gave them their piety,** and He said: **As for those who believed, He increased them in faith, and they rejoiced,** and He said: **That they might increase in faith along with their faith,** and other verses indicating this. It has been mentioned that they were of the religion of Christ, Jesus, son of Mary, and God knows best. It appears that they were completely before the Christian religion, because if they had been of the Christian religion, the Jewish rabbis would not have taken care to preserve their report and their matter because of their opposition to them. It was mentioned earlier from Ibn Abbas that the Quraysh sent to the Jewish rabbis in Medina asking them for things with which to test the Messenger of God, may God bless him and grant him peace. So they sent to them to ask him about the report of these people, and about the report of Dhul-Qarnayn, and about the spirit. This indicates that this is a matter preserved in the books of the People of the Book and that it preceded the Christian religion, and God knows best.

And His statement, **And We strengthened their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth,'** means, **And We made them patient in their opposition to their people and their city and in their departure from the comfortable life, happiness and blessings they were in.** For more than one of the commentators from the early and later generations mentioned that they were sons of the kings of the Romans and their masters, and that they

Surat al-Kahf 18:15

These are our people who have taken gods besides Him. Why do they not produce for them a clear authority? Then who is more unjust than he who invents a lie against God?

went out one day on one of the festivals of their people and they had a gathering in the year in which they would gather in the outskirts of the city, and they used to worship idols and tyrants, and they used to sacrifice to them, and they had a stubborn, tyrannical king called Decius. And he was ordering the people to do that and urging them to do it and calling them to it. So when the people went out to their gathering, and these young men went out with their fathers and their people, and looked at what their people were doing with the eye of their insight, they knew that what their people were doing of prostrating to their idols and sacrificing to them was only appropriate for God who created the heavens and the earth. So each one of them got rid of his people and moved away from them and stood aside from them. The first one of them to sit alone was one of them, he sat under the shade of a tree, then another came and sat next to him, and another came and sat with them, and another came and another came, and none of them knew the other, but it was He who gathered their hearts in faith.

As it came in the hadith narrated by Al-Bukhari, with a chain of transmission, from the hadith of Yahya bin Saeed, from Umrah, from Aisha, may God be pleased with her, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Souls are like conscripted soldiers, so those that are familiar with each other will come together, and those that are not will differ.'" Muslim included it in his Sahih from the hadith of Suhayl, from Abu Hurairah, from the Messenger of God, may God bless him and grant him peace. People say: Nationality is the reason for the inclusion, and the purpose is that he made each one of them conceal what he was doing from his companions out of fear of them, and he did not know that they were like him until one of them said: By God, you know, O people, that nothing has expelled you from your people and separated you from them except something, so let each one of you reveal his matter. Another said: As for me, by God, I saw what my people were doing and I knew that it was false, and the only One who deserves to be worshipped alone and not to associate anything with Him is God, who created the heavens and the earth and what is between them. Another said: By God, the same happened to me, and another said the same, until they all agreed on one word, so they became one hand, and sincere brothers, so they took for themselves a place of worship to worship God. In it, their people became aware of them and they informed their king about their affair, so he summoned them before him and asked them about their affair and what they were upon, so they answered him with the truth and called him to God Almighty, and for this reason the Almighty informed about them in His saying: "And We strengthened their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth. Never will we call upon any god besides Him.'" And *never* is to negate perpetuity, meaning that this will never happen from us, because if we did that, it would be false, and for this reason He said about them: **Indeed, then we would have said something outrageous**, meaning false and slanderous. "These are our people who have taken gods besides Him.

Why do they not bring against them clear proof?" That is, why did they not establish clear and correct evidence for the truth of what they went to? **Who is more unjust than he who invents a lie against God?** They say: Rather, they are unjust and liars in their saying that, so it is said that when their king called him to believe in God, he refused them and threatened them and warned them, and ordered the removal of their clothing from them which was from the adornment of their people, and he honored them. So that they might consider their situation, perhaps they would return from their religion that they were following. This was from the kindness of God towards them, for in that consideration they were able to flee from Him and flee with their religion from the tribulation. This is what is prescribed when tribulations occur among the people, that the servant flees from them out of fear for his religion, as it came in the hadith, **Soon the best wealth of one of you will be sheep that he follows to the mountain passes and the places where rain falls, fleeing with his religion from the tribulations.** In this case, isolation from the people is prescribed, but not what is other than that, because of what is lost by leaving the congregations and the Friday prayer. So when they decided to go and flee from their people, and God chose that for them and informed about that in His statement, **And when you have withdrawn from them and what they worship except God**, meaning, when you have separated from them and differed from them in your religions in their worship of other than God, then separate from them also in your bodies, "then take refuge in the cave. Your Lord will spread out for you from His mercy," meaning, He will spread out mercy upon you with which He will cover you from your people, **and will prepare for you from your affair**, which you are in, *ease*, meaning, A matter that you may be guided by. Then they fled to the cave and took refuge in it. Their people lost them among them and the king sought them out. It is said that he did not find them and God blinded him to their report, as He did with His Prophet Muhammad, may God bless him and grant him peace, and his companion Abu Bakr when they took refuge in the Cave of Thawr. The polytheists of Quraysh came in pursuit but they could not find him, even though they passed by him. Then the Prophet, may God bless him and grant him peace, said when he saw Abu Bakr's distress in his words: O Messenger of God, if one of them looked at the place where his feet were, he would see us. He said: **O Abu Bakr, what do you think of two people with God as their third?** And God Almighty said: "If you do not aid him - God has already aided him when those who disbelieved expelled him, one of two, when they were in the cave and he said to his companion, 'Do not grieve; indeed God is with us.'" So God sent down His tranquility upon him and supported him with soldiers you did not see. And He made the word of those who disbelieved the lowest, while the word of God - that is the highest. And God is Exalted in Might and Wise." So the story of this cave is more honorable, more sublime, greater and more amazing than the story of the People of the Cave. It has been said that their people overcame them and stopped at the door of the cave which they had entered, and they said: We did not want from them any

more punishment than what they did to themselves. So the king ordered the door to be closed over them so that they would perish on the spot, and they did that. There is a consideration in this, and God knows best, for God Almighty has informed us that the sun enters the cave upon them in the morning and evening, as God Almighty said:

Fath al-Qadir

15- **These are our people who have taken gods besides Him.** These is the subject, and its predicate is they have taken, and our people is an explanatory apposition. In this statement there is a sense of denial, and in the reference to them there is a belittling of them. **Why do they not bring against them a clear authority?** That is, why do they not bring an apparent argument that is suitable for adhering to? **Who is more unjust than he who invents a lie against God?** So he claims that He has a partner in worship: that is, no one is more unjust than him.

Tafsir al-Baghawi

15 - **These are our people**, meaning: the people of his country, **who have taken besides Him**, meaning: besides God, *gods*, meaning: idols that they worship, **if only they had not come upon them**, meaning: upon their worship, **with a clear authority**, with a clear argument [that shows and clarifies that idols do not deserve to be worshipped besides God], **so who is more unjust than he who invents a lie against God**, and claims that He has a partner and a son.

Tafsir al-Baidawi

15. *These* is the subject. **Our people** is an apposition. **They have taken gods besides Him** is its predicate, and it is a statement in the sense of denial. **Why do they not come?** Why do they not come? **Upon them** for their worship. **With clear authority** with apparent proof, for the religion cannot be taken except by it, and in it is evidence that religions that have no evidence are rejected and that imitation in them is not permissible. **So who is more unjust than he who invents a lie against God** by attributing a partner to Him.

Surat al-Kahf 18:16

And when you have withdrawn from them and what they worship except God, then take refuge in the cave. Your Lord will spread out for you from His mercy and will prepare for you from your affair relief.

Surat al-Kahf 18:16

And when you have withdrawn from them and what they worship except God, then take refuge in the cave. Your Lord will spread out for you from His mercy and will prepare for you from your affair relief.

Tafsir al-Jalalayn

And when you have withdrawn from them and what they worship except God, then take refuge in the cave. Your Lord will spread out for you from His mercy and will prepare for you from your affair ease.) With a kasra on the m and a fatha on the f and vice versa, what you ease with of lunch and dinner.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what some young men said to others: **And when you withdraw, O young men, from your people who have taken for themselves gods besides God, "and they worship none but God.** He says: And when you withdraw from your people who worship other than God, then what is its meaning is in the accusative case, in apposition to the ha' and the mim in His statement, **And when you withdraw from them.**

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 when you withdrew from them and what they worship except God,** and it is in the Mushaf of Abdullah, and what they worship other than God, this is its interpretation.

As for his saying, **So take refuge in the cave,** what he means by that is: So go to the cave of the mountain called Banglos, **your Lord will spread out for you from His mercy,** meaning: Your Lord will spread out for you from His mercy by making it easy for you to get out of the matter that you were thrown into by Kafr Daqinus and by His request for you to expose you to temptation. His saying, **So take refuge in the cave,** is an answer to *when*, the meaning of the statement was: And when you, O people, have isolated yourself from your people, then take refuge in the cave, as it is said: If you sin, then seek forgiveness from God and repent to Him. His saying, **And He will prepare for you a way out of your matter,** means: And He will make easy for you from the matter that you are in of grief and distress, fearing for yourselves and your religion, a way out. What he means by the way out is: something that you find comfort in. And there are two languages for the

way out of the hand and other than the hand: a kasra on the meem and a fatha on the fa, and a fatha on the meem and a kasra on the fa. Al-Kisa'i used to deny the human elbow which is in the hand except by opening the fa' and breaking the mim, and Al-Farra' used to narrate them both, I mean the elbow of the matter and the two soft hands, and he used to recite in that the saying of the poet:

I am more flexible than my elbow

He says: Breaking the *mim* in it is better.

Some of the grammarians of Basra used to say in his saying **from your affair** something that you can use for comfort like a section, and *comfort* he made it a noun like a mosque, and it is a language they say **rafq yarfiq murfaqan**, and if you wish *marfaq* you mean *raff* and it was not read. The reciters differed in reading that, so most of the reciters of Medina read it **wa yah'iha' lakum min amrkum** with a fatha on the meem and a kasra on the fa, and most of the reciters of Iraq in the two cities read it *marfaqan* with a kasra on the meem and a fatha on the fa. The correct thing to say about that is to say: they are two readings with one meaning, and reciters of the people of the Qur'an have read each of them, so the reciter reads with both of them and he is correct, but even if the matter is like that, then the one who chose in reading that **wa yah'iha' lakum min amrkum** with a kasra on the meem and a fatha on the fa, because that is the more eloquent of the two languages and the most famous of them among the Arabs, and likewise in everything that is used for comfort.

Tafsir al-Qurtubi

The Almighty said: **And when you withdrew from them** It was said: It is from what God said to them. That is, when you withdrew from them, then they took refuge in the cave. It was also said: It is from what their leader Yamlikha said, according to what Ibn Atiyya mentioned. Al-Ghaznawi said: Their leader, Makslamina, said that to them, that is, when you withdrew from them and withdrew from what they worship. Then he made an exception and said **except God**, that is, you did not abandon His worship, so it is a discontinuous exception. Ibn Atiyya said: This is on the assumption that those from whom the People of the Cave fled did not know God, nor did they have knowledge of Him, and they only believed in idols in their divinity. If we assume that they knew God as the Arabs used to do, but they associated their idols with Him in worship, then the exception is connected, because the avoidance occurred in everything that the infidels worship except for the sake of God. In the Mushaf of Abdullah bin Masoud **and what they worship besides God**, Qatada said this is its interpretation.

I said: And what Abu Naim al-Hafiz mentioned on the authority of Ata al-Khurasani is indicative of this regarding the Almighty's statement: **And when you**

withdrew from them and what they worshipped except God. He said: There were young men from a people who worshipped God and worshipped other gods with Him, so the young men withdrew from the worship of those gods but did not withhold from the worship of God.

Ibn Atiyah: According to what Qatada said, *al-A* is in the position of *ghayr* and *ma* in His statement **and they worship none but God** is in the accusative case, in apposition to the pronoun in His statement **you have withdrawn from them**. And within this verse, some of them said to each other: If we separate from the disbelievers and are alone with God the Most High, then let us make the cave our refuge and trust in God, for He will extend His mercy to us, and spread it upon us, and provide us with relief in our affair. And all of this is a supplication according to the worldly life, and they were confident from God in the matter of their afterlife. And Abu Ja'far Muhammad ibn al-Husayn, may God be pleased with him, said: The People of the Cave were sages, and the name of the cave is Hayyum. *Mirfaqan* is read with a kasra or a fatha on the m, and it is that which one is comforted by. And likewise the elbow of a person is his elbow, and some of them make *al-Mirfaq* with a fatha on the m the place like the mosque, and they are the two ghats.

Tafsir Ibn Kathir

From here he began to expand and explain the story, so God Almighty mentioned that they were young men, and they were the youth, and they were more accepting of the truth and more guided to the path than the elders who had become arrogant and immersed themselves in the religion of falsehood, and for this reason most of those who responded to God Almighty and His Messenger, may God bless him and grant him peace, were young men, and as for the elders of Quraysh, most of them remained in their religion and only a few of them converted to Islam. Thus, the Almighty said about the People of the Cave that they were young men. Mujahid said: It has reached me that some of them had earrings in their ears, meaning rings, so God inspired them with their right guidance and gave them their piety, so they believed in their Lord, meaning they acknowledged His Oneness, and they testified that there is no god but Him. **And We increased them in guidance.** This verse and others like it were used as evidence by more than one of the imams, such as Al-Bukhari and others who believed that faith increases and differs, and that it increases and decreases. For this reason, the Almighty said: **And We increased them in guidance,** as He said: **And those who were guided, He increased them in guidance and gave them their piety,** and He said: **As for those who believed, He increased them in faith, and they rejoiced,** and He said: **That they might increase in faith along with their faith,** and other verses indicating this. It has been mentioned that they were of the religion of Christ, Jesus, son of Mary, and God knows best. It appears that they were completely before the Christian religion, because if they had been of the Christian religion, the Jewish rabbis would not have taken care to preserve their report and their

matter because of their opposition to them. It was mentioned earlier from Ibn Abbas that the Quraysh sent to the Jewish rabbis in Medina asking them for things with which to test the Messenger of God, may God bless him and grant him peace. So they sent to them to ask him about the report of these people, and about the report of Dhul-Qarnayn, and about the spirit. This indicates that this is a matter preserved in the books of the People of the Book and that it preceded the Christian religion, and God knows best.

And His statement, **And We strengthened their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth,'** means, **And We made them patient in their opposition to their people and their city and in their departure from the comfortable life, happiness and blessings they were in.** For more than one of the commentators from the early and later generations mentioned that they were sons of the kings of the Romans and their masters, and that they went out one day on one of the festivals of their people and they had a gathering in the year in which they would gather in the outskirts of the city, and they used to worship idols and tyrants, and they used to sacrifice to them, and they had a stubborn, tyrannical king called Decius. And he was ordering the people to do that and urging them to do it and calling them to it. So when the people went out to their gathering, and these young men went out with their fathers and their people, and looked at what their people were doing with the eye of their insight, they knew that what their people were doing of prostrating to their idols and sacrificing to them was only appropriate for God who created the heavens and the earth. So each one of them got rid of his people and moved away from them and stood aside from them. The first one of them to sit alone was one of them, he sat under the shade of a tree, then another came and sat next to him, and another came and sat with them, and another came and another came, and none of them knew the other, but it was He who gathered their hearts in faith.

As it came in the hadith narrated by Al-Bukhari, with a chain of transmission, from the hadith of Yahya bin Saeed, from Umrah, from Aisha, may God be pleased with her, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Souls are like conscripted soldiers, so those that are familiar with each other will come together, and those that are not will differ.' " Muslim included it in his Sahih from the hadith of Suhayl, from Abu Hurairah, from the Messenger of God, may God bless him and grant him peace. People say: Nationality is the reason for the inclusion, and the purpose is that he made each one of them conceal what he was doing from his companions out of fear of them, and he did not know that they were like him until one of them said: By God, you know, O people, that nothing has expelled you from your people and separated you from them except something, so let each one of you reveal his matter. Another said: As for me, by God, I saw what my people were doing and I knew that it was false, and the only One who deserves to be worshipped alone and not to associate anything with Him is God, who created the heavens and the earth and what is between them. Another said: By God, the same happened to me, and another said the same, until they all agreed on one word, so they became one hand, and sincere brothers,

Surat al-Kahf 18:16

And when you have withdrawn from them and what they worship except God, then take refuge in the cave. Your Lord will spread out for you from His mercy and will prepare for you from your affair relief.

so they took for themselves a place of worship to worship God. In it, their people became aware of them and they informed their king about their affair, so he summoned them before him and asked them about their affair and what they were upon, so they answered him with the truth and called him to God Almighty, and for this reason the Almighty informed about them in His saying: "And We strengthened their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth. Never will we call upon any god besides Him.'" And *never* is to negate perpetuity, meaning that this will never happen from us, because if we did that, it would be false, and for this reason He said about them: **Indeed, then we would have said something outrageous**, meaning false and slanderous. "These are our people who have taken gods besides Him. Why do they not bring against them clear proof?" That is, why did they not establish clear and correct evidence for the truth of what they went to? **Who is more unjust than he who invents a lie against God?** They say: Rather, they are unjust and liars in their saying that, so it is said that when their king called him to believe in God, he refused them and threatened them and warned them, and ordered the removal of their clothing from them which was from the adornment of their people, and he honored them. So that they might consider their situation, perhaps they would return from their religion that they were following. This was from the kindness of God towards them, for in that consideration they were able to flee from Him and flee with their religion from the tribulation. This is what is prescribed when tribulations occur among the people, that the servant flees from them out of fear for his religion, as it came in the hadith, **Soon the best wealth of one of you will be sheep that he follows to the mountain passes and the places where rain falls, fleeing with his religion from the tribulations**. In this case, isolation from the people is prescribed, but not what is other than that, because of what is lost by leaving the congregations and the Friday prayer. So when they decided to go and flee from their people, and God chose that for them and informed about that in His statement, **And when you have withdrawn from them and what they worship except God**, meaning, when you have separated from them and differed from them in your religions in their worship of other than God, then separate from them also in your bodies, "then take refuge in the cave. Your Lord will spread out for you from His mercy," meaning, He will spread out mercy upon you with which He will cover you from your people, **and will prepare for you from your affair**, which you are in, *ease*, meaning, A matter that you may be guided by. Then they fled to the cave and took refuge in it. Their people lost them among them and the king sought them out. It is said that he did not find them and God blinded him to their report, as He did with His Prophet Muhammad, may God bless him and grant him peace, and his companion Abu Bakr when they took refuge in the Cave of Thawr. The polytheists of Quraysh came in pursuit but they could not find him, even though they passed by him. Then the Prophet, may God bless him and grant him peace, said when

he saw Abu Bakr's distress in his words: O Messenger of God, if one of them looked at the place where his feet were, he would see us. He said: **O Abu Bakr, what do you think of two people with God as their third?** And God Almighty said: "If you do not aid him - God has already aided him when those who disbelieved expelled him, one of two, when they were in the cave and he said to his companion, 'Do not grieve; indeed God is with us.' So God sent down His tranquility upon him and supported him with soldiers you did not see. And He made the word of those who disbelieved the lowest, while the word of God - that is the highest. And God is Exalted in Might and Wise." So the story of this cave is more honorable, more sublime, greater and more amazing than the story of the People of the Cave. It has been said that their people overcame them and stopped at the door of the cave which they had entered, and they said: We did not want from them any more punishment than what they did to themselves. So the king ordered the door to be closed over them so that they would perish on the spot, and they did that. There is a consideration in this, and God knows best, for God Almighty has informed us that the sun enters the cave upon them in the morning and evening, as God Almighty said:

Fath al-Qadir

16- **And when you withdrew from them** meaning you left them and stepped aside from them: meaning from the idol worshippers. His statement: **And they worship none but God** is conjoined with the accusative pronoun, and *ma* is a relative pronoun or a source: meaning when you withdrew from them and withdrew from their deity or that which they worshipped. His statement: **except God** is an interrupted exception on the assumption that they did not worship anything but idols, or connected on the assumption that they associated them in worship with God Almighty. It was said that it is an interrupting statement, informing from God Almighty about the youths that they did not worship anyone but God, so *ma* is a negative in this case. **So take refuge in the cave** meaning go to it and make it your refuge. Al-Farra' said: It is the answer to *idh*, and its meaning is: Go to it and make it your refuge. It was said that it is evidence of its answer, that is, if you have isolated yourself from them in belief, then isolate yourself from them in physical isolation. If you want to isolate yourself from them, then do so by taking refuge in the cave. **Your Lord will spread out for you from His mercy** meaning He will expand and expand. **And will prepare for you from your affair a relief** meaning He will make easy and facilitate for you from the affair that you are dealing with. **A relief**. Al-Murfaq with the fatha or kasra of the m is two languages that are read with it. It is taken from *irtifa'* which means benefit. It was said that the fatha of the m is more correct, and the kasra of it is more common. Al-Farra' said: Most Arabs use the kasra of the m in the command and in the man's relief. Arabs may use the fatha of the m in both, so they understand that they are two languages. It is as if those who used the fatha wanted to differentiate

between the relief of the command and the relief of the man. Al-Kisa'i said: The kasra is in the elbow of the hand. It was said that the elbow with the kasra is what you benefit from, and the elbow with the fatha is the accompanying matter. What is meant here is what they benefit from and benefit from obtaining it. The presentation in both places indicates specialization.

Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali bin Abi Talhah on the authority of Ibn Abbas, who said: Ar-Raqim is the Book. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi on his authority, who said: Ar-Raqim is a valley in the middle of Palestine, close to Ayla. The two narrators on the authority of Ibn Abbas are weak. Ibn Jarir narrated on the authority of Ibn Jurayj on his authority, who also said: It is the mountain in which the cave is. Ibn Al-Mundhir narrated on his authority, who said: By God, I do not know whether Ar-Raqim is the Book or a building? In another narration on his authority, he said: I asked Ka'b and he said: The name of the village from which they came out. Ibn Abi Hatim narrated on the authority of Anas, who said: Ar-Raqim is the dog. Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement: **They were among Our signs, a wonder**, meaning: What I have given you of knowledge, the Sunnah, and the Book is better than the status of the People of the Cave and Ar-Raqim. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj, regarding His statement: **Then We struck their ears**, meaning: We put them to sleep. **Then We sent them forth that We might know which of the two parties** of the people of the youths, the people of guidance and the people of misguidance, **had best accounted for how long they had remained**, and that is because they wrote down the day on which they had gone out, the month, and the year. Ibn Abi Hatim narrated on the authority of Ar-Rabi' ibn Anas, regarding His statement, **And We increased them in guidance**, he said: Sincerity. Ibn Abi Hatim narrated on the authority of Qatadah, regarding His statement, **And We strengthened their hearts**, he said: With faith. And regarding His statement, **Indeed, then we would have spoken an outrage**, he said: A lie. Ibn Abi Hatim narrated on the authority of As-Suddi, he said: Injustice. Sa'id ibn Mansur, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ata' Al-Khurasani, regarding His statement, **And when you withdrew from them and what they worshipped except God**, he said: The people of the youths worshipped God and worshipped various gods with Him, so the youths withdrew from the worship of those gods but did not withhold from the worship of God. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding the verse, saying: It is in the Mushaf of Ibn Masoud, and what they worship besides God, so this is its interpretation.

Tafsir al-Baghawi

16 - Then some of them said to each other: **And when you withdrew from them**, meaning their people, **and what they worship except God**, Ibn Mas'ud read **and what you worship other than God** and as for the well-known reading, its meaning is: that they were worshipping God and worshipping idols with Him, they

say: And when you withdrew from them and all that they worship except God, then you did not withhold your worship **so take refuge in the cave**, so take refuge in it, **He will spread out for you**, will expand for you, **your Lord from His mercy and will prepare for you**, will make easy for you, **from your affair a comfort** meaning: what returns to Him is your ease and your comfort. Abu Ja'far, Nafi' and Ibn 'Amir read *marfaqan* with a fatha on the meem and a kasra on the fa', and the others read it with a kasra on the meem and a fatha on the fa', and their meaning is the same, which is what a person is comforted by.

Tafsir al-Baidawi

16. **And when you have withdrawn from them** addressing each other. **And they worship none but God** is in apposition to the accusative pronoun, meaning, and when you withdraw from the people and their worship except God, then they used to worship God and worship idols like all the polytheists. It is possible that *ma* is a source based on the estimation of **and when you withdrew from them and their worship except the worship of God**, and that it is negative based on the fact that it is a statement from God the Most High about the youths regarding monotheism interrupted between *idh* and its answer to confirm their withdrawal. **So take refuge in the cave, your Lord will spread out for you** expand your provision and expand upon you **from His mercy** in both abodes. **And He will prepare for you from your affair ease** that which you may benefit from, and their certainty of that is due to the clarity of their certainty and the strength of their trust in the grace of God the Most High. Nafi' and Ibn Amir read *murfaqan* with a fatha on the m and a kasra on the f, and it is a source that came as an anomaly like al-marji' and al-muhaydh, since its standard is the fatha.

Surat al-Kahf 18:17

And you will see the sun, when it rises, inclining away from their cave on the right, and when it sets, passing them by on the left, while they are in an open space thereof. That is from the signs of God. He whom God guides is the one who is guided, and he whom He sends astray - you will not find for him a protector to guide him.

Surat al-Kahf 18:17

And you will see the sun, when it rises, inclining away from their cave on the right, and when it sets, passing them by on the left, while they are in an open space thereof. That is from the signs of God. He whom God guides is the one who is guided, and he whom He sends astray - you will not find for him a protector to guide him.

Tafsir al-Jalalayn

And you will see the sun, when it rises, inclining away from their cave on the right, towards it, and when it sets, passing them by on the left, while they are in an open space thereof, where the coolness and breeze of the wind reach them. That, mentioned, is among the signs of God, evidence of His power. He whom God guides is the one who is guided, and he whom He sends astray - you will never find for him a protector to guide him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And you will see the sun, O Muhammad, when it rises, deviating from their cave on the right.** What he means by his saying *deviating* is: straightening and leaning, from *zur* which means crookedness and inclination. It is said from it: in this land there is a *zuur*, if there is crookedness in it, and in so-and-so there is a *zurar* from so-and-so, if there is aversion in him from him. From this is the saying of Bishr ibn Abi Khazim:

The camels flock to it, and there are palm trees in it, and there are two Abanin Azwar.

It means symptoms and rust.

The reciters differed in their recitation of this. The majority of the reciters of Medina, Mecca and Basra read it as *tazāwūr* with a shaddah on the zay, meaning: *tatāzawūr* with two ta's, then one of the ta's was assimilated into the zay, as it was said: **taḥāhirūna 'alayhim**. The majority of the reciters of Kufa read it as *tazāwūr* with a light ta' and zay, as if he meant tafa'al from az-zūr. It was narrated from some of them as *tazāwūr* with a light ta' and a silent zay and a shaddah on the ra' like tahmar, and some of them as *tazāwwar* like tahmar.

The correct reading of this according to us is to say: They are two readings, I mean *tazāwīr* with a light zay, and *tazāwīr* with a heavy zay, well-known, and the reading of each of them is widespread among the readers of the regions, and they are close in meaning, so if the reader reads with them, he is correct. As for

the other two readings, they are readings that I do not see as permissible to read, because they have an understandable aspect in Arabic, due to their deviation from the reading of the regions.

And similar to what we said in the interpretation of his saying, **They turned away from their cave**, the people of interpretation said.

Who said that?

Muhammad bin Bashar told us: Abd al-Rahman bin Mahdi told us: Muhammad bin Abi al-Waddah told us, on the authority of Salim al-Aftas, on the authority of Saeed bin Jubair, who said: **And you will see the sun, when it rises, inclining away from their cave on the right.** He said: It inclines.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **She turned away from their cave on the right**, meaning: She turned away from 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, his statement, **And you will see the sun when it rises, inclining away from their cave on the right, and when it sets, passing them by on the left**, meaning: It inclines away from their cave to the right and to the left.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And you will see the sun, when it rises, inclining away from their cave on the right**, meaning: it inclines to the right, leaving them on the right.

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: **They turned away from their cave on the right**, he said: They turned away from their cave on the right.

It was narrated on the authority of Yazid bin Harun, on the authority of Sufyan bin Husayn, on the authority of Ya'la bin Muslim, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: If the sun were to rise on them, it would burn them, and if they did not turn over, the earth would consume them. He said: That is what He said: **And you will see the sun, when it rises, inclining away from their cave on the right, and when it sets, passing them by on the left.**

Muhammad bin Sinan al-Qazzaz told me, he said: Musa bin Ismail told us, he said: Muhammad bin Muslim bin Abi al-Waddah told us, on the authority of Salim al-Aftas, on the authority of Saeed bin Jubair, he said: **It turns away from their cave** means it inclines. And His statement, **And when it sets, it approaches them on the left.**

God the Almighty says: And when the sun sets, it

leaves them from their left. The meaning of the statement is: And you see the sun when it rises, turning away from their cave, and rising upon it from the right, so that it does not strike the young men, because if it rose upon them facing them, it would burn them and their clothes, or make them pale. And when it sets, it leaves them from the left, so that it does not strike them. It is said from this: I cut off such-and-such place: if I cut it off and passed it. And this is what some of the scholars of the speech of the Arabs from Basra used to say. As for the Kufians, they claim that it is alignment, and they mentioned that they heard from the Arabs: I cut it ahead and behind, and I followed it to the right and the left, and ahead and behind: meaning I was opposite it. They said: The qard and the qard have the same meaning. The origin of the qard is to cut, and it is said from it: I qardt the garment: if you cut it, and from it the scissors are called: scissors, because they cut, and from it the mouse cut the garment, and from it the saying of Dhu al-Rummah:

To the women who lend their horses their saddles to the north, and to their right are the knights.

He means by his saying: they lend: they cut off.

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

Who said that?

Ali told me, he said: Abu Saleh told me, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And when it sets, it leaves them on the left**, meaning: it leaves them.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Muhammad ibn Abi al-Waddah told us, on the authority of Salim al-Aftas, on the authority of Saeed ibn Jubayr, they said: **And when it sets, it approaches them from the left**.

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 the statement of God Almighty, **You leave them**, he said: You leave them.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And when it sets, it leaves them to the left**. He said: It leaves them to the left.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **It will leave them to the left**. He said: It will leave them to the left.

Ibn Sinan al-Qazzaz told us: Musa ibn Ismail told us: Muhammad ibn Muslim ibn Abi al-Waddah told us, on the authority of Salim, on the authority of Saeed ibn Jubayr: **And when it sets, it leaves them**. He said: It leaves them. And his statement: **And they are in a wide space thereof**. He said: And the young men who took refuge with him in a wide space thereof? It is plural: wide space, and Fajaa is extended.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they are in a hollow of it**. He said: In an open area of the cave. God said: **That is from the signs of God**.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Muhammad ibn Abi al-Waddah told us, on the authority of Salim al-Aftas, on the authority of Saeed ibn Jubayr, **And they are in a gap of it**. He said: The inner place.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, **And they are in a gap of it**, he said: the lost place.

Ibn Sinan told me, he said: Musa bin Ismail told us, he said: Muhammad bin Muslim Abu Saeed bin Abi Al-Waddah told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, **In a gap of it**, he said: In an internal place.

And His saying, **That is from the signs of God**, the Almighty says: We did what We did to these young men whose story We told you about, by making them, when We wanted to strike their ears so that the sun would turn away from their beds to the right when it rose, and pass them by to the left when it set, while they were in a spacious place, so that the sun would not burn them and make them pale, nor would their clothes wear out due to their long sleep, so that they would rot on their bodies. This is from the proofs and evidence of God upon His creation, and the evidence by which those with understanding prove the greatness of His power and authority, and that nothing He wills is beyond His power. And His saying, **Whomsoever God guides, he is the one who is guided**, the Almighty says: Whoever God guides to be guided by His signs and evidence to the truth which He made evidence for Him, he is the one who is guided. He says: He is the one who has found the path of truth. **And whoever God misguides** He says: And whoever God misguides from His signs and evidence, and does not grant him success in using them to prove the right path. **You will never find for him a guardian or ally to guide him** He says: You will never find for him, O Muhammad, a friend or ally who will guide him to find it, because success and failure are in the hand of God. He grants success to whomever He wills of His servants, and fails whomever He wills. He says: So do not be saddened by the turning away of those of your people who have turned away from you and their denial of you, for if I had willed, I could have guided them and they would have believed, and in My hand is guidance and misguidance.

Tafsir al-Qurtubi

The Almighty said: **And you will see the sun, when it rises, inclining away from their cave on the right**. That is, you see, O addressee, the sun when it rises, inclining away from their cave. The meaning is: If you had seen them, you would have seen them thus, not

Surat al-Kahf 18:17

And you will see the sun, when it rises, inclining away from their cave on the right, and when it sets, passing them by on the left, while they are in an open space thereof. That is from the signs of God. He whom God guides is the one who is guided, and he whom He sends astray - you will not find for him a protector to guide him.

that the addressee saw them in reality. *Tawazāwār* means to move away and incline, from *azwār*. *Zūr* means inclination. *Azwār* in the eye is the one who inclines to look in a direction, and it is used for other than the eye, as Ibn Abi Rabi'ah said:

I am afraid of the people visiting me

From the word, Antara said:

Fazur from the fall of the back of the neck with his milk

In the hadith of Azura Mu'tah, the Messenger of God, may God bless him and grant him peace, saw in the bed of Abdullah bin Rawahah a veil over the bed of Ja'far and a cloak.

Ibn Haritha. The people of the two sanctuaries and Abu Amr read *tazāwur* with the assimilation of the ta' into the za', and the original is *tātazāwur*. Asim, Hamzah, and al-Kisa'i read *tazāwur* with the za' lightened. Ibn 'Amir read *tazūr* like tahmar. Al-Farra' narrated *tazwāwur* like tahmar, all with the same meaning. **And when you set, you qardhāhum** The majority read it with the ta' meaning you leave them, as Mujahid said. Qatadah said: An-Nahhas leaves them: This is well-known in the language. The Basrans narrated that it is said: qardhā yaqrāduhu if he leaves it. The sun, when it rises, inclines away from their cave to the right, meaning the right of the cave, and when it sets, it passes by them to the left, meaning the north of the cave, so it does not hit them at the beginning of the day or at the end of the day. Their cave was facing the daughters of Na'sh in the land of Ar-Rūm, so the sun would incline away from them, rising and setting, but it would not reach them, so it would harm them with its heat, change its colors, and wear out their clothes. It has been said that their cave had a barrier on the south side and a barrier on the west side while they were in its corner. Al-Zajaj said that the action of the sun was a sign from God, without the cave's door being in a direction that required that. A group read *Yadqardhum* with a ya from qardh which means cutting, meaning the cave cuts them off with its shadow from the sunlight. It has been said: **And when it sets, Taqardhum** meaning a little of it strikes them, taken from the word qiradah of gold and silver, meaning the sun gives them a little of its rays. They said: Its touching them in the evening was a correction for their bodies. In short, the sign in that is that God the Most High sheltered them in a cave of this description, not in another cave where they would be harmed by the sun's rays spreading over them most of the day. Based on this, it is possible that the sun was turned away from them by the shade of clouds or some other reason. The aim is to explain that we protect them from the onset of calamity and the change of bodies and colors to them, and from being harmed by sea or cold. **And they are in a gap thereof** meaning from the cave. A wide gap, the plural of which is gaps and gaps, like rakwa, rakaa, and rakawat. The poet said:

We filled every valley and gap with men and horses,

without any weakness or isolation.

That is, they were in a state where a breeze would hit them. **That is from the signs of God**, He was kind to them, and this strengthens what Al-Zajaj said. The commentators said: Their eyes were open while they were asleep, so the one who saw them would think they were awake. It was also said: You would think they were awake because of their frequent tossing and turning, like someone who is awake in his bed. *Awake* is the plural of *awake* and *awake*, which means someone who is alert.

Tafsir Ibn Kathir

This is evidence that the entrance to this cave was towards the north, because the Almighty informed us that when the sun enters it at sunrise, it deviates from it **to the right**, meaning the shade shrinks to the right, as Ibn Abbas, Saeed bin Jubayr and Qatadah said. *Deviates* means inclines, because whenever it rises in the horizon, its rays shrink with its rise until nothing of it remains at noon in such a place. For this reason, He said: **And when it sets, it passes them to the left**, meaning it enters their cave from the north of its entrance, which is from the east, so it indicates the correctness of what we said. This is clear to whoever contemplates it and has knowledge of the formation and the movement of the sun, moon and planets. Its explanation is that if the entrance to the cave was from the east, nothing would have entered it from it at sunset. If it was from the direction of the qiblah, nothing would have entered it from it at sunrise or at sunset, and the shade would not have deviated to the right or left. If it was from the west, it would not have entered it at sunrise, but after noon, and it would not have remained in it until sunset. So what is clear is that We mentioned it, thank God.

Ibn Abbas, Mujahid and Qatadah said: **If you lend them, you will leave them**. God the Almighty has informed us of this and wanted us to understand and ponder it. He did not tell us in which country on earth this cave is located, as there is no benefit for us in it and no legal purpose. Some commentators have taken it upon themselves to mention different opinions about it. It was mentioned earlier from Ibn Abbas that he said: **It is near Ayla**. Ibn Ishaq said: **It is near Nineveh**. It was also said: **In the land of the Romans**. It was said: In the land of Balqa, and God knows best which land of God it is, and if we had a religious interest in it, God Almighty and His Messenger would have guided us to it, for the Prophet, may God bless him and grant him peace, said: **I have not left anything that brings you closer to Paradise and distances you from the Fire except that I have informed you of it**. So God Almighty informed us of its description, but He did not inform us of its location, for He said: **And you will see the sun when it rises, declining from their cave**. Malik said on the authority of Zaid bin Aslam: It inclines **to the right**,

and when it sets, it passes them by on the left, while they are in an open space thereof, meaning in a wide space inside it such that it does not hit them, for if it hit them, it would burn their bodies and clothes. Ibn Abbas said: **That is from the signs of God**, as He guided them to this cave in which He made them alive, and the sun and wind enter upon them in it to preserve their bodies. For this reason, God Almighty said: **That is from the signs of God**, then He said: **He whom God guides is the one who is guided**, the verse, meaning He is the one who guided these young men to guidance from among their people, for he whom God guides is guided, and he whom He misguides There is no guide for him.

Fath al-Qadir

His saying: 17- **And you see the sun when it rises** His words began to describe their condition, after they had taken refuge in the cave *tazarawwar* The people of Kufa read without the taa' of ta'ifala, and Ibn Amir read tazwar. Al-Akhfash said: Azwarar is not used in this meaning, rather it is said he is mazwar 'ani: meaning he is withdrawn. The rest read with a shaddah on the zay and the assimilation of the taa' of ta'ifala into it after making it sukun. Tazarawwar is taken from zur with a fathah on the waw, which is inclination, and from it zaarahu if he leans towards him, and zur is inclination, so the meaning of the verse is that when the sun rises, it inclines and withdraws **from their cave** The rajaz poet Al-Kalbi said:

Jab Al-Manda away from our love Azour

Any inclined **to the right** meaning the right side, which is the side called the right, and the accusative of *that is* in the adverbial phrase, **and when it sets, it cedes them** ceding means cutting off. Al-Kisa'i, Al-Akhfash, Al-Zajaj and Abu Ubaidah said: It turns away from them and leaves them, ceded the place: it turned away from it, you say to your friend: did you go to such and such place? He says: I only ceded it: if he passed by it and passed by it, and the meaning is: that when the sun rises, it slants away from their cave to the right: meaning the right of the cave, and when it sets, it passes **to the left** meaning the north of the cave, it does not hit it. Rather, it turns away from its direction to both directions, and the gap is the wide place, and the phrase **and they are in a gap of it** is in the accusative case as a state, and the commentators have two opinions in interpreting this phrase: the first is that despite being in a place that is wide open and in the shade of their entire day, the sun does not hit them at sunrise or sunset, because God, the Most High, has veiled it from them. The second is that the door of that cave was open on the north side, so when the sun rose it was to the right of the cave, and when it set it was to its left. The first statement is supported by his saying: **That is one of the signs of God**. For turning the sun away from them while the gap is directed to a place that it usually reaches is more appropriate in the sense that it is a sign. This is also supported by the generality of the gap and not restricting it to being in such and such a direction. What indicates that the gap is a wide place is the saying of the poet:

You have clothed your people with shame and disgrace until they were permitted and left the gap of the house

Then the Almighty praised them by saying: **He whom God guides** meaning to the truth **is the one who is guided** who attains guidance and attains righteousness and success **and he whom He sends astray - you will find for him no protector to guide** meaning no supporter to guide him to the truth like Decius and his companions.

Tafsir al-Baghawi

17 - The Almighty said: **And you see the sun when it rises, declining**, Ibn Amir and Yaqub read: *tazur* with a sukoon on the zay and a shaddah on the raa, on the weight of tahmar, and the people of Kufa read: with a fatha on the zay and a light alif after it, and the others read with a shaddah on the zay, and all of them have the same meaning, that is: it inclines and turns away, **from their cave on the right** meaning: the right side, **and when it sets, it leaves them** meaning: it leaves them and turns away from them, **on the left**, the origin of qard is cutting, **and they are in a hollow of it** meaning: a wide area of the cave and its plural is gaps, Ibn Qutaybah said: Their cave was facing the daughters of the bier, the sun does not fall into it at sunrise or at sunset or in between. He said: God chose for them a place to sleep in a canal where the sun does not enter upon them and harm them with its heat and change their colors, and they are in a wide area where the cold wind and its breeze reach them, and the distress and sorrows of the cave are removed from them.

Some of them said: This is a false statement, which is that the cave was facing the daughters of the bier, so the sun did not fall on them, but God turned the sun away from them with His power and prevented it from reaching them. Do you not see that he said: **This is from the signs of God**, from the wonders of God's creation and the evidence of His power that is considered, **He whom God guides is the guided one, and he whom He leaves astray**, meaning: he whom God leaves astray and does not guide, **you will not find for him a protector**, a helper, a guide.

Tafsir al-Baidawi

17. **And you see the sun** if you saw them, and the address is to the Messenger of God, may God bless him and grant him peace, or to everyone. **If it rises, it turns away from their cave** it turns away from it and its rays do not fall on them and harm them, because the cave was facing south, or because God Almighty turned it away from them. Its origin is tatazawar, so the ta was assimilated to the zay, and the Kufians read it without it, and Ibn Amir and Yaqub read tazwar like tahmar, and it was read tizwar like tahmar, and all of them are from zar meaning to lean. **Dhat al-Yameen** means the right side, and its true meaning is the side of the name of the right. **And when it sets, it qardhum** means it cuts them off and cuts them off from them. **Dhat al-Shammal** means the right and left of the cave, because he said: **And they are in a gap of it** meaning they are in a wide space of the cave, meaning in its middle, such that the spirit of the air reaches them and

Surat al-Kahf 18:17

And you will see the sun, when it rises, inclining away from their cave on the right, and when it sets, passing them by on the left, while they are in an open space thereof. That is from the signs of God. He whom God guides is the one who is guided, and he whom He sends astray - you will not find for him a protector to guide him.

the distress of the cave or the heat of the sun does not harm them, and this is because the door of the cave is opposite the daughters of the coffin, and the closest of the easts and wests to its alignment is the east of the head of Cancer and its west, and the sun, if its orbit is its orbit, rises inclined away from it, facing its white side, which is the one that follows the west, and sets parallel to its left side, so its rays fall on its sides, and its putrefaction is dissolved and its air is adjusted and it does not fall on them and harm their bodies or wear out their clothes. **That is from the signs of God** meaning Their affair and their shelter in a cave is likewise their affair, or telling you their story, or the sun turning away from them and its rising and setting are signs of God. **Whom God guides** with success. **He is the one who is guided** who attains success, and what is meant by it is either praise for them or a warning that there are many similar signs, but the one who benefits from them is the one whom God guides to contemplate them and gain insight from them. **And whoever He misguides** and whom He forsakes. **You will not find for him a guardian to guide** who follows him and guides him.

Surat al-Kahf 18:18

And you think them awake, while they are asleep. And We turn them to the right and to the left, while their dog is stretching out his two forelegs at the entrance. If you had looked at them, you would have turned from them in flight, and you would have been filled with terror of them.

Tafsir al-Jalalayn

And you would think them, if you saw them, to be awake, i.e. alert because their eyes are swollen, plural of yaqiz with a kasra on the qaf, while they are asleep, sleeping, plural of raqid, and We turn them to the right and to the left, lest the earth consume their flesh, and their dog stretches out his forelegs, his hands, at the entrance, in the courtyard of the cave. And when they turned, he turned like them in sleep and wakefulness, and if you had looked at them, you would have turned away from them in flight, and you would have been filled, with terror, with sukoon and damma on the 'ayn. God prevented them with terror from anyone entering upon them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And you, Muhammad, would think that these youths whose story We have told you, if you had seen them while We struck their ears in their cave to which they had taken refuge, were awake. And awake is the plural of awake, and from it is the saying of the rajaz poet:

They found their brothers awake, and Saif was furious with them.

And His statement, **And while they are asleep**, means: while they are asleep. And sleeping is the plural of sleeping, like sitting is the plural of sitting, and sitting is the plural of sitting. And His statement, **And We will turn them to the right and to the left**, means, the Most High, His praise is saying: And We will turn these youths in their sleep, sometimes to the right side, and sometimes to the left side.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We turn them to the right and to the left**, and this turning is in their first sleep. He said: And it was mentioned to us that Abu Ayyad said: They have two turns every year.

It was narrated on the authority of Yazid, who said: Sufyan ibn Husayn informed us, on the authority of Ya'la ibn Muslim, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, **And We shall turn them to the right and to the left**, he said: If they did not turn them, the earth would eat them. And His statement, **And their dog stretching out his forelegs at the entrance**, the people of interpretation differed as to what God meant by His statement, **And their dog**

stretching out his forelegs, some of them said: It was one of their dogs that was with them. We have already mentioned many of those who said that previously. Some of them said: It was a human being from among the people who cooked for them and followed them. As for the entrance, the people of interpretation differed as to its interpretation. Some of them said: It is annihilation.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his saying **in the courtyard** means: in the courtyard.

Muhammad bin Bashir told us: Abd al-Rahman bin Mahdi told us: Muhammad bin Abi al-Waddah told us, on the authority of Salim al-Aftas, on the authority of Saeed bin Jubair: **And their dog stretched out his forelegs at the entrance**. He said: At the courtyard.

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, **In the courtyard**, he said: In the courtyard.

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: **By the entrance** he said: By the courtyard.

Ibn Jurayj said: He holds the door of the cave.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And their dog was stretching out his forelegs at the entrance**. He said: at the entrance to the cave.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, his statement **at the entrance** he said: at the courtyard of the cave.

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, **By the threshold**, that he meant by the courtyard. Others said: The threshold is the plain. Mention of those 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 their dog stretching out his forelegs at the entrance**, meaning their courtyard, and it is said: the entrance is the plain.

Ibn Hamid told us: Yaqub told us, on the authority of Harun, on the authority of Antarah, on the authority of Saeed bin Jubair, regarding his statement: **And their dog stretching out his forelegs at the threshold**, he said: The threshold is the plain.

Ibn Hamid told us: Al-Hakam bin Bashir told us, on the authority of Amr, regarding his statement, **And their dog stretched out his forelegs at the entrance**, he said: The entrance is the ground, the dirt. Others said: The entrance is the door. Mention of those who said that:

Surat al-Kahf 18:18

And you think them awake, while they are asleep. And We turn them to the right and to the left, while their dog is stretching out his two forelegs at the entrance. If you had looked at them, you would have turned from them in flight, and you would have been filled with terror of them.

Zakariya bin Yahya bin Abi Zaida told me: Abu Asim told us, on the authority of Shabib, on the authority of Ikrimah, on the authority of Ibn Abbas, **And their dog stretched out his forelegs at the entrance.** He said: At the door. They said: At the courtyard. The most correct of the sayings is the saying of those who said: Al-Waseed is the door, or the courtyard of the door where the door is closed. This is because the door is closed, not closed: its closing due to its closure from the saying of God the Almighty: **Indeed, it is closed upon them.** There are two languages for it: Al-Aseed, which is the language of the people of Najd, and Al-Waseed: which is the language of the people of Tihamah. It was mentioned on the authority of Abu Amr bin Al-Ala' that it is the language of Ahk Al-Yaman, and this is similar to their saying: Warakht Al-Kitab and Arakhtuhu, and Waaqaddad Al-Amr and Waaqaddad Al-Amr. Whoever said Al-Waseed said: I closed the door, so I closed it, and it is closed. Whoever said Al-Aseed said: I closed the door, so it is closed. So the meaning of the statement is: And their dog stretched out his forelegs at the entrance of their cave at the door, guarding their door for them.

And His statement, **If you had looked at them, you would have turned away from them in flight,** means: If you had looked at them in their sleep in their cave, you would have turned away from them, fleeing from them. **And you would have been filled with terror from them,** means: And you would have filled your soul with fear from your looking at them, because God has clothed them with awe, so that no one can reach them, and no hand can touch them until the Book has fulfilled its term regarding them, and His power and authority awoken them from their sleep at the time He wanted to make them a lesson for whomever He wills of His creation, and a sign for whomever He wants to use them as an argument against Him from among His servants, so that they may know that the promise of God is true, and that the Hour is coming, there is no doubt about it.

The reciters differed in their reading of His statement, **And I would have been filled with terror from them.** The majority of the reciters of Medina read it with a shaddah on the lam in His statement, **And I would have been filled,** meaning that he would be filled time after time. The majority of the reciters of Iraq read it with a shaddah on the lam, meaning: I would have been filled once. And in our view, these are two widely-used readings, close in meaning, so whichever one the reciter reads, he is correct.

Tafsir al-Qurtubi

The Almighty said: **And they are asleep** as they say: And they are a people bowing, prostrating, and sitting, so He described the group with the source. **And We turn them to the right and to the left** Ibn Abbas said: So that the earth does not consume their flesh. Abu Hurairah said: That they have two turns every year. It

was said: Once every year. Mujahid said: Once every seven years. A group said: They only turned in the last nine, but not in the three hundred. The apparent meaning of the words of the commentators is that the turning was from the action of God, and it is permissible for it to be from a king by the command of God, so it is attributed to God Almighty.

The Almighty's saying: **And their dog stretched out his forelegs at the entrance.** There are four issues in this:

The first: The Almighty's saying: **And their dog.** Amr bin Dinar said: Among the things that were taken from the scorpion is that it should not harm anyone. It said at night: May God bless Noah. Among the things that were taken from the dog is that it should not harm anyone who attacks it [when it says]: And all of them stretched out their forelegs at the threshold. Most of the commentators agree that it is a real dog, and it was for one of them to hunt or for his crops or his sheep, according to what Muqatil said. And there is a great difference in its color, mentioned by Al-Tha'labi. And its interpretation. Whichever color you mention, you hit it, until it was said the color of a stone and it was said the color of the sky. And there is also a difference in its name, from Ali: Rayyan. Ibn Abbas: Qutmir. Al-Awza'i: Mushir. Abdullah bin Salam: Basit. Ka'b: Suhaib. With us today it is permissible in our law. Ibn Abbas said: They fled at night, and they were seven, and a shepherd passed by with a dog, so he followed them according to their religion. Kaab said: They passed by a dog that barked at them, so they chased it away. It came back and they beat it repeatedly. Then the dog stood on its feet and raised its hands to the sky as if it were supplicating. Then it spoke and said: Do not be afraid of me! I love the revelations of God Almighty, so sleep so that I may guard you.

Second: It was narrated in Sahih on the authority of Ibn Umar that the Prophet, may God bless him and grant him peace, said: **Whoever keeps a dog, except a hunting or livestock dog, will have two qirats deducted from his reward every day.** Sahih also narrated on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever keeps a dog, except a sheep dog, or a hunting dog, or a farm dog, will have one qirat deducted from his reward every day.** Al-Zuhri said: It was mentioned to Ibn Umar that Abu Hurairah said: **May God have mercy on Abu Hurairah! He was a farmer.** The established Sunnah indicates that dogs are kept for hunting, farming, and livestock. The deduction in the reward of whoever keeps them is for something other than that of benefit, either because the dog frightens the Muslims and disturbs them with its barking, or to prevent the angels from entering the house, or to dirty it, according to what Al-Shafi'i sees, or not to violate the prohibition against keeping something that has no benefit, and God knows best. He said in one of the two narrations **two qirats** and in the other **one qirat**. This may be due to two types of dogs, one of which is more harmful than the other, such as the black dog which the Prophet (peace be

upon him) ordered to be killed, and he did not include it in the exception when he forbade killing it, as is stated in the hadith of Jabir, which was narrated in Sahih, and he said: **You should stick to the black, white dog with two spots, for it is a devil.** It may also be due to the difference in locations, so if he keeps it in Madinah, for example, or in Makkah, it will decrease by two qirats and if he changes it by one qirat, but as for what is permissible to keep, it will not decrease, such as the horse and the cat. And God knows best.

Third: The permissible livestock dog according to Malik is the one that walks with the animals, not the one that guards them in the house from thieves. And all crops are those that guard them from wild animals at night or during the day, not from thieves. Others than Malik permitted keeping them for thieves of livestock and crops. The rulings on dogs have been presented in *Al-Ma'idah* sufficiently, and praise be to God.

Fourth: Ibn Atiyah said: My father, may God be pleased with him, told me that he heard Abu al-Fadl al-Jawhari, in the mosque of Egypt, say from the pulpit of his sermon in the year 469 AH: Whoever loves the people of goodness will attain their blessings. A dog loves the people of goodness and accompanies them, so God mentioned him in His perfect revelation. I said: If some dogs have attained this high degree by accompanying and mixing with the righteous and saints, to the extent that God Almighty informed us of that in His Book, the Most High, then what do you think of the believing, modern companions who mix with and love the Prophet, may God bless him and his family, the best of family? Narrated Sahih: Anas bin Malik said: While the Messenger of God, may God bless him and grant him peace, was leaving the mosque, we met a man at the door of the mosque and said: O Messenger of God, when will the Hour be? The Messenger of God, may God bless him and grant him peace, said: What have you prepared for it? The man seemed to be resigned, then he said: O Messenger of God, I have not prepared much prayer, fasting, or charity for it, but I love God and His Messenger. He said: **Then you will be with those you love.** In another narration, Anas bin Malik said: We were never happier after Islam than when the Prophet, may God bless him and grant him peace, said: **Then you will be with those you love.** Anas said: So I love God and His Messenger, Abu Bakr, and Umar, and I hope to be with them even if I do not do their deeds.

I said: What Anas held onto includes every soul among Muslims, so our hopes were attached to that even though we were negligent, and we hoped for the mercy of the Most Merciful even though we were not deserving. A dog loved a people, so God mentioned him with them! So how about us when we have the contract of faith and the word of Islam, and the love of the Prophet, may God bless him and grant him peace: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference" (Al-Isa': 70). A group said: It was not a dog in reality, but rather one of them, and he had sat at the entrance of the cave as a vanguard for them, just as the star following Gemini was called a dog, because it is to it

as a dog is to a human, and it is called: the dog of the tyrant. Ibn Atiyyah said: It was named after the animal that is constant in that place. However, this statement is weakened by the mention of the outstretched arms, because in custom it is a description of the dog in reality, and from it is the saying of the Prophet, may God bless him and grant him peace: **And none of you should stretch out his arms like a dog.** Abu Omar bin Al-Mutraz narrated in the book *Al-Yawaqit* that it was read **and their dog stretched out its forelegs at the entrance**, so it is possible that what is meant by the dog is this man according to what was narrated, since stretching out the arms and sticking to the ground with the face raised to look is the appearance of the suspicious one who is hiding himself. It is possible that what is meant is: By the dog, the dog. Jaafar bin Muhammad al-Sadiq read **and their dog**, meaning the owner of the dog.

The Almighty said: **He spread out his arms** The active participle is used in the sense of *lighting* because it is a description of a state and it was not intended to inform about the dog's action. The arm is from the tip of the elbow to the tip of the middle finger. Then it was said: He spread out his arms for a long time. And it was said: The dog slept, and that was one of the signs. And it was said: He slept with his eye open. And the courtyard is the yard, as said by Ibn Abbas, Mujahid, and Ibn Jubayr, and any courtyard of the cave, and the plural is *Sayyad* and *Wasad*. And it was said: The door. And Ibn Abbas also said it. And he recited:

In a vast open land, its hunting is my preserve, and my good deeds there are not denied.

It was mentioned earlier. Ata' said: The threshold of the door, and the closed door is the locked one. I closed the door and I closed it. The threshold is the plant with close roots, so it is common, and God knows best.

God the Almighty said: **If you had looked at them** The majority of scholars read it with a kasra on the waw. Al-A'sha and Yahya ibn Waththab read it with a damma. **If you had looked at them, you would have fled from them.** "And you would have been filled with terror from them." That is, because God the Almighty surrounded them with terror and encompassed them with awe. It was also said: Because of the wildness of their place, as if God had sheltered them in this apparently wild place to make people flee from them. It was also said: People were hidden from them by terror, and none of them dared to approach them. It was also said: They fled from them because of the length of their hair and nails. This was mentioned by Al-Mahdawi, Al-Nahhas, Al-Zajaj, and Al-Qushayri. This is far-fetched, because when they woke up, some of them said to each other: We stayed a day or part of a day. This indicates that their hair and nails were in the same condition, unless it is said: They only said that before they looked at their nails and hair. Ibn Atiyah said: The correct thing about their matter is that God, the Almighty, preserved for them the state in which they slept, so that it would be a sign for them and others among them. Their clothes did not wear out, nor did their appearance change. The one who went to the city did not recognize anything except the features of the land and the building. If he had a state in his

Surat al-Kahf 18:18

And you think them awake, while they are asleep. And We turn them to the right and to the left, while their dog is stretching out his two forelegs at the entrance. If you had looked at them, you would have turned from them in flight, and you would have been filled with terror of them.

soul that he would deny, it would have been more important to him. Nafi', Ibn Kathir, Ibn Abbas, and the people of Mecca and Medina read **lamalta minhum** with a shaddah on the lam, based on a doubling that is more common in the language. The emphasis came in the saying of Al-Mukhbhal Al-Sa'di:

When Al-Nu'man attacked the people in a state of ihram, he filled Ka'b bin Awf's chains with it.

The majority read *terror* with a sukoon on the 'ayn. Abu Ja'far read it with a damma. Abu Hatim said: These are two dialects. *Farrar* is an accusative in the state of the word and *terror* is a second object or a distinguishing feature.

Tafsir Ibn Kathir

Some scholars have mentioned that when God struck their ears with sleep, they did not close so that they would not quickly decay. If they remained exposed to the air, it would be better for them to remain. For this reason, God Almighty said: **And you think them awake while they are asleep.** It has been mentioned about the wolf that he sleeps, closing one eye and opening the other, then opening this one and closing the other while he is asleep, as the poet said:

He sleeps with one eye and protects himself from calamities with the other, so he is awake and asleep.

God the Almighty said: **And We turn them to the right and to the left.** Some of the Salaf said: They turn twice a year. Ibn Abbas said: If they were not turned, the earth would have eaten them. His statement: **And their dog stretching out his forelegs at the entrance.** Ibn Abbas, Mujahid, Saeed bin Jubayr and Qatadah said: The entrance is the courtyard. Ibn Abbas said: At the door. It was said: At the ground, which is the dirt. The correct view is that it is at the courtyard, which is the door. From this is the statement of God the Almighty: **It is closed upon them,** meaning closed and locked. It is said: And he was seen and he was seen. Their dog lay down at the door as is the custom of dogs. Ibn Jurayj said: He guards the door for them. This is from his nature and disposition, as he lies down at their door as if he is guarding them. He was sitting outside the door, because angels do not enter a house in which there is a dog, as mentioned in the Sahih, nor a picture, nor a person in a state of ritual impurity, nor an unbeliever, as mentioned in the hasan hadith. Their dog was covered by their blessing, so he was afflicted with what afflicted them from sleeping in that state. This is the benefit of keeping company with the report, because this dog became mentioned, reported and important. It was said that he was a hunting dog of one of them, and this is more likely. It was also said that he was the dog of the king's cook, and he agreed with them on religion and his dog accompanied him. God knows best.

Al-Hafiz Ibn Asakir narrated in the biography of

Hammam bin Al-Walid Al-Dimashqi: Sadaqah bin Omar Al-Ghasani told us, Ibad Al-Manqari told us, I heard Al-Hasan Al-Basri say: The name of Abraham's ram, peace be upon him, was Jarir, the name of Solomon's hoopoe, peace be upon him, was Anqaz, the name of the dog of the Companions of the Cave was Qatmir, the name of the calf of the Children of Israel that they worshipped was Bahamut, Adam, peace be upon him, descended in India, Eve in Jeddah, Satan settled in Bisan, and the serpent in Isfahan. It was mentioned earlier that Shu'ayb Al-Jubba'i called him Hamran, and they differed about his color based on statements that have no basis, no benefit, no evidence, and no need for them. Rather, they are among the things that are forbidden, and their basis is a guess at the unseen.

And the Almighty's saying: **If you had looked at them, you would have turned away from them in flight and been filled with terror of them.** That is, the Almighty cast awe upon them such that no one would look at them without fearing them because of the awe and terror they were clothed in, so that no one would come near them and no hand would touch them, until the Book reaches its term and their sleep that the Blessed and Exalted has willed for them ends, because of the wisdom, conclusive proof, and vast mercy He has in that.

Fath al-Qadir

Then the Almighty narrated another aspect of their strange conditions, saying: 18- **And you think them awake** plural of yaqiz with kasra or fatha of the qaf **while they are asleep** meaning asleep, and it is the plural of raqid like qa'ood in qa'id. It was said that the reason for this calculation is that their eyes were open while they were asleep. Al-Zajjaj said: Because of their frequent tossing and turning. **And We turn them to the right and to the left** meaning We turn them in their sleep to both sides so that the earth does not consume their bodies. **And their dog stretched out his forelegs** narrating a past state, because the active participle does not work if it has the meaning of the past, as is established in the science of grammar. Most of the commentators said: They fled from their king at night, and they passed by a shepherd with a dog who followed them. And the entrance. Abu Ubaid and Abu Ubaidah said that it is the courtyard of the door, and so did the commentators. It was said that it is the threshold. It was responded that the cave does not have a threshold or a door, but rather he meant that the dog is the place of the threshold in the house. **If you had looked at them, you would have turned away from them in flight.** Al-Zajjaj said: *Farran* is in the accusative case as a source meaning turning away, and *farrar* is escaping. **And you would have been filled with terror** it was read with a sukoon on the *ayn* or a damma, meaning fear that fills the chest, and the accusative case of *terror* is in the specification, or that it is a second object, the cause of the terror is the awe

that God clothed them with, and it was said that it was the length of their nails and hair and the greatness of their bodies and the wildness of their place, and this is refuted by the Almighty's saying: **We stayed a day or part of a day** for that indicates that they did not deny anything about their condition, nor did they find in their nails or hair what indicates a long period.

Tafsir al-Baghawi

18 - The Almighty's saying: **And you think them awake**, meaning: alert, the plural of yaqīz, and yaqūd, **while they are asleep**, sleeping, the plural of raqīd like qā'id and qūd, and their condition was confused because their eyes were open, breathing, but not speaking.

And We turned them to the right and to the left, once to the right side and once to the left side. Ibn Abbas said: They would turn them once a year from one side to the other so that the earth would not consume their flesh. It was said that the day of Ashura was the day of their turning. Abu Hurairah said: They would turn them twice every year.

And their dog stretched out his forelegs at the entrance. Most of the commentators agree that it was of the same type as dogs.

It was narrated on the authority of Ibn Jurayj: He was a lion and the lion was called a dog. The Prophet, may God bless him and grant him peace, prayed against Utbah ibn Abi Lahab and said, **O God, send upon him one of your dogs.** So a lion devoured him.

The first is more correct.

Ibn Abbas said: It was a white-haired dog. It is narrated about him: Above the Qalti and below the Kurdish, (Qalti: a Chinese dog).

Muqatil said: It was yellow. Al-Qurazi said: Its intense yellowness was almost red. Al-Kalbi said: Its color was like heather. It was also said: The color of a stone.

Ibn Abbas said: His name was Qatmir. Ali said: His name was Rayyan. Al-Awza'i said: Batur. Al-Suddi said: Tur. Ka'b said: Sahilah.

Khalid bin Ma'dan said: There is no animal in Paradise except the dog of the People of the Cave and the donkey of Balaam.

His saying, **at the entrance**. Mujahid and Ad-Dahhak said: **The entrance** is the courtyard of the cave. Ata' said: **The entrance** is the door. As-Suddi said: **The entrance** is the door, and this is the narration of Ikrimah on the authority of Ibn Abbas.

If it is said: The cave had no door or threshold?

It was said: It means the place of the door and the threshold. The dog had spread his arms and turned his face towards them.

Al-Suddi said: When the People of the Cave turned over, the dog turned over with them. When they turned to the right, the dog broke his right ear and lay on it. When they turned to the left, he broke his left ear and lay on it.

If you had looked at them, O Muhammad, **you would have turned away from them in flight**, because God has clothed them with such awe that no one can reach them until the Book reaches its term and God Almighty awakens them from their sleep. **And you would have been filled with terror from them**, fear. The people of Hijaz read it with a shaddah on the lam, while the others read it without it.

They differed as to why there was terror: It was said that it was due to the loneliness of the place.

Al-Kalbi said: Because their eyes were open, like someone who is awake and wants to speak, while he is asleep.

It was said: Because of their abundant hair, long nails, and their turning without feeling or noticing.

It was said: God Almighty prevented them with terror so that no one would see them.

It was narrated on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: We went on a military expedition with Muawiyah towards the Romans, and we passed by the cave in which the People of the Cave were. Muawiyah said: If only these people were revealed to us so we could look at them. Ibn Abbas, may God be pleased with them, said: One better than you prevented that. He said: **If you had looked at them, you would have turned away from them in flight.** So Muawiyah sent some people and said: Go and look. When they entered the cave, God sent a wind upon them that drove them out.

Tafsir al-Baidawi

18. **And you think them awake** because their eyes are open or because of their frequent tossing and turning. **And they are asleep** asleep. **And We turn them over** in their sleep. **To the right and to the left** so that the earth does not consume what is next to it of their bodies over time. It was read **and He turns them over** with the letter *ya* and the pronoun is God Almighty, and turning them over is a source in the accusative case with a verb that indicates it, you think them, meaning you see their turning over. **And their dog** is a dog that they passed by and it followed them, so they chased it away, so God Almighty spoke to it and it said: I am the most beloved of God's beloved, so sleep and I guard you. Or a shepherd's dog that they passed by and it followed them and the dog followed it, and this is supported by the reading of the one who read: **and their dog** meaning and the companion of their dog. **Spread out his arms** is a story of a past state, and therefore I use the active participle. **By the entrance** in the courtyard of the cave, and it was said that hunting is the door, and it was said that the threshold. **If you looked at them** then you looked at them, and it was read if you looked with a damma on the waw. **If you turned away from them fleeing** I would have fled from them, and *flight* could be a source because it is a type of turning away, and the cause and state. **And you would fill them with terror** fear that fills your chest with what God has clothed them with of awe or because of

Surat al-Kahf 18:18

And you think them awake, while they are asleep. And We turn them to the right and to the left, while their dog is stretching out his two forelegs at the entrance. If you had looked at them, you would have turned from them in flight, and you would have been filled with terror of them.

the greatness of their bodies and the openness of their eyes. And it was said that it was the wildness of their place. And on the authority of Muawiyah, may God be pleased with him, that he invaded the Romans and passed by the cave and said: If you uncovered these people for us so we could look at them, so Ibn Abbas, may God be pleased with them both, said: You do not have that, God has prevented from it someone who is better than you, so he said: **If you looked at them, you would have turned away from them fleeing** but he did not listen and sent people and when they entered a wind came and burned them. The Hijazis read **I would have been filled** with emphasis for emphasis and Ibn Amir, Al-Kisa'i and Ya'qub read *terror* with emphasis.

Surat al-Kahf 18:19

And thus We raised them up that they might ask one another. One of them said, **How long have you remained?** They said, **We have remained a day or part of a day.** They said, "Your Lord knows best how long you have remained. So send one of you with this silver of yours to the city and let him see which of them has the best food, and let him bring you provision." From him, and let him be gentle and not let anyone know about you.

Tafsir al-Jalalayn

And likewise) as We did to them what We mentioned **We sent them** We woke them up **that they might ask each other** about their condition and the length of their stay (One of them said, **How long did you stay?** They said, **We stayed a day or part of a day** because they entered the cave at sunrise and were sent at sunset, so they thought that it was sunset on the day of entry. Then (they said) hesitating about that **Your Lord knows best how long you stayed, so send one of you with your silver** with a silent ra' and a broken ra' **this to the city** it is said that it is now called Tartus with a fatha on the ra' **and let him see which of them is the best food** meaning the foods of the city are the most permissible **and let him bring you provision from it and let him be gentle and not let anyone know about you**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Just as We put these young men to sleep in the cave, and preserved them from being reached by anyone, and from the eye of a watcher looking at them, and preserved their bodies from affliction throughout time, and their clothes from rotting throughout the days by Our power, so We raised them from their sleep, and awakened them from their sleep, so that We might make them know the greatness of Our power, and the wonder of Our action in Our creation, and so that they might increase in their insight into their situation which they are upon, of their innocence from the worship of deities, and their sincerity to the worship of God alone, with no partner for Him, if they realize the length of time upon them, and they are in their state when they slept. And His statement, **that they may ask one another**, means that they may ask one another. **One of them said, 'How long did you stay?'** God Almighty says, **So they asked one another, and one of them said to his companions, 'How long did you stay?'** This is because they were surprised by their own long sleep. **They said, 'We stayed a day or part of a day.'** He says, "So the others answered him and said, 'We stayed a day or part of a day,' thinking that this was the case. Then the others said, 'Your Lord knows best how long you stayed.'" So they surrendered the knowledge to God.

And his saying, **Then send one of you with this silver coin of yours to the city**, meaning their city from which they fled, which is called Ephesus. **Then let him see**

which of them has the best food and bring you provision from it. He mentioned that they awoke from their sleep hungry, and that is why they asked for food.

He mentioned who said that, and he mentioned the reason for which he mentioned that they were raised from their sleep when they were raised from it:

Al-Hasan bin Yahya narrated to us, he said: Abdul-Razzaq narrated to us, he said: Muammar narrated to us, he said: Ismail bin Bishrus narrated to me, that he heard Wahb bin Munabbih say: They became dust, meaning the young men of the People of the Cave, after the door of the cave was built over them for a period of time after a period of time. Then a shepherd was caught by rain at the cave, so he said: If only I would open this cave and bring my sheep in from the rain. He kept treating it until he opened what he had put in it, and returned their souls to their bodies the next day when they woke up. So they sent one of them with paper money to buy food. When he came to the door of their city, he saw something that he did not like, until he entered upon a man and said: Sell me food for these dirhams. He said: Where did you get these dirhams from? He said: I went out with some friends yesterday, and the night came upon us, then they came in the morning and sent me away. He said: These dirhams were during the reign of so-and-so, so where did you get them from? So he took it to the king, and he was a righteous king, and he said: Where did you get these dirhams from? He said: I went out with some friends last night, until night fell upon us in such and such a cave. Then they ordered me to buy them food. He said: Where are your friends? He said: In the cave. He said: So they set out with him until they came to the door of the cave. He said: Let me enter upon my friends before you. When they saw him and he approached them, he struck his ear and their ears, and every time a man entered, he terrified them, so they were not able to enter upon them. So they built a church near them and made it a mosque in which they prayed.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, on the authority of Ikrimah, who said: The People of the Cave were the sons of the kings of the Romans. God granted them Islam, so they sought refuge in their religion and isolated themselves from their people until they reached the cave. God struck their hearing, so they remained for a long time until their nation perished and a Muslim nation came, and their king was a Muslim. They differed about the soul and the body. One said: He will resurrect the soul and the body together. Another said: He will resurrect the soul, but the earth will eat the body and it will be nothing. Their king was upset by their differences, so he went and put on sackcloth and sat on the ashes. Then he called upon God, the Most High, and said: O Lord, you see the differences of these people, so send them a sign that will make it clear to them. So God sent the People of the Cave, and they sent one of them to buy food for them. He entered the market and began to recognize the faces, recognize the roads, and see faith in the city apparent. He went, and he was not afraid until he came to a man to buy food from him. When he looked... The man turned to the paper and denied it. He said: I think he said: They were like the hooves of a quarter,

Surat al-Kahf 18:19

And thus We raised them up that they might ask one another. One of them said, "How long have you remained?" They said, "We have remained a day or part of a day." They said, "Your Lord knows best how long you have remained. So send one of you with this silver of yours to the city and let him see which of them has the best food, and let him bring you provision." From him, and let him be gentle and not let anyone know about you.

meaning young camels. The young man said to him: Isn't your king so-and-so? He said: Rather, our king is so-and-so. This continued between them until he brought it up to the king, who asked him. The young man told him the report of his companions. The king sent to the people and gathered them together. He said: You have differed in spirit and body, and God has sent you a sign. This is a man from the people of so-and-so, meaning their king who had passed away. The young man said: Take me to my companions. The king rode, and the people rode with him until they reached the cave. The young man said: Let me enter to my companions. When he saw them, he struck his ear and their ears. When they found him slow, the king entered, and the people entered with him. They saw bodies that they did not deny anything about, except that they had no souls. The king said: This is a sign that God has sent to you. Qatada said: On the authority of Ibn Abbas, he had gone on a military expedition with Habib bin Maslama, and they passed by the cave, and there were bones in it. A man said: These are the bones of the People of the Cave. Ibn Abbas said: Their bones were lost more than three hundred years ago.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, in what was mentioned in the hadith of the People of the Cave, he said: Then the people of that country were ruled by a righteous man called Theodosius. When he ruled, his rule lasted for sixty-eight years, and the people formed parties during his reign, and they were parties. Some of them believed in God and knew that the Hour was true, and some of them lied. This was a great burden on the righteous king Theodosius, and he cried to God and supplicated to Him, and he was deeply saddened when he saw the people of falsehood increasing and prevailing over the people of truth and saying: There is no life but the life of this world, and only the souls will be resurrected, and not the bodies, and they forgot what was in the Book. So Theodosius began to send to those whom he thought were good, and that they were leaders in the truth, and they began to lie about the Hour, until they almost turned the people away from the truth and the religion of the disciples. When the righteous king Theodosius saw this, he entered his house and locked it behind him, and put on a sackcloth and put ashes under it, then sat on it, and he continued to do that night and day for a period. He supplicates to God and cries to Him for what he sees in people. Then the Most Gracious, the Most Merciful, who hates the destruction of servants, wanted to show the youths of the cave, and show people their situation, and make them a sign for them and an argument against them, so that they may know that the Hour is coming without a doubt, and that He responds to His righteous servant Theodosius, and completes His favor upon him, so that He does not take away from him his kingdom, nor the faith that He gave him, and that he worships God and does not associate anything with Him, and that He

gathers those who were scattered from the believers. So God cast into the soul of a man from the people of that country in which the cave was, and the mountain in which the cave was for that man was Panglaos, and that man's name was Ulyas, that he should demolish the structure that was at the mouth of the cave, and build a pen for his sheep in it. So he hired two workers, and they began to remove those stones and build that pen with them, until they removed what was at the mouth of the cave, until they opened the door of the cave from them, and God concealed them from the people with terror, so they claim that the bravest of those who want to see them as much as he can enter through the door of the cave, then advance until he sees their dog before them to the door of the cave. Asleep, when they removed the stones and opened the door of the cave, God, the Possessor of Power, Majesty and Authority, the Resurrector of the dead, permitted the youths to sit in the back of the cave. They sat, happy, their faces radiant and their souls content. They greeted one another, as if they had awakened at the hour they used to wake up at when they woke up at the same time they used to spend the night. Then they got up to pray and prayed, as they used to do. They did not see, nor was anything seen in their faces, nor their skins, nor their colours that they would find strange, like their appearance when they slept the evening before, and they saw that their king, the tyrant Decius, was seeking them out and searching for them. When they finished their prayer as they used to do, they said to Limlikha, who was their financial provider, who used to buy their food and drink from the city, and he had brought them the report that Decius was seeking them out and asking about them: Tell us, my brother, what did the people say about us the evening before this tyrant? They thought that they had slept as they had some of the nights they had been sleeping, and it seemed to them that they had slept as long as they had ever slept on the night they had just woken up, until they asked each other, and some of them said to each other, **How long have you been asleep?** They said, **We have stayed a day or part of a day.** They said, **Your Lord knows best how long you have stayed.** All that was easy for them. Then Yamlikha said to them, **You have been missed and sought in the city, and he wants you to be brought today, so that you may be slaughtered for the tyrants, or he may kill you, and whatever God wills after that.** Then Maksalmina said to them, "O my brothers, know that you will meet, so do not disbelieve after your belief when the enemy of God calls you, and do not deny the life that does not perish after your belief in God, and the life after death." Then they said to Yamlikha, "Go to the city and hear what is said to us there today, and what we will be mentioned with before Decius, and be gentle, and do not let anyone notice us, and buy us food and bring it to us, for it has become yours, and give us more than the food you brought us, for it was little, for we have become hungry." So Yamlikha did as he used to do, and put off his clothes, and took the

clothes he was disguised in, and took a note from their expenses that were with them, which were struck by the obedience of Decius the king, and he left. Yamlikha went out, and when he passed by the door of the cave, he saw the stones removed from the door of the cave, and he was amazed by them, then he passed by and did not care about them, until he came to the city, hiding, turning away from the road for fear that one of its people would see him, recognize him, and take him to Decius. The righteous servant did not realize that Decius and the people of his time had perished before that by three hundred and nine years, or whatever God willed of that, since between the time they slept and the time they woke up, there were three hundred and nine years. When Yamlikha saw the door of the city, he raised his eyes, and saw above the back of the door a sign that would be for the people of faith, if he was visible in it. When he saw it, he was amazed and began to look at it secretly, so he looked right and left, and was amazed to himself, then he left that door, and turned to another door of its doors, and he looked and saw from that what surrounded the entire city, and he saw on every door something like that, so he began to imagine to him that the city was not the city that he knew, and he saw many people who had been innovated whom he had not seen before that. Then he walked and wondered and imagined that he was confused. Then he returned to the door from which he had come, and wondered to himself and said: I wonder, but this was yesterday evening. The Muslims used to hide this sign and make light of it, but today it is apparent to Ali, who is dreaming! Then he saw that he was not asleep, so he took his cloak and put it on his head, then he entered the city and walked in its market place, and he heard many people swearing by the name of Jesus, son of Mary. This made him even more afraid, and he saw that he was confused. So he stood leaning his back against a wall of the city and said to himself: By God, I do not know what this is! As for yesterday evening, there is not a person on earth who mentions Jesus, son of Mary, except that he will be killed. As for tomorrow, I hear them, and every person who mentions the matter of Jesus is not afraid. Then he said to himself: Perhaps this is not the city that I know. I hear the speech of its people, but I do not know any of them. By God, I do not know of a city near our city. So he stood up confused, not turning in any direction. Then he met a young man from the people of the city, and he said to him: What is the name of this city, young man? He said: Its name is Afsus. He said to himself: Perhaps I am possessed, or something has taken my mind away. By God, it is right for me to hasten to leave it before I am disgraced there or some evil befalls me and I perish? This is what Yamlikha told his companions when it became clear to them what was wrong with him. Then he came to and said: By God, if I had hastened to leave the city before he was aware of me, it would have been more intelligent for me. So he approached those who sold food, took out the papers he had with him, and gave them to one of them. He said: Sell me food with these papers, O servant of God. The man took them, looked at the printing and engraving of the paper, and was amazed by them. Then he threw them to one of his companions, who looked at them. Then they began to throw them among themselves, from man to man, and marvel at them. Then they began to consult among

themselves, and some of them said to one another: This man has found a treasure that has been hidden in the ground for a long time. When he saw them consulting about him, he was very afraid, and began to tremble, thinking that they had become aware of him and recognized him, and that they only wanted to take him to their king Decius and hand him over to him. Other people came to him but did not recognize him, so he said to them, very afraid of them: **Wake up, get over it! You have taken my money and held back, and as for your food, I have no need of it.** They said to him: "Who are you, O Faqih, and what is your business? By God, you have found one of the treasures of the ancients, and you want to hide it from us. Come with us, and we will show it to you and share it with you. We will be afraid of what you have found, for if you do not, the sultan will bring you to us and we will hand you over to him so that he may kill you." When he heard their words, he was amazed and said: **You have fallen into everything I was wary of.** Then they said: **Young man, by God, you cannot conceal what you have found, and do not think that your situation will be hidden.** So Yamlikha did not know what to say to them or what to return to them, and he was so afraid that he could not give them an answer. When they saw that he did not speak, they took his cloak and put it around his neck, then they led him through the streets of the city, chained, until everyone in it heard about him, and it was said: A man who had a treasure was taken. The people of the city, young and old, gathered around him, and they began to look at him and say: By God, this young man is not from this city, and we have never seen him in it, and we do not know him. So Yamlikha did not know what to say to them, despite what he heard from them. When the people of the city gathered around him, he was afraid and remained silent and did not speak. If he had said that he was from the city, he would not have been believed. He was certain that his father and brothers were in the city, and that his ancestors were from the city, and that they would come to him if they heard. He was certain that since the evening before he had known many of its people, and that today he did not know anyone from its people. While he was standing there, confused, waiting for some of his people, his father or some of his brothers, to come to him and rescue him from their hands, they kidnapped him and took him to the two leaders of the city and its administrators who were running its affairs. They were two righteous men, one of whom was named Arius, and the other was named Astius. When he took him to them, Yamlikha thought that he was taking him to Decius. The tyrant, their king from whom they had fled, began to look right and left, and the people began to mock him, as one mocks a madman or a confused person. So Yamlikha began to cry, then raised his head to the sky and to God, then said: O God, God of the heavens and the earth, infuse with me a spirit from You today to support me with it against this tyrant. And he began to cry and say to himself: Separate me from my brothers. I wish they knew what I have suffered, and that I am being taken to the tyrant Decius. If they knew, they would come and we would all stand before Decius, for we had pledged to be together, not to disbelieve in God or associate anything with Him, and not to worship tyrants besides God. Separate me from them, for they will never see me and I will never see them, and we had pledged

Surat al-Kahf 18:19

And thus We raised them up that they might ask one another. One of them said, "How long have you remained?" They said, "We have remained a day or part of a day." They said, "Your Lord knows best how long you have remained. So send one of you with this silver of yours to the city and let him see which of them has the best food, and let him bring you provision." From him, and let him be gentle and not let anyone know about you.

never to be separated in life or death. I wish I knew what he will do to me? Will he fight me or not? That is what Yamlikha himself was saying to his companions when he returned to them. When he came to the two righteous men, Arius and Aestius, and when Yamlikha saw that he had not taken him to Decius, he came to and stopped crying. Arius and Aestius took the paper and looked at it and were amazed by it. Then one of them said: Where is the treasure that you found, young man? This paper testifies that you have found a treasure. Yamlikha said to them: I did not find a treasure, but this paper is the paper of my fathers, and the inscriptions and minting of this city. But by God, I do not know what is the matter with me, and I do not know what to say to you. Then one of them said to him: Who are you? Yamlikha said to him: I do not know, for I thought that I was from the people of this village. They said: Who is your father and who knows you by it? So he told them the name of his father, but they did not find anyone who knew him or his father. Then one of them said to him: You are a lying man, you do not tell us the truth. Yamlikha did not know what to say to them, but he lowered his eyes to the ground. Some of those around him said to him: This is a madman. Some of them said: He is not mad, but he is deliberately fooling himself in order to escape from you. One of them said to him, looking at him with intense eYa-Sin 36:Do you think that if you act crazy we will send you and believe you that this is your father's money, and that he struck and engraved this paper more than three hundred years ago? You are only a young boy and you think you can fool us, while we are unkempt, as you can see, and around you are the nobles of the city and its rulers. I think that I will pass by you and you will be severely tortured, then I will tie you up until you confess to this treasure that you have found. When he said that, Yamlikha said: Tell me something I will ask you about, for if you do, I will tell you the truth about what I have. Have you seen King Decius who was in this city yesterday evening, what did he do? The man said to him: There is no man on the face of the earth named Decius, and there was only a king who died a long time ago, and many centuries died after him. Then Yamlikha said to him: By God, I am perplexed, and no one will believe what I say. By God, I know that we fled from the tyrant Decius, and I saw him yesterday evening when he entered the city of Ephesus, but I do not know whether this city is Ephesus or not. So go with me to the cave in Mount Panglaos, and I will show you my companions. When Arius heard what Yamlikha was saying, he said: O people, perhaps this is a sign from the signs of God that He has bestowed upon you through the hands of this young man. So go with us with him so that he may show us his companions as he said. So Arius and Astius went with him, and the people of the city, great and small, went with them towards the people of the cave to see them. When the young men of the cave saw that Yamlikha had withheld their food and drink from the amount he used to bring, they thought that he

had been taken and taken to their king, Decius, from whom they had fled. While they were thinking that and fearing it, they heard voices and the noise of horses ascending towards them, and they thought that they were messengers of the tyrant Decius sent to them to bring them. When they heard that, they rose to pray, and greeted one another, and advised one another, and said: Let us go and bring our brother Yamlikha, for he is now in the hands of the tyrant Decius, waiting for you to come to him. While they were saying this, and they were sitting in the cave, they saw none but Arius and his companions standing at the door of the cave, and Yamlikha preceded them, so he entered upon them while he was crying, and when they saw him crying they cried with him, then they asked him about his condition, so he told them his story and narrated to them the whole story, and they knew then that they had been asleep by the command of God all that time, and they had only been awakened to be a sign to the people, and to confirm the resurrection, and to know that the Hour is coming without a doubt, then Arius entered after Yamlikha, and he saw a coffin of copper sealed with a silver ring, so he stood at the door of the cave, then he called some of the great men of the city, and he opened the coffin with them, and they found in it two lead tablets, written on them a book, so he read them and found in them: That Maksalmina, and Muhsalmina, and Yamlikha, and Martonus, and Kastunus, and Burus, and Icarus, and Itbyunus, and Qalus, were young men who fled from Their king Decius the tyrant, fearing that he would tempt them away from their religion, so they entered this cave. When he was informed of their location, he ordered the cave to be blocked off with stones. We have written down their affair and the story of their report, so that those who come after them may know it if they find them. When they read it, they were amazed and praised God who showed them a sign of the resurrection in them. Then they raised their voices in praise and glorification of God. Then they entered the cave to the youths and found them sitting between its backs, their faces shining, their clothes not worn out. Arius and his companions fell down in prostration and praised God who showed them a sign of His signs. Then they spoke to one another, and the youths informed them of what they had suffered from their king Decius, that tyrant from whom they had fled. Then Arius and his companions sent a messenger to their righteous king, Theodosius, saying: "Hurry, perhaps you will see a sign of God's signs, which God has made for your kingdom, and made it a sign for the worlds, so that it may be for them a light and radiance, and a confirmation of the resurrection. So hurry to the youths whom God has resurrected, and they had died more than three hundred years ago." When the report reached King Theodosius, he rose from the chair he was on, and his mind and reason returned to him, and his concern left him, and he returned to God Almighty, and said: I praise You, O God, Lord of the heavens and the earth, I worship You, and I praise You, and I

glorify You, You have been generous to me, and have had mercy on me with Your mercy, so why? When the people of the city heard of this, they rode to him and went with him until they came to the city of Ephesus. The people of the city met them and went with him until they climbed towards the cave until they came to it. When the youths saw Tydosius, they rejoiced at him and fell prostrate on their faces. Tydosius stood before them, then embraced them and wept while they were sitting before him on the ground, praising and thanking God, and saying: By God, you are no more like the disciples when they saw Christ. He said: May God relieve you, as if you were called and then raised from the graves. The youths said to Tydosius: We bid you farewell with peace, and peace be upon you and the mercy of God. May God protect you and protect your kingdom for you in peace. We seek refuge for you in God from the evil of the jinn and mankind. So he ordered a life of debauchery and disgrace. The worst thing that can be in a person's belly is that he does not know anything except honor if he is honored with it, and humiliation if he is humiliated with it.

While the king was standing, they returned to their beds and slept, and God took their souls by His command. The king rose up to them, put his clothes on them, and ordered that each man of them be given a golden coffin. When evening came and he slept, they came to him in a dream and said: We were not created from gold or silver, but we were created from dust and to dust we shall return, so leave us as we were in the cave on the dust until God raises us from it. So the king ordered that a coffin be made of teak, and they put them in it. When they left them, God concealed them with terror, so that no one was able to enter upon them. The king ordered that their cave be made into a mosque in which to pray, and he made for them a great festival, and ordered that it be visited every year. This is the story of the People of the Cave.

Ibn Humayd narrated: Salamah narrated to us, on the authority of Abdul Aziz bin Abi Rawad, on the authority of Abdullah bin Ubayd bin Umair, who said: God sent them, meaning the young men of the Cave, and a Muslim king had been given power over them, meaning over the people of their city, and God had given power over the young men with hunger. **One of them said, 'How long have you stayed?' They said, 'We have stayed a day or part of a day.'** He said: "They referred the knowledge of that to God. "They said, 'Your Lord knows best how long you have stayed. So send one of you with this silver coin of yours to the city.'" And with them was silver coin of the king who was in his time. **Let him bring you provision from him,** meaning food. **And let no one know about you.** So one of them went out and saw the landmarks hidden until he reached the city. The people met him and he did not recognize any of them, so he went out and they did not recognize him, until he reached the one who had the food, and he offered him his food. The one who had the food said, **Bring your silver coin.** So he brought him the silver coin, and he said, **Where did you get this silver coin from?** He said: This is our paper and the paper of the people of our country. He said: This paper is far from me. So-and-so, son of so-and-so, struck it three hundred and nine years ago. You have found a treasure, and I will not leave you until I present you to the king. So he presented it to the king, and behold,

the king was a Muslim and his companions were Muslims. He was happy and cheerful, and revealed his affair to them, and told them the report of his companions. So they sent for the tablet in the treasury, and brought it, and it agreed with what he had described of their affair. The polytheists said: We have more right to them, for they are the sons of our fathers. The Muslims said: We have more right to them, for they are Muslims than us. So they went with him to the cave. When they came to the door of the cave, he said: Leave me so that I may enter upon my companions so that I may give them good report, for if they see you with me, you will terrify them. So he entered and gave them good report, and God took their souls. He said: God blinded them to their place, so they were not guided. The polytheists said: We will build a structure over them, for they are the sons of our fathers, and we will worship God in it. The Muslims said: We have more right to them, they are more deserving of us, we will build a mosque for them in which we pray and worship God. The most correct of the sayings in this regard, in my opinion, is the saying of the one who said: God the Most High raised them from their sleep so that they might ask each other questions, as we have explained before, because God the Almighty informed His servants thus in His Book, and God caused the people whom He had caused them to stumble upon them, so that they might realize that God had raised these young men from their sleep after a long period of time in the same state as they were on the day they slept, and they had not aged over the days and nights, and they had not aged over the passage of time and ages in them, and that He has the power to raise from their graves those He caused to die in this world to the place of resurrection on the Day of Resurrection, because God the Almighty informed us of that, and said: **And thus We caused them to stumble upon it, that they might know that the promise of God is true and that there is no doubt about the Hour.** The reciters differed in their recitation of His statement: **Then send one of you with this money of yours.** The majority of the reciters of Medina and some of the Iraqis read it as **with this money of yours** with a fatha on the waw and a kasra on the ra' and qaf. The majority of the readers of Kufa and Basra read it with a silent Ra and a kasra on the Qaaf. Some of the Meccans read it with a kasra on the Ra and the assimilating the Qaaf into the Kaaf. All of these readings have the same meanings, because the words differ, and they are well-known dialects of the speech of the Arabs. However, the origin of that is the opening of the Waw and the kasra of the Ra and the Qaaf, because it is the paper, and everything else is included in it to seek lightness. There is also another dialect, which is the paper, as the liver is called Kabd. If that is the origin, then the reading with it is more amazing, without the other two being proven to be correct. We have mentioned the narration that the one who sent the paper with him to Medina was called Yamlikha.

Ubayd God bin Muhammad al-Zuhri told me: We are Sufyan, on the authority of Muqatil: **Then send one of you with this money of yours.** His name is Yamlikh.

As for his saying, **So let him see which of them has the best food,** the people of interpretation differed in their interpretation of it. Some of them said: Its meaning is, so let him see which of the people of the city has the

Surat al-Kahf 18:19

And thus We raised them up that they might ask one another. One of them said, "How long have you remained?" They said, "We have remained a day or part of a day." They said, "Your Lord knows best how long you have remained. So send one of you with this silver of yours to the city and let him see which of them has the best food, and let him bring you provision." From him, and let him be gentle and not let anyone know about you.

most food.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Hasin, on the authority of Ikrimah: **Which food is the purest?** He said: The most.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Abu Hasin, on the authority of Ikrimah, similarly, except that he said: Which verse is more?

Others said: Rather, it means, **O you who make food lawful.**

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, **Which food is the purest?** He said: It is permissible.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, similarly. Others said: Rather, its meaning is: O you who have the best food.

Who said that?

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **the best food**, he said: the best food.

The first of the sayings that is most correct in my opinion is the saying of the one who said: The meaning of that is: It is more permissible and purer, and that is because there is no meaning in choosing the one who has the most food to buy from except in the sense that if he has the most food, then it is appropriate for him to have the best of it.

He found, and if he stipulated that the person in charge should buy from the owner of the best, then he has been ordered to buy the best, whether what the buyer has of it is little or much of the best, and the interpretation of *purer* is directed to the most, because he found the Arabs saying: So-and-so's money has become plentiful: if it has become plentiful, and as the poet said:

Our tribes are seven and you are three, and seven is better and more pleasant than three.

Meaning: more, and if that is the case, then the good lawful, even if little, is more than the bad unlawful, even if it is much. And it was said, **So let him look, which of them**, was added to the metaphor of the city, and what is meant by it is its people, because the interpretation of the statement is: So let him look, which of its people has the best food, so that the listener knows what is meant by the statement. And it

may be possible that they meant by their saying, **Which of them has the best food**, which is the most lawful, because they had left their people and they were people of idols, so they did not consider it permissible to eat their slaughtered meat.

His saying, **Then let him bring you provision from him**, means: Let him bring you sustenance from him that you may eat, and food that you may eat.

As Ibn Hamid told us, he said: Salamah told us, on the authority of Abdul Aziz bin Abi Rawad, on the authority of Abdullah bin Ubaid bin Umair, **Then let him bring you provision from Him**. He said: Food.

His saying, **And let him be gentle**, means: let him be gentle in what he buys, and in his way and entry into the city. **And let no one know about you**, means: let no one among the people know about you.

Tafsir al-Qurtubi

The Almighty said: **And thus We raised them up that they might question one another**. Baath: movement from stillness. The meaning is: Just as We struck their ears and increased their guidance and turned them upside down, We also raised them up, meaning We awakened them from their sleep to the state they were wearing, their clothes and their conditions. The poet said:

And the young men of truth have been sent with magicians, and they all said between Aath and Nashwan

That is, also. The lam in His statement: **that they may ask each other** is the lam of becoming and the lam of consequence, like His statement: **that they may be an enemy and a cause of grief for them** (al-Qasas 28:8). So He sent them not for the sake of their asking each other.

God Almighty said: **They said, 'We stayed a day or part of a day.'** That is because they entered it in the morning and God sent them at the end of the day. Their leader, Tamlikha or Maksalmina, said: God knows best how long it will last.

The Almighty's saying: **Then send one of you with this money of yours to the city**. There are seven issues in it:

First: Ibn Abbas said: Their shoes were like the hooves of a quarter, mentioned by Al-Nahhas. Ibn Kathir, Nafi, Ibn Amir, Al-Kisa'i and Hafs from Asim read *buraqkum* with a kasra on the ra'. Abu Amr, Hamza and Abu Bakr from Asim read *buraqkum* with a sukoon on the ra', so they deleted the kasra because of its heaviness, and they are two dialects. Al-Zajaj read *buraqkum* with a kasra on the waw and a sukoon on the ra'. It is

narrated that they woke up hungry, and that the envoy was Tamlikha, who was the youngest of them, according to what Al-Ghaznawi mentioned. The city is Ephesus, and it is said that it is Tarsus, and its name in the pre-Islamic era was Ephesus, but when Islam came they named it Tarsus. Ibn Abbas said: They had dirhams with them on which was the image of the king who was in their time.

The second: The Almighty's saying: **So let him see which food is purest.** Ibn Abbas said: It is permissible to slaughter, because the people of their country used to slaughter in the name of the idol, and there were people among them who hid their faith. Abbas said: Most of them were Magians. It was said: **The purest food** means the most blessed. It was said: They ordered him to buy what he thought was food for two or three people so that no one would see it, meaning the most blessed. It was said: They ordered him to buy what he thought was food for two or three people so that no one would see it, then when it was cooked it would suffice for a group, and that is why it was said that food was rice. It was said that it was a stepchild. It was said that it was dates, and God knows best. It was said that **the purest** is tastier. It was said that it was cheaper. **So let him bring you provision from it** meaning sustenance. **And let him be gentle** meaning in entering the city and buying food. **And let no one inform you** meaning let him not tell. It was said: If he is found guilty, then his brothers should not fall into what he fell into.

Tafsir Ibn Kathir

God Almighty says, just as We put them to sleep, We resurrected them with their bodies, hair, and eyesight intact. They had not lost anything of their condition or appearance, and that was after three hundred and nine years. For this reason, they asked each other, **How long did you stay?** meaning, how long did you sleep? They said, **We have stayed a day or part of a day**, because they entered the cave at the beginning of the day, and they woke up at the end of the day. That is why they realized this and said, **Or part of a day.** They said, **Your Lord knows best how long you have stayed**, meaning, God knows best about your situation. It was as if they had some hesitation due to their long sleep, but God knows best. Then they turned to what was most important to them at that time, which was their need for food and drink. They said, **Then send one of you with your silver**, meaning, this is your silver. That is because they had taken dirhams with them from their homes because they needed them, so they gave some of it in charity and some of it remained. That is why they said, **Then send one of you with this silver to the city**, meaning, the city from which you had left. The alif and lam are for the covenant. **Then let him see which of them has the best food**, meaning, the best food. Such as His saying: **And had it not been for the grace of God upon you and His mercy, not one of you would ever have been pure**, and His saying: **He has succeeded who purifies himself.** And from this comes the zakat that purifies and makes money good, and it was said: more food, and from this comes the zaka of crops when they increase in number. The poet

said:

Our tribes are seven and you are three, and seven is better and more pleasant than three.

The first is correct, because what they mean is the good and lawful, whether it is a lot or a little. And his saying, **and let him be gentle**, that is, in his going out, going, buying and returning. They say: And let him hide everything he can. **And let no one perceive**, that is, let no one know "about you. Indeed, if they gain control over you, they will stone you," that is, if they know where you are, **they will stone you or return you to their religion**, meaning the followers of Decius, who fear that they will find out where they are, so they will continue to torture them with various types of torture until they return them to their religion that they are on, or they die. And if you agree with them in returning to religion, then there is no success for you in this world or in the hereafter. That is why he said: **And you will never succeed then.**

Fath al-Qadir

19- **And thus We raised them up that they might question one another.** The reference is to what was mentioned before it, i.e., just as We did to them what We did of miracles, We raised them up from their sleep. In it is a reminder of His ability to cause death and resurrection together. Then He mentioned the matter for which He raised them, saying: **That they might question one another.** That is, so that questioning might occur between them and differences and disputes over the duration of their stay would occur, due to what would result from that of the revelation of the situation and the appearance of the dazzling power. Limiting oneself to the reason for questioning does not negate anything else, but rather He singled it out because it follows all the effects. The phrase **One of them said, 'How long did you remain?'** explains what preceded it of questioning: i.e., how long did you remain in sleep? They said that because they saw in themselves something other than what they usually know. **They said, 'We have stayed a day or part of a day.'** That is, some of them said it in response to a question from one of them who asked. The commentators said that they entered the cave in the morning, and God Almighty sent them at the end of the day, so that is why they said a day. When they saw the sun, they said, **Or part of a day**, and there was still some of the day left. A similar answer was mentioned in the story of Uzair in Surat Al-Baqarah. **They said, 'Your Lord knows best how long you stayed.'** That is, some others said this statement, either by way of reasoning, or it was an inspiration to them from God Almighty: that is, you do not know how long you will stay, but God Almighty knows it. **Then send one of you with this silver coin of yours to the city.** They turned away from the discussion of the length of the stay, and took up something else, as if the speaker among them said: Leave what you are in of the conversation, and take up something else that concerns you. The *fa* is for causality, and the silver coin is minted or not minted. Ibn Kathir, Nafi, Ibn Amir, Al-Kisa'i, and Hafs from Asim read it with a kasra on the ra', and Abu Amr, Hamza, and Abu Bakr from Asim read it with a sukoon on it, and it was read with a kasra on the ra' and the

Surat al-Kahf 18:19

And thus We raised them up that they might ask one another. One of them said, "How long have you remained?" They said, "We have remained a day or part of a day." They said, "Your Lord knows best how long you have remained. So send one of you with this silver of yours to the city and let him see which of them has the best food, and let him bring you provision." From him, and let him be gentle and not let anyone know about you.

assimilation of the qaf into the kaf, and Ibn Muhaisin read it with a kasra on the waw and a sukoon on the ra'. And their carrying this paper with them is evidence that holding on to some of what a person needs does not contradict trust in God, and the city is Daqsus, which is their city that they lived in, and it is called Tarsus today, as Al-Wahidi said, **So let him see which of them has the best food**, meaning let him see which of its people has the best food, the most lawful earnings, or the cheapest price. It was said that it is permissible for the pronoun to refer to the foods indicated in the context, as it is said, **Zayd tasted good father**, meaning that the father is Zayd, and there is some error in that. The verse was used as evidence for the permissibility of slaughtering animals of the People of the Book, because most of the people of Medina were disbelievers, and among them were people who hid their faith. The evidence is that the food is eaten as one eats other things called food. **And let him be gentle**, meaning he should look carefully so that he does not know or is not cheated. The first is better. This is supported by **and let no one perceive you**, meaning they should not do anything that leads to perception or causes it. This prohibition includes emphasis on the command to be gentle.

Tafsir al-Baghawi

19 - The Almighty's saying: **And thus We raised them up**, meaning: just as We put them to sleep in the cave and preserved their bodies from decay over time, so also We raised them up from the sleep that resembles death, **that they might question one another**, that is, that some of them might question others, and the lam in it is the lam of consequence, because they were not raised up to be questioned.

One of them said: He was their leader, Maksalmina, **How long have you been asleep?** That is because they were surprised by how long they had slept. It is said that they were alarmed by what they had missed of the prayer, so they said that.

They said, **We have stayed a day**, meaning that they entered the cave in the morning and said, "When they woke up in the evening, they said, 'We have stayed a day.' Then they looked and saw that there was still some sun left, so they said, 'Or part of a day.' When they looked at the length of their hair and nails, they knew that they had stayed for more than a day.

They said, "Your Lord knows best how long you have stayed." It was said that when their leader, Maksalmina, heard the disagreement among them, he said, **Leave the disagreement, your Lord knows best how long you have stayed**. "Then send one of you with this money of yours," meaning Yamlikha.

Abu Amr, Hamza, and Abu Bakr read: **with your paper**

with a silent *ra* and the rest read it with a kasra on both of them, and their meaning is the same, which is silver, whether minted or not.

To the city, it was said: it is Tarsus, and its name in pre-Islamic times was Ephesus, so they called it Tarsus in Islam.

So let him see which food is purest. That is, the most permissible food, so that it is not from usurpation or a forbidden cause. It was also said: They ordered him to seek the slaughter of a believer and not from the slaughter of someone who slaughters for other than God, and among them were believers who concealed their faith. Ad-Dahhak said: The best food. Muqatil ibn Hayyan said: The best food. Ikrimah said: More, and the root of zakat is increase. It was also said: The cheapest food.

So let him bring you provision from Him, meaning: sustenance and food for you to eat, **and let him be gentle**, and let him be gentle on the road and in the city, and let them be concealed and secretive, **and let no one know**, of the people, about you.

Tafsir al-Baidawi

19. **And thus We resurrected them**. And just as We caused them to sleep as a sign, We resurrected them as a sign of the perfection of Our power. **That they might ask one another**. So that they might ask one another and know their condition and what God did with them, so that they might increase in certainty of the perfection of God's power, and they might gain insight into the matter of resurrection and be grateful for what God had bestowed upon them. **One of them said, 'How long have you remained?'** They said, **'We remained a day or part of a day.'** This was based on their most likely assumption, because a sleeper cannot count the duration of his sleep, and therefore they referred knowledge to God the Almighty. They said, **Your Lord knows best how long you stayed**. It is possible that this was the statement of some of them and that this was the denial of others. It was said that they entered the cave in the morning and woke up at noon and thought that it was their day or the day after that, so they said that. Then when they looked at the length of their nails and hair, they said this. Then when they knew that the matter was ambiguous and that they had no way to know it, they took up what concerned them and said, **Then send one of you with this silver of yours to the city**. Silver is silver, whether minted or not. Abu Bakr, Abu Amr, Hamza, and Ruh, on the authority of Ya'qub, read it with a light pronunciation. It was read with emphasis and the assimilation of the qaf into the kaf, and with emphasis, the waw is broken, assimilated and not assimilated. The assimilated was returned due to the meeting of two quiescent letters not in its place, and their bearing

it is evidence that the provisions, i.e. the trusting ones, and the city of Tarsus. **So let him see, oh you**, i.e. its people. **Purer food**, i.e. more permissible and tastier or more and cheaper. **So let him bring you provision from him and be gentle**, i.e. and be gentle in dealing so that he is not cheated, or in concealment so that he is not known. **And let no one perceive you**, i.e. and do not do what leads to perception.

Surat al-Kahf 18:20

Indeed, if they gain the upper hand over you, they will stone you or return you to their religion, and you will never succeed then.

Surat al-Kahf 18:20

Indeed, if they gain the upper hand over you, they will stone you or return you to their religion, and you will never succeed then.

Tafsir al-Jalalayn

If they gain the upper hand over you, they will stone you or return you to their religion. And you will never succeed if you return to their religion.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **If they gain the upper hand over you, they will stone you**, they mean by that: Decius and his companions. They said: If Decius and his companions gain the upper hand over you and know where you are, they will stone you, insulting you with words.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **If they gain victory over you, they will stone you**, they will insult you verbally, they will harm you.

And His statement, **or they return you to their religion**, means: or they return you to their religion, so that you become disbelievers by worshipping idols. **And you will never succeed then**, means: and you will never attain success, which is eternal survival and immortality in Paradise. So: that is, if you return to their religion forever: during the days of your life.

Tafsir al-Qurtubi

The Almighty said: **If they gain the upper hand over you, they will stone you**. Al-Zajjaj said: It means with stones, which is the worst kind of killing. It was also said: They will throw insults and curses at you, but the first is more correct, because he was determined to kill them as mentioned in their stories. Stoning in what was mentioned before was a punishment that was different from the people, as it is more effective for all the people of that religion, since they share in it.

Third: In this paper mission there is evidence of agency and its validity. Ali bin Abi Talib appointed his brother Aqeel on behalf of Uthman, may God be pleased with him, and there is no disagreement about it in general. Agency was known in the pre-Islamic era and Islam. Do you not see how Abd al-Rahman bin Awf appointed Umayya bin Khalaf to take care of his family and his entourage in Mecca, meaning to protect them, and Umayya was a polytheist, and Abd al-Rahman committed to Umayya to protect his entourage in Medina as a reward for his actions.

Al-Bukhari narrated on the authority of Abd al-Rahman bin Awf who said: I wrote to Umayya bin Khalaf a letter to protect me in my saghiya in Mecca and I would protect him in his saghiya in Medina. When I mentioned Ar-Rahman, he said: I do not know Ar-Rahman! He wrote to me with your name that was in the pre-Islamic era, so Abd Amr wrote to him and mentioned the hadith. Al-Asma'i said: The saghiya of a man are those who incline toward him and come to him, and it is taken from sagha, which means to incline, and everyone who inclines toward or is with something has inclined toward it and listened, from the book of actions.

Fourth: Agency is a contract of representation, which God Almighty permitted due to the need for it and the interest in doing so, as not everyone is able to handle his affairs except with the help of others or with luxury, so he appoints someone to relieve him.

Our scholars have proven its authenticity with verses from the Book, including this verse, the Almighty's saying: **and those who work on it** (al-Tawbah 9:60) and His saying: **Go with this shirt of mine** (Yusuf 12:93). As for the Sunnah, there are many hadiths, including the hadith of Urwah Al-Barqi, which was mentioned at the end of Al-An'am. Jabir ibn Abdullah narrated that he said: "I wanted to go to Khaybar, so I went to the Messenger of God, may God bless him and grant him peace, and I said to him: I want to go to Khaybar. He said: When you go to my agent, take from him fifteen wasqs, and if he seeks a sign from you, then place your hand on his collarbone." Narrated by Abu Dawud. There are many hadiths with this meaning, and the consensus of the ummah on its permissibility is sufficient.

Fifth: Agency is permissible in every right in which representation is permissible. If the usurper appoints you as an agent, it is not permissible, and he is the agent, because every forbidden action cannot be performed by an agent.

Sixth: In this verse there is a wonderful point, which is that the agency was only with taqiyya for fear that someone would discover them because of their fear for themselves. The permissibility of appointing someone with an excuse is agreed upon, but as for someone who has no excuse, the majority are of the opinion that it is permissible. Abu Hanifa and Sahnun said: It is not permissible. Ibn al-Arabi said: It is as if Sahnun took it from Asad ibn al-Furat and ruled with it during his days of judgment, and perhaps he used to do that with the people of injustice and tyranny, to be fair to them and humiliate them, and this is the truth, because agency is assistance and is not for the people of falsehood. I said: This is good, but as for the people of religion and virtue, they may appoint someone even if they are present and healthy. The evidence for the validity of the permissibility of the agency of a healthy witness is what was reported by the two Sahih and others on the authority of Abu Hurayrah, who said: A man had a camel that was on the Prophet (peace and blessings of God be upon him) and he came to collect it. The Prophet (peace and blessings of God be upon

him) said: **Give it to him.** They asked for a new camel but found nothing but a new one above it. The Prophet (peace and blessings of God be upon him) said: **Give it to him.** The Prophet (peace and blessings of God be upon him) said: **The best of you is the one who pays the debt best.** *Bukhari* This hadeeth, despite its authenticity, indicates the permissibility of appointing a person who is present and healthy in body, because the Prophet (peace and blessings of God be upon him) ordered his companions to give him the old camel that he had, and that was his appointment for them to do so. The Prophet (peace and blessings of God be upon him) was neither sick nor travelling. This refutes the statement of Abu Hanifa and Sahnun in their statement that it is not permissible to appoint a person who is present and healthy in body except with the consent of his opponent. This hadeeth contradicts their statement.

Seventh: Ibn Khuwaiz Mandad said: This verse includes partnership because the paper was for all of them. It includes the permissibility of agency because they sent someone they had appointed to buy, and it includes the permissibility of eating with companions and mixing their food together, even if some of them eat more than others. Similar to this is the saying of God the Almighty: **And if you mix with them, then they are your brothers** (al-Baqarah 2:220) as was explained previously in *Al-Baqarah*. For this reason, our companions said about a poor person who is given charity and mixed with the food of a rich person and then eats with him: that is unjust. The Messenger of God (peace and blessings of God be upon him) and everyone who bought a sacrificial animal for him did so. Ibn Al-Arabi said: There is no evidence for that in the verse, because it is possible that each one of them gave it separately, so there would be no partnership in it. There is no reliance in this issue except on two hadiths:

One of them: Ibn Omar passed by a saying that they were eating dates, so he said: The Messenger of God, may God bless him and grant him peace, forbade pairing unless a man asks his brother's permission.

Second: The hadith of Abu Ubaidah about the army of the Khattab. This is less apparent than the first, because it is possible that Abu Ubaidah gave them enough of that food and did not gather them together for it.

Tafsir Ibn Kathir

God Almighty says, just as We put them to sleep, We resurrected them with their bodies, hair, and eyesight intact. They had not lost anything of their condition or appearance, and that was after three hundred and nine years. For this reason, they asked each other, **How long did you stay?** meaning, how long did you sleep? They said, **We have stayed a day or part of a day**, because they entered the cave at the beginning of the day, and they woke up at the end of the day. That is why they realized this and said, **Or part of a day.** They said, **Your Lord knows best how long you have stayed**, meaning, God knows best about your situation. It was as if they had some hesitation due to their long

sleep, but God knows best. Then they turned to what was most important to them at that time, which was their need for food and drink. They said, **Then send one of you with your silver**, meaning, this is your silver. That is because they had taken dirhams with them from their homes because they needed them, so they gave some of it in charity and some of it remained. That is why they said, **Then send one of you with this silver to the city**, meaning, the city from which you had left. The alif and lam are for the covenant. **Then let him see which of them has the best food**, meaning, the best food. Such as His saying: **And had it not been for the grace of God upon you and His mercy, not one of you would ever have been pure**, and His saying: **He has succeeded who purifies himself.** And from this comes the zakat that purifies and makes money good, and it was said: more food, and from this comes the zaka of crops when they increase in number. The poet said:

Our tribes are seven and you are three, and seven is better and more pleasant than three.

The first is correct, because what they mean is the good and lawful, whether it is a lot or a little. And his saying, **and let him be gentle**, that is, in his going out, going, buying and returning. They say: And let him hide everything he can. **And let no one perceive**, that is, let no one know "about you. Indeed, if they gain control over you, they will stone you," that is, if they know where you are, **they will stone you or return you to their religion**, meaning the followers of Decius, who fear that they will find out where they are, so they will continue to torture them with various types of torture until they return them to their religion that they are on, or they die. And if you agree with them in returning to religion, then there is no success for you in this world or in the hereafter. That is why he said: **And you will never succeed then.**

Fath al-Qadir

Then he gave a reason for what preceded of the command and prohibition, saying: 20- **If they gain the upper hand over you** meaning if they find out about you and know where you are, meaning the people of Medina, **they will stone you** they will kill you by stoning, and this killing is the worst kind of killing, because that was their custom, and for this reason he singled it out from among the types of killing that occur **or return you to their religion** meaning they will return you to the religion that you were upon before God guided you, or what is meant by return here is becoming, assuming that they were not upon their religion, and the word *in* was preferred over the word *to* to indicate stability, **and you will never succeed then** in *then* has the meaning of a condition, as if he said: If you return to their religion, then you will never succeed then, neither in this world nor in the hereafter.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, *Tzawar* he said: **You incline towards it.** And regarding his statement, *Taqridhum* he said: **You scatter them.** Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, *Taqridhum* he said: **You leave them.** "And they are in a recess thereof" he said: The inner place.

Surat al-Kahf 18:20

Indeed, if they gain the upper hand over you, they will stone you or return you to their religion, and you will never succeed then.

Ibn Abi Hatim narrated on the authority of Saeed Ibn Jubayr he said: The recess is the empty part of the land, and by **empty part** he means the side of the land. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement, **And We turn them over** the verse he said: Six months on the right side, and six months on the left side. Saeed Ibn Mansour and Ibn Al-Mundhir narrated on the authority of Saeed Ibn Jubayr regarding the verse he said: So that the earth does not consume their flesh. Ibn Abi Hatim narrated on the authority of Mujahid that the name of their dog is Qatmur. Ibn Abi Hatim narrated on the authority of Al-Hasan he said: His name is Qatmir. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated through various chains on the authority of Ibn Abbas regarding his statement, **By the entrance** he said: In the courtyard. Ibn Jarir and Ibn Al-Mundhir narrated on his authority that he said: On the chapter. Saeed bin Mansour, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority regarding his statement: **The purest food** he said: The most permissible slaughtering, and they used to slaughter for tyrants. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority: **The purest food** meaning the cleanest, because they used to slaughter for tyrants.

Tafsir al-Baghawi

20 - **If they gain control over you**, meaning: if they know where you are, **they will stone you**. Ibn Jurayj said: they will curse you and hurt you verbally. It was also said: they will kill you. It was also said: it was their custom to kill with stones, which is the worst kind of killing. It was also said: they will beat you, **or return you to their religion**, meaning: to disbelief. **And you will never succeed then**, if you return to it.

Tafsir al-Baidawi

20. **If they gain control over you** meaning if they appear to you or get hold of you, and the pronoun refers to the people implied in **O you**. "They will stone you" kill you by stoning. "Or return you to their religion or force you to it against your will, from the word return meaning becoming." It was said that they were first on their religion and then believed. "And you will never succeed then" if you enter their religion.

Surat al-Kahf 18:21

And thus We found them so that they might know that the promise of God is true and that the Hour is coming - there is no doubt about it - when they disputed among themselves about their affair. They said, "Construct over them a structure. Their Lord is most knowing of them." Those who prevailed in their affair said, **We will surely build over them a mosque.**

Tafsir al-Jalalayn

21 - **And thus** as We resurrected them **We made known** We informed *them* their people and the believers **that they might know** that is, their people **that the promise of God** of resurrection **is true** by way of the fact that He who is able to put them to sleep for a long time and keep them in their condition without food is able to revive the dead **and that there is no doubt** there is no doubt **about the Hour, when** the object of We made known **they dispute** that is, the believers and the disbelievers **among themselves their affair** the affair of the young men to build around them **and they said** that is, the disbelievers **Build over them** that is, around them **a structure** that will conceal them **their Lord is most knowing of them.** Those who prevailed over their affair) the affair of the young men, that is, the believers, said **We will surely build over them** around them **a mosque** in which to pray, and that was done at the entrance to the cave.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And just as We raised them after their long sleep, in the same state they were in when they slept, so that they might question one another, and increase in insight into the greatness of God's power, and in knowledge of the goodness of God's defense of His friends. **Thus did We find them.** He says: Thus did We make known to the other group who were in doubt about God's ability to revive the dead, and in doubt about the creation of the bodies of His creation, in the same state they were in on the day He took them after decay, so that they might know that God's promise is true, and be certain that the Hour is coming, there is no doubt about it. And the people of interpretation said something similar to what we said about that.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And thus We made them known**, meaning: We made them known so that whoever disbelieves in this hadith may know that the promise of God is true, and that there is no doubt about the Hour.

And His statement, **When they disputed among themselves their affair**, means: those who found the youths. God Almighty says: And thus We caused these people of Theodosius, who differed about the

establishment of the Hour and God's revival of the dead after their death, to stumble upon them, when they disputed among themselves about what God will do with those of His servants whom He destroyed, and then destroyed them in their graves after their death. Did He create them or did someone else create them? And His statement, **And they said, 'Build over them a structure,'** means: Those whom We made find the people of the cave said, **Build over them a structure.** "Their Lord is most knowing of them," means: The Lord of the youths is most knowing of the youths and their condition. And His statement, **Those who prevailed in their affair said**, God Almighty says: The people who prevailed in the affair of the people of the cave said, **Let us build over them a mosque.** And there is disagreement about those who said this statement. Are they the group of Muslims, or are they the infidels? We have mentioned some of that previously, and we will mention, God willing, what has not been mentioned of 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, his statement, **Those who prevailed in their affair said, 'Let us build a mosque over them.'** He said: He meant their enemy.

Ibn Hamid told us: Salamah told us, on the authority of Abdul Aziz bin Abi Rawad, on the authority of Abdullah bin Ubaid bin Umair, who said: God blinded those who made them stumble upon the People of the Cave, and they were not guided. The polytheists said: We will build a building over them, for they are the sons of our fathers, and we will worship God in it. The Muslims said: Rather, we have more right to them, they are more than us. We will build a mosque over them in which we will pray and worship God in it.

Tafsir al-Qurtubi

The Almighty said: **And thus We made them known** meaning We showed them and made them visible. *Athara* is a transitive verb with a hamza, and the root of stumbling is in the foot. **That they may know that the promise of God is true** meaning the Muslim nation during whose era the People of the Cave were resurrected. That is because Decius died and centuries passed and a righteous man ruled the people of that land, so the people of the town disagreed about the gathering and the resurrection of the bodies from

Graves, some people failed in that and excluded it and said: Only the souls are buried and the body is eaten by the earth. Some of them said: The soul and body will be resurrected together. This was a great loss for the king and he remained confused, not knowing how to make his matter clear to them, until he put on sackcloth and sat on the ashes and supplicated to God Almighty with an argument and explanation. God made the people of the cave stumble. It is said that when they sent one of them with their money to the city to bring them provisions from it, his person was strange and his dirhams were strange because of the long time. So he was carried to the king and he was

And thus We found them so that they might know that the promise of God is true and that the Hour is coming - there is no doubt about it - when they disputed among themselves about their affair. They said, "Construct over them a structure. Their Lord is most knowing of them." Those who prevailed in their affair said, "We will surely build over them a mosque."

righteous and had believed and those with him believed. When he looked at him, he said: Perhaps this is one of the young men who went out during the reign of King Decius, for I was praying to God to show me them. He asked the young man and he told him. The king was pleased with that and said: Perhaps God has sent you a sign, so let us go to the cave with him. So he rode with the people of the city to them. When they approached the cave, Tamlikha said: I will enter upon them so that they will not be terrified. So he entered upon them and informed them of the matter and that the nation is a nation of Islam. It was narrated that they were pleased with that and went out to the king and venerated him and he venerated them, then they returned to their cave. Most of the narrations say that they died the death of truth when Tamlikha spoke to them, as follows. And whoever had doubts about the resurrection of the bodies returned to certainty. This is the meaning of **We found them** (so that they may know that the promise of God is true) meaning so that the king and his subjects may know that the resurrection is true and the resurrection is true **when they dispute among themselves about their affair**. And they used that one person as evidence for their story and were afraid to enter upon them, so the king said: Build a structure over them, so those who followed the religion of the youths said: Build a mosque over them. And it was narrated that some of the people went to cover up the cave and leave them in it hidden. And it was narrated from Abdullah bin Omar that God the Almighty blinded the people at that time to their trace and concealed them from them, so that called for building the structure because it was a landmark for them. And it was said: The king wanted to bury them in a golden chest, but someone from them came to him in a dream and said: You wanted to put us in a golden chest, so do not do that, for we were created from dust and to it we will return, so leave us. Here, forbidden and permissible issues arise. Building mosques on graves, praying in them, building on them, and other things that the Sunnah includes as a prohibition are forbidden and not permissible, as Abu Dawud and Al-Tirmidhi narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, cursed the women who visit graves and those who build mosques and lamps on them. Al-Tirmidhi said: There is a good hadith on this topic on the authority of Abu Hurayrah and Aisha on the authority of Ibn Abbas.

The two Sahihs narrated on the authority of Aisha that Umm Habibah and Umm Salamah mentioned a church they had seen in Abyssinia in which there were pictures of the Messenger of God (peace and blessings of God be upon him). The Messenger of God (peace and blessings of God be upon him) said: "When a righteous man died among them, they would build a mosque over his grave and make those pictures in it. They are the worst of creation in the sight of God Almighty on the Day of Resurrection." This is the wording of Muslim. Our scholars said: This forbids

Muslims from taking the graves of prophets and scholars as mosques. The imams narrated on the authority of Abu Marthad al-Ghanawi that he heard the Messenger of God (peace and blessings of God be upon him) say: **Do not pray toward graves or sit on them**. This is the wording of Muslim. That is, do not take them as a qiblah and pray toward them or toward them as the Jews and Christians did, for that would lead to worshipping those in them, as was the reason for worshipping idols. The Prophet, may God bless him and grant him peace, warned against such a thing and blocked the means that lead to it, saying: **God's wrath is severe against a people who take the graves of their prophets and righteous people as places of worship**. The two Sahihs narrated on the authority of Aisha and Abdullah bin Abbas, who said:

When the Messenger of God (peace and blessings of God be upon him) was afflicted, he began to cover his face with his cloak. When he felt distressed by it, he would uncover his face and say while doing so: **The curse of God be upon the Jews and Christians, for they took the graves of their prophets as places of worship**, warning against what they had done. Muslim narrated on the authority of Jabir, who said: "The Messenger of God (peace and blessings of God be upon him) forbade plastering graves, sitting on them, or building over them." Abu Dawud and al-Tirmidhi also narrated it on the authority of Jabir, who said: The Messenger of God (peace and blessings of God be upon him) forbade plastering graves, writing on them, building over them, or stepping on them. Al-Tirmidhi said: This is a good and authentic hadith on the authority of Abu al-Hayaj al-Asadi, who said: Ali ibn Abi Talib said to me: Shall I not send you on what the Messenger of God (peace and blessings of God be upon him) sent me on? Do not leave any statue without obliterating it, nor any raised grave without leveling it - in one narration - nor any picture without obliterating it. Abu Dawud and al-Tirmidhi narrated it. Our scholars said: The apparent prohibition of making graves high and elevated, and that they should be level. Some scholars have said this. The majority of scholars have said that this fourth that is ordered to be removed is what is in excess of the marking, and the grave remains with what is known and respected, and that is the description of the grave of our Prophet Muhammad, may God bless him and grant him peace, and the grave of his two companions, may God be pleased with them - according to Malik in Al-Muwatta' - and the grave of our father Adam, may God bless him and grant him peace, according to what Al-Daraqutni narrated from the hadith of Ibn Abbas. As for raising the many buildings, it is an adornment of this world in the first stages of the afterlife, and an imitation of those who used to venerate graves and worship them. Considering these meanings and the apparent prohibition, it should be said: It is forbidden. The marking of the grave: its height of a handspan, taken from the camel's hump. Water is sprinkled on it so that it does not spread with the wind. Al-Shafi'i said there is

nothing wrong with plastering the grave. Abu Hanifa said: The grave should not be plastered or plastered, and no building should be raised over it so that it falls. There is nothing wrong with sucking stones as a sign, based on what Abu Bakr Al-Athram narrated: Musaddad narrated to us, Nuh bin Diraj narrated to us, on the authority of Abaan bin Taghlib, on the authority of Jaafar bin Muhammad, who said: Fatima, the daughter of the Messenger of God, may God bless him and grant him peace, used to visit the grave of Hamza bin Abdul Muttalib every Friday and she marked it with a rock. Abu Omar mentioned it. As for the reward: Burial in a coffin, which is permissible, especially in soft soil. It was narrated that Daniel, may God's prayers be upon him, was in a coffin made of stone, and that Joseph, may God's prayers be upon him, recommended that a coffin be made of glass and thrown into a well for fear that it would be worshipped. It remained that way until the time of Moses, may God's prayers be upon them all. An old woman guided him to it, so he lifted it up and placed it in the pen of Isaac, may God bless him and grant him peace. In Sahih, it is narrated on the authority of Saeed bin Abi Waqqas that he said during the illness in which he died: Make a grave for me and erect a monument of bricks over me, as was done for the Messenger of God, may God bless him and grant him peace. Al-Lahd: It is to make a slit in the ground and then dig another grave on the side of the slit on the side of the Qiblah if the ground is solid. The deceased is put in it and covered with bricks. In our view, it is better than the slit, because it is what God chose for His Messenger, may God bless him and grant him peace. Abu Hanifa said the same. He said: The Sunnah is the slit. Al-Shafi'i said: The slit. Bricks are disliked in the slit. Al-Shafi'i said: There is nothing wrong with them because they are a type of stone. Abu Hanifa and his companions disliked it because bricks are for the perfection of the building, and the grave and what is in it are subject to decay, so perfection is not appropriate for it. Based on this, stone and brick are equated. It was said that bricks leave traces of fire, so they are disliked as a sign of optimism. Based on this, a distinction is made between stone and brick. They said: Bricks and reeds are recommended because it was narrated that a bundle of reeds was placed on the grave of the Prophet, may God bless him and grant him peace. It was narrated from Sheikh Imam Abu Bakr Muhammad ibn al-Fadl al-Hanafī, may God have mercy on him, that he permitted making a coffin in a desert because of the softness of the ground. He said: If a coffin is made of iron, there is nothing wrong with it, but it should be covered with dirt and the upper layer should be covered with clay, near the deceased, and light bricks should be placed on the right and left of the deceased so that it becomes like a grave. I said: From this meaning is the placement of the velvet in the grave of the Prophet, may God bless him and grant him peace, because Medina is a salt marsh. Shuqran said: By God, I went to cover the velvet under the Messenger of God, may God bless him and grant him peace, in the grave. Abu Isa al-Tirmidhi said: The hadith of Shuqran is a strange hadith.

Tafsir Ibn Kathir

God the Almighty says: **And thus We made them known** meaning We made them known to the people **so that they may know that the promise of God is true and that there is no doubt about the Hour.** More than one of the predecessors mentioned that the people of that time had doubts about the resurrection and about the matter of the Day of Judgment. Ikrimah said: There was a group among them who said that bodies will be resurrected, so God sent the People of the Cave as an argument, proof and sign for that. They mentioned that when one of them wanted to go out to go to the city to buy them food, he disguised himself and went out walking in a different direction until he reached the city. They mentioned that its name was Daqsus, and he thought that he had recently come to it. The people had changed century after century, generation after generation and nation after nation, and the country and its people had changed, as the poet said:

As for the houses, they are like their houses, and I see that the men of the neighborhood are not his men.

He could not see any of the landmarks of the town that he knew, nor did he know any of its al-Nas 114: neither its elite nor its common people. He began to wonder to himself and say: Perhaps I am mad or possessed or dreaming, and he said: By God, there is nothing wrong with me, and I knew this town yesterday evening and it was not like this. Then he said: It is better for me to hasten to leave here. Then he went to a man who sold food, and gave him the money he had with him, and asked him to sell him food with it. When that man saw it, he denied it and denied hitting it, so he gave it to his neighbor, and they began to pass it around among themselves and say: Perhaps this man found a treasure. They asked him about his situation and where he got this money from. Perhaps he found it from a treasure, and from whom are you? He began to say: I am from the people of this town, and I saw it yesterday evening and Decius was in it, so they accused him of madness, so they took him to their ruler, who asked him about his condition and report until he informed them of his situation, and he was confused about his condition and what he was in, so when he informed them of that, they went with him to the cave - the king of the town and its people - until he reached them to the cave and said to them: Leave me so that I may go before you in entering to inform my companions, so he entered, and it is said that they do not know how he went in it, and God concealed their report from them, and it is said that they entered upon them and saw them, and the king greeted them and embraced them, and he was a Muslim, according to what was said, and his name was Tydosius, so they rejoiced at him and comforted him with words, then they bade him farewell and greeted him, and returned to their beds, and God Almighty took them, and God knows best.

Qatada said: Ibn Abbas went on a military expedition with Habib bin Maslama, and they passed by a cave in the land of the Romans, and they saw bones in it. Someone said: These are the bones of the People of the Cave. Ibn Abbas said: Their bones have been rotting for more than three hundred years. Ibn Jarir narrated it. His statement: **And thus We made them**

Surat al-Kahf 18:21

And thus We found them so that they might know that the promise of God is true and that the Hour is coming - there is no doubt about it - when they disputed among themselves about their affair. They said, "Construct over them a structure. Their Lord is most knowing of them." Those who prevailed in their affair said, "We will surely build over them a mosque."

stumble upon means just as We made them sleep and awakened them in their forms, We made the people of that time see them **so that they may know that the promise of God is true and that there is no doubt about the Hour when they dispute among themselves about their affair** meaning about the matter of the Resurrection, so who would affirm it and who would deny it, so God made their appearance over the People of the Cave an argument for them and against them. "So they said, 'Construct over them a structure. Their Lord knows best about them'" meaning they closed the door of their cave and left them in their state. **Those who prevailed in their affair said, 'We will surely build over them a mosque'** Ibn Jarir narrated two statements about those who said that **one of them** that they were the Muslims among them. **The second** are the polytheists among them, and God knows best. It appears that those who said that are the people of influence and power, but are they praiseworthy or not? There is a consideration in this, because the Prophet, may God bless him and grant him peace, said: **May God curse the Jews and Christians, for they took the graves of their prophets and righteous people as places of worship**, warning against what they did. We have narrated from the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, that when the grave of Daniel was found in his time in Iraq, he ordered that it be hidden from the people, and that the note that they found with him, in which there was something from the epics and other things, be buried.

Fath al-Qadir

His saying: 21- **And thus We made them stumble** meaning, just as We made them sleep and resurrected them, We made them stumble: meaning, We informed the people about them. And informing is called making them stumble, because whoever is unaware of something and stumbles over it, looks at it and recognizes it, so making them stumble was a reason for obtaining knowledge **that they may know that the promise of God is true** meaning that those whom God made them stumble over may know that the promise of God of resurrection is true. It was said that the king of that era was one of those who denied resurrection, so God showed him this verse. It was said that the reason for making them stumble was that the man whom they sent with the paper money, which was from the strike of Decius to the market, when the people of the market saw it, they accused him of finding a treasure, so they went with him to the king, and he said to him: Where did you find these dirhams? He said: Yesterday I sold some dates for it, so the king knew that he was telling the truth. Then he told him the story, so the king rode and his companions rode with him until they reached the cave. **And that the Hour is certain**, meaning, so that they may know that there is no doubt about the Resurrection, for whoever witnessed the state of the People of the Cave knows the truth of what God promised regarding the Resurrection. **When they**

disputed among themselves about their affair, the circumstance is related to **We made them stumble**, meaning, We made them stumble at the time of the dispute and disagreement between those whom God made stumble regarding the matter of the Resurrection. It was said regarding the matter of the People of the Cave regarding the length of their stay, their number, and what they were doing after they had seen them. **They said, 'Build over them a structure,'** so that people would not be able to approach them. That is because when the king and his companions stood over them while they were alive, God killed the young men, so some of them said: **Build over them a structure that will conceal them from the eyes of the people.** Then the Almighty said, narrating the words of those disputing about them, their number, the length of their stay, and similar matters related to them: "Their Lord is more knowing of them than these disputing about them. They said that. Entrusting knowledge to God, the Most High. It was said that it is from the words of God, the Most High, in response to the words of those disputing about them: that is, leave what you are in of disputing, for I know them better than you. It was said that the circumstance in "when they dispute" is related to an omitted word, which is *remember*. This is supported by the fact that the stumbling was not at the time of the dispute, but before it. It can be said that those people continued to dispute among themselves century after century, from the time they took refuge in the cave until the time of the stumbling. This is supported by the fact that their story was written on the door of the cave, written by some of their contemporaries from the believers who were hiding their faith, as the commentators said: **Those who prevailed in their affair said, 'Let us build a mosque over them.'** Mentioning the building of a mosque indicates that those who prevailed in their affair are the Muslims. It was said that they are the people of authority and kingship from the mentioned people, for they are the ones who prevail over the affair of those other than them, and the first is more appropriate. Al-Zajjaj said: This indicates that when their affair became apparent, the believers prevailed in the resurrection and revival. Because mosques are for believers.

Tafsir al-Baghawi

21 - The Almighty said: **And thus We made known to them**, meaning: We informed them, **that they may know that the promise of God is true**, meaning the people of Baydrus who denied the resurrection, **and that there is no doubt about the Hour when they dispute among themselves about their affair**, Ibn Abbas said: They dispute about the building, so the Muslims said: We will build a mosque for them in which people pray because they are of our religion, and the polytheists said: We will build a building for them because they are of our lineage.

Ikrimah said: They disputed about the resurrection. The Muslims said: The resurrection is for the bodies and souls together. Some people said: It is for the souls without the bodies. So God Almighty resurrected them and showed them that the resurrection is for the bodies and souls.

It was said: They disputed about the duration of their stay. It was also said: About their number.

They said, "Build over them a structure. Their Lord knows best about them." Those who prevailed in their affair said, **We will surely build over them a mosque.**

Then the young men said to the king: We entrust you to God and seek refuge in Him from the evil of the jinn and mankind. Then they returned to their beds and died, so the king buried them in the cave and built a mosque over them. It was said that when they reached the cave, the young man said to them: Stay where you are until I enter first so that they will not be frightened. So he entered and the entrance was hidden from them, so they built a mosque.

Tafsir al-Baidawi

21. **And thus We made them find it.** And just as We put them to sleep and resurrected them so that their insight might increase, We informed them. **That they might know** so that those whom We informed of their condition might know. **That the promise of God** of resurrection or the promised thing which is resurrection. **is true** because their sleep and wakefulness are like the condition of someone who dies and is then resurrected. **And that the Hour is without doubt** and that the Resurrection is without doubt possible, for He who took their souls and held them for three hundred years, preserving their bodies from disintegration and disintegration, then sent them to it, was destined to take the souls of all people, holding them until He gathers their bodies and returns them to it. **When they dispute** is an adverb for **We made them find it**, meaning We made them find it when they dispute. **Between them is their affair** is their religious affair. Some of them said that the souls are resurrected separately and some of them said that they are resurrected together so that the dispute is resolved and it becomes clear that they are resurrected together, or the affair of the young men is that God caused them to die a second time, so some of them said, they died, and others said they slept the sleep they had the first time, or a group said, we will build a structure over them for people to live in and take as a place of worship, and others said, we will take a mosque over them to pray in as God Almighty said, "So they said, 'Build over them a structure. Their Lord knows best about them.' Those who prevailed in their affair said, 'We will take over them a mosque.'" And His statement, **Their Lord knows best about them**, is an objection either from God in response to those who delved into their affair from those disputants or from the disputants in their time, or from the disputants over them during the time of the Messenger, may God bless him and grant him peace, or from the disputants to refer to God after they remembered their affair and exchanged talk about their lineages and circumstances, but that was not achieved for them. It is said that when the envoy entered the market and took out the dirhams on which was written the name of Decius, they accused him of finding a treasure, so they took him to the king - who was a monotheistic Christian - and he told him the story. Some of them said: Our fathers told us that young men fled with their religion from Decius, so perhaps they are these. So the king and the people of the city, both believers and unbelievers, set out and saw them and spoke to them.

Surat al-Kahf 18:22

They will say, "Three, their fourth being their dog." And they will say, "Five, their sixth being their dog," guessing at the unseen. And they will say, "Seven, their eighth being their dog." Say, "My Lord knows best their number. None knows them except a few. So do not dispute about them except an outward dispute, and do not inquire about them from them." Someone

Surat al-Kahf 18:22

They will say, **Three, their fourth being their dog.** And they will say, **Five, their sixth being their dog,** guessing at the unseen. And they will say, **Seven, their eighth being their dog.** Say, "My Lord knows best their number. None knows them except a few. So do not dispute about them except an outward dispute, and do not inquire about them from them." Someone

Tafsir al-Jalalayn

They will say) meaning those who disputed about the number of young men in the time of the Prophet, may God bless him and grant him peace, meaning some of them say they are **three, their dog is the fourth, and they say** meaning some of them **five, their dog is the sixth**, and the two statements are for the Christians of Najran **guessing in the unseen** meaning assuming that they are absent, (and it refers to both statements together, and its accusative is the object of the verb, meaning because of their assumption of that **and they say** meaning the believers **seven, their dog is the eighth** the sentence is a description of seven with the addition of the waw, and it was said that it is an emphasis and indicates the adhesion of the description to the described, and describing the first two with stoning without the third is evidence that it is acceptable and correct (Say, "My Lord knows best their number. None knows them except a few." Ibn Abbas said, **I am one of the few**, and he mentioned them as seven (so do not dispute) argue **about them except an outward dispute** about what was revealed to you **and do not ask a fatwa about them** from the People of the Book, the Jews *anyone* and the people of Mecca asked him about the story of the People of the Cave, so he said, **I will tell you about it tomorrow.** He said, God willing, so he went down.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Some of those who delve into the matter of the young men of the Cave will say: They are three, and their dog is the fourth. Some of them will say: They are five, and their dog is the sixth. **Guessing at the unseen** means: casting suspicion with no certain knowledge, as the poet said:

And make me the truth, hidden and hidden

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, **They**

will say, 'Three, their dog being the fourth.' And they **will say, 'Five, their dog being the sixth.'** **Guessing at the unseen:** meaning slandering at the unseen.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **casting on the unseen**, he said: casting on suspicion.

And His statement: **And they say, 'Seven, and their dog is the eighth,'** meaning: And some of them say: They are seven and their dog is the eighth. **Say, 'My Lord knows best their number.'** meaning: The Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who say these statements about the number of the youths from the People of the Cave, guessing from the unseen: "My Lord knows best their number. None knows them." He says: None knows their number **except a few** of His creation.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **None knows them except a few**, meaning: a few people.

Others said: Rather, by *little* he meant the People of the Book.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas: **None knows them except a few.** He said: He means the People of the Book. Ibn Abbas used to say: I am one of those whom God has excepted, and he used to say: Their number is seven.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **None knows them except a few.** He said: I am one of the few, they were seven.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he mentioned to us that Ibn Abbas used to say: I am one of those few whom God excepted, they were seven and the eighth of them was their dog.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said: Ibn Abbas said: Their number is seven and the eighth of them is their dog, and I am one of those whom God excepted.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding His statement: **None knows them except a few**, he said: Ibn Abbas used to say: I am one of the few, they are seven and the eighth of them is their dog. And His statement: **So do not dispute about them except with an outward dispute**, the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So do not dispute, O Muhammad,

meaning: Do not argue with the People of the Book about them, meaning about the number of the People of the Cave, and the number was omitted because it is sufficient to mention them in it so that the listeners will know what is meant.

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 about His statement: **So do not dispute about them**, he said: Do not dispute about their number. And His statement: **Except for an outward dispute**, the people of interpretation differed about the meaning of the outward dispute that God excepted and permitted for His Prophet, may God bless him and grant him peace. Some of them said: It is what God has related in His Book, and it is permissible for him to recite to them, and he should not dispute with them about anything other than 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: **So do not dispute about them except with an outward dispute** means: What I have told you is sufficient, so do not dispute about them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **So do not dispute about them except with an outward dispute**. He said: Except with what we have shown you about their affair.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **So do not dispute about them except with an outward dispute**: that is, what we have told you about their affair is sufficient for you.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, **So do not dispute about them**, he said: It is enough for you what we have told you about their affair.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding His statement: **So do not dispute about them except with an outward dispute**, meaning: What we have told you is sufficient. Others said: The outward dispute is to say: It is not as you say, and similar statements. Mention of those who said that:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement: **except for an apparent argument**, he said: That he says to them: It is not as you say, you do not know their number. If they say such and such, then say it is not like that, for they do not know their number. And he recited: **They will say, 'Three, their fourth being their dog,'** until he reached **guessing at the unseen**. And His statement: **And do not consult any of them about them**, God Almighty says: And do not consult any of the people of the Book

about the number of the youths from the Companions of the Cave, meaning any of them from the People of the Book, because they do not know their number, and they only speak about them guessing at the unseen, not with certainty of the statement. And the people of interpretation said something similar to what we said about that. Mention of those who said that:

Abu Kuraib told us: Yahya bin Isa told us, on the authority of Sufyan, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And do not consult anyone of them about them**, he said: They are the People of the Book.

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: **And do not consult anyone of them about them** from the Jews.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **And do not ask any of them about them**: from the Jews. He said: And do not ask the Jews about the matter of the People of the Cave, except what I have told you about their matter.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And do not consult anyone of them about them**: from the People of the Book, we were told that they were the sons of Rukna - and Rukna: the kings of the Romans - God granted them Islam, so they were unique in their religion, and they isolated themselves from their people, until they reached the cave, then God struck their deafness, so they remained for a long time until their nation perished and a Muslim nation came after them, and their king was Muslim.

Tafsir al-Qurtubi

The Almighty said: **They will say, 'Three, their dog was the fourth.'** The pronoun in **they will say** refers to the people of the Torah and the contemporaries of Muhammad, may God bless him and grant him peace. This is because they differed about the number of the People of the Cave. This difference is explicit. It was said that what is meant by it are the Christians, because a group of them were present at the Prophet, may God bless him and grant him peace, from Najran, and the People of the Cave were mentioned. The Jacobites said: They were three, their dog was the fourth. The Nestorians said: They were five, their dog was the sixth. And he said. And the Musallizis said: They were seven, their dog was the eighth. And it was said: It is a report about the Jews who ordered the polytheists to ask the Prophet, may God bless him and grant him peace, about the People of the Cave. The waw in his statement, **and their dog was the eighth**, is the grammarians' way of saying that it is a waw of conjunction that entered at the end of the report about their number, to detail their matter, and to indicate that this is the most that was said. If it were dropped, the statement would be correct. A group including Ibn

Surat al-Kahf 18:22

They will say, "Three, their fourth being their dog." And they will say, "Five, their sixth being their dog," guessing at the unseen. And they will say, "Seven, their eighth being their dog." Say, "My Lord knows best their number. None knows them except a few. So do not dispute about them except an outward dispute, and do not inquire about them from them." Someone

Khalawayh said: It is the waw of eight. Al-Tha'labi narrated on the authority of Abu Bakr bin Ayyash that Quraysh used to say in their number six, seven and eight, so they would insert the waw in the eight. Al-Qaffal narrated something similar, saying: Some people used to say that the number among the Arabs ended at seven, so if it was necessary to increase it, another report would be started by inserting the waw, like His statement: **The repentant, the worshippers** then He said: **And those who forbid evil and those who guard** (al-Tawbah 9:112). The evidence for this is that when He mentioned the gates of Hell **until, when they reach it, its gates are opened** without the waw, and when He mentioned Paradise, He said: **Its gates are opened** with the waw. And He said: **Better than you, Muslims** then He said: **And virgins** so seven was the end of the number for them as ten is now for us. Al-Qushayri Abu Nasr said: Such speech is arbitrary, and seven is the end of the number for them! Then it is refuted by the statement of God Almighty: "He is God, other than whom there is no god, the King, the Holy, the Peace, the Guardian of Security, the Preserver of Faith, the Almighty, the Compeller, the Proud" and He did not mention the eighth name with the waw. Some people who came to the conclusion that their number is seven said: The waw was mentioned in His statement: **seven and their eighth** to indicate that this number is the truth, and that it is different from the other numbers that the People of the Book mentioned. For this reason, the Almighty said in the two previous sentences **a slander at the unseen** and did not mention it in the third sentence and did not criticize it in any way. It is as if He said to His Prophet, they are seven and their eighth is their dog. And slandering is speaking based on conjecture. It is said for everything that is specific: slander in it, and stoning and stoning, as He said:

War is nothing but what you have learned and tasted, and it is not about the translated hadith

I said: Al-Mawardi and Al-Ghaznawi mentioned: Ibn Jarir and Muhammad ibn Ishaq said: They were eight, and they made the statement of God Almighty: **And the eighth of them was their dog** meaning the owner of their dog. This is what strengthens the path of the grammarians in the waw, and that it is as they said. Al-Qushayri said: The waw was not mentioned as a far-fetched imposition, and it is like his statement in another place: **And We did not destroy a city but that it had a known book** (al-Hijr 15:4) and in another place: **But that it had warners * a reminder** (Ash-Shu'ara': 208-209).

God the Almighty said: "Say: My Lord knows best their number." God the Almighty commanded His Prophet, peace be upon him, in this verse to refer the knowledge of their number to Him, the Almighty. Then He informed that the knowledge of that among mankind is few. What is meant by it is the people of the Book, according to Ata'. Ibn Abbas used to say: I am from that group, they were seven and the eighth of

them was their dog, then he mentioned the seven by their names, and the dog's name was Qutmir, a tiger dog, above the Qalti and below the Kurdi. Muhammad bin Saeed bin Al-Musayyab said that it was a Chinese dog, but the correct one is that it was Zubayri. He said: There is no narrator left in Nishapur who wrote this hadith from me except for someone who was not able to. Abu Amr Al-Hairi said that it was written from me.

God the Almighty said: **So do not dispute about them except with an outward dispute**. That is, do not dispute about the People of the Cave except with what We have revealed to you, which is referring knowledge of their number to God the Almighty. It was said: The meaning of what is meant by *outward* is that you say: It is not as you say, and the like, and do not argue with a matter that has been estimated in that. In this is evidence that God the Almighty did not clarify their number to anyone, so that is why He said: **Except with an outward dispute** (al-Kahf 18:22), meaning going, as He said:

This is a complaint whose shame is apparent from you, and he is not permitted in this verse to argue, but his saying, **except for argument** is a metaphor from where the People of the Book argue with him. I heard his arguing with them, then he qualified it as apparent, so he differed from the real blameworthy water. The pronoun in his saying, **among them** refers back to the People of the Cave. And in his saying, **from them** refers back to the People of the Book who are opposing. And his saying, **so do not argue about them** means, then count their number, so he omitted the number because the apparent meaning of the statement indicates it.

The Almighty said: **And do not consult anyone of them about them**. It was narrated that he, peace be upon him, asked the Christians of Najran about them and was forbidden from asking. This is evidence that Muslims are forbidden from consulting the People of the Book regarding any knowledge.

Tafsir Ibn Kathir

God the Almighty says, informing about the people's disagreement over the number of the People of the Cave, so He mentioned three sayings, indicating that there is no one who says a fourth, and since He weakened the first two sayings by saying: **A guess at the unseen** meaning a saying without knowledge, like someone who shoots at a place he does not know, for he will hardly hit, and if he hits, it is without intent. Then He mentioned the third and was silent on it or confirmed it by saying: **And their dog is the eighth of them**, indicating its correctness, and that it is the reality in the matter itself. And His saying: **Say, 'My Lord knows best their number'** is guidance that the best thing in such a situation is to refer knowledge to God the Almighty, since there is no need to delve into such

a matter without knowledge, but if we are informed of a matter, we say it, otherwise we stop.

And his saying: **None knows them except a few** meaning from the people. Qatada said: Ibn Abbas said: I am from the few whom God Almighty excepted, they were seven. And Ibn Jarir narrated likewise on the authority of Ata' al-Khurasani on his authority that he used to say: I am from those whom God Almighty excepted, and he used to say: Their number was seven. So these are authentic chains of transmission back to Ibn Abbas that they were seven, and it is in agreement with what we have presented.

Muhammad bin Ishaq bin Yasar said on the authority of Abdullah bin Abi Nujayh on the authority of Mujahid, who said: I was told that some of them had a clear complexion due to their young age. Ibn Abbas said: They were like that day and night in the worship of God, crying and seeking help from God. They were eight men: Maksalmina, the eldest of them, and he was the one who spoke to the king on their behalf, and Yamlikha, Martonus, Kastos, Berunus, Denimus, Yatbounus, and Qalush. This is how it appears in this narration. It is possible that this is from the words of Ibn Ishaq or someone in between, because the correct statement from Ibn Abbas is that they were seven, and this is the apparent meaning of the verse. It was previously reported from Shu'ayb al-Jubba'i that the name of their dog was Hamran. There is some doubt about calling them by these names and the name of their dog in its authenticity, and God knows best, because most of that was received from the People of the Book. God Almighty said: **So do not dispute about them except with an apparent dispute**, meaning easy and simple, because the matter of knowing that does not result in much benefit. **And do not consult anyone of them about them**, meaning that they have no knowledge of that except what they say of their own accord, guessing from the unseen, meaning without relying on the words of an infallible one. God has brought you, O Muhammad, the truth in which there is no doubt or uncertainty, so He is the foremost judge. For all the books and sayings you offer.

Fath al-Qadir

22- They will say, 'Three, their dog is the fourth' These people who say that they are three, five, or seven, are the ones who disputed their number during the time of the Messenger of God, may God bless him and grant him peace, from the People of the Book and the Muslims. It was said that they are the People of the Book in particular. In any case, it is not meant that they all said all of that, rather some of them said such and such, some of them said such and such, and some of them said such and such. **Three, their dog is the fourth:** meaning they are three people, and the phrase **their dog is the fourth** is in the accusative case as a state: meaning the state of their dog making them four by joining them. **And they say, 'Five, their dog is the sixth'** The speech about it is like the speech before it, and the accusative case of **stoning by the unseen** is in the state: meaning stoning or as a source, meaning they stone by stoning. Stoning by the unseen is saying by conjecture and guesswork without certainty, and those described as stoning by the unseen are both groups

who say that they are three, and those who say that they are five. **And they say, 'Seven, their dog is the eighth'** as if the statement of this group is closer to being correct. Indicating that they are not included in the ranks of those who throw stones at the unseen. It was said that the appearance of the waw in this sentence indicates that it is intended in the first two sentences. Abu Ali Al-Farsi said: His saying: Their fourth is their dog, and their sixth is their dog are two sentences in which the conjunction is dispensed with because they include the mention of the first sentence, which is His saying three, and the estimate: They are three, thus Al-Wahidi narrated it from Abu Ali, then he said: This is the meaning of Al-Zajaj's saying about the inclusion of the waw in their eighth and its exclusion from the first, and it was said that it is added for emphasis, and it was said that it is the waw of eight, and its mention is common on the tongues of the Arabs when they reach eight as in the saying of the Most High: **And its gates were opened** and His saying: **Wives and virgins**. Then God commanded His Prophet, may God bless him and grant him peace, to inform those who differed about their number in a way that would end the dispute between them, so He said: "Say: My Lord knows their number better than you, O you who differ." Then He established knowledge of that for a few people, so He said: **None knows them**, meaning He knows their selves, let alone their number, or He does not know their number, deleting the added word, **except a few** of the people, then God Almighty forbade His Messenger, may God bless him and grant him peace, from arguing with the People of the Book regarding the People of the Cave, so He said: **So do not... They argue about them** in the language of argumentation: it is said that someone argues, argumentatively, and then the Almighty excepted from a person what was apparent and clear, so He said: **Except for an apparent argument** meaning not going into depth in it, which is that he tells them only what God revealed to him. Al-Razi said: It is that he does not lie to them in specifying that number, but rather says that this specification has no evidence, so it is necessary to stop, then the Almighty forbade him from asking a fatwa about their matter, so He said: **And do not ask a fatwa about them from any of them** meaning do not ask a fatwa about their matter from those who delve into them from any of them, because the one who gives a fatwa must be more knowledgeable than the one asking the fatwa, and here the matter is the opposite, especially in the incident of the People of the Cave, and in what God told you about that is what makes you independent of asking someone who has no knowledge.

Tafsir al-Baghawi

22 - They will say, 'Three, their dog being the fourth'. It was narrated that Sayyid, Al-Aqib and their companions from the Christians of Najran were with the Prophet, may God bless him and grant him peace, and the mention of the People of the Cave came up. Sayyid - who was a Jacobite - said: They were three, their dog being the fourth. Al-Aqib - who was a Nestorian - said: They were five, their dog being the sixth. The Muslims said: They were seven, their dog

Surat al-Kahf 18:22

They will say, "Three, their fourth being their dog." And they will say, "Five, their sixth being their dog," guessing at the unseen. And they will say, "Seven, their eighth being their dog." Say, "My Lord knows best their number. None knows them except a few. So do not dispute about them except an outward dispute, and do not inquire about them from them." Someone

being the eighth. So God confirmed the Muslims' statement after He had narrated the Christians' statement, and He said: "They will say, 'Three, their dog being the fourth'. And they will say, 'Five, their dog being the sixth' - guessing at the unseen," meaning: conjecture and guesswork without certainty. He did not say this about the seven, so He said: **And they say**, meaning the Muslims, **seven, their dog being the eighth**.

They differed about the waw in his saying: **And the eighth of them**. It was said: Leaving it out or mentioning it is the same.

It was said: It is the waw of judgment and investigation, as if he narrated their differences, and the speech was completed when he said: And they say seven, then he confirmed this statement by saying: **And their eighth is their dog**, and the eighth does not come except after the seventh.

It was said: This is the waw of eight, and that is because the Arabs count and say one, two, three, four, five, six, seven and eight, because the contract was seven for them as it is ten for us today, similar to the saying of God Almighty: **Those who repent, those who worship, those who praise** to His saying: **And those who forbid evil** (al-Tawbah 9:112), and He said about the wives of the Prophet, may God bless him and grant him peace: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you - Muslims, believers, obedient, repentant, worshipping, fasting, previously married and virgins** (al-Tahrim 66:5).

"Say, 'My Lord knows best their number. None knows them except a few.'" Ibn Abbas said: "I am one of the few. They were seven."

Muhammad bin Ishaq said: They were eight. He read: **And the eighth of them was their dog**, meaning: their guardian. The correct version is the first.

It was narrated on the authority of Ibn Abbas that he said: They are Maksalmina, Yamlikha, Martunus, Binunus, Sarinunus, Dhu Nuwanus, and Kashfitanunus, which is the shepherd, and the dog Qatmir.

So do not dispute about them, that is, do not argue or speak about their number and status, **except with an outward argument**, except with the outward meaning of what We have told you. He says: What I have told you is enough for you, so do not add to it. He paused at that. **And do not consult anyone about them**, from the People of the Book, **without them**, that is, do not return to what they say after We have informed you.

him and grant him peace, from among the People of the Book and the believers. **Three, their dog being the fourth** meaning they are three men, their dog being the fourth of them by joining them. It was said that this is the saying of the Jews, and it was said that it is the saying of the master from the Christians of Najran, who was a Jacobite. **And they say, 'Five, and their dog is the sixth.'** This was said by the Christians or the Aqib among them, who was Nestorian. **Summoning the unseen**. They throw a hidden report that they have no knowledge of and bring it, or a guess about the unseen, from their saying, **Summoning the unseen**, if he thinks. The letter *sin* was not mentioned, because it was sufficient to connect it to what it is in. **And they say, 'Seven, and their dog is the eighth.'** The Muslims said this because the Messenger informed them about Gabriel, peace and blessings be upon them, and God Almighty indicated to him by following it with His saying, "Say, 'My Lord knows best their number. None knows them except a few.'" And the first two followed his saying, **Summoning the unseen**, and by establishing knowledge of them for a group after he limited the statements of the groups to the three mentioned, for not bringing a fourth in such a place is evidence of nonexistence, although the original is to deny it. Then he rejected the first two by following them with His saying, **Summoning the unseen**, to specify the third, and by adding to it the waw on the sentence that is an attribute of the indefinite, likening it to the one that is an adverbial of the definite, to emphasize the attachment of the attribute to the described. The evidence that he was characterized by it is a proven matter. On the authority of Ali, may God be pleased with him, they are seven and the eighth of them is their dog and their names are: Yamlikha, Makshalinia and Mishalinia. These are the companions of the king's right hand, and Marnoush, Dabarnoush and Shadhnush are the companions of his left hand, and he used to consult them. The seventh is the shepherd who agreed with them and the name of their dog is Qatmir and the name of their city is Ephesus. It was said that the three sayings are for the People of the Book and a few of them. **Do not dispute about them except with an apparent dispute**. So do not dispute about the youths except with an apparent dispute that is not deep, which is that you tell them what is in the Qur'an without making them ignorant or refuting them. **And do not consult any of them about them**. Do not ask any of them about their story with a question seeking guidance, for in what has been revealed to you there is an alternative to something else, even though they have no knowledge of it. Do not ask a stubborn question that wants to expose the one being asked and falsify what he has, for that is a violation of good morals.

Tafsir al-Baidawi

22. **They will say** meaning those who delved into their story during the time of the Messenger, may God bless

Surat al-Kahf 18:23

And never say of anything, **Indeed, I will do that tomorrow.**

Tafsir al-Jalalayn

And do not say of anything **that is, for the sake of something I will do that tomorrow that is, in the future.**

Tafsir al-Suyuti

And Ibn Jarir narrated it on the authority of Al-Dahhak, and Ibn Mardawayh also narrated it on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, swore an oath, and forty nights passed, then God revealed: And never say of anything, **I will do that tomorrow**, except if God wills.

Tafsir al-Tabari

This is a lesson from God Almighty to His Prophet, may God bless him and grant him peace. He commanded him not to be certain that whatever happens will inevitably happen, unless he attributes it to God's will, because nothing happens except by God's will.

And it was said to him that, as we have heard, because he promised those who asked him about the three questions that we mentioned previously, one of which was the question about the matter of the young men of the Cave, that he would answer them tomorrow, and he did not make an exception. So the revelation was withheld from him, as it was said, for that reason for fifteen days, until its delay saddened him. Then God revealed to him the answer about them, and He made known to His Prophet the reason for the withholding of the revelation from him, and taught him what he should use in his preparations and informing him about what would happen of the matters that had not been revealed to him from God. So He said: "And do not say, O Muhammad, about anything, 'I will do that tomorrow,' as you said to those who asked you about the matter of the People of the Cave, and the questions they asked you about, 'I will tell you about them tomorrow,' unless God wills." The meaning of the statement is: unless you say with it, 'God willing.' So He left out mentioning 'you say', being satisfied with what was mentioned from it, since there was an indication of it in the statement. Some Arabists said: It is possible that the meaning of his saying: **Except if God wills** is an exception from the saying, not from the action. Its meaning, according to him, was: Do not say a saying except if God wills that saying. This is a view far removed from the apparent meaning of the revelation, while it contradicts the interpretation of the people of interpretation.

Tafsir al-Qurtubi

God Almighty said: **And never say of anything, 'I will do that tomorrow.'**

Tafsir Ibn Kathir

This is guidance from God the Most High to the Messenger of God, may God bless him and grant him peace, on the etiquette of when he intends to do something in the future, to refer it to the will of God the Almighty, the Knower of the Unseen, who knows what was and what will be and what would not have been, had it been, how it would have been, as was established in the two Sahihs on the authority of Abu Hurayrah on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Solomon, son of David, peace be upon them both, said: 'I will go around tonight to seventy women - and in another narration: ninety women, and in another narration: one hundred women - each of whom will give birth to a boy who will fight in the way of God.' So it was said to him - and in another narration the angel said to him: 'Say, God willing,' but he did not say it. So he went around to them and only one of them gave birth to half a human being. So the Messenger of God, may God bless him and grant him peace, said - 'By the One in Whose Hand is my soul, if he had said, God willing, he would not have broken his oath, and his need would have been met.'" And in another narration: **And they would have fought in the way of God, all together, as horsemen.** And the reason for the revelation of this verse was mentioned at the beginning of the surah in the statement of the Prophet, may God bless him and grant him peace, when He was asked about the story of the People of the Cave, **Tomorrow I will answer you**, and the revelation was delayed for fifteen days. We mentioned it in full at the beginning of the surah, so there is no need to repeat it.

His saying: **And remember your Lord if you forget.** It was said that its meaning is if you forget the exception, when you remember Him. This was said by Abu Al-Aaliyah and Al-Hasan Al-Basri. Hisham said on the authority of Al-A'mash on the authority of Mujahid on the authority of Ibn Abbas regarding a man who swears an oath: He has the right to make an exception even if it is after a year. He used to say: **And remember your Lord if you forget.** It was said to Al-A'mash: Did you hear that from Mujahid? He said: Layth bin Abi Sulaym told me it. He thinks that this is what my garment is made of. Al-Tabarani narrated it from the hadith of Abu Mu'awiyah on the authority of Al-A'mash. The meaning of Ibn Abbas's saying that he makes an exception even after a year is if he forgets to say in his oath or in his speech, **If God wills**, and he remembers even after a year, then the Sunnah for him to say that, so that he will have fulfilled the Sunnah of exception even if it is after the oath. This was said by Ibn Jarir, may God have mercy on him. He stated that it is not to remove the oath of oath or cancel the expiation. This is what Ibn Jarir, may God have mercy on him, said, and it is the correct one, and it is the most appropriate to interpret the words of Ibn Abbas according to it. And God knows best.

Ikrimah said, **And remember your Lord when you forget**, if you become angry. This is an interpretation of the necessary. Al-Tabarani said: Muhammad bin Al-Harith Al-Jabali told us, Safwan bin Saleh told us,

Surat al-Kahf 18:23

And never say of anything, "Indeed, I will do that tomorrow."

Al-Walid bin Muslim told us, on the authority of Abdul Aziz bin Husayn, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, "And never say of anything, 'I will do that tomorrow,' except, 'If God wills. And remember your Lord when you forget,'" that you say, **If God wills**. Al-Tabarani also narrated on the authority of Ibn Abbas, regarding his statement, **And remember your Lord when you forget**, the exception, so make an exception if you remember, and he said: It is specific to the Messenger of God, may God bless him and grant him peace, and none of us can make an exception except in connection with his oath. Then he said: Al-Walid is the only one who narrated it from Abdul Aziz bin Husayn. Another possible meaning of the verse is that God, the Most High, guided whoever forgot something in his speech to remember God, the Most High, because forgetfulness is caused by Satan, as the servant of Moses said: **And nothing made me forget except Satan, that I should remember it**. And remembering God, the Most High, drives away Satan, so when Satan goes away, forgetfulness goes away, so remembering God, the Most High, is a reason for remembrance, and for this reason He said, **And remember your Lord when you forget**, and His statement, **And say, "Perhaps my Lord will guide me to something closer to right guidance than this"**. That is, if you are asked about something you do not know, then ask God Almighty about it, and turn to Him to guide you to what is right and right in that. Other interpretations have been said, and God knows best.

difficult for him and the Quraysh denied him. The exception to the prohibition is that do not say of anything you intend to do, 'I will do it in the future' except with **If God wills**, that is, except when mixed with His will, saying, 'If God wills,' or except at the time when God wills that you say it, meaning that He gives you permission to do it. It is not permissible to make it conditional on an agent because the exception of the conjunction of the will with the action is not sound, and the exception of its objection without it does not suit the prohibition.

Fath al-Qadir

23- **And never say of anything, 'I will do that tomorrow.'** That is, for something you intend to do in the future, so He referred to it as tomorrow, and did not mean tomorrow specifically, so tomorrow is included in it primarily.

Tafsir al-Baghawi

23 - **And never say of anything, 'I will do that tomorrow,'** meaning: If you decide to do something tomorrow, do not say, **I will do it tomorrow**, but rather say, **God willing**. This is because the people of Mecca asked him about the spirit, the People of the Cave, and Dhul-Qarnayn, and he said, **I will tell you tomorrow**, and he did not say, **God willing**. So the revelation continued for days, and then this verse was revealed.

Tafsir al-Baidawi

23. **And do not say of anything, 'I will do that tomorrow,' except, 'If God wills.'** This is a prohibition of discipline from God Almighty to His Prophet when the Jews said to the Quraysh 106:Ask him about the Spirit, the People of the Cave, and Dhul-Qarnayn. They asked him, and he said: Come to me tomorrow, I will tell you. He did not make an exception, so the revelation was delayed for him by a dozen or so sleeps until it was

Surat al-Kahf 18:24

Except if God wills. And remember your Lord when you forget and say, **Perhaps my Lord will guide me to a nearer right course than this.**

Tafsir al-Jalalayn

Except if God wills) meaning except if you are engaged in the will of God Almighty by saying God willing **and remember your Lord** meaning His will, depending on it **if you forget** depending on it, and remembering it after forgetting is like remembering it with the saying. Al-Hasan and others said as long as he is in the assembly **and say, perhaps my Lord will guide me to something nearer than this** from the story of the people of the cave in indicating my prophethood **to right guidance** guidance, and God did that.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And remember your Lord when you forget.** The people of interpretation differed regarding its meaning. Some of them said: And make an exception in your oath if you remember that you forgot that during the oath.

Who said that?

Muhammad bin Harun al-Harbi told us: Naim bin Hammad told us: Hisham told us, on the authority of al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, regarding a man who swears an oath. He said to him: He should make an exception, even if it is for a year. He used to say: **And remember your Lord when you forget.** It was said to al-A'mash about that: I heard it from Mujahid. He said: Layth bin Abi Salim told me about it. He thinks that this cloak of mine is gold.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: "And never say of anything, 'I will do that tomorrow,' except [if] God wills. And remember your Lord when you forget," the exception, then you remember, so repeat.

Muhammad bin Abdul A'la told us: Al-Mu'tamir told us, on the authority of his father, regarding his statement: **And remember your Lord when you forget,** he said: It has reached me that Al-Hasan said: If he remembers that he did not say: God willing, then let him say: God willing.

Others said: Its meaning is: Remember your Lord when you disobey.

Who said that?

Nasr bin Abdul Rahman told me: Hakam bin Salm told us, on the authority of Abu Sinan, on the authority of Thabit, on the authority of Ikrimah, regarding the statement of God, **And remember your Lord when you forget,** he said: Remember your Lord when you

disobey.

Ibn Hamid told us: Hakam told us, on the authority of Abu Sinan, on the authority of Thabit, on the authority of Ikrimah, something similar. The more correct of the two opinions on this matter is the opinion of the one who said: Its meaning is: Remember your Lord if you neglect to remember Him, because one of the meanings of forgetfulness in the speech of the Arabs is abandonment, and we have explained that previously.

If someone says: Is it permissible for a man to exaggerate in his oath, since the meaning of the words is what I mentioned after a period of time from the state of his oath? It is said: Rather, the correct thing is for him to excite himself even after he has broken his oath, and say: God willing? So that he may get out of what he said of what God has obligated him to do in this verse, and the hardship is removed from him by his leaving what he was commanded to say of that. As for the expiation, it is not removed from him in any case, unless his excitement is connected to his oath. If he says: What is the meaning of the statement of the one who said to him: I will repeat it even after a year, and the one who said to him that even after a month, and the statement of the one who said as long as he is in his seat? It was said: Their meaning in that is similar to our meaning in that it is for him, even after ten years, and that by his seeking forgiveness and saying, **God willing,** after a while after the state of his oath, the hardship that would have been binding on him if he had not said it is removed from him. As for the expiation, it is binding on him if he breaks his oath in any case, unless his seeking forgiveness was connected to the oath, and that is because we do not know of anyone who said that to him the second time after a while claiming that that removes the expiation from him if he breaks his oath. In that is the clearest evidence for the correctness of what we said in that, and that the meaning of the statement in it was similar to our meaning in it. And His statement, **And say, 'Perhaps my Lord will guide me to something nearer than this in right conduct,'** the Almighty says to His Prophet, may God bless him and grant him peace: Say, **Perhaps God will guide me and make me steadfast in what I promised you and informed you would happen, if He wills.**

It has been said: This is what the Prophet, may God bless him and grant him peace, was commanded to say if he forgot to make an exception in his speech, which he had in mind regarding a future matter, along with his saying: God willing, if he remembered. It was mentioned that he said this:

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father, on the authority of Muhammad, a man from Kufa, who used to interpret the Qur'an, and Yahya ibn Abbad used to sit with him. He said: "And never say of anything, 'I will do that tomorrow,' except, 'If God wills.' And remember your Lord when you forget and say, 'Perhaps my Lord will guide me to something nearer than this in right conduct.'" He said: So why does a person forget to say, **If God wills?** He said: So his repentance from that, or the expiation for that, is to say, **Perhaps my Lord will guide me to something nearer than this in right conduct.**

Surat al-Kahf 18:24

Except if God wills. And remember your Lord when you forget and say, "Perhaps my Lord will guide me to a nearer right course than this."

Tafsir al-Qurtubi

The Almighty's saying: **Except that God wills** in two issues:

First: The scholars said: God the Almighty rebuked His Prophet, peace be upon him, for what he said to the infidels when they asked him about the spirits, the youths, and Dhul-Qarnayn: **Tomorrow I will tell you the answer to your questions.** He did not make an exception in that, so the revelation was withheld from him for fifteen days until that was difficult for him and the infidels spread rumors about him, so this Surah was revealed to him as a relief. And He commanded in this verse not to say about any matter, **I will do such and such tomorrow**, unless he linked that to the will of God the Almighty, so that he would not be fulfilling the ruling of the report, because if he said, **I will do that**, and he did not do it, then he would be lying, and if he said, **I will do that, God willing**, then he would not be fulfilling what he was being informed about. The *lām* in His statement **for something** is like *fi*, or as if he said **for the sake of something**.

Second: Ibn Atiyah said: People spoke about this verse regarding the exception in the oath, and the verse is not about oaths, but rather it is about the Sunnah of exception in other than the oath. And his saying: **except that God wills** in the speech there is an omission that is supported by the apparent meaning and improved by brevity, its meaning is: except that you say except that God wills, or except that you say God willing. So the meaning is: except that you mention God's will, so **except that God wills** is not among the words that are forbidden.

I said: What Ibn Atiyah chose and approved of is the statement of Al-Kisa'i, Al-Farra', and Al-Akhfash. The Basrans said: The meaning is except by the will of God. So if a person says, **I will do this, God willing**, then it means by the will of God. Ibn Atiyah said: A group said, **Except if God wills**, is an exception to His statement, **And do not say**, He said: This statement was narrated by Al-Tabari and he responded to it, and it is so corrupt that it should not have been narrated. The statement about the exception in the oath and its ruling has been presented in *Al-Ma'idah*.

God the Almighty said: **And remember your Lord when you forget** There is a question in this, which is the command to remember after forgetting - and there is a difference of opinion about the commanded remembrance, so it was said: It is His saying: "And say: Perhaps my Lord will guide me to something nearer than this in right conduct" Muhammad al-Kufi, the interpreter, said: It is in its wording what everyone who did not make an exception is commanded to say, and it is an expiation for forgetting the exception. The majority said: It is a supplication for which he is sinned without this specification. And it was said: It is his saying **God willing** which he forgot when he swore. It was narrated from Ibn Abbas that if he forgot the exception and then remembered even after a year, he did not break his oath if he had sworn. This is the saying of Mujahid. Ismail Ibn Ishaq narrated that from

Abu al-Aaliyah regarding God the Almighty's saying: **And remember your Lord when you forget** He said: He makes an exception if he remembers Him. Al-Hasan: As long as he is in the gathering of remembrance. Ibn Abbas: Their two years, Al-Ghazawi mentioned it and said: It is interpreted as making up for the blessing of the exception to get rid of the sin. As for the exception that is useful in ruling, it is not valid unless it is connected. As-Suddi: That is, every prayer in which you forget something, remember it and it will remind you of it. It was said: Remember it if you forget something else or forget yourself, for that is the reality of remembrance. This verse is addressed to the Prophet, may God bless him and grant him peace, and it is the opening of a speech according to the most correct opinion, and it is not an exception in the oath at all, and it also applies to all of his nation, because it is a ruling that is repeated among people due to its frequent occurrence. And God is the Grantor of success.

Tafsir Ibn Kathir

This is guidance from God the Most High to the Messenger of God, may God bless him and grant him peace, on the etiquette of when he intends to do something in the future, to refer it to the will of God the Almighty, the Knower of the Unseen, who knows what was and what will be and what would not have been, had it been, how it would have been, as was established in the two Sahihs on the authority of Abu Hurayrah on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Solomon, son of David, peace be upon them both, said: 'I will go around tonight to seventy women - and in another narration: ninety women, and in another narration: one hundred women - each of whom will give birth to a boy who will fight in the way of God.' So it was said to him - and in another narration the angel said to him: 'Say, God willing,' but he did not say it. So he went around to them and only one of them gave birth to half a human being. So the Messenger of God, may God bless him and grant him peace, said - 'By the One in Whose Hand is my soul, if he had said, God willing, he would not have broken his oath, and his need would have been met.'" And in another narration: **And they would have fought in the way of God, all together, as horsemen.** And the reason for the revelation of this verse was mentioned at the beginning of the surah in the statement of the Prophet, may God bless him and grant him peace, when He was asked about the story of the People of the Cave, **Tomorrow I will answer you**, and the revelation was delayed for fifteen days. We mentioned it in full at the beginning of the surah, so there is no need to repeat it.

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swears an oath: He has the right to make an exception even if it is after a year. He used to say: **And remember your Lord if you forget.** It was said to Al-A'mash: Did you hear that from Mujahid? He said: Layth bin Abi Sulaym told me it. He thinks that this is what my garment is made of. Al-Tabarani narrated it from the hadith of Abu Mu'awiyah on the authority of Al-A'mash. The meaning of Ibn Abbas's saying that he makes an exception even after a year is if he forgets to say in his oath or in his speech, **If God wills**, and he remembers even after a year, then the Sunnah for him to say that, so that he will have fulfilled the Sunnah of exception even if it is after the oath. This was said by Ibn Jarir, may God have mercy on him. He stated that it is not to remove the oath of oath or cancel the expiation. This is what Ibn Jarir, may God have mercy on him, said, and it is the correct one, and it is the most appropriate to interpret the words of Ibn Abbas according to it. And God knows best.

Ikrimah said, **And remember your Lord when you forget**, if you become angry. This is an interpretation of the necessary. Al-Tabarani said: Muhammad bin Al-Harith Al-Jabali told us, Safwan bin Saleh told us, Al-Walid bin Muslim told us, on the authority of Abdul Aziz bin Husayn, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, "And never say of anything, 'I will do that tomorrow,' except, 'If God wills. And remember your Lord when you forget,'" that you say, **If God wills**. Al-Tabarani also narrated on the authority of Ibn Abbas, regarding his statement, **And remember your Lord when you forget**, the exception, so make an exception if you remember, and he said: It is specific to the Messenger of God, may God bless him and grant him peace, and none of us can make an exception except in connection with his oath. Then he said: Al-Walid is the only one who narrated it from Abdul Aziz bin Husayn. Another possible meaning of the verse is that God, the Most High, guided whoever forgot something in his speech to remember God, the Most High, because forgetfulness is caused by Satan, as the servant of Moses said: **And nothing made me forget except Satan, that I should remember it.** And remembering God, the Most High, drives away Satan, so when Satan goes away, forgetfulness goes away, so remembering God, the Most High, is a reason for remembrance, and for this reason He said, **And remember your Lord when you forget**, and His statement, **And say, "Perhaps my Lord will guide me to something closer to right guidance than this."** That is, if you are asked about something you do not know, then ask God Almighty about it, and turn to Him to guide you to what is right and right in that. Other interpretations have been said, and God knows best.

Fath al-Qadir

Al-Wahidi said: The commentators said when the Jews asked the Prophet, may God bless him and grant him peace, about the report of the young men, he said: I will tell you tomorrow, and he did not say God willing, so the revelation was withheld from him until it was difficult for him, so God revealed this verse commanding him to make an exception with God's will, saying: If you say about something that I will do that tomorrow, then say God willing. Al-Akhfash,

Al-Mubarrad, Al-Kisa'i and Al-Farra' said: Do not say of anything, **I will do that tomorrow**, unless you say, **God willing**. So the word *say* was implied, and when he deleted *say* he transferred it to the future tense. It was said that this exception is empty: that is, do not say that in any situation, except when it is connected to the will of God, which is that you say, **God willing**, or at any time except when God wills that you say it absolutely. It was said that the exception is in the course of support, as if it was said: Do not say it ever, like his statement: **And it is not for us to return to it except that God wills**, because their return to their religion is something that God does not will. **And remember your Lord when you forget**, the exception is by the will of God: that is, say, **God willing**, whether the period is short or long.

Scholars have differed on the period in which it is permissible to add an exception after the thing excepted, according to well-known statements in their places. It was said that the meaning is **And remember your Lord** by seeking forgiveness **if you forget and say, 'Perhaps my Lord will guide me to something nearer than this in right conduct'** referred to by His statement, **Which of this is the report of the People of the Cave?** meaning, say, O Muhammad, **Perhaps my Lord will guide me to something nearer than this report of the signs and evidence indicating my prophethood.** Al-Zajjaj said: **Perhaps my Lord will give me signs of prophethood that are nearer to right conduct and more indicative than the story of the People of the Cave.** And God did that to him when He gave him knowledge of the unseen of the Messengers and their report that was clearer in argument and closer to right conduct than the report of the People of the Cave. It was said that the reference is to His statement, **And remember your Lord when you forget**, meaning, **Perhaps my Lord will guide me at this time of forgetfulness to something else in place of this forgotten thing, and closer to right conduct and closer to good and benefit.** The first is more appropriate.

Tafsir al-Baghawi

24 - Except that God wills.

And remember your Lord when you forget, Ibn Abbas, Mujahid, and Al-Hasan said: Its meaning is if you forget the exception and then remember, then make an exception.

Ibn Abbas permitted an interrupted exception, even if it was for a year. Al-Hasan permitted it as long as he was in the gathering, and some of them permitted it if the time was close, but if it was far then it is not valid. And it was not permitted to except a group until it was connected to the speech.

Ikrimah said: He means the verse: **And remember your Lord when you become angry.**

Wahb said: It is written in the Bible: Son of Adam, remember Me when you are angry, and I will remember you when I am angry.

Ad-Dahhak and As-Suddi said: This is in prayer.

Surat al-Kahf 18:24

Except if God wills. And remember your Lord when you forget and say, "Perhaps my Lord will guide me to a nearer right course than this."

Abdul Wahid Al-Malhi told us, Al-Hasan bin Ahmad Al-Mukhalladi told us, Abu Al-Abbas Al-Sarraj told us, Qutaybah told us, Abu Awana told us, on the authority of Qatada, on the authority of Anas, who said: The Prophet, may God bless him and grant him peace, said: **Whoever forgets the prayer, let him pray it when he remembers it.**

"And say, 'Perhaps my Lord will guide me to a path closer to right conduct than this.'" That is, He will make me steadfast on a path that is closer to Him and more right.

It was said: God commanded His Prophet to remind him if he forgot something, and to ask him to guide him to what is better for him than remembering what he forgot.

It is said: When the people asked him about the story of the People of the Cave out of stubbornness, God Almighty commanded him to inform them that God would give him evidence of the truth of his prophethood that was more convincing to them than the story of the People of the Cave, and he did so, as He gave him knowledge of the unseen that was clearer to them in the argument and closer to guidance than the story of the People of the Cave.

Some of them said: This is something that he was commanded to say along with his saying **God willing** if he mentioned the exception after forgetting. And if a person forgets **God willing**, then his repentance from that is to say: **Perhaps my Lord will guide me to something closer to right conduct than this.**

Tafsir al-Baidawi

24. **And remember your Lord** the will of your Lord and say, **If God wills**. As it was narrated that when it was revealed, he, peace and blessings be upon him, said, **If God wills**. "If you forget" if you forget something and then remember it, and from Ibn Abbas even after a year, as long as he did not break his oath, and therefore it is permissible to delay the exception from it. The majority of jurists are of the opposite view because if that were correct, then no acknowledgment, divorce, or emancipation would be established, and truthfulness or falsehood would not be known. The verse and the report do not indicate that the exception made up for by it is from the previous statement, but rather it is from an implied meaning, and it is permissible for the meaning to be, "And remember your Lord with glorification and seeking forgiveness if you forget the exception is an exaggeration in urging it, or remember your Lord and His punishment if you leave some of what He commanded you to do so that He may urge you to make up for it, or remember Him if you are overcome by forgetfulness so that He may remind you of what was forgotten. **And say, 'Perhaps my Lord will guide me to a path nearer to right conduct than this.'**" To a path nearer to right conduct and clearer evidence that a prophet is from the story of the People of the Cave. And He guided him to something greater

than that, such as the stories of the prophets whose days were far from him, and the report of the unseen and the events that will befall in the coming ages until the Day of Resurrection. Or to a path nearer to right conduct and closer to good than that which was forgotten.

Surat al-Kahf 18:25

And they remained in their cave for three hundred years and added nine.

Tafsir al-Jalalayn

And they remained in their cave for three hundred) with the tanween *years* an explanatory apposition for three hundred. These three hundred years are solar years according to the People of the Book, and the lunar years are nine years more than them according to the Arabs. It was mentioned in His statement **and they added nine** meaning nine years. So three hundred solar years are three hundred and nine lunar years.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed about the meaning of His statement: **And they remained in their cave for three hundred years and added nine**. Some of them said: That is report from God Almighty about the People of the Book that they say that as well, and they cited as evidence for the correctness of their statement His statement: **Say, God knows best how long they stayed**. They said: If that were report from God about the extent of their stay in the cave, then His statement: **Say, God knows best how long they stayed** would not have had any comprehensible meaning, and God has informed His creation of the extent of their stay in it and its extent. Those who said that mentioned:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And they remained in their cave for three hundred years and added nine**, this is the statement of the People of the Book, so God rejected it from them and said: "Say: God knows best how long they remained. To Him belong the unseen of the heavens and the earth."

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 they remained in their cave**, he said in the wording of Ibn Masoud, and they said: And they remained, meaning that he said the people, do you not see that he said, **Say, God knows best how long they remained**.

Ali bin Sahl told us: Damrah bin Rabi'ah told us, on the authority of Ibn Shawdhab, on the authority of Matar al-Warraqa, regarding the statement of God: **And they remained in their cave for three hundred years**. He said: It is something that the Jews said, so God rejected it and said: "Say: God knows best how long they remained."

Others said: Rather, it is report from God about the amount of time they stayed in their cave. Those who said that mentioned:

Muhammad bin Damru 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 they remained in their cave for three hundred years and added nine**. He said: The number of years they remained.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, in a similar manner, and he added to it: "Say: God knows best how long they stayed."

Ibn Hamid told us: Salamah told us, on the authority of Abdul Aziz bin Abi Rawad, on the authority of Abdullah bin Ubaid bin Umair, who said: **And they remained in their cave for three hundred years and added nine**. He said: And nine years.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, something similar.

Musa bin Abdul Rahman Al-Masruqi told us: Abu Usamah told us: Al-Ajlal told us, on the authority of Ad-Dahhak bin Muzahim, who said: This verse was revealed: **And they remained in their cave for three hundred years**. They said: Days, months, or years? So God revealed: **Years, and they added nine**.

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, **And they remained in their cave**, he said: between two mountains.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly. And the most correct of the sayings in this regard is to say as God Almighty said: And the companions of the cave remained in their cave, asleep until God resurrected them, so that they might question one another, and until someone made them stumble, for three hundred and nine years. And that is because God informed us of that in His Book. As for what was mentioned about Ibn Mas'ud that he read and said: **And they remained in their cave** and the saying of the one who said that is from the saying of the People of the Book, and God has rejected that from them, then its meaning in that, God willing, was that the People of the Book said, as mentioned during the time of the Messenger of God, may God bless him and grant him peace, that the youths from the time they entered the cave until our day were three hundred and nine years, so God rejected that from them, and informed His Prophet that that was the amount of their remaining in the cave from the time they took refuge in it until He sent them so that they might ask each other questions, then the Most High said to His Prophet, may God bless him and grant him peace: Say, O Muhammad: God knows best how long they remained after He took their souls, after He sent them from their sleep until this day, and no one knows that except God, and other than the one whom God informed of that. If someone says: What indicates that that is the case? It was said: The evidence for that is that He, may His praise be glorified, began the report about the length of their stay in their cave, saying, **And they stayed in their cave for three hundred years, and they increased by nine**. And He

And they remained in their cave for three hundred years and added nine.

did not provide evidence that this was report from Him about what some people said, and it is not permissible for His report about something to be added to it being report about something else without proof, because if that were permissible, it would be permissible in all of His report, and if that were permissible in His report, it would be permissible in the report of others to be added to it that it is His report, and that is the reversal of the essence of the truths and what is not imagined to be corrupt.

Tafsir al-Qurtubi

God the Almighty said: **And they remained in their cave for three hundred years and added nine.** This is better than the length of their stay from God the Almighty. And in the reading of Ibn Masoud **And they said, They remained** At-Tabari said: The Children of Israel differed about the length of time that they had after they were stumbling upon it until the time of the Prophet (peace and blessings of God be upon him). Some of them said: They remained three hundred and nine years. So God the Almighty informed His Prophet that this length of time was while they were asleep, and that what came after that was unknown to mankind. So God the Almighty commanded that knowledge of that be referred to Him. Ibn Atiyyah said: So his saying on this **they remained** the first means in the sleep of the cave, and the second **they remained** means after they were stumbling upon it until the time of Muhammad (peace and blessings of God be upon him), or until the time of their demise by the affliction. Mujahid: until the time of the revelation of the Qur'an. Ad-Dahhak: until they died. Some of them said: When he said: **And they increased by nine**, people did not know whether it was hours, days, a group, months, or years. The Children of Israel differed according to that, so God Almighty ordered that knowledge be returned to Him regarding the nine, so it is ambiguous according to this. The apparent meaning of the speech of the Arabs is that it is years, and the apparent meaning of their matter is that they got up and entered the cave shortly after Jesus, and there were still a remnant of the disciples. And other than this was said as follows. Al-Qushayri said: The nine cannot be understood as nine nights and nine hours because the years were mentioned before, just as you say: I have a hundred and five dirhams, and what is understood from it is five dirhams. Abu Ali said **and they increased by nine** meaning they increased by staying nine, so it was deleted. Ad-Dahhak said, when the verse **And they remained in their cave for three hundred** was revealed, they said years, whether months, days, or months, so God revealed *years*. Al-Naqqash related the meaning that they remained for three hundred solar years according to the number of days, so since the information here was for the Arab prophet, nine was mentioned, since the concept in his view was from the lunar years, and this addition is what is between the two calculations. Al-Ghaznawi mentioned something similar. That is, according to the difference in the years of the sun and the moon, because it differs in every thirty-three and a third of a year by one year,

so in three hundred it is nine years. The majority read **three hundred years** with the tanween of one hundred and the tanween of one year, according to this as a substitute or an explanatory apposition. It was said: as an explanation and distinction. And *years* is in place of one year. Hamza and Al-Kisa'i read by adding one hundred to years, and leaving out the tanween, as if they made years like one year if the meaning of them is the same. Abu Ali said: These numbers that are added in the famous hadith to the singular, about three hundred men and a garment, may be added to the plural. In the Mushaf of Abdullah **three hundred years**, and Ad-Dahhak read **three hundred years** with a waw. Abu Amr read differently *nine* with a fatha on the ta', and the majority read it with a kasra. Al-Farra', Al-Kisa'i, and Abu Ubaidah said: The estimate is that they remained in their cave for three hundred years.

Tafsir Ibn Kathir

This is report from God the Most High to His Messenger, may God bless him and grant him peace, about the amount of time the People of the Cave stayed in their cave from the time He put them to sleep until God resurrected them and the people of that time found them, and that it was three hundred years plus nine lunar years, which is three hundred solar years. If the difference between every hundred lunar years and solar years is three years, then this is why He said: after three hundred and they added nine. And His statement: "Say: God knows best how long they stayed" means if you are asked about how long they stayed and you do not have knowledge of that and a confirmation from God the Most High, then do not advance in it with anything, rather say in such a case: "God knows best how long they stayed. To Him belongs the unseen of the heavens and the earth" meaning that no one knows that except Him and those whom He informed of it from His creation, and this is what we have said about more than one of the scholars of interpretation such as Mujahid and more than one from the predecessors and successors.

Qatada said about His statement: **And they remained in their cave for three hundred years** *verse*, this is the statement of the People of the Book, and God Almighty rejected it by saying: "Say: God knows best how long they remained." He said: And in the reading of Abdullah, they said: **And they remained**, meaning that the people said it, and thus he said as Qatada said Mufraf bin Abdullah, and in what Qatada claimed there is a consideration, because what is in the hands of the People of the Book is that they remained for three hundred years, not nine, meaning the solar year, and if God had narrated their statement He would not have said: And they increased by nine, and what is apparent from the verse is only a statement from God, not a narration from them, and this is the choice of Ibn Jarir, may God have mercy on him, and Qatada's narration of Ibn Masoud's reading is disconnected, then it is anomalous with respect to the reading of the majority, so it cannot be used as evidence, and God knows best.

And His statement: **He sees and hears** means that He sees and hears them. Ibn Jarir said: This is in the sense of exaggeration in praise, as if it was said: How much He sees and hears. The interpretation of this statement is that God sees everything that exists and hears everything that is heard. Nothing of that is hidden from Him. Then it was narrated from Qatada regarding His statement: **He sees and hears** so no one sees or hears more than God. Ibn Zayd said: **He sees and hears** means He sees their deeds and hears that from them, Hearing and Seeing. And His statement: **They have no protector besides Him, nor does He share in His judgment anyone** means that He, the Most High, is the One to Whom belongs creation and command, the One whose judgment cannot be challenged, and He has no minister, supporter, partner, or advisor. Exalted and sanctified be He.

Fath al-Qadir

25- **And they remained in their cave for three hundred years and added nine.** The majority of scholars read it with the tanween of one hundred and the accusative of years, so according to this reading, years is a substitute or an explanatory conjunction. Al-Farra, Abu Ubaidah, Al-Zajaj and Al-Kisa'i said: There is an advancement and delay in it, and the estimate is three hundred years. Abu Ali Al-Farsi preferred the first. Hamza and Al-Kisa'i read by adding one hundred to years, and according to this reading, years is a distinction by placing the plural in place of the singular in the distinction like the Almighty's saying: **By the losers in their deeds.** Al-Farra said: And some of the Arabs place years in place of year. Abu Ali Al-Farsi said: These numbers that are added in the famous to the singular, about three hundred men and a garment, may be added to the plural, and in the Mushaf of Abdullah, three hundred years. Al-Akhfash said: The Arabs hardly say one hundred years. Ad-Dahhak read it as *thalathma'un* with a waw, and the majority read it as *tisa'an* with a kasra on the ta', and Abu Amr read it with a fatha. This is a statement from God, the Exalted, about the length of their stay. Ibn Jarir said: The Children of Israel differed about the length of time that had passed for them after they were stumped. Some of them said: They stayed for three hundred and nine years, so God informed His Prophet, may God bless him and grant him peace, that this length of time was while they were asleep, and that what came after that was unknown to mankind.

Tafsir al-Baghawi

25 - The Almighty said: **And they remained in their cave**, meaning: the People of the Cave. Some of them said: This is report about the People of the Book that they said that. If it was report from God the Almighty about the amount of their stay, then there would be no point in saying "Say: God knows best how long they stayed", and this is the saying of Qatada. And it is indicated by the reading of Ibn Masoud **And they remained in their cave**, then God the Almighty responded to them and said: "Say: God knows best how long they stayed".

Others said: This is a statement from God Almighty about the length of their stay in the cave, and this is the most correct.

[As for his saying: "Say: God knows best how long they stayed," its meaning is: that the matter is about the length of their stay] as we mentioned. If they dispute with you about it, then answer them and say: God knows best how long they stayed, meaning: He knows better than you, and He has informed us of the length of their stay.

It was said: The People of the Book said: This period from the time they entered the cave until this day is three hundred and nine years, so God responded to them and said: "Say: God knows best how long they remained," meaning: after the taking of their souls until this day, no one knows it except God.

The Almighty said: **Three hundred years.** Hamza and Al-Kisa'i read **three hundred** without tanween, and the others read it with tanween.

If it is said: Why did he say three hundred years [and not one year]?

It was said: His statement, **And they remained in their cave for three hundred years**, was revealed. They said: Days, months, or years? So *years* was revealed.

Al-Farra' said: Some Arabs put *sennain* in place of *sana*.

It was said: Its meaning is that they remained in their cave for three hundred years.

And they increased by nine, Al-Kalbi said: The Christians of Najran said: As for three hundred, we know, but as for nine, we have no knowledge of it, so it was revealed.

Tafsir al-Baidawi

25. **And they remained in their cave for three hundred years and added nine.** That is, they remained in it alive, their ears covered with blood, and this is an explanation of what was summarized before. It was said that it is a narration of the speech of the People of the Book, for they differed in the length of their stay, just as they differed in their number. Some of them said three hundred, and some of them said three hundred and nine years. Hamza and Al-Kisa'i read three hundred years with the addition of the plural in place of the singular, and what is good here is that the sign of the plural in it is a compensation for what was deleted from the singular, and that the origin of the number is its addition to the plural, and whoever did not add the years replaced three hundred.

Surat al-Kahf 18:26

Say, "God knows best how long they remained. To Him belongs the unseen [aspects] of the heavens and the earth. He sees and hears. They have no protector besides Him, and He does not share His rule with anyone."

Surat al-Kahf 18:26

Say, "God knows best how long they remained. To Him belongs the unseen [aspects] of the heavens and the earth. He sees and hears. They have no protector besides Him, and He does not share His rule with anyone."

Tafsir al-Jalalayn

Say: God knows best how long they stayed **of those about whom they differed, which is what was mentioned previously**. To Him belongs the unseen of the heavens and the earth, meaning His knowledge. He sees it, meaning of God, which is a form of astonishment. And He hears it, meaning what I see and what I hear, and they are both metaphorical. What is meant is that nothing is hidden from His sight and hearing. They have, for the people of the heavens and the earth, besides Him, no protector, no helper, and He does not share in His rule anyone, because He is independent of a partner.

Tafsir al-Suyuti

Tafsir al-Tabari

If someone thinks that His statement, **Say, 'God knows best how long they stayed'** is evidence that His statement, **And they remained in their cave** is a report from Him about a people who said it, then that would have to be the case if it could not be interpreted otherwise. But since it is possible, as we said, that its meaning is: Say, 'God knows best how long they stayed until the day We revealed this surah', and similar meanings, then it is not necessary for that to be evidence that His statement, **And they remained in their cave** is a report from God about a people who said it. And if there is no evidence for that, and no report has come that His statement, **And they remained in their cave** is a report from God about a people who said it, and no proof has been established that must be accepted, then what we said is correct, and what contradicts it is invalid.

The reciters differed in their reading of his statement, **three hundred years**. The majority of the reciters of Medina and Basra, and some of the Kufians, read it as **three hundred years** with a tanween on the word **three hundred**, meaning: **And they remained in their cave for three hundred years**. The majority of the reciters of the people of Kufa read it as **three hundred years** with the addition of three hundred to the years, without a tanween.

The first of the two readings in this regard, in my opinion, is the correct reading of the one who reads it **three hundred** with the tanween *years*, and that is because the Arabs only add the hundred to what

explains it if its explanation comes with the word of one, and that is like their saying three hundred dirhams, and I have a hundred dinars, because the hundred and the thousand are a large number, and the Arabs do not explain that except with what is in its meaning in the large number.

The singular is used for the genus, but this is not the case for a small number, because the Arabs may have put a small plural in place of a large number, but this is not the case for a large number. However, if its interpretation comes in the form of a plural, then it is given a tanween, so you say: I have a thousand dirhams, and I have a hundred dinars, as I have described.

And His statement, **To Him belongs the unseen of the heavens and the earth**, the Most High says: To God belongs the knowledge of the unseen of the heavens and the earth. Nothing of it escapes Him, and nothing is hidden from Him. He says: So submit to Him a knowledge that extends to the time the youths remained in the cave until this day of yours, for no one knows that except He who knows the unseen of the heavens and the earth, and that is none other than God, the One, the Prevailing. And His statement, **He sees and hears it**, He says: He sees and hears with God, and that is in the sense of exaggeration in praise, as if it were said: He did not see and hear.

The interpretation of the statement: God sees everything that exists and hears everything that is heard. Nothing of that is hidden from Him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **I see and hear with Him**. So no one sees or hears more than God, Blessed and Exalted be He.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, "He sees and hears them. They have no protector besides Him," he said: He sees their deeds and hears that from them, All-Hearing, All-Seeing.

And His statement, **They have no protector besides Him**, means, may His praise be glorified: His creation has no protector besides their Lord who created them, who oversees their affairs and their management, and directs them in what they are directed to. **And He does not associate anyone with His judgment**, meaning, God does not make anyone a partner in His judgment and His judgment of His creation other than Him. Rather, He is the One who is alone in judgment and judgment over them, and in their management and direction as He wills and loves.

Tafsir al-Qurtubi

The Almighty said: "Say: God knows best how long they stayed." It was said: after their death until the Qur'an was revealed about them, according to Mujahid.

Or until they died, according to Ad-Dahhak, or until the time they changed due to decay, according to what was mentioned above. And it was said: how long they stayed in the cave, which is the period that God the Almighty mentioned about the Jews, even though they mentioned an increase and a decrease. That is, no one knows the knowledge of that except God or whoever taught Him that. **To Him belongs the unseen of the heavens and the earth.**

God the Almighty said: **I see and hear with it** meaning what I see and hear. Qatada said: No one sees or hears more than God. These are expressions about perception. It is possible that the meaning is **I see with it** meaning with His revelation and guidance He guided you and your arguments and the truth of matters, and I hear with it the world, so they are two matters not in the way of astonishment. It was said: The meaning is that He sees them and encompasses them with what God said about them. **They have no protector besides Him** meaning the People of the Cave had no protector to protect them besides God. It is possible that the pronoun in *them* refers to the contemporaries of Muhammad, peace and blessings be upon him, from the disbelievers. The meaning is: These who differed in the length of their stay have no protector besides God to manage their affairs, so how can they be more knowledgeable than Him, or how can they learn without Him informing them.

The Almighty's saying: **And let no one share in His rule.** It was read with a *ya'* and raising the *kaf*, meaning reporting from God Almighty. Ibn 'Amir, Al-Hasan, Abu Raja', Qatada and Al-Jahdary read **and do not associate** with a *ta'* from above and a *sukoon* on the *kaf*, referring to the Prophet, may God bless him and grant him peace. His saying **and do not associate** is in apposition to his saying **and see with him and hear**. Mujahid read **and let him share** with a *ya'* from below and in the jussive mood. Ya'qub said: I do not know its meaning.

Question: There is a difference of opinion about the People of al-Kahf 18: did they die and perish, or were they asleep and their bodies preserved? It was narrated on the authority of Ibn Abbas that he passed by Syria during one of his retreats with some people at the location of the cave and its mountain. The people walked with him to it and found bones and said: These are the bones of the People of the Cave. Ibn Abbas said to them: Those are people who perished and disappeared a long time ago. A monk heard him and said: I did not think that any of the Arabs would know this. It was said to him: This is the cousin of our Prophet, may God bless him and grant him peace. A group narrated that the Prophet, may God bless him and grant him peace, said: **Let Jesus, son of Mary, perform Hajj with the People of the Cave, for they have not yet performed Hajj.** This was mentioned by Ibn Atiyyah.

I said: It is written in the Torah and the Gospel that Jesus, son of Mary, is the servant and messenger of God, and that he will pass by Ruja' as a pilgrim or performer of Umrah, or God will bring that together for him and God will make his disciples the People of the Cave and the Inscription, and they will pass by as pilgrims, for they did not perform Hajj and did not die.

We have mentioned this report in full in the Book of Remembrance. So based on this, they are asleep and have not died until the Day of Resurrection, but they will die before the Hour.

Tafsir Ibn Kathir

This is report from God the Most High to His Messenger, may God bless him and grant him peace, about the amount of time the People of the Cave stayed in their cave from the time He put them to sleep until God resurrected them and the people of that time found them, and that it was three hundred years plus nine lunar years, which is three hundred solar years. If the difference between every hundred lunar years and solar years is three years, then this is why He said: after three hundred and they added nine. And His statement: "Say: God knows best how long they stayed" means if you are asked about how long they stayed and you do not have knowledge of that and a confirmation from God the Most High, then do not advance in it with anything, rather say in such a case: "God knows best how long they stayed. To Him belongs the unseen of the heavens and the earth" meaning that no one knows that except Him and those whom He informed of it from His creation, and this is what we have said about more than one of the scholars of interpretation such as Mujahid and more than one from the predecessors and successors.

Qatada said about His statement: **And they remained in their cave for three hundred years** *verse*, this is the statement of the People of the Book, and God Almighty rejected it by saying: "Say: God knows best how long they remained." He said: And in the reading of Abdullah, they said: **And they remained**, meaning that the people said it, and thus he said as Qatada said Mutraf bin Abdullah, and in what Qatada claimed there is a consideration, because what is in the hands of the People of the Book is that they remained for three hundred years, not nine, meaning the solar year, and if God had narrated their statement He would not have said: And they increased by nine, and what is apparent from the *verse* is only a statement from God, not a narration from them, and this is the choice of Ibn Jarir, may God have mercy on him, and Qatada's narration of Ibn Masoud's reading is disconnected, then it is anomalous with respect to the reading of the majority, so it cannot be used as evidence, and God knows best.

And His statement: **He sees and hears** means that He sees and hears them. Ibn Jarir said: This is in the sense of exaggeration in praise, as if it was said: How much He sees and hears. The interpretation of this statement is that God sees everything that exists and hears everything that is heard. Nothing of that is hidden from Him. Then it was narrated from Qatada regarding His statement: **He sees and hears** so no one sees or hears more than God. Ibn Zayd said: **He sees and hears** means He sees their deeds and hears that from them, Hearing and Seeing. And His statement: **They have no protector besides Him, nor does He share in His judgment anyone** means that He, the Most High, is the One to Whom belongs creation and command, the One whose judgment cannot be

Surat al-Kahf 18:26

Say, "God knows best how long they remained. To Him belongs the unseen [aspects] of the heavens and the earth. He sees and hears. They have no protector besides Him, and He does not share His rule with anyone."

challenged, and He has no minister, supporter, partner, or advisor. Exalted and sanctified be He.

Fath al-Qadir

So God ordered that knowledge of that be returned to Him, so He said: 26- "Say: God knows best how long they stayed." Ibn Atiyyah said: His saying in this way that they stayed the first means on the Day of the Cave, and they stayed the second means after they were found until the time of Muhammad, may God bless him and grant him peace, or until they died. Some of them said: When He said: **And they increased by nine**, the people did not know whether it was hours, days, weeks, months, or years, and the Children of Israel differed according to that, so God ordered that knowledge be returned to Him regarding the nine, so it is vague according to this. The first is more appropriate, because what appears from the speech of the Arabs, which is understood according to their language, is that nine years, as evidenced by the fact that the number in this speech is for years, not months, days, or hours. Al-Zajaj said that what is meant is three hundred solar years and three hundred and nine lunar years, and this is only from Al-Zajaj as an approximation. Then, the Almighty confirmed that He is the only One with knowledge of what they remained, by saying: **To Him belongs the unseen of the heavens and the earth**, meaning that what is hidden in them and absent of their conditions is not known to anyone else. Then, He increased the exaggeration and emphasis, so He came with what indicates astonishment at His perception of what is seen and heard, so He said: **I see and hear with it**, so this astonishment indicates that His affair, the Almighty, in His knowledge of what is seen and heard is outside of what is perceived by those who perceive. And that in His knowledge the unseen and the present, the hidden and the apparent, the small and the great, the subtle and the dense are equal. It is as if its origin is what I see and what I hear, then it was transferred to the imperative form for the purpose of creation. The letter ba is redundant according to Sibawayh, and Al-Akhfash disagreed with him. The discussion is established in the science of grammar. **They have no protector besides Him**. The pronoun refers to the people of the heavens and the earth. It was also said to the people of the cave, and it was also said to the contemporaries of Muhammad, may God bless him and grant him peace, from the infidels: meaning they have no protector who would befriend them or take care of their affairs or support them. This is a statement of the extent of His power and that all are under His control. **And He does not share in His rule with anyone**. The majority of scholars read it with the kaf raised as a report on the authority of God Almighty. Ibn Abbas, Al-Hasan, Abu Raja' and Qatadah read it with the ta' above and the kaf being silent as a prohibition for the Prophet, may God bless him and grant him peace, to make a partner for God in His rule. This reading was narrated on the authority of Ibn Amir. Mujahid read it with the ta' and the jazm. Jacob said: I

do not know its meaning. What is meant by God's judgment is what He decrees, or knowledge of the unseen, and the first is more appropriate. Knowledge of the unseen is included in this primarily, for His knowledge, glory be to Him, is part of His judgment.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And thus We made them stumble upon**, he said: We made them known. Abd al-Razzaq and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **Those who prevailed over their affair said**, he said: The princes, or he said: The sultans. Ibn Abi Hatim narrated on the authority of al-Suddi regarding his statement: **They will say three**, he said: The Jews. **And they will say five**, he said: The Christians. Abd al-Razzaq and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **A stab at the unseen**, he said: Casting suspicion. Ibn Abi Hatim narrated on the authority of Ibn Masoud regarding his statement: **None knows them except a few**, he said: I am from those few, they were seven. At-Tabarani narrated in al-Awsat on the authority of Ibn Abbas. As-Suyuti said with a sound chain of transmission regarding his statement: **None knows them except a few**, he said: I am from those few, they were seven, then he mentioned their names. Ibn Kathir narrated it on the authority of Ibn Abbas in the narration of Qatada, Ata', and Ikrimah, then he said: These are sound chains of transmission back to Ibn Abbas that they were seven. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **So do not dispute about them**, he said: What I have told you is sufficient. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated through various chains of narration on the authority of Ibn Abasa regarding his statement: **And do not consult anyone of them about them**, he said: The Jews. Ibn Al-Mundhir, Ibn Abi Hatim and Al-Tabarani narrated on the authority of Ibn Abbas regarding his statement: **And do not say about anything**, the verse, he said: If you forget to say about something, **I will do it**, and you forget to say, **Insha God**, then say, **Insha God**, when you remember. Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim and Ibn Mardawayh narrated on his authority that he used to see the exception even after a year, then he recited, **And remember your Lord when you forget**. Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh also narrated on his authority regarding the verse, he said: It is specific to the Messenger of God, may God bless him and grant him peace, and no one has the right to make an exception except in connection with an oath. Saeed bin Mansour narrated on the authority of Ibn Umar, he said: Every exception that is connected does not commit perjury on its owner, but if it is not connected, then he commits perjury. Al-Bukhari, Muslim and others narrated on the authority of Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: "Solomon, son of David, said: 'I will go around tonight to seventy women, and in another narration: ninety, each of whom will give birth to a boy who will fight in the cause of God.' The angel said to him: 'Say, 'If God wills,' but he did not say it. So

he went around and only one of them gave birth to a boy who was half a human being. The Messenger of God, may God bless him and grant him peace, said: 'By the One in Whose Hand is my soul, if he had said, 'If God wills,' he would not have broken his oath, and his need would have been met.'" Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim and al-Bayhaqi in al-Shu'ab narrated on the authority of Ikrimah: **If you forget**, he said: If you get angry. Al-Bayhaqi narrated in al-Asma' wa'l-Sifat on the authority of al-Hasan: **If you forget**, he said: If you do not say, 'If God wills.' Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas that a man interprets the verse and thinks that it is like this, then he falls as far as the distance between the heavens and the earth. Then he recited: **And they remained in their cave**, the verse, then he said: How long did the people remain? They said: Three hundred and nine years. He said: If they had stayed like that, God would not have said: "Say: God knows best how long they stayed," but He related the statement of the people and said: "They will say: Three," until His saying: **Guessing at the unseen**, so He informed that they did not know. Then He said: They will say: **And they stayed in their cave for three hundred years and added nine**. Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah in the narration of Ibn Mas'ud, and they said: **And they stayed in their cave** the verse: meaning that the people said it. Do you not see that he said: "Say: God knows best how long they stayed?" Ibn Mardawayh narrated on the authority of al-Dahhak on the authority of Ibn Abbas who said: When this verse was revealed: **And they stayed in their cave for three hundred**, it was said: O Messenger of God: Days, months or years? So God revealed: **Years, and added nine**. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated it on the authority of al-Dahhak without mentioning Ibn Abbas. Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **I see and hear it**, he said: God says it.

Tafsir al-Baghawi

26 - "Say: God knows best how long they stayed." It was narrated on the authority of Ali that he said: According to the People of the Book, they stayed for three hundred solar years, and God Almighty mentioned three hundred lunar years, and the difference between the solar and lunar years in every hundred years is three years, so in three hundred there are nine years, so that is why He said: **And they increased by nine**.

To Him belongs the unseen of the heavens and the earth. The unseen is that which is hidden from perception, and nothing is hidden from God Almighty's perception.

I see and hear means: God sees everything that exists and hears everything that is heard! That is, nothing is hidden from His hearing and sight.

They have no protector meaning: what do the people of the heavens and the earth have, **besides Him** meaning: besides God, **a protector** "a helper," **nor does He share in His rule with anyone**, Ibn 'Amir and

Ya'qub read **nor does He share** with the ta' of addressing and prohibiting, and the others read with the ya', meaning: God does not share in His rule with anyone. It was said: **The rule** here is the knowledge of the unseen, meaning: He does not share in His knowledge of the unseen with anyone.

Tafsir al-Baidawi

26. "Say: God knows best how long they stayed. To Him belong the unseen of the heavens and the earth." To Him belongs whatever is hidden in them and concealed of the conditions of their inhabitants, so no creation is hidden from Him in knowledge. **I see it and I hear**. It is mentioned in the form of astonishment to indicate that His command in perception is outside of what the hearers and seers perceive, since nothing veils Him and nothing differs from Him, subtle and dense, small and large, hidden and clear. The *ha* refers to God and its place is in the nominative case as an agent, and the *ba* is an addition according to Sibawayh. Its original form was *absara* meaning he became sighted, then it was transferred to the imperative form with the meaning of creating, so the pronoun appeared because the form was not suitable for it or because of the addition of *ba* as in the Almighty's saying **And it is sufficient for Him**. The accusative case is an object according to Al-Akhfash, and the agent is the pronoun of the one commanded, which is everyone, and the *ba* is an addition if the hamza is for transitivity and transitive if it is for becoming. **They have no protector** refers to the people of the heavens and the earth. **Besides Him, there is no guardian** who takes charge of their affairs. **And He does not associate anyone** of them in His judgment, nor does He give him any input in it. Ibn Amir and Qaloon read on the authority of Ya'qub with the ta' of the jussive, prohibiting everyone from associating partners. Then, when the Qur'an included the story of the People of the Cave, in that it is one of the unseen matters, in addition to the Messenger of God, indicating that it is a miraculous revelation, He commanded him to continue his studies and to stick with his companions, so He said:

Surat al-Kahf 18:27

And recite what has been revealed to you of the Book of your Lord. None can change His words, and you will not find besides Him any refuge.

Surat al-Kahf 18:27

And recite what has been revealed to you of the Book of your Lord. None can change His words, and you will not find besides Him any refuge.

Tafsir al-Jalalayn

And recite what has been revealed to you of the Book of your Lord. None can change His words, and you will not find besides Him any refuge.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And follow, O Muhammad, what has been revealed to you of this Book of your Lord, and do not abandon its recitation, and following what is in it of God's commands and prohibitions, and acting according to what He has permitted and forbidden, lest you be among the lost. That is because the fate of those who disobey Him and abandon following Him on the Day of Resurrection will be Hell. **There is no changing His words.** He says: There is no changing what He has promised with His words that He has revealed to you, the people of His disobedience, and those who act contrary to this Book that We have revealed to you.

And His statement, **And you will not find any refuge besides Him**, means: If you, O Muhammad, do not recite what was revealed to you from the Book of your Lord, and follow it and fulfill it, then you will be met with the threat of God in which He threatens those who transgress His limits. You will not find any refuge besides God to which you can turn and a place of refuge to which you can turn, because God's power encompasses you and all of His creation. None of them is able to escape from a matter that He intends for you.

And similar to what we said about the meaning of his saying *retreating*, the people of interpretation said, even though their words differed in explaining it.

Who said that?

Muhammad bin Bashir told us: Yahya bin Saeed told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid, regarding his statement, **in refuge**, he said: a refuge.

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, *Multahidan* he said: refuge.

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

authority of Mujahid, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And you will not find any refuge besides Him**. He said: A refuge.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **in refuge**, he said: a refuge and no shelter.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And you will not find any refuge besides Him**, he said: They will not find any refuge to seek, nor will they find any shelter besides Him, nor anyone to protect them. And *Multahid* is the plural of *lahd*, from which it is said: **Lahdat ila kadha** if you incline towards it, and from which the word *hadd* is called *lahd*, because it is on one side of the grave, and not the crack in the middle of it, and from which comes *ilhad* in religion, which is obstinacy in turning away from it and abandoning it.

Tafsir al-Qurtubi

The Almighty said: "And recite what has been revealed to you of the Book of your Lord. There is no changing His words." It was said: This is part of the story of the People of the Cave, meaning follow the Qur'an, for there is no changing the words of God nor going back on what He has told us of the story of the People of the Cave. Al-Tabari said: There is no changing what He has promised with His words to the people of His disobedience and those who oppose His Book. **And you will not find you besides Him** if you do not follow the Qur'an and oppose it **a refuge** meaning a shelter. It was said **a refuge**. Its origin is *inclination*, and whoever takes refuge in it has inclined towards it. Al-Qushayri Abu Nasr Abd al-Rahim said: This is the end of the story of the People of the Cave. When Muawiyah raided Al-Madhiq towards Al-Ruwah, and Ibn Abbas was with him, he reached the cave in which the People of the Cave were. Muawiyah said: If only He would reveal these to us so that we could look at them. Ibn Abbas said: God has prevented someone better than you from doing that. He said: If I had looked at them, I would have turned away from them in flight. He said: I will not stop until I know their knowledge. He sent a people for that. When they entered the cave, God sent a wind upon them that brought them out. Al-Tha'labi also mentioned this. He mentioned that the Prophet, may God bless him and grant him peace, asked God to show him them. He said: You will not see them in this world, but send to them four of the best of your companions to convey your message to them and call them to faith. The Prophet, may God bless him and grant him peace, said to Gabriel, peace be upon him: How do I send them? He said: Spread your cloak and have Abu Bakr sit on one end of it, Umar on the other, Uthman on the third, Ali on the fourth, Ali ibn Abi Talib, then call the gentle wind that is subservient to Salman, for God the Almighty commands it to obey you. So he did, and the wind carried them to the door of the cave,

and they pulled out a stone from it. The dog charged at them, and when he saw them, he moved his head and wagged his tail and motioned to them with his head to enter. So they entered the cave and they said: Peace be upon you and the mercy of God and His blessings. God restored the souls of the youths, and they stood up with the most severe of them and said: Peace be upon you and the mercy of God and His blessings. They said to them: O group of youths, the Prophet Muhammad ibn Abdullah, may God bless him and grant him peace, sends you his greetings. They said: And upon Muhammad, the Messenger of God, peace as long as the heavens and the earth remain, and upon you is what you have conveyed. They accepted his religion and submitted. Then they said: Send Muhammad, the Messenger of God, our greetings. They went to their beds and went to their sleep until the end of time when the Mahdi emerges. It is said: The Mahdi will greet them and God will revive them, then they will return to their sleep and will not rise until the Hour comes. Gabriel informed the Messenger of God, may God bless him and grant him peace, of what had happened to them, then the wind blew them back, so the Prophet, may God bless him and grant him peace, said: **How did you find them?** So they told him the story, and the Prophet, may God bless him and grant him peace, said: **O God, do not separate me from my companions and in-laws, and forgive those who love me and love my family, my special people and my companions.** It is also said: The People of the Cave entered the cave before Christ, so God the Almighty informed Christ of their story, then they were sent during the period between Jesus and Muhammad, may God bless him and grant him peace. It is also said: They were before Moses, peace be upon him, and that Moses mentioned them in the Torah, and for this reason the Jews asked the Messenger of God, may God bless him and grant him peace. It is also said: They entered the cave after Christ, and God knows best which of them it was.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to recite His Noble Book and convey it to the people, **There is no changing His words**, meaning there is no alterer, distorter, or remover. And His statement, **And you will not find besides Him a refuge**, on the authority of Mujahid, *retreat*, he said: a refuge. And on the authority of Qatada: **a guardian or a patron**. Ibn Jarir said: He is saying that if you, O Muhammad, do not recite what was revealed to you from the Book of your Lord, then you will have no refuge from God, as God the Almighty said: "O Messenger, announce that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people." And He said: **Indeed, He who imposed upon you the Qur'an will return you to a place of return**, meaning He will question you about what He imposed upon you of conveying the message.

And His saying: **And be patient with those who call upon their Lord in the morning and the evening**,

seeking His countenance means sit with those who remember God, glorify Him, praise Him, extol Him, magnify Him, and ask Him morning and evening, from among the servants of God, whether they are poor or rich, strong or weak. It is said that it was revealed about the nobles of Quraysh when they asked the Prophet, may God bless him and grant him peace, to sit with them alone, and not to sit with them with his weak companions, such as Bilal, Ammar, Suhayb, Khabbab, and Ibn Mas'ud, and to separate those people in a separate gathering. God forbade him from that and said: **And do not drive away those who call upon their Lord in the morning and the evening**, the verse, and He ordered him to be patient in sitting with these people, so He said: **And be patient with those who call upon their Lord in the morning and the evening**, the verse. Muslim said in his Sahih: Abu Bakr ibn Abi Shaybah told us, Muhammad ibn 'Abdullah al-Asadi told us, on the authority of Israel, on the authority of al-Miqdam ibn Shurayh, on the authority of his father, on the authority of Sa'd, who is the son of Abi Waqqas, who said: "We were with the Prophet, may God bless him and grant him peace, six men, and he said: The polytheists said to the Prophet, may God bless him and grant him peace: "Drive these people out, lest they dare to attack us." He said: "I was with Ibn Masoud, a man from Hudhayl, Bilal, and two men whose names I forgot. Then something occurred to the Messenger of God, may God bless him and grant him peace, that which God willed to happen. He spoke to himself, and God Almighty revealed: 'And do not drive away those who call upon their Lord morning and evening, seeking His countenance.'" Muslim alone transmitted it, not al-Bukhari.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Abu At-Tayyah, who said: I heard Abu Al-Ja'd narrating on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, went out to a storyteller who was telling stories, and he stopped. The Messenger of God, may God bless him and grant him peace, said: **Storytelling, for me to sit in the morning until the sun rises is more beloved to me than freeing four slaves**. Imam Ahmad also said: Hashim told us: Shu'bah told us, on the authority of Abdul-Malik ibn Maysarah, who said: I heard Kurdu ibn Qays, who was the storyteller of the common people in Kufa, say: A man from the companions of Badr told me that he heard the Prophet, may God bless him and grant him peace, say: **For me to sit in a gathering like this is more beloved to me than freeing four slaves**. Shu'bah said: I said: Which gathering? He said: He was a storyteller.

Abu Dawud al-Tayalisi said in his Musnad: Muhammad told us, Yazid ibn Abaan told us, on the authority of Anas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'For me to sit with people who remember God from the dawn prayer until sunrise is more beloved to me than what the sun rises upon, and for me to remember God from the afternoon prayer until sunset is more beloved to me than freeing eight of the children of Ishmael, the blood money for each one of them being twelve thousand.' So we calculated their blood money while we were in the assembly of Anas, and it came to ninety-six thousand. And here are those who say four

Surat al-Kahf 18:27

And recite what has been revealed to you of the Book of your Lord. None can change His words, and you will not find besides Him any refuge.

of the children of Ishmael, but by God he only said eight, the blood money for each one of them being twelve thousand.”

Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad bin Ishaq Al-Ahwazi told us, Abu Ahmad Al-Zubayri told us, Amr bin Thabit told us, on the authority of Ali bin Al-Aqmar, on the authority of Al-Aghar Abu Muslim, who is Al-Kufi, that the Messenger of God, may God bless him and grant him peace, passed by a man reciting Surat Al-Kahf. When he saw the Prophet, may God bless him and grant him peace, he was silent. The Prophet, may God bless him and grant him peace, said: **This is the gathering in which I was commanded to be patient.** This is how Abu Ahmad narrated it on the authority of Amr bin Thabit, on the authority of Ali bin Al-Aqmar, on the authority of Al-Aghar, without a chain of transmission. Yahya bin Al-Mualla told us on the authority of Al-Mansur, Muhammad bin Al-Salt told us, Amr bin Thabit told us on the authority of Ali bin Al-Aqmar, on the authority of Al-Aghar Abu Muslim, on the authority of Abu Hurairah and Abu Saeed, they said: The Messenger of God, may God bless him and grant him peace, came and a man was reciting Surat Al-Hajj, or Surat Al-Kahf, and he was silent. The Messenger of God, may God bless him and grant him peace, said: **This is the gathering in which I was commanded to be patient.**

Imam Ahmad said: Muhammad bin Bakr told us, Maymun al-Mar'i told us, Maymun bin Siyah told us, on the authority of Anas bin Malik, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: “There is no group of people who gather to remember God, intending nothing but His face, except that a caller calls out to them from the heaven: ‘Rise, you have been forgiven, your bad deeds have been replaced with good deeds.’” Ahmad, may God have mercy on him, singled out this hadith. Al-Tabarani said: Ismail bin Al-Hasan told us, Ahmad bin Saleh told us, Ibn Wahb told us, on the authority of Usamah bin Zaid, on the authority of Abu Hazim, on the authority of Abd Al-Rahman bin Sahl bin Hanif, who said: The verse **And be patient with those who call upon their Lord morning and evening** was revealed to the Messenger of God, may God bless him and grant him peace, while he was reciting one of his verses. So he went out to look for them, and he found people remembering God Almighty, among them were those with disheveled hair, dry skin, and those wearing only one garment. When he saw them, he sat with them and said: **Praise be to God who has placed among my nation those with whom God has commanded me to be patient.** This Abd Al-Rahman was mentioned by Abu Bakr bin Abi Dawud among the Companions. As for his father, he was one of the leaders of the Companions, may God be pleased with them.

And His statement, **And let not your eyes pass beyond them, desiring adornments of the worldly life**, Ibn Abbas said: And do not go beyond them to others, meaning seek instead of them people of honor and wealth, **And do not obey one whose heart We have made heedless of Our remembrance**, meaning he is

preoccupied with the worldly life and the worship of his Lord, **and whose affair is ever neglected**, meaning his deeds and actions are foolishness, negligence, and loss. And do not be obedient or love his way, and do not envy him for what he is in, as He said: “And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them - the splendor of the worldly life by which We test them. And the provision of your Lord is better and more lasting.”

Fath al-Qadir

His saying: 27- **And recite what has been revealed to you** God the Almighty commanded him to persevere in reciting the Book revealed to him. It was said that it is possible that the meaning of his saying: **And recite** and follow, is a command to recite, not to recite, and **from the Book of your Lord** is a clarification of what was revealed to him. **There is no changing His words** meaning there is no one able to change or alter them, and only He is able to do that. Al-Zajaj said: meaning what God has informed and commanded, there is no changing it, and based on this the interpretation is: There is no changing the ruling of His words. **And you will not find any refuge besides Him** Al-Multahid: the refuge, and the root of the grave is: inclination. Al-Zajaj said: You will not find anyone who turns away from His commands and prohibitions, and the meaning is: If you do not follow the Qur'an and recite it and act according to its rulings, you will not find anyone to turn to or a place to incline towards, and this verse is the last story of the People of the Cave.

Tafsir al-Baghawi

27 - The Almighty said: **And recite** meaning: and read, O Muhammad, **what has been revealed to you of the Book of your Lord**, meaning the Qur'an, and follow what is in it. **There is no changing His words**, Al-Kalbi said: There is no changing the Qur'an. It was also said: There is no changing what He promised with His words to the people of His disobedience. **And you will not find**, you, **besides Him**, if you do not follow the Qur'an, **a refuge**, Ibn Abbas, may God be pleased with them both, said: a protection. Al-Hasan said: an entrance. Mujahid said: a refuge. It was also said: a justification. It was also said: an escape. Its origin is from inclination.

Tafsir al-Baidawi

27. **And recite what has been revealed to you of the Book of your Lord** of the Qur'an, and do not listen to their saying, **Bring a Qur'an other than this or change it.** "There is no changing His words" no one is able to change them or alter them except Him. "And you will not find any refuge other than Him" a refuge to Him if you intend to do so.

Surat al-Kahf 18:28

And keep yourself patient with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life. And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever in neglect.

Surat al-Kahf 18:28

And keep yourself patient with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life. And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever in neglect.

Tafsir al-Jalalayn

And be patient with those who call upon their Lord morning and evening, desiring His countenance, not worldly pleasures, and they are the poor. And do not turn your eyes away from them, desiring adornments of worldly life, and do not obey one whose heart We have made heedless of Our remembrance, that is, the Qur'an, namely, Uyyaynah ibn Hisn and his companions, and who follows his own desire, in polytheism, and whose affair is ever [in] excess.

Tafsir al-Suyuti

God Almighty said: **And be patient with yourself.** The verse was presented as a reason for revelation in Surat Al-An'am in the hadith of Khabbab.

God Almighty said: **And do not obey the verse.** Ibn Mardawayh narrated on the authority of Juwaybir on the authority of Ad-Dahhak on the authority of Ibn Abbas regarding His statement: **And do not obey one whose heart We have made heedless of Our remembrance.** He said: It was revealed regarding Umayyah ibn Khalaf Al-Jumahi, and that was because he called the Prophet, may God bless him and grant him peace, to do something that God disliked, which was to expel the poor from him and bring close the leaders of the people of Mecca. So it was revealed.

Ibn Abi Hatim narrated on the authority of Al-Rabi' who said: He told us that the Prophet, may God bless him and grant him peace, confronted Umayyah ibn Khalaf while he was absent-minded and unaware of what was being said to him, so this verse was revealed. He narrated on the authority of Abu Hurayrah who said: Uyyaynah ibn Hisn entered upon the Prophet, may God bless him and grant him peace, and Salman was with him. Uyyaynah said: When we come to you, bring this one out and bring us in. So this verse was revealed.

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "And be patient, O Muhammad, with your companions who call upon their Lord in the morning and the evening, remembering Him with glorification, praise, declaration of His oneness, supplication, and righteous deeds, such as the obligatory prayers and others. They desire,

by doing that, His countenance, not worldly gain.

We have mentioned the difference of opinion among those who differed in his statement, "They call upon their Lord in the morning and the evening" in Surat Al-An'am, and the correct statement in this regard according to us is that it is sufficient to repeat it in this place. The reciters read this as **in the morning and the evening**. It has been mentioned about Abdullah bin Amir and Abu Abdul Rahman Al-Sulami that they used to recite it as **in the morning and the evening**. This is a reading that is disliked by the people of knowledge of Arabic, because *ghudwah* is a definite noun, and there is no alif or lam in it, because only what is not definite is known by the alif and lam, as for definite nouns, they are not known by them. And further, *ghudwah* is not added to anything, and its prevention from addition is clear evidence of the prevention of the alif and lam from entering it, because what the alif and lam enters from the nouns is suitable for addition, as the Arabs say: **I came to you in the morning of Friday**, but they do not say: **I came to you in the morning**. Friday, and the reading according to us in this is what the reciters in the countries do, so we do not permit anything else due to their consensus on that, and for the reason that we explained from the aspect of Arabic. And His saying, **And let not your eyes pass beyond them**, the Most High is saying to His Prophet, may God bless him and grant him peace: And do not turn your eyes away from those whom I have commanded you, O Muhammad, to be patient with, to others of the infidels, and do not go beyond them to him. Its origin is from their saying: I went beyond that, so he went beyond it. And the people of interpretation said something similar to what we said about that. Mention of those who said that:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said, regarding His statement, **And let not your eyes pass beyond them**, he said: Do not go beyond them to others.

Ali told me, he said: Abdullah told me, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And let not your eyes pass beyond them**, meaning: Do not pass beyond them to others.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And keep yourself patient...** the verse, he said: The people said to the Prophet in: We are too shy to sit with so-and-so and so-and-so and so-and-so, so avoid them, O Muhammad, and sit with the nobles of the Arabs, then the Qur'an was revealed: "And keep yourself patient with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them" and do not despise them, he said: They have commanded me to do that, he said: **And do not obey one whose heart We have made heedless of Our remembrance and who follows his**

desire and whose affair is ever in neglect.

Al-Rabi' bin Sulayman narrated to us, he said: Ibn Wahb narrated to us, he said: Usamah bin Zayd informed me, on the authority of Abu Hazim, on the authority of Abd al-Rahman bin Sahl bin Hanif, that when this verse was revealed to the Messenger of God, may God bless him and grant him peace, while he was in one of his houses, **And be patient with those who call upon their Lord morning and evening, seeking His countenance**, he went out seeking, and he found people remembering God, among them were those with disheveled hair, dry skin, and those wearing only one garment. When he saw them, he sat with them and said, **Praise be to God who has made for me among my nation someone with whom I have been commanded to be patient**, and the two eyes were raised in the verb, which is not counted.

And His saying, **desiring the adornments of the worldly life**, the Most High says to His Prophet, may God bless him and grant him peace: **Do not let your eyes turn away from these believers who call upon their Lord to the nobles of the polytheists, seeking honor and pride by sitting with them**. That is because, as mentioned, some of the great polytheists came to the Messenger of God, may God bless him and grant him peace, and some of them said, **Rather, from the greats of the tribes of the Arabs who had no insight into Islam**. They saw him sitting with Khabbab, Suhayb, and Bilal, so they asked him to remove them from him when they were present. They said, "They are the Messenger of God, may God bless him and grant him peace." So God revealed to him, **And do not drive away those who call upon their Lord morning and evening, seeking His countenance**. Then he would stand up when he wanted to stand, and leave them sitting, so God revealed to him, **And be patient with those who call upon their Lord morning and evening**. . . . the verse, **And let not your eyes turn away from them, desiring the adornments of the worldly life**, meaning the adornments of the worldly life: sitting with those great nobles. The narration of that had been mentioned previously in the story of the cattle.

Al-Husayn ibn Amr al-Anqazi told me: My father told us: Asbat ibn Nasr told us, on the authority of al-Suddi, on the authority of Abu Sa'd al-Azdi, who was the reciter of al-Azd, on the authority of Abu al-Kanud, on the authority of Khabbab, in a story he mentioned on the authority of the Prophet, may God bless him and grant him peace, in which he mentioned these words inserted into al-Naba 78: **And let not your eyes overlook them, desiring adornments of the worldly life**. He said: Sit with the nobles.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: I was informed that Uyyaynah ibn Hisn said to the Prophet, may God bless him and grant him peace, before he converted to Islam: The smell of Salman the Persian has bothered me, so appoint for us a place from you where they will not have intercourse with us, and appoint for them a place where we will not have intercourse with them, so the verse was revealed.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: It was mentioned to us that when this verse was revealed,

the Prophet of God, may God bless him and grant him peace, said: **Praise be to God who has placed among my nation those with whom I have been commanded to be patient**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **You want the adornments of the worldly life**, he said: He means the nobles of the world.

Saleh bin Mismar told us: Al-Walid bin Abdul Malik told us: Sulayman bin Ata' told us, on the authority of Muslima bin Abdullah Al-Juhani, on the authority of his uncle Abu Mushajah bin Rib'i, on the authority of Salman Al-Farsi, who said: Those whose hearts were to be reconciled came to the Messenger of God, may God bless him and grant him peace: Uyyaynah ibn Hisn, Al-Aqra' ibn Habis and their relatives said: O Prophet of God, if you were to sit in the front of the mosque and banish these people and their cloaks from us - meaning Salman, Abu Dharr and the poor Muslims, who were wearing wool cloaks and nothing else - we would sit with you and talk to you and learn from you. Then God revealed: "And recite what has been revealed to you of the Book of your Lord. There is no changing His words, and you will find no refuge besides Him," until he reached: **Indeed, We have prepared for the wrongdoers a Fire**, threatening them with the Fire. Then the Prophet of God, may God bless him and grant him peace, stood up and looked for them until he found them in the back of the mosque remembering God. Then he said: "Praise be to God who did not cause me to die until He commanded me to be patient with men from my nation. With you is life and with you is death."

And His statement, **And do not obey one whose heart We have made heedless of Our remembrance and who follows his own desire**, the Most High says to His Prophet, may God bless him and grant him peace: And do not obey, O Muhammad, one whose heart We have made heedless of Our remembrance, who asked you to expel the group who call upon their Lord morning and evening from you, from Our remembrance, with disbelief and the overwhelming misery upon him, and who followed his own desire, and abandoned following God's commands and prohibitions, and preferred his own desires over obeying his Lord, and they are, as mentioned, Uyyaynah ibn Hisn, Al-Aqra' ibn Habis and their relatives.

Al-Husayn bin Amr bin Muhammad Al-Anqazi told me: My father told us: Asbat told us, on the authority of Al-Suddi, on the authority of Abu Saeed Al-Azdi, on the authority of Abu Al-Kanud, on the authority of Khabbab: **And do not obey one whose heart We have made heedless of Our remembrance**. Uyyaynah and Al-Aqra' said: As for his statement: **And his affair was in vain**, the people of interpretation differed in its interpretation. Some of them said: Its meaning is: And his affair was in vain.

Who said that?

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **And his affair was in**

Surat al-Kahf 18:28

And keep yourself patient with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life. And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever in neglect.

vain. Ibn Amr said in his hadith: He said: Wasted. And Al-Harith said in his hadith: Wasted.

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

Others said: Rather, its meaning is: And his matter was regrettable.

Who said that?

Muhammad bin Al-Muthanna told us, he said: Badal bin Al-Muhabir told us, he said: Ibad bin Rashid told us, on the authority of Dawud: *Farta* he said: Regret. And others said: Rather, its meaning is: destruction.

Who said that?

Al-Husayn bin Amr told me, he said: My father told us, he said: Asbat told us, on the authority of Al-Suddi, on the authority of Abu Saeed Al-Azdi, on the authority of Abu Al-Kanud, on the authority of Khabab, **And his affair was lost**, he said: destruction.

Others said: Rather, it means: contrary to the truth.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **And his affair was excessive**. He said: Contrary to the truth, that was excessive.

The most correct of the sayings on this matter is the saying of those who said: Its meaning is: loss and destruction, from their saying: So-and-so went too far in this matter, if he went too far in it and exceeded its limit. Likewise his saying: **And his affair was excessive**, meaning: And the affair of this one whose heart We made heedless of Our remembrance in hypocrisy and arrogance, and in despising the people of faith, was excessive and had exceeded its limit, so he was contemptuous of the truth and was destroyed.

Abu Kuraib narrated to us, saying: Abu Bakr bin Ayyash narrated to us, saying: It was said to him: How did Asim recite? He said: **His affair was in vain**. Abu Kuraib said: Abu Bakr said: Uaynah bin Hisn used to boast about saying **I and I**.

Tafsir al-Qurtubi

The Almighty said: **And be patient with those who call upon their Lord in the morning and the evening**. This is an example. And His saying: **And do not drive away those who call upon their Lord in the morning and the evening**, (Al-An'am: 52) in Surah *Al-An'am*. The discussion of it has already passed. Sulayman Al-Farsi, may God be pleased with him, said: Those whose hearts were to be reconciled came to the Messenger of God, may God bless him and grant him peace: Uaynah bin Hisn and Al-Aqra bin Habis. They said: O Messenger of God, if you were to sit in the front of the

gathering and remove these people and their cloaks from us - meaning Salman and Abu Dharr and the poor Muslims, and they were wearing wool cloaks and nothing else - we would sit with you and talk to you and learn from you. So God, the Almighty, revealed: "And recite what has been revealed to you of the Book of your Lord. There is no changing His words, and you will not find any refuge besides Him. And be patient with those who call upon their Lord in the morning and the evening, seeking His countenance." Until he reached: **Indeed, We have prepared for the wrongdoers a Fire whose walls will surround them**. Threatening them with the Fire. "Then the Prophet (peace be upon him) said, "He searched until he found them at the back of the mosque, remembering God. He said, 'Praise be to God, who did not cause me to die until He commanded me to be patient with men from my nation. With you is life and with you is death. '" They want His face, meaning to obey Him. Nasr ibn Malik, Malik ibn Dinar, and Abu Abd al-Rahman recited **and do not repel those who call upon their Lord in the morning and the evening**, and their proof is that it is in the black with the letter waw. Abu Ja'far al-Nahhas said: This does not require that their books say life and prayer with the letter waw, and the Arabs hardly say the morning because it is well-known. It was narrated from al-Hasan **and do not turn your eyes away from them**, meaning do not let your eyes go beyond them to other prophets of this world, seeking its adornments. Al-Yazidi narrated it. It was said: Do not look down on them, as it is said that someone is turned away from by the eye, meaning he looks down on them.

You desire the adornments of the worldly life meaning you adorn yourself by sitting with these leaders who suggested excluding the poor from your gathering. The Prophet (peace and blessings of God be upon him) did not want to do this, but God forbade him from doing it. This is nothing more than His saying: **If you associate others with God, your work will surely become worthless** (al-Zumar 39:65), even though God protected him from associating partners with God. **You desire** is a present tense verb in the place of a circumstantial, meaning do not count your eyes as desiring, like the saying of Imru' al-Qays:

I told him, "Don't cry. You are either trying to become a king or die, so we will excuse you."

Some of them claimed that the correct speech is: Do not turn your eyes away from them, because **تعد** is transitive in itself. It was said to him: And what was mentioned in the recitation of raising the eyes leads to the meaning of do not turn your eyes away from them, do not turn your eyes away from them, do not turn your eyes away from them. So the action is attributed to the eyes and it is in fact directed to the Prophet, may God bless him and grant him peace, as God Almighty said: **So do not let their wealth impress you** (al-Tawbah 9:55). So admiration was attributed to the wealth, and the meaning is: Do not let their wealth impress you, O Muhammad. And what makes it clearer is what

Al-Zajjaj said: The meaning is do not turn your eyes away from them to others who have good looks and adornments.

God the Almighty said: **And do not obey one whose heart We have made heedless of Our remembrance.** Juwaybir narrated on the authority of Ad-Dahhak on the authority of Ibn 'Abis regarding the words of God the Almighty: **And do not obey one whose heart We have made heedless of Our remembrance.** He said: It was revealed about Umayyah ibn Khalaf Al-Jumahi, because he called the Prophet (peace and blessings of God be upon him) to do something that he disliked, such as the poor abandoning it and bringing the leaders of Mecca closer to him. So God the Almighty revealed: **And do not obey him whose heart We have made heedless of Our remembrance.** Meaning, the one whose heart We have sealed from monotheism. **And follows his desire.** Meaning, polytheism. **And whose affair is [in] excess.** It was said that it is from neglect, which is falling short and showing inability by abandoning faith. It was also said that it is from excess and exceeding the limit. The people said: We are the nobles of Mudar, if we submit, all people will submit. This was from arrogance and excess in speech. It was also said: *Excessively* means ahead in evil, from their saying: **He preceded him in an affair,** meaning he preceded. It was said: The meaning of **aghafna qalbhu** is that we found him negligent, as you say: I met so-and-so and praised him, meaning I found him praiseworthy. Umar ibn Ma'dikarib said to Banu al-Harith ibn Ka'b: By God, we asked you, but you were not stingy, and we fought you, but you did not answer, and we satirized you, but we did not defeat you, meaning we did not find you stingy, nor cowardly, nor defeating you. It was said: "And do not obey one whose heart We have made heedless of Our remembrance" was revealed about Uyaynah ibn Hisn al-Fazari. It was mentioned by Abd al-Razzaq, and al-Nahhas narrated it on the authority of Sufyan al-Thawri. And God knows best.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to recite His Noble Book and convey it to the people, **There is no changing His words,** meaning there is no alterer, distorter, or remover. And His statement, **And you will not find besides Him a refuge,** on the authority of Mujahid, *retreat*, he said: a refuge. And on the authority of Qatada: **a guardian or a patron.** Ibn Jarir said: He is saying that if you, O Muhammad, do not recite what was revealed to you from the Book of your Lord, then you will have no refuge from God, as God the Almighty said: "O Messenger, announce that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people." And He said: **Indeed, He who imposed upon you the Qur'an will return you to a place of return,** meaning He will question you about what He imposed upon you of conveying the message.

And His saying: **And be patient with those who call upon their Lord in the morning and the evening,**

seeking His countenance means sit with those who remember God, glorify Him, praise Him, extol Him, magnify Him, and ask Him morning and evening, from among the servants of God, whether they are poor or rich, strong or weak. It is said that it was revealed about the nobles of Quraysh when they asked the Prophet, may God bless him and grant him peace, to sit with them alone, and not to sit with them with his weak companions, such as Bilal, Ammar, Suhayb, Khabbab, and Ibn Mas'ud, and to separate those people in a separate gathering. God forbade him from that and said: **And do not drive away those who call upon their Lord in the morning and the evening,** the verse, and He ordered him to be patient in sitting with these people, so He said: **And be patient with those who call upon their Lord in the morning and the evening,** the verse. Muslim said in his Sahih: Abu Bakr ibn Abi Shaybah told us, Muhammad ibn 'Abdullah al-Asadi told us, on the authority of Israel, on the authority of al-Miqdam ibn Shurayh, on the authority of his father, on the authority of Sa'd, who is the son of Abi Waqqas, who said: "We were with the Prophet, may God bless him and grant him peace, six men, and he said: The polytheists said to the Prophet, may God bless him and grant him peace: "Drive these people out, lest they dare to attack us." He said: "I was with Ibn Masoud, a man from Hudhayl, Bilal, and two men whose names I forgot. Then something occurred to the Messenger of God, may God bless him and grant him peace, that which God willed to happen. He spoke to himself, and God Almighty revealed: 'And do not drive away those who call upon their Lord morning and evening, seeking His countenance.'" Muslim alone transmitted it, not al-Bukhari.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Abu At-Tayyah, who said: I heard Abu Al-Ja'd narrating on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, went out to a storyteller who was telling stories, and he stopped. The Messenger of God, may God bless him and grant him peace, said: **Storytelling, for me to sit in the morning until the sun rises is more beloved to me than freeing four slaves.** Imam Ahmad also said: Hashim told us: Shu'bah told us, on the authority of Abdul-Malik ibn Maysarah, who said: I heard Kurdu ibn Qays, who was the storyteller of the common people in Kufa, say: A man from the companions of Badr told me that he heard the Prophet, may God bless him and grant him peace, say: **For me to sit in a gathering like this is more beloved to me than freeing four slaves.** Shu'bah said: I said: Which gathering? He said: He was a storyteller.

Abu Dawud al-Tayalisi said in his Musnad: Muhammad told us, Yazid ibn Abaan told us, on the authority of Anas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'For me to sit with people who remember God from the dawn prayer until sunrise is more beloved to me than what the sun rises upon, and for me to remember God from the afternoon prayer until sunset is more beloved to me than freeing eight of the children of Ishmael, the blood money for each one of them being twelve thousand.' So we calculated their blood money while we were in the assembly of Anas, and it came to ninety-six thousand. And here are those who say four

Surat al-Kahf 18:28

And keep yourself patient with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life. And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever in neglect.

of the children of Ishmael, but by God he only said eight, the blood money for each one of them being twelve thousand."

Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad bin Ishaq Al-Ahwazi told us, Abu Ahmad Al-Zubayri told us, Amr bin Thabit told us, on the authority of Ali bin Al-Aqmar, on the authority of Al-Aghar Abu Muslim, who is Al-Kufi, that the Messenger of God, may God bless him and grant him peace, passed by a man reciting Surat Al-Kahf. When he saw the Prophet, may God bless him and grant him peace, he was silent. The Prophet, may God bless him and grant him peace, said: **This is the gathering in which I was commanded to be patient.** This is how Abu Ahmad narrated it on the authority of Amr bin Thabit, on the authority of Ali bin Al-Aqmar, on the authority of Al-Aghar, without a chain of transmission. Yahya bin Al-Mualla told us on the authority of Al-Mansur, Muhammad bin Al-Salt told us, Amr bin Thabit told us on the authority of Ali bin Al-Aqmar, on the authority of Al-Aghar Abu Muslim, on the authority of Abu Hurairah and Abu Saeed, they said: The Messenger of God, may God bless him and grant him peace, came and a man was reciting Surat Al-Hajj, or Surat Al-Kahf, and he was silent. The Messenger of God, may God bless him and grant him peace, said: **This is the gathering in which I was commanded to be patient.**

Imam Ahmad said: Muhammad bin Bakr told us, Maymun al-Mar'i told us, Maymun bin Siyah told us, on the authority of Anas bin Malik, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "There is no group of people who gather to remember God, intending nothing but His face, except that a caller calls out to them from the heaven: 'Rise, you have been forgiven, your bad deeds have been replaced with good deeds.'" Ahmad, may God have mercy on him, singled out this hadith. Al-Tabarani said: Ismail bin Al-Hasan told us, Ahmad bin Saleh told us, Ibn Wahb told us, on the authority of Usamah bin Zaid, on the authority of Abu Hazim, on the authority of Abd Al-Rahman bin Sahl bin Hanif, who said: The verse **And be patient with those who call upon their Lord morning and evening** was revealed to the Messenger of God, may God bless him and grant him peace, while he was reciting one of his verses. So he went out to look for them, and he found people remembering God Almighty, among them were those with disheveled hair, dry skin, and those wearing only one garment. When he saw them, he sat with them and said: **Praise be to God who has placed among my nation those with whom God has commanded me to be patient.** This Abd Al-Rahman was mentioned by Abu Bakr bin Abi Dawud among the Companions. As for his father, he was one of the leaders of the Companions, may God be pleased with them.

And His statement, **And let not your eyes pass beyond them, desiring adornments of the worldly life**, Ibn Abbas said: And do not go beyond them to others,

meaning seek instead of them people of honor and wealth, **And do not obey one whose heart We have made heedless of Our remembrance**, meaning he is preoccupied with the worldly life and the worship of his Lord, **and whose affair is ever neglected**, meaning his deeds and actions are foolishness, negligence, and loss. And do not be obedient or love his way, and do not envy him for what he is in, as He said: "And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them - the splendor of the worldly life by which We test them. And the provision of your Lord is better and more lasting."

Fath al-Qadir

Then the Almighty explained in another type as is the habit of the Noble Book, saying: 28- "And be patient with those who call upon their Lord." It was mentioned in Al-An'am that the Prophet (peace and blessings of God be upon him) forbade the poor believers from being driven away by his saying: "And do not drive away those who call upon their Lord." And the Almighty commanded him here to confine himself with them, so the patience of the soul is its confinement, and the mention of the morning and evening is a metaphor for continuing to supplicate at all times. It was said at the two ends of the day, and it was said that what is meant is the afternoon and dawn prayers. Nasr bin Asim, Malik bin Dinar, Abu Abd Al-Rahman and Ibn Amir read "Al-Ghadwah" with the letter waw, and they argued that it is written in the Qur'an as such with the letter waw. Al-Nahhas said: This does not necessarily mean that they wrote *life* and *prayer* with the letter *waw*, and the Arabs hardly say *al-ghudwah*. The meaning of **they want His face** is that they want the pleasure of God, the Most High, with their supplication. The sentence is in the accusative case as a state. Then God, the Most High, commanded him to watch their conditions, saying: **And let not your eyes pass beyond them**, meaning let not your eyes pass beyond them to others. Al-Farra' said: Its meaning is do not turn your eyes away from them. Al-Zajaj said: Do not turn your sight to others of those with appearances and adornments. Its use with *an* is to include the meaning of prophecy, from '**adatuhu 'an al-amr**: meaning you turned it away from it. It was said that its meaning is do not despise them with your eyes. **You want the adornments of the worldly life**, meaning sitting with the people of honor and wealth. The sentence is in the accusative case as a state: meaning the state of your wanting that. This is if the subject of *want* is the Prophet, may God bless him and grant him peace. If the subject is a pronoun referring to the eyes, then the meaning is: wanting the adornments of the worldly life. Attributing the will to the eyes is a metaphor, and the singularity of the pronoun is for the sake of connection, like the poet's saying:

Whose eyes slip and fall?

And do not obey one whose heart We have made

heedless of Our remembrance. That is, We have made him heedless by sealing it. The Messenger of God, may God bless him and grant him peace, forbade obeying one whose heart God has made heedless of His remembrance, such as those who asked him to remove the poor from his assembly. They asked to remove those who call upon their Lord morning and evening, seeking His countenance, while they are heedless of the remembrance of God. Despite this, they are among those who followed their desires and preferred them over the truth, so they chose polytheism over monotheism. **And whose affair is excessive.** That is, exceeding the limit of moderation, from their saying: a horse is excessive if it is ahead of the horses, so according to this it is from excess, and it was said that it is from negligence, which is shortcoming and waste. Al-Zajaj said: And whoever is weak in his affair, it wastes him and destroys him.

Tafsir al-Baghawi

28 - The Almighty said: "And be patient with yourself" the verse, was revealed about Uyaynah bin Hisn Al-Fazari who came to the Prophet, may God bless him and grant him peace, before he converted to Islam, and with him were a group of poor people, among them Salman, who was wearing a cloak that had been sweated through, and in his hand was a palm branch that he was splitting and weaving. Uyaynah said to the Prophet, may God bless him and grant him peace: Doesn't the smell of these people bother you? We are the leaders and nobles of Mudar. If we convert to Islam, the people will convert to Islam, and nothing prevents us from following you except these people, so keep them away from you until we follow you, or make a place for us and a place for them. Then God Almighty revealed: "And be patient with yourself", meaning: O Muhammad, keep yourself "with those who call upon their Lord in the morning and the evening, **the two ends of the day**, seeking His countenance", meaning: they want God, not seeking any worldly gain.

Qatada said: It was revealed about the People of the Suffa, who were seven hundred poor men in the mosque of the Messenger of God, may God bless him and grant him peace. They did not return to trade, farming, or herding. They would pray one prayer and wait for another. When this verse was revealed, the Prophet, may God bless him and grant him peace, said: **Praise be to God who has placed among my nation those with whom I have been commanded to be patient.**

"And do not turn your eyes away from them," that is, do not divert or exceed, **seek the adornments of worldly life**, that is, seek to sit with the rich and noble and keep company with worldly people.

And do not obey one whose heart We have made heedless of Our remembrance, meaning: We have made his heart heedless of Our remembrance, meaning: Uyaynah ibn Hisn. It was also said: Umayyah ibn Khalaf. **And follows his desire**, meaning his desire in seeking desires, **and whose affair is [in] excess**, Qatada and Mujahid said: Wasted. It was also said: Its meaning is he wasted his life and neglected

his days. It was also said: Regret. Muqatil ibn Hayyan said: Extravagance. Al-Farra' said: Abandoned. It was also said: Falsely. It was also said: Contrary to the truth. Al-Akhfash said: Transgressing the limit. It was said: The meaning of transgressing the limit is the statement of Uyaynah: If we submit, all people will submit, and this is a great excess.

Tafsir al-Baidawi

28. "And be patient with yourself" and restrain it and make it steadfast. "With those who call upon their Lord in the morning and the evening" at their appointed times, or at the two ends of the day. Ibn Amir read "al-Ghadwah **and in it that al-Ghadwah is a name in most cases, so the lam**" in it is interpreted as indefinite. "They desire His countenance" the pleasure of God and His obedience. "And let not your eyes pass beyond them **and let not your gaze pass beyond them to others, and its transitivity with an**" is to include the meaning of report. And it was read "And let not your eyes pass **and** And let not the countenance **from** He prepared it **and** He prepared it". What is meant is that the Messenger, may God bless him and grant him peace, is forbidden to despise the poor believers and to look down on their shabby clothing in aspiration for the freshness of the clothing of the rich. **You want the adornment of the worldly life** is a state of the kaf in the famous and of the hidden in the verb in other than it. **And do not obey one whose heart We have made heedless** "of Our remembrance" like Umayyah ibn Khalaf in your call to expel the poor from your gathering for the leaders of Quraysh. And in it is a warning that what prompted him to this call was his heart's heedlessness of rational matters and his preoccupation with the sensible, until it was hidden from him that honor is in the adornment of the soul and not in the adornment of the body, and that if he had obeyed him, he would have been like him in stupidity. The Mu'tazilites, when they were angered by the attribution of heedlessness to God Almighty, said: It is like **you answered him** if you found him like that or attributed it to Him, or someone who neglected his camels if he left them without a mark, meaning we did not mark him with Our remembrance, like the hearts of those in whose hearts We wrote faith. And they argued that what is meant is not the apparent meaning of what was mentioned first by his saying: **And follow** His passion, and the answer to it was not mentioned more than once. And it was read *Aghalana* by attributing the action to the heart, meaning we considered his heart to be heedless of our reminding him of the punishment. **And his affair was a fart**, meaning he was ahead of the truth and cast it behind his back. It is said: a fart horse, meaning he is ahead of horses, and from it the fart.

Surat al-Kahf 18:29

And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve. Indeed, We have prepared for the wrongdoers a Fire whose walls will encompass them. And if they cry for relief, they will be relieved with water like murky oil, which will scald their faces. Evil is the drink, and evil is the resting place."

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Tafsir al-Jalalayn

And say **to him and his companions** this Qur'an **the truth from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve** a threat to them **Indeed, We have prepared for the wrongdoers** meaning the disbelievers **a Fire whose walls will encompass them** what surrounds it **and if they call for relief, they will be relieved with water like murky oil** like cloudy oil **that scalds the faces** from its heat when brought near it **an evil drink** it is **and an evil resting place** meaning the Fire **is** a distinction transferred from the subject, meaning an ugly resting place, and it is opposite to what he says later in Paradise and an excellent resting place, otherwise what resting place is there in the Fire?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And say, O Muhammad, to those whose hearts We have made heedless of Our remembrance, and who have followed their desires: The truth, O people, is from your Lord, and to Him belongs success and failure, and in His hand is guidance and misguidance. He guides whomever He wills among you to the right path, so he believes, and He misguides whomever He wills from guidance, so he disbelieves. I have no say in that, and I am not the one who drives away your desires. Whoever follows the truth, and believes in God and what He has revealed to me, then if you wish, then believe, and if you wish, then disbelieve, for if you disbelieve, then your Lord has prepared for you, for your disbelief in Him, a fire whose walls will surround you. But if you believe in Him and act in obedience to Him, then for you is what God has described for the people of His obedience.

It was narrated on the authority of Ibn Abbas regarding this:

Ali told me, he said: Abdullah told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his statement, **So whoever wills - let him believe, and whoever wills - let him disbelieve,**

means: Whoever God wills to have faith - believes, and whoever God wills to disbelieve - disbelieves, and that is his turning away from it. **And you do not will except that God, Lord of the worlds, wills.** This is not an absolute statement from God that disbelief is for whomever He wills, and belief is for whomever He wants, because it is a threat and warning. And He made clear that this is the case with His statement, **Indeed, We have prepared for the wrongdoers a Fire,** and the verses after it.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us, on the authority of Umar bin Habib, on the authority of Dawud, on the authority of Mujahid, regarding his statement, **So whoever wills - let him believe; and whoever wills - let him disbelieve.** He said: It is a threat from God, so it is not beyond my power.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **So whoever wills - let him believe; and whoever wills - let him disbelieve,** and His statement, **Do whatever you will,** he said: All of this is a threat, not a compromise, nor a bribe, nor a delegation. And His statement, **Indeed, We have prepared for the wrongdoers a Fire,** God Almighty says: Indeed, We have prepared, and it is from the preparation. For the wrongdoers: those who disbelieved in their Lord.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **Indeed, We have prepared for the wrongdoers a Fire whose walls will surround them,** he said: for the disbelievers. And his statement, **whose walls will surround them,** he said: the walls of the Fire that God has prepared for the disbelievers will surround their Lord, and that is, as it was said: a wall of fire surrounds them like the walls of the tent, which is the room that surrounds the tent, as Ru'bah said:

Oh, Hakam bin Al-Mundhir bin Al-Jaroud, the canopy of grace is extended over you.

As Salama bin Jandal said:

He is the one who brought Al-Nu'man a house whose name is Sadur Al-Fuel after the house of Masradaq

It means: a house with a canopy.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said, regarding His statement, **Indeed, We have prepared for the wrongdoers a Fire whose walls will surround them,** he said: It is a wall of fire.

Al-Qasim told us, he said: Al-Husayn told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of someone who told him, he said: **Its canopy will surround them.** He said: Smoke will surround the disbelievers on the Day of Resurrection, and it is what God said: **A shade with three branches.** And it has been narrated "from the Prophet, may God

bless him and grant him peace, in that regard, a report indicating that the meaning of his saying: "Its canopy will surround them" is that it surrounded them in this world, and that canopy is the sea."

Who said that?

Al-Abbas bin Muhammad and Al-Husayn bin Nasr told me: Abu Asim told us, on the authority of Abdullah bin Umayya, who said: Muhammad bin Hayy bin Ya'la told me, on the authority of Safwan bin Ya'la, on the authority of Ya'la bin Umayya, who said: "The Messenger of God, may God bless him and grant him peace, said: The sea is Hell. He said: It was said to him: How is that? So he recited this verse, or read this verse: 'A Fire whose walls will surround them.' Then he said: By God, I will never enter it - or as long as I live - and not a drop of it will touch me."

Muhammad ibn al-Muthanna told us: Ya'mar ibn Bishr told us: Ibn al-Mubarak told us: Rashid ibn Sa'd told us: Amr ibn al-Harith told us, on the authority of Abu al-Samh, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: **The canopies of Hell are four thick walls, each one of which is like a journey of forty years.**

Bishr told us, he said: Ibn Wahb told us, he said: Amr ibn al-Harith told me, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Saeed, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **The canopy of Hell has four walls, the thickness of each one is like a journey of forty years.**

Bishr told us: Ibn Wahb told us: Amr told me, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Water like molten metal - he said, like cloudy oil - so when he brings it near to him, the scalp of his face falls into it.** And His statement, **And if they call for help, they will be relieved with water like molten metal**, God Almighty says: And if these wrongdoers call for help on the Day of Resurrection in the Fire because of the severity of their thirst, and they seek water, they will be relieved with the water of molten metal.

The interpreters differed about the term *mahl*. Some of them said: It is everything that is melted and dissolved.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: It was mentioned to us that Ibn Masoud was given a gift of a water-skin made of gold and silver, so he ordered a trench to be dug in the ground, then a large amount of firewood was thrown into it, then that water-skin was thrown into it, until it foamed and dissolved. He said to his servant: Call whoever from the people of Kufa is present with us. So he called a group of people, and when they entered upon him, he said: Do you see this? They said: Yes. He said: We have not seen in the world anything molten closer than this gold and silver, when it foams and dissolves. Others said: It is pus and black blood.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim, on the authority of Abu Bazza, on the authority of Mujahid, regarding his statement, **And if they call for help, they will be helped with water like molten metal**, he said: Pus and blood.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **With water like molten metal**, he said: pus and black blood, like the turbidity of oil. Al-Harith said in his hadith: He means his dregs.

Ali told me, he said: Abdullah told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his statement, **like molten metal**, he said: He says: black like the appearance of oil.

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, **with water like molten brass**, that the water of Hell is black, and it is black, and its trees are black, and its people are black.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And if they call for help, they will be helped with water like molten brass**, he said: It is thick water like the dregs of oil. Others said: It is something that has reached its peak heat.

Who said that?

Ibn Hamid told us: Yaqub al-Qummi told us, on the authority of Ja'far and Harun ibn 'Antarah, on the authority of Sa'id ibn Jubayr, who said: **Al-Mahal is that which has reached its climax.** Although the wording of those who said them differed, the meaning of these sayings is similar, because everything that has been melted of lead, gold, or silver has reached its climax, and whatever has been set on fire until it becomes like the dregs of oil has also reached its climax.

It was narrated on the authority of Muammar ibn al-Muthanna that he said: I heard al-Muntaj' ibn Nabhan say: By God, so-and-so is more hateful to me than Tā'iyā' and mahl. We said to him: What are they? He said: Al-Jarba' and the molasses that slides down from the sides of the bread when it is molten in the fire from the fire, as if it were smooth, red and thin, so it is red. So mahl is any liquid that has been lit until it reaches its peak heat, or it was not liquid, but melted with the fuel on it, and reached the peak of the extreme heat.

And His saying, "It burns the faces. What an evil drink!" He, may His praise be glorified, says: That water with which they wash themselves burns their faces.

Muhammad ibn Khalaf al-Asqalani told me: Haywah ibn Shuraih told us: Baqiyah told us, on the authority of Safwan ibn Amr, on the authority of Abdullah ibn Busr,

Surat al-Kahf 18:29

And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve. Indeed, We have prepared for the wrongdoers a Fire whose walls will encompass them. And if they cry for relief, they will be relieved with water like murky oil, which will scald their faces. Evil is the drink, and evil is the resting place."

this is how Ibn Khalaf said it 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 purulent water, slurping it.** 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 sever his intestines. God says: "And if they call for relief, they will be given relief with water like murky oil, which will burn their faces. What an evil drink!"

Muhammad bin Al-Muthanna told us: Ibrahim bin Ishaq Al-Talaqani and Omar bin Bishr told us: Ibn Al-Mubarak told us, on the authority of Safwan, on the authority of Abdullah bin Busr, on the authority of Abu Umamah, on the authority of the Prophet, may God bless him and grant him peace, similarly.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far and Harun ibn 'Antarah, on the authority of Sa'id ibn Jubayr: Harun said: When the people of Hell are hungry. And Ja'far said: When the people of Hell come, they will cry out to the tree of Zaqqum, and eat from it, and the skin of their faces will peel off. If a passerby were to recognize them, he would recognize the skin of their faces in it. Then thirst will be poured upon them, and they will cry out, and they will be helped with water like molten brass, the heat of which has reached its climax. When they bring it close to their mouths, the flesh of their faces, from which the skin has fallen off, will be roasted by its heat.

And His statement, **What an evil drink**, the Most High says: What an evil drink, this water with which these wrongdoers are relieved in Hell, the description of which is as described in this verse. And His statement, **And evil is the resting place**, the Most High says: And evil is this Fire which We have prepared for these wrongdoers as a resting place. And the resting place in the speech of the Arabs is the reclining place, and it is said from it: I leaned on it if I reclined, as the poet said:

She said to him and she was pleased: Is there not a young man who leads the people to the gazelles of the morning?

He meant: And she leaned on her elbow, and the man leaned on his elbow: if he sleeps on his elbow, he does not sleep, and he is leaning on his elbow, as Abu Dhu'ayb al-Hudhali said:

The friend slept and I spent the night in comfort as if my eyes had a slaughtered victim in them

As for the word *comfort*, it is said, **I have found comfort in you.** Mujahid interpreted his statement, **And a bad comfort**, to mean the community.

The novel mentioned 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 on the

authority of Ibn Abi Nujayh, on the authority of Mujahid, *Murtafiqan* means gathered together.

Yaqub told me, he said: Mu'tamir told us, on the authority of Laith, on the authority of Mujahid, **And an evil resting place.** He said: A gathering.

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, similarly. I do not know of irtifadh in the sense of gathering in the speech of the Arabs, but irtifadh is a verbal noun, either from the word *al-marfaq* or from *al-rafq*.

Tafsir al-Qurtubi

The Almighty said: **And say, 'The truth is from your Lord.' So whoever wills - let him believe; and whoever wills - let him disbelieve.** The truth is in the nominative case as a predicate of the implied subject. And say, **He is the truth.** It was said: It is in the nominative case as a subject, and its predicate is in His statement, **From your Lord.** And from your Lord. The meaning of the verse: Say, O Muhammad, to those whose hearts We have made heedless of Our remembrance: O people! From your Lord is the truth. To Him belongs success and failure, and in His hand is guidance and misguidance. He guides whomever He wills to believe, and misguides whomever He wills to disbelieve. There is nothing to do with that. So God gives the truth to whomever He wills, even if he is weak, and He deprives whomever He wills, even if he is strong and rich. I do not drive away the believers based on your desires. So if you wish, then believe, and if you wish, then disbelieve. This is not a license or a choice between belief and disbelief, but rather it is a threat and a warning. That is, if you disbelieve, Hell has been prepared for you, and if you believe, Paradise is yours.

God Almighty said: **Indeed, We have prepared meaning, for the wrongdoers meaning, for the disbelieving deniers, a Fire whose canopies will surround them.** Al-Jawhari said: "The canopy is one of the canopies that are extended over the courtyard of the house. And every house made of a canopy is a canopy." Ru'yah said:

Oh, Hakam bin Al-Mundhir bin Al-Jaroud, the canopy of glory is extended over you

It is said: A house of Masradaq. Salamah bin Jandal said, mentioning Abu Ruz and his killing by Al-Nu'man bin Al-Mundhir under the feet of elephants:

He is the entrance to the house of Al-Nu'man, whose name is Hadour Al-Fioul, after the house of Masradaq.

Ibn Al-Arabi said: **its canopy** is its wall. On the authority of Ibn Abbas: A wall of fire. Al-Kalbi: A neck that emerges from the fire and surrounds the infidels like a pen. Al-Qutbi: The canopy is the partition that is

around the tent. Ibn Aziz said the same. It was said: Smoke that surrounds the infidels on the Day of Resurrection, and it is what God mentioned in Surat Al-Mursalat when He says: **Go to the shade of three branches** (al-Mursalat 77:30) and His statement: **And a shade of scorching heat** (al-Waqi'ah 56:43), as said by Qatada. It was said: It is the sea surrounding the world. Ya'la ibn Umayya narrated: The Messenger of God, may God bless him and grant him peace, said: **The sea is Hell.** Then he recited: **A fire whose canopy surrounds them.** Then he said: **By God, I will never enter it as long as I am alive, and not a drop of it will touch me.** Al-Mawardi mentioned it. Ibn al-Mubarak narrated from the hadith of Abu Sa'id al-Khudri from the Prophet, may God bless him and grant him peace, who said: **The canopy of Hell has four walls, each wall is a distance of forty years' journey.** And he narrated it in it: A good, sound, strange hadith.

I said: This indicates that the canopy is what is above the infidels of smoke or fire, and its walls are as described.

God the Almighty said: **And if they call for help, they will be helped with water like molten copper, which scalds their faces.** Ibn Abbas said: **Mahl is a thick water like the dregs of oil.** Mujahid: **Pus and blood.** Ad-Dahhak: **Black water.** "And Hell is black," **its water is black,** "its trees are black," and **its people are black.** Abu Ubaidah said: "It is everything that has been melted from the gems of the earth, such as iron, lead, copper, and tin, and it surges with boiling. That is mahhl." Something similar was narrated from Ibn Masoud. Saeed bin Jubair said: **It is that which has reached its peak heat.** He said: "Mahl is a type of tar. It is said: 'He molten the badger,' so it is mahmool. It was also said: **It is poison.** The meanings of these sayings are close. At-Tirmidhi narrated from the Prophet (peace and blessings of God be upon him) in his statement: **like molten oil,** he said: **Like cloudy oil, so when he brings it to his face, it scalds his face.** Abu Eisa said: **We only know this hadith from Rashdin bin Saad, and Rashdin has been criticized for its memory.** And it was narrated on the authority of Abu Umamah on the authority of the Prophet, may God bless him and grant him peace, in his statement: **And he will be given to drink from a water of purulent blood, swallowing it** (Ibrahim 14:16-17), he said: (It is brought close to his mouth and he dislikes it, but when it is brought close to him, it burns his face and the scalp of his head falls off. If he drinks it, it cuts his intestines until it comes out of his anus. God Almighty says: **And they will be given to drink scalding water, so it will sever their intestines** (Muhammad 47:15), he says: "And if they call for help, they will be given water like molten copper, which will burn their faces. What an evil drink and what an evil resting place!" He said: A strange hadith. The linguists have agreed on them. In As-Sahah: (Mahl) is molten copper. Ibn Al-A'rabi: Mahl is molten lead. Abu Amr said: Mahl is the dregs of oil. Mahl is also pus and blood. In the hadith of Abu Bakr: Bury me in these two garments of mine, for they are for molten metal and dust. And *Mahlfa* Mujahid said: Its meaning is gathered, as if he had gone to the meaning of companionship. Ibn Abbas: A home. Ata: a place of rest. It was also said: a cradle. Al-Qatabi said: a seat. The meaning is close, and its origin is from the word *mutaka'a*, from which it is said: I leaned on the elbow.

The poet said:

She said to him and exulted: Is there not a young man who will lead the people in the early morning?

It is said: A man is resting on his elbow and cannot sleep. Abu Dhu'ayb al-Hudhali said:

The friend slept and I spent the night in comfort, as if my eyes were slain by the sap of a bitter tree.

Tafsir Ibn Kathir

God the Almighty says to His Messenger Muhammad, may God bless him and grant him peace: And say, O Muhammad, to the people, **This that I have brought to you from your Lord is the truth about which there is no doubt or uncertainty.** "So whoever wills - let him believe, and whoever wills - let him disbelieve." This is from the category of severe threat and warning, and for this reason He said: **Indeed, We have prepared** meaning We have set **for the wrongdoers** - meaning the disbelievers in God, His Messenger, and His Book - **a Fire whose walls will encompass them.** Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us on the authority of Abu Al-Haitham, on the authority of Abu Sa'id Al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **The walls of Hellfire will have four walls, the thickness of each wall being the distance of forty years.** It was included by Al-Tirmidhi in Sifat Al-Nahar, and by Ibn Jarir in his Tafsir, on the authority of Diraj Abu Al-Samh.

Ibn Jurayj said: Ibn Abbas said: **Its walls will surround them** meaning: a wall of fire. Ibn Jarir said: Al-Husayn ibn Nasr and Al-Abbas ibn Muhammad told me: Abu Asim told us on the authority of Abdullah ibn Umayya, Muhammad ibn Hayy ibn Ya'la told me on the authority of Safwan ibn Ya'la, on the authority of Ya'la ibn Umayya who said: "The Messenger of God, may God bless him and grant him peace, said: The sea is Hell. He was asked: How is that? So he recited this verse, or read this verse: "A fire whose walls will surround them" then he said: By God, I will never enter it, or as long as I live, not a drop of it will touch me." And His statement: **And if they call for help, they will be helped with water like molten brass, which will scald their faces** the verse. Ibn Abbas said: molten brass is thick water like the dregs of oil. Mujahid said: It is like blood and pus. Ikrimah said: It is the thing whose heat has reached its utmost. Others said: It is everything that has been melted. Qatada said: Ibn Masoud melted some gold in a trench, and when it melted and foamed, he said: This is most similar to molten metal. Ad-Dahhak said: The water of Hell is black, and it is black and its people are black. None of these statements negates the other, for molten metal combines all of these vile descriptions. It is black, stinking, thick and hot. That is why he said: **It burns faces**, meaning from its heat. If the disbeliever wants to drink it and brings it close to his face, it burns him until the skin of his face falls off in it.

As it came in the hadith narrated by Imam Ahmad with his chain of transmission mentioned earlier in Sardi al-Nar on the authority of Abu Sa'id al-Khudri on the

Surat al-Kahf 18:29

And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve. Indeed, We have prepared for the wrongdoers a Fire whose walls will encompass them. And if they cry for relief, they will be relieved with water like murky oil, which will scald their faces. Evil is the drink, and evil is the resting place."

authority of the Messenger of God, may God bless him and grant him peace, that he said: **Water like molten metal - he said - like cloudy oil, so when he brings it near to him, the scalp of his face falls into it.** And thus al-Tirmidhi narrated it in Sifat al-Nar in his Jami' from the hadith of Rashdin ibn Sa'd on the authority of 'Amr ibn al-Harith, on the authority of Diraj, on his authority. Then he said: We do not know it except from the hadith of Rashdin, and he spoke about it before regarding his memory like this. He said: And Imam Ahmad narrated it as mentioned earlier on the authority of Hasan al-Ashib, on the authority of Ibn Lahi'ah, on the authority of Diraj, and God knows best.

Abdullah bin Al-Mubarak and Baqiyah bin Al-Waleed said: On the authority of Safwan bin Amr, on the authority of Abdullah bin 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 water of purulent blood, swallowing it,** he said: **It will be brought near to him and he will dislike it, but when it is brought near to him, it will burn his face and the scalp will fall off, and when he drinks it, it will sever his intestines.** God Almighty says: "And if they call for help, they will be given water like murky oil, which will burn their faces. What an evil drink!" Saeed bin Jubair said: When the people of Hell are hungry, they will cry out for help, and they will be helped by the tree of Zaqqum, from which they will eat, and the skin of their faces will be torn off. If a passerby were to pass by them and recognize them, he would recognize the skin of their faces in it. Then thirst will be poured upon them, and they will cry out for help, and they will be helped by water like molten metal, which is the heat of which has reached its peak. When they bring it close to their mouths, its heat will burn the flesh of their faces from which the skin has fallen off. For this reason, the Almighty said, after describing this drink with these reprehensible and ugly characteristics, **How evil is this drink,** meaning how evil is this drink, as He said in the other verse, **And they will be given to drink scalding water, so it will rupture their intestines,** and the Almighty said, **They will be given to drink from a hot spring,** meaning hot, as He said, **And between scalding water,** "And evil is it to rest," meaning evil is the Fire as a home, a resting place, a gathering place, and a place to rest, as He said in the other verse, **Indeed, evil is it as a settlement and a place to stay.**

Fath al-Qadir

Then the Almighty explained to His Prophet, may God bless him and grant him peace, what He says to those heedless ones, saying: 29- **And say, 'The truth is from your Lord'** meaning, say to them: What was revealed to you and what you were commanded to recite is the truth that comes from God, not from anyone else, so that it can be changed or altered. It was said that what is meant by the truth is patience with the poor. Al-Zajjaj said: meaning what I have brought to you **The truth is**

from your Lord meaning, I did not bring it to you from myself, rather I have brought it to you from God. **So whoever wills - let him believe, and whoever wills - let him disbelieve.** It was said that it is part of the statement that He commanded His Messenger to say, and the *fa* is to arrange what comes before it according to what comes after it. It is possible that it is from the words of God Almighty, not from the statement that He commanded the Messenger of God, may God bless him and grant him peace, to say, and it contains a severe threat, and the meaning is: Say to them, O Muhammad, the truth is from your Lord, and after you say this statement to them, whoever wills to believe in God and believe you - let him believe, and whoever wills to disbelieve in Him and belie you - let him disbelieve. Then he emphasized and intensified the threat, saying: **Indeed, We have prepared for the wrongdoers,** meaning, We have prepared and made ready for the wrongdoers who chose to disbelieve in God, deny Him, and reject His prophets, a great fire, **whose walls will surround them,** meaning, it will encompass them. A canopy is one of the canopies. Al-Jawhari said: It is what is extended over the courtyard of the house, and every house made of a piece of wood is a canopy. From this is the saying of Ru'bah:

Oh, Hakam bin Al-Mundhir bin Jarud, the canopy of glory is extended over you.

The poet said:

He is the entrance to the house of Al-Nu'man, whose name is Sadur Al-Fuel, after the house of Masradaq.

Salam bin Jandal said it when the king of Persia killed the king of the Arabs, Al-Nu'man bin Al-Mundhir, under the feet of elephants. Ibn Al-A'rabi said: Its canopy is its wall. Al-Qutaybi said: The canopy is the room that surrounds the tent. The meaning is that the canopy of fire surrounded the infidels, likening what surrounds them of fire to the canopy surrounding those in it. **And if they call for help** from the heat of the fire, **they will be helped with water like molten iron.** Al-Zajjaj said: They will be helped with water like molten lead or brass. It was also said that it is the dregs of oil. Abu Ubaidah and Al-Akhfash said: It is everything that has been melted from the gems of the earth, such as iron, lead, and copper. It was also said that it is a type of tar. Then he described this water with which they were being given relief as **burning faces** if it was presented to them their faces would become burnt from its heat. **What a bad drink** is this drink of theirs, **and what a bad fire is a resting place** a reclining place. It is said I **rested** meaning I **leaned on**, and the root of *Irtifaqa* is the erection of the elbow, and it is said *Irtifaqa* is a man who sleeps on his elbow. Al-Qatibi said: it is the council, and it was said: the community.

Tafsir al-Baghawi

29 - **And say, 'The truth is from your Lord,'** meaning: what was mentioned of faith and the Qur'an, meaning: Say, O Muhammad, to those whose hearts We have made heedless of Our remembrance: O people, [the truth has come to you from your Lord] and to Him is success and failure, and in His hand is guidance and misguidance, and I have no say in that.

So whoever wills - let him believe; and whoever wills - let him disbelieve. This is in the way of threat and warning, like His saying: **Do whatever you will Fussilat 40.**

It was said that the meaning of the verse is: And say, "The truth is from your Lord, and I do not drive away the believers for your own desires. So if you wish, then believe, and if you wish, then disbelieve. If you disbelieve, then your Lord has prepared for you a Fire whose walls will surround you. But if you believe, then for you is what God Almighty has described for the people of His obedience."

It was narrated on the authority of Ibn Abbas, may God be pleased with them both, regarding the meaning of the verse: Whoever God wills to have faith, he believes, and whoever He wills to disbelieve, he disbelieves. This is His statement: **And you do not will except that God wills** (al-Insan 76:30).

Indeed, We have prepared: We have prepared, and made ready, from preparation, which is the equipment, **for the wrongdoers** for the disbelievers, **a fire whose pavilion will surround them the pavilion:** the room that surrounds the tents.

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, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Rashdin ibn Sa'd, Amr ibn al-Harith told me, on the authority of Diraj ibn Abi al-Samh, on the authority of Abu al-Haytham ibn Abdullah, on the authority of Abu Sa'id al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The canopy of Hell will be four walls, each wall as thick as a forty-year journey.**

Ibn Abbas said: It is a wall of fire.

Al-Kalbi said: It is a neck that emerges from the fire and surrounds the infidels like a fence.

It was said: It is smoke surrounding the infidels, and it is what God Almighty mentioned: **Go to a shade of three branches** (al-Mursalat 77:30).

And if they cry out for help, due to severe thirst, **they will be helped with water like molten metal.**

Muhammad ibn Abdullah ibn Abi Tuba 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 ibn al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Rashdin ibn Sa'd, Amr ibn al-Harith told us, on the authority of Diraj ibn Abi al-Samh, on the authority of Abu al-Haytham, on the authority of Abu

Sa'id al-Khudri, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **With water like molten metal.** He said, like cloudy oil, and when it is brought near to him, the scalp of his face falls into it.

Ibn Abbas said: It is thick water like the dregs of oil.

Mujahed said: It is pus and blood.

Ibn Masoud was asked about: *al-Mahl*, so he called for gold and silver and lit a fire over them until they melted, then he said: This is most similar to al-Mahl.

He grills faces He cooks faces from his heat.

What a bad drink and what a bad place to rest. Ibn Abbas said: **A home.** Mujahid said: **A gathering place.** Ata' said: **A residence.** Al-Qatibi said: **A sitting place.** The root of *al-murtafiq* is **a reclining place.**

Tafsir al-Baidawi

29. **And say, 'The truth is from your Lord.'** The truth is that which comes from God, not that which is dictated by desire. It is possible that the truth is the predicate of a deleted subject, and **from your Lord** is a state. **So whoever wills - let him believe, and whoever wills - let him disbelieve.** I do not care about the belief of whoever believes, nor the disbelief of whoever disbelieves. It does not require the servant to act independently, for even if it is by his will, his will is not by his will. **Indeed, We have prepared.** For the wrongdoers, a fire whose pavilion will surround them. Its pavilion is likened to what surrounds them of the fire. It was said that the pavilion is the room that is around the pavilion. It was said that its pavilion is its smoke, and it was said that it is a wall of fire. **And if they call for help from thirst. They are helped with water like molten metal** like a melted body. It was said that it is like the dregs of oil, and it is in the manner of His saying: **So take refuge in the burning sand.** "It burns faces" if it is presented to drink from its extreme heat, and it is a second description of water or a state of the mahal or the pronoun in the kaf. "Bad is the drink" the mahal. "And bad" the fire. "Resting place is reclining, and the origin of erfacing is the erection of the elbow under the cheek, and it is to meet his saying And good resting place" otherwise there is no erfacing for the people of the fire.

Surat al-Kahf 18:30

Indeed, those who have believed and done righteous deeds - never will We allow to be lost the reward of any who did well in deeds.

Surat al-Kahf 18:30

Indeed, those who have believed and done righteous deeds - never will We allow to be lost the reward of any who did well in deeds.

Tafsir al-Jalalayn

Indeed, those who have believed and done righteous deeds - never will We allow to be lost the reward of any who did well in deeds. The sentence is the predicate of **indeed, those** and in it the apparent is used in place of the implied, and the meaning is their reward, meaning that We will reward them for what it includes.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Indeed, those who believed in God and His Messenger, and acted in obedience to God, and adhered to His commands and prohibitions - indeed, We will not allow to be lost the reward of any who did good deeds, so he obeyed God, and followed His commands and prohibitions. Rather, We will reward him for his obedience and his good deeds with Gardens of Eden beneath which rivers flow. If someone says: Where is the report of the first *inna*? It is said: It is possible that its report is His saying **Indeed, We will not allow to be lost the reward of any who did good deeds**, so the meaning of the statement is: Indeed, We will not allow to be lost the reward of any who did righteous deeds. So the first statement was left out, and the second was relied upon with the intention of repetition, as it was said **They ask you about fighting in the sacred month** meaning: about fighting in it, on repetition, and as the poet said:

The Caliph, God has clothed him in a royal garment, in which good endings are hoped for.

And he narrates: It is permissible that **those who believe** is a reward, so the meaning of the statement is: Whoever does righteous deeds, then We will not waste his reward, so the *fa* is implied in his saying *we*, and it is permissible that its predicate is: Those for them are the Gardens of Eden, so the meaning of the statement is: Those who believe and do righteous deeds, those for them are the Gardens of Eden.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who have believed and done righteous deeds - never will We allow to be lost the reward of any who did well in deeds**. When He mentioned what He has prepared for the disbelievers of humiliation, He also mentioned what the believers will receive of reward. There is an implied meaning in

the speech, meaning that We will not allow to be lost the reward of any who did well among them. As for any who did well among the non-believers, his work will be nullified. *Work* is in the accusative case as a specification, and if you wish, you can apply *best* to it. It was said: **Never will We allow to be lost the reward of any who did well in deeds**, an interjectional statement, and the predicate is His statement.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the wretched, He followed it with mentioning the happy ones who believed in God and believed the messengers in what they brought, and did what they were commanded to do of righteous deeds, so they will have the Gardens of Eden, and Eden means residence, **Underneath them rivers flow** meaning beneath their rooms and homes. Pharaoh said, **And these rivers flow beneath me** the verse, **They will be adorned** meaning with adornments, **Therein are bracelets of gold** and He said in another place, **And pearls, and their clothing therein will be silk** and He detailed it here, saying, **And they will wear green garments of fine silk and heavy brocade** so fine silk is fine, thin clothing like shirts and what is similar to it. As for heavy brocade, it is thick brocade and has lustre.

And his saying: **Reclining therein on couches**. It was said that reclining means lying down, and it was said that sitting cross-legged, which is more similar to what is meant here. And from this is the authentic hadith: **As for me, I do not eat reclining**. There are two opinions on it: *Couches* is the plural of *arīqa*, which is the bed under the *hajlā*, and the *hajlā* as people know it in our time is called *bashkhāna*, and God knows best. Abd al-Razzaq said: Muammar told us on the authority of Qatadah, **On couches**, he said: They are the *hajjāl*. Muammar said, and others said: The beds in the hajjāl.

And His saying: **Excellent is the reward and excellent is the resting place**. That is, Paradise is an excellent reward for their deeds and an excellent resting place, that is, it is an excellent home, resting place, and abode, just as He said about Hell: **Evil is the drink and evil is the resting place**. And thus He contrasted between them in Surat Al-Furqan in His saying: **Indeed, it is an evil settlement and a resting place**. Then He mentioned the attributes of the believers, saying: "Those will be rewarded with the Chamber for what they patiently endured, and they will be met therein with greetings and peace. They will abide therein. Excellent is the settlement and the resting place."

Fath al-Qadir

30- **Indeed, those who have believed and done righteous deeds** This is the beginning of the promise to the believers after the threat to the disbelievers is over. The meaning is: Indeed, those who have believed in the truth that was revealed to you and done righteous deeds, **Indeed, We will not allow to be lost the reward**

of any who did good deeds. This is the report of those who believed, and the pronoun is omitted: meaning, whoever among them did good deeds.

Tafsir al-Baghawi

30 - The Almighty's saying: **Indeed, those who have believed and done righteous deeds - never will We allow to be lost the reward of any who did well in deeds.** If it is said: Where is the answer to His saying: **Indeed, those who have believed and done righteous deeds?**

It was said: His answer is his saying: **For them are gardens of Eden with rivers flowing.** As for his saying: **Indeed, We will not be lost,** it is an interjection.

It was said: It contains an implication, meaning: Those who believe and do righteous deeds, We will not waste their reward, but will reward them. Then He mentioned the reward and said:

Tafsir al-Baidawi

30. **Indeed, those who have believed and done righteous deeds - never will We allow to be lost the reward of any who did well in deeds.** The predicate of the first *in* and the second *in* is what is included in its scope, and the referent is omitted, its meaning being **whoever did well in deeds among them** or it is dispensed with by the generality of **whoever did well in deeds** as it is dispensed with in your saying: **Yes, Zaid is a good man,** or it is in its apparent position, for **whoever did well in deeds** is not appropriate to apply it in reality except to those who believed and did righteous deeds.

Surat al-Kahf 18:31

For them are the Gardens of Eden, beneath which rivers flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein on couches. What an excellent reward and an excellent resting place!

Surat al-Kahf 18:31

For them are the Gardens of Eden, beneath which rivers flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein on couches. What an excellent reward and an excellent resting place!

Tafsir al-Jalalayn

For them are Gardens of Eden **a place of residence** beneath which rivers flow, they will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on couches, the plural of couch, which is the bed in the chamber, which is a house decorated with garments and curtains for the bride. **An excellent reward** is Paradise, **and an excellent resting place**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: For those who believe and do righteous deeds are gardens of Eden, meaning gardens of residence in the Hereafter. **Undemeath them rivers flow** means rivers flow below them and before them. And God the Almighty said: Underneath them, meaning: below them and before them. **They will be adorned therein with bracelets** means: They will wear bracelets of gold, and bracelets is the plural of bracelet. And His statement: **They will wear green garments of fine silk** and silk is the plural of its singular is sandasa, and it is the finest of brocade. And brocade is the thick and coarse of it, and it was said that brocade is silk, and from it is the saying of Al-Muraqqash:

You bet they wear feelings once and brocade sometimes as their dress

Meaning: And thick brocade. And his saying, **reclining therein on couches**, he says: reclining in the Gardens of Eden on couches, which are the beds in the chambers, the singular of which is: couch, and from this is the saying of the poet:

Cheeks dried up in the walk, as if they were touching the couches with the mourners.

And from it is the saying of Al-A'sha:

Between the hallway and the side of her curtain and the sofa of the tables

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

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of

Qatada, regarding his statement, **on the couches**, he said, they are the curtains. Muammar said, and others said: the beds are in the curtains.

And His saying, **What an excellent reward!** He means: What an excellent reward are the Gardens of Eden, and what He, the Most High, described as having been made for those who believed and did righteous deeds. **And what an excellent resting place!** He means: And what an excellent resting place! These couches in these Gardens which He, the Most High, described as a place to recline in this verse. And He, the Most High, said, **And what an excellent resting place!** So He feminized the verb in the sense: And what an excellent resting place! If it had been mentioned to make the resting place masculine, it would have been correct. Now, *good* and *bad* are only used by the Arabs in speech to indicate praise and blame, not the action. Therefore, they are mentioned in the feminine form, and they are singular with the dual and the plural.

Tafsir al-Qurtubi

God the Almighty said: **For them are Gardens of Eden.** "Gardens of Eden" is the navel of Paradise, meaning its center, and the rest of the gardens surround it. It is mentioned in the plural form because of its vastness, because every spot of it is suitable to be a garden. Qabil: Eden is residence. It is said: Eden in a place if he resides in it. And Edenat the country means settling in it. And the camels Edenat in a place so they stuck to it and did not leave it, and from it **Gardens of Eden** meaning gardens of residence. And from it the mine was named **with a kasra on the dal**, because people reside in it in summer and winter. And the center of everything is its mine. Eden: the she-camel that resides in grazing. Eden is a country, said Al-Jawhari. "Rivers flow beneath them" has been mentioned in more than one place. "They will be adorned therein with bracelets of gold" is the plural of bracelet. Saeed bin Jubair said: On each one of them are three bracelets: one of gold, one of silver, and one of pearls.

I said: This is stated in the Qur'an. He said here **of gold** and in Al-Hajj and Fatir he said: **of gold and pearls** (al-Hajj 22:23) and in al-Insan 76: **of silver** (al-Insan 76:21). Abu Hurairah said: I heard my friend, may God bless him and grant him peace, say: **The adornment of the believer reaches where the ablution reaches.** Narrated by Muslim. Al-Farra' narrated: هَوْنٌ with a fat-ha on the ya', a sukoon on the ha', and a fat-ha on the lam, light. It is said: a woman adorned herself, so she is haliyyah if she wore jewelry. And the adornment of something with the eyes of adorning it, was mentioned by An-Nahhas. And the bracelet is the bracelet of a woman. The plural is aswarah, and the plural is aswarah. And it was read فَلَا غَلَآلَ مِّنْهُنَّ (al-Zukhruf 43:53) and the plural may be aswar. And God the Most High said: **They will be adorned therein with bracelets of gold.** Al-Jawhari said. Ibn Aziz said: Asawara is the plural of aswara, and aswara is the

plural of sawar and swar, and it is what is worn on the arm made of gold. If it is made of silver, then it is qalb, and its plural is qalbah. If it is made of horn or ivory, then it is musk, and its plural is musk. An-Nahhas said: Qatrab narrated that one of the asawara is iswar. Qatrab is an anomaly, and Yaqub and others left him out and did not mention him.

I said: It has been mentioned in Sahih Al-Bukhari and Abu Amr bin Al-Ala said: Its singular is Iswar. The commentators said: Since women wore bracelets and crowns in this world, God Almighty made that for the people of Paradise.

God Almighty says: **And they will wear green garments of fine silk and heavy brocade.** Fine silk is the thin, delicate type, singular: musnadassa, as Al-Kisa'i said. Brocade is the thicker type - according to Ikrimah - which is silk.

The poet said:

You bet they wear feelings once and brocade is their clothing another time

Brocade is silk. Ibn Bahr: woven with gold. Al-Qatabi: Persianized Al-Jawhari: its diminutive is Abiraq. It was said: it is Istaf'ala from Al-Bariq. The correct view is that there is agreement between the two languages, as there is nothing in the Qur'an that is not from the language of the Arabs, as mentioned above, and God knows best. Green was mentioned specifically because it is in agreement with the sight, because whiteness scatters the sight and causes pain, and blackness is blameworthy, and greenness is between whiteness and blackness, and that gathers the rays, and God knows best. Al-Nasa'i narrated on the authority of Abdullah bin Amr bin Al-Aas that he said: While we were with the Messenger of God, may God bless him and grant him peace, a man came to him and said: O Messenger of God, tell us about the henna clothes, are they created or woven? Some of the people laughed. He said to them: **Who are you laughing at, an ignorant person who asks a scholar?** So let him sit for a while or a little. The Messenger of God, may God bless him and grant him peace, said: **Where is the one who asked about the clothes of Paradise?** He said: Here I am, O Messenger of God. He said: No, rather the fruits of Paradise will split from it. He said it three times. Abu Hurairah said: The home of the believer is a hollow pearl in the middle of which is a tree that grows garments. He will take with his finger, or he said his two fingers, seventy garments arranged in the home and coral. Yahya bin Salam mentioned it in his interpretation, and Ibn al-Mubarak mentioned it in his Raqa'iq. We have mentioned its chain of transmission in the book of At-Tadkhira. It is mentioned in the hadith that each one of them will have a garment with two faces, each face having a color, and they will speak in a voice that the listener will like. One face will say to the other: I am more honorable to the friend of God than you. I approach his body and you do not. The other will say: I am more honorable to the friend of God than you. I see his face and you do not see.

God the Almighty said: **Reclining therein on couches** *couches* is the plural of couch, which is the beds in the bridal chambers. It was said that it is the furnishings in

the bridal chambers, as stated by Al-Zajaj. Ibn Abbas said that it is the beds of gold and they are crowned with pearls and rubies and the cushions are on them. The couch is between Sana'a and Ayla and between Aden and Jabiyah. The root of the word *mutak'yyin* is *mutak'yyin*, and likewise *itaka* is its root is *awtaka'a*, and the root of *taka'a* is *waka'a*, and from it is *taka'a* for leaning on something, so the *waw* was changed to a *ta'* and assimilated. A man *waka'a* is someone who reclines a lot. **Yes, the reward and good resting place** means the gardens, the opposite of **and bad resting place** which was mentioned earlier. If it were *na'amat* it would have been permissible because it is the name of Paradise. And on this **and a good resting place** and Al-Bara' bin Azib narrated: That a Bedouin stood up to the Messenger of God, may God bless him and grant him peace, during the Farewell Pilgrimage, and the Prophet, may God bless him and grant him peace, was standing with knowledge on his she-camel Al-Adhba', and he said: I am a Muslim man, so tell me about this verse: **Indeed, those who believe and do righteous deeds** the verse, so the Messenger of God, may God bless him and grant him peace, said: "You are not far from them, nor are they far from you, they are these four: Abu Bakr, Umar, Uthman, and Ali, so inform your people that this verse was revealed about them." Al-Mawardi mentioned it, and Al-Nahhas attributed it in the book **The Meaning of the Qur'an**, he said: Abu Abdullah Ahmad bin Ali bin Sahl told us, he said: Muhammad bin Hamid told us, he said: Yahya bin Al-Durais told us, on the authority of Zuhair bin Mu'awiyah, on the authority of Abu Ishaq, on the authority of Al-Bara' bin Azib, he said: A Bedouin stood up, and he mentioned it and Al-Suhayli attributed it in the book *Al-I'lam*. And we have narrated all of that with permission, and praise be to God.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the wretched, He followed it with mentioning the happy ones who believed in God and believed the messengers in what they brought, and did what they were commanded to do of righteous deeds, so they will have the Gardens of Eden, and Eden means residence, **Underneath them rivers flow** meaning beneath their rooms and homes. Pharaoh said, **And these rivers flow beneath me** the verse, **They will be adorned** meaning with adornments, **Therein are bracelets of gold** and He said in another place, **And pearls, and their clothing therein will be silk** and He detailed it here, saying, **And they will wear green garments of fine silk and heavy brocade** so fine silk is fine, thin clothing like shirts and what is similar to it. As for heavy brocade, it is thick brocade and has lustre.

And his saying: **Reclining therein on couches.** It was said that reclining means lying down, and it was said that sitting cross-legged, which is more similar to what is meant here. And from this is the authentic hadith: **As for me, I do not eat reclining.** There are two opinions on it: *Couches* is the plural of *arīqa*, which is the bed under the *hajlā*, and the *hajlā* as people know it in our time is called *bashkhāna*, and God knows best. Abd al-Razzaq said: Muammar told us on the authority of

Surat al-Kahf 18:31

For them are the Gardens of Eden, beneath which rivers flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein on couches. What an excellent reward and an excellent resting place!

Qatadah, **On couches**, he said: They are the *hajjāl*. Muammar said, and others said: The beds in the hajjāl.

And His saying: **Excellent is the reward and excellent is the resting place**. That is, Paradise is an excellent reward for their deeds and an excellent resting place, that is, it is an excellent home, resting place, and abode, just as He said about Hell: **Evil is the drink and evil is the resting place**. And thus He contrasted between them in Surat Al-Furqan in His saying: **Indeed, it is an evil settlement and a resting place**. Then He mentioned the attributes of the believers, saying: "Those will be rewarded with the Chamber for what they patiently endured, and they will be met therein with greetings and peace. They will abide therein. Excellent is the settlement and the resting place."

Fath al-Qadir

And sentence 31 - "For them are the Gardens of Eden is a resumption of the explanation of the reward, and the reference to those who were mentioned before, and it was said that those may be the report of those who believed, and the sentence **Indeed**, We will not waste is an objection, and those may be report after report, and the discussion of the Gardens of Eden and how rivers flow beneath them has already been presented They will be adorned therein with bracelets of gold" Al-Zajaj said: bracelets is the plural of bracelet, and bracelet is the plural of bracelet, and it is an adornment worn on the forearm of the hand and it is from the adornment of kings, it was said that each one of them is adorned with three bracelets: one of silver, one of pearls, and one of gold, and the apparent meaning of the verse is that they are all of gold, and it is possible that the speaker's statement is a combination of the verses because God Almighty said in another verse: "Bracelets of silver" and because He said in another verse: "And pearls and from in His statement of bracelets is for the beginning, and in of gold" is for clarification. Al-Farra' said: **They will wear green garments of fine silk and brocade**. Al-Kisa'i said: Fine silk is singular and brocade is thick. The commentators said the same. It was also said that brocade is silk, as the poet said:

And the brocade was her dress

It was said that it is woven with gold. Al-Qatibi said: It is Persianized. Al-Jawhari said: Its diminutive is Abiraq, and green was singled out because it is in harmony with the eyesight and because it is the best color. **Reclining therein on couches**. Al-Zajaj said: *Couches* is the plural of *arakeeh*, which are the beds in bridal chambers. It was said that they are golden beds crowned with pearls and rubies. The root of *atakka* is *taka'* or *taka'*, and the root of *mutaka'een* is *mutaka'een*, and *reclining* is leaning on something. **Yes, the reward** is that with which God rewarded them. **And good** are those couches. *Reclining* means reclining, and this was mentioned earlier.

Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim

narrated on the authority of Mujahid regarding his statement: **Seeking refuge** he said: **Seeking refuge**. Ibn Mardawayh, Abu Nu'aym in Al-Hilyah and Al-Bayhaqi in Al-Sha'b narrated on the authority of Salman who said: Those whose hearts were to be reconciled came: Uyaynah bin Badr and Al-Aqra' bin Habis. They said: O Messenger of God, if you would sit in the front of the gathering and be absent from these people and their cloaks, meaning Salman, Abu Dharr and the poor Muslims who were wearing wool cloaks, we would sit with you and talk to you and learn from you. Then God revealed: **And recite what has been revealed to you** until His statement: **Indeed, We have prepared for the wrongdoers a Fire**. Abu Al-Shaykh added on the authority of Salman that the Messenger of God, may God bless him and grant him peace, stood up to look for them until he found them in the back of the mosque remembering God the Most High, so he said: **Praise be to God who did not cause me to die until He commanded me to be patient with men from my nation, with you in life and death**. Ibn Jarir, Al-Tabarani and Ibn Mardawayh narrated on the authority of Abd Al-Rahman bin Sahl bin Hanif who said: The verse **And be patient with those who call upon their Lord morning and evening** was revealed to the Messenger of God (peace and blessings of God be upon him) while he was reciting one of his verses. He went out to look for them and found some people remembering God, including those with disheveled hair, bare skin and tattered clothing. When he saw them, he sat with them and said: **Praise be to God who has placed among my nation those with whom I have been commanded to be patient**. Al-Bazzar narrated on the authority of Abu Saeed and Abu Hurairah who said: The Messenger of God (peace and blessings of God be upon him) came and a man was reciting Surah Al-Hijr or Surah Al-Kahf and he remained silent. The Messenger of God (peace and blessings of God be upon him) said: **This is the gathering with whom I have been commanded to be patient**. There are narrations on this topic. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Nafi' who said: Abdullah bin Umar informed me regarding this verse **And be patient with those who call upon their Lord** that they are those who attend the five daily prayers. Ibn Abi Shaybah and Ibn Al-Mundhir narrated something similar on the authority of Ibn Abbas. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Amr ibn Shuaib on the authority of his father on the authority of his grandfather regarding His statement: **And be patient with yourself** the verse, he said: It was revealed regarding the dawn prayer and the afternoon prayer. Ibn Mardawayh narrated on the authority of Juwaybir on the authority of Ad-Dahhak on the authority of Ibn Abbas regarding His statement: **And do not obey one whose heart We have made heedless of Our remembrance** he said: It was revealed regarding Umayyah ibn Khalaf, and that was because he called the Prophet (peace and blessings of God be upon him) to do something that God disliked, such as expelling the poor from him and bringing close the leaders of the people of Mecca, so God revealed this

verse, meaning, **whose heart We have sealed** meaning monotheism **and follows his desire** meaning polytheism **and whose affair is ever [in] neglect** meaning neglect of the command of God and ignorance of God. Ibn Abi Hatim narrated on the authority of Ibn Buraidah who said: Uyyaynah ibn Hish entered upon the Prophet (peace and blessings of God be upon him) on a hot day, and Salman was with him wearing a woolen cloak, and the smell of sweat from him spread on the wool. Uyyaynah said: O Muhammad, when we come to you, send this man and his likes away from you so that they do not harm us. When we leave, you and they know best. So God revealed: **And do not obey one whose heart We have made heedless** (al-Baqarah 2:17). It has been proven in Saheeh Muslim regarding the reason for the revelation of the verse that includes the meaning of this verse, which is the saying of God the Most High: **And do not repel those who call upon their Lord morning and evening.** It was narrated on the authority of Saeed ibn Abi Waqqas who said: We were with the Prophet (peace and blessings of God be upon him), six men, and the polytheists said to the Prophet (peace and blessings of God be upon him): **Expel these people so that they do not dare to attack us.** He said: "And it was me, Ibn Mas'ud, a man from Hudhayl, Bilal, and two men whose names I forgot. So what God willed to happen occurred to the Messenger of God (peace and blessings of God be upon him), so he spoke to himself, and God revealed: "And do not repel those who call upon their Lord" (al-Baqarah 2:17). Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And his affair was in vain,** he said: Wasted. Ibn Abi Hatim narrated on the authority of Qatadah, **And say the truth,** he said: It is the Qur'an. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and Al-Bayhaqi narrated in Al-Asma' wa Al-Sifat on the authority of Ibn Abbas regarding his statement: **So whoever wills - let him believe, and whoever wills - let him disbelieve,** he said: Whoever God wills to believe - believes, and whoever God wills to disbelieve - disbelieves, and this is His statement: **And you do not will except that God wills - Lord of the worlds.** Ibn Abi Hatim narrated on his authority that he said: In this verse there is a threat and warning. Ibn Jarir also narrated on his authority regarding his statement: **Its canopy will surround them,** he said: A wall of fire. Ahmad, Al-Tirmidhi, Ibn Abi Al-Dunya, Ibn Jarir, Abu Ya'la, Ibn Abi Hatim, Abu Al-Shaykh, Al-Hakim - who authenticated it - and Ibn Mardawayh narrated on the authority of Abu Sa'id Al-Khudri on the authority of the Prophet, may God bless him and grant him peace, who said: **The canopy of Hell has four walls, the thickness of each wall is a forty-year journey.** Ahmad, Al-Bukhari, Ibn Jarir, Ibn Abi Hatim, Ibn Hibban, Al-Hakim **who authenticated it,** Ibn Mardawayh, and Al-Bayhaqi in Al-Baath narrated on the authority of Abu Saeed Al-Khudri on the authority of the Prophet (peace and blessings of God be upon him) regarding his statement: **With water like molten metal,** he said: **Like turbid oil, so that when it is brought near to him, the scalp of his face falls into it.** Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Like molten metal,** he said: Black like turbid oil. Ibn Abi Shaybah, Hannad, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim

narrated on the authority of Atiyyah who said: Ibn Abbas was asked about molten metal and he said: Thick water like the dregs of oil. Hannad, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Tabarani narrated on the authority of Ibn Masoud that he was asked about molten metal, so he called for gold and silver and melted it, and when that was done he said: This is most similar to molten metal which is the drink of the people of Hell and its color is the color of the sky, except that the drink of the people of Hell is hotter than this. Ibn Jarir narrated on the authority of Ibn Umar who said: Do you know what molten metal is? Molten metal is the bottom of oil, meaning its end. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, regarding his statement: **And wretched is the place to rest,** he said: A gathering. Al-Bukhari and Muslim narrated on the authority of Abu Hurayrah that the Prophet, may God bless him and grant him peace, said: **The adornment of the believer reaches where the ablution reaches.** Al-Bayhaqi narrated on the authority of Abu al-Khair Murthad ibn Abdullah, who said: In Paradise there is a tree from which brocade grows, which will be the clothing of the people of Paradise. Ibn Abi Shaybah and Ibn Jarir narrated on the authority of Ikrimah, who said: Istibraq is thick brocade. Ibn Abi Shaybah and Ibn Abi Hatim narrated something similar on the authority of Mujahid. Ibn Abi Hatim narrated on the authority of al-Haytham ibn Malik al-Ta'i, who said: The Messenger of God, may God bless him and grant him peace, said: "A man may recline on a recliner for the length of forty years, never moving from it or getting tired of it. Whatever his soul desires and whatever delights his eyes comes to him." Ibn Abi Shaybah, Abd bin Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: The couches are the beds inside the curtains, upon which are the furnishings arranged in the sky a league apart. Al-Bayhaqi narrated in Al-Baath on his authority that he said: There is no couch unless the bed is in the chamber. Abd bin Hamid and Ibn Jarir narrated on the authority of Ikrimah that he was asked about couches and he said: They are chambers on the beds.

Tafsir al-Baghawi

31 - "For them are Gardens of Eden", meaning: residence. It is said: So-and-so resided in a place if he resided there. It was called Eden because of the eternity of the believers therein. "Underneath them rivers flow, and they will be adorned therein with bracelets of gold." Saeed bin Jubair said: Each one of them will be adorned with three bracelets, one of gold, one of silver, and one of pearls and rubies. "And they will wear green garments of fine silk, **which is the finest of brocade,** and heavy brocade", which is the thickest of it. The meaning of thickness in the garments of Paradise is its perfection. Abu Imran al-Jawni said: The silk is the brocade woven with gold. "Reclining therein, **in the gardens, on couches**", which are the beds in the chambers, the singular of which is couch. "An excellent reward, **meaning an excellent recompense,** and a beautiful, **the gardens,** a resting place", meaning a seat and a place to stay.

Surat al-Kahf 18:31

For them are the Gardens of Eden, beneath which rivers flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein on couches. What an excellent reward and an excellent resting place!

Tafsir al-Baidawi

31. "They will have gardens of Eden beneath which rivers flow." What is between them is an objection, and the first is a resumption to explain the reward or a second piece of report. "They will be adorned therein with bracelets of gold. **The first is for the beginning and the second is for the explanation, describing** bracelets," and its indefiniteness is to magnify its beauty from encompassing it, which is the plural of bracelet or aswar in the plural of bracelet. "And they will wear green garments" because green is the best and most refreshing of colors. "Of fine silk and brocade" from what is fine of brocade and what is thick of it. He combined the two types to indicate that therein is what the souls desire and the eyes delight in. "Reclining therein on couches" on beds as is the state of those who enjoy themselves. "Yes, the reward" of Paradise and its delights. "And good **the couches** resting" reclining.

Surat al-Kahf 18:32

And present to them an example: two men. We gave to one of them two gardens of grapevines and surrounded them with palm trees and put crops between them.

Tafsir al-Jalalayn

And strike **for them** for the disbelievers with the believers **an example of two men** a substitute, and it and what follows it are an explanation of the example **We made for one of them** the disbeliever **two gardens** two orchards **of grapevines and surrounded them with palm trees and placed between them crops** with which to live

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And give, O Muhammad, an example for these polytheists who asked you to drive away those who call upon their Lord morning and evening, seeking His countenance,** such as **two men, to one of whom We gave two gardens,** meaning We gave him orchards of vineyards, **and surrounded them with palm trees,** meaning: We surrounded these two orchards with palm trees. And His statement, **and placed crops between them,** means: We placed crops in the middle of these two orchards.

Tafsir al-Qurtubi

The Almighty said: **And present to them an example of two men.** This is an example of someone who is proud of the world and disdains sitting with the believers, and it is connected to His saying: **And be patient.** There is a difference of opinion regarding the names and identification of these two men. Al-Kalbi said: It was revealed about two brothers from the people of Makkah from Makkah from Makkah, one of them was a believer, and he is Abu Salamah Abdullah bin Abdul Asad bin Hala bin Abdullah bin Omar bin Makhzoum, the husband of Umm Salamah before the Prophet, may God bless him and grant him peace. The other was a disbeliever, and he is Al-Aswad bin Abdul Aswad. They are the two brothers mentioned in Surah *As-Saffat* in His saying: **A speaker among them said, 'Indeed, I had a companion.'** (al-Saffat 37:51) Each of them inherited four thousand dinars, so one of them spent his money in the way of God and asked his brother for something, and he said what he said. This was mentioned by Al-Tha'labi and Al-Qushayri. It was said: It was revealed about the Prophet, may God bless him and grant him peace, and the people of Makkah. It was said: It is an example for all those who believe in God and all those who disbelieve. It was said: It is like La'yaynah ibn Hasan and his companions with Sulayman and Suhaib and his

companions. God likened them to two men from the Children of Israel, two brothers, one of them was a believer and his name was Judah, according to Ibn Abbas. Muqatil said: His name was Tamlikha. The other was an unbeliever and his name was Qartush. They are the two whom God described in Surah *As-Saffat*. Muhammad ibn As-Sahn Al-Muqri' also mentioned that the name of the better of the two was Tamlikha and the other was Qartush. They were partners and then they divided the money, so each of them had three thousand dinars. The believer bought slaves from them for a thousand and freed them, and for the Qaniyah thousand he bought clothes and clothed the naked, and for the third thousand he bought food and fed the hungry. He also built a mosque and did good. The other man used his wealth to marry wealthy women, bought livestock and cattle, and raised them to a great height. He traded with the rest of them and made a profit until he surpassed the wealth of the people of his time. The first man became needy, so he wanted to employ himself in a garden to serve it, so he said: If I went to my partner and companion and asked him to employ me in some of his gardens, I would hope that that would be better for me. So he came to him, but he could hardly reach him because of the thick veil. When he entered upon him, recognized him, and asked him what he needed, he said to him: Did I not divide the wealth with you in half? What did you do with your wealth? He said: I bought with it from God Almighty something better and more lasting. He said: Are you truly one of those who believe? I do not think that rumours are widespread! I see you as nothing but a fool, and your reward for your foolishness is nothing but deprivation. Do you not see what I did with my wealth that it led to what you see of wealth and good condition? That is because I earned it and you acted foolishly. Get out of my presence. Then came the story of this rich man, which God the Most High mentioned in the Qur'an about the encompassing of his fruit and its disappearance from the origin of what was sent upon it of evil of account. Al-Tha'labi mentioned this story with a different wording, but the meaning is close. Ata' said: They were partners who had eight thousand dinars. It was said: They inherited it from their father and they were two brothers, so they divided it. One of them bought land for a thousand dinars, so he said to his companion: O God, so-and-so has bought land for a thousand dinars, so they said: O God, so-and-so built a house for a thousand dinars and gave it in charity. Then his companion built a house for a thousand dinars, so he said: O God, so-and-so built a house for a thousand dinars, and I will buy from You a house in Paradise for a thousand dinars, so he gave it in charity. Then he married a woman and spent a thousand dinars on her, so he said: O God, so-and-so married a woman for a thousand dinars, and I seek from You a woman from Paradise for a thousand dinars, so he gave a thousand dinars in charity. Then he bought servants and goods for a thousand dinars, and I will buy from you servants and goods from Paradise for a thousand dinars, so he gave a thousand dinars in charity. Then he was in dire need and said: Perhaps my friend will do me a favor. So he went to him and said: What happened to your money? So he told him his story. He said: You are one of those who believe in this story! By God, I will not give you anything! Then he said to him: You worship names of

And present to them an example: two men. We gave to one of them two gardens of grapevines and surrounded them with palm trees and put crops between them.

God, and I worship nothing but an idol. His friend said: By God, I will admonish him. So he admonished him, reminded him and frightened him. He said: Let us go fishing, and whoever catches the most is in the right. They said to him: O brother, the world is too insignificant to God for Him to make it a reward for a doer of good or a punishment for an unbeliever. He said: So he forced him to go out with him, so God tested them both. The unbeliever would throw his net and call upon the name of his idol, and fish would come up flowing out. The believer would throw his net and call upon the name of God, but nothing would come up for him in it. So he said to him: What do you think? I have more than you in this world in share, position and number, and likewise I will be better than you in the Hereafter, if what you claim is true. He said: The angel in charge of them was upset, so God Almighty commanded Gabriel to take him and go with him to Paradise and show him the dwellings of the believer therein. When he saw what God had prepared for him, he said: By Your glory, what he attained in this world will not harm him after his destiny is this. And he showed him the dwellings of the disbeliever in Hell. He said: By Your glory, what he attained in this world will not benefit him after his destiny is this. Then God the Most High took the soul of the believer and destroyed the unbeliever with a punishment from Him. When the believer settled in Paradise and saw what God had prepared for him, he and his companions began to ask each other, and he said: **Indeed, I had a companion** (al-Saffat 37:51) saying, **Are you indeed among those who believe?** (al-Saffat 37:51), and a caller called out: **O people of Paradise, are you looking forward?** So he looked into Hell and saw him in the depths of Hell. Then the verse was revealed: **And present to them an example.** God the Most High explained the state of the two brothers in this world in this surah, and explained their state in the Hereafter in Surah *As-Saffat* in His statement: **Indeed, I had a companion * saying, 'Are you indeed among those who believe?'** _ to His statement _ **For the like of this let the workers work.** (al-Saffat 37:51-61) Ibn Atiyyah said: Ibrahim bin Al-Qasim Al-Kabet mentioned in his book on the wonders of the countries that the two gardens of Tahir Tanis were these two gardens, and they belonged to two brothers, so one of them sold his share of the other and spent it in the obedience of God until the other reproached him, and it happened. There was a dialogue between them, so God Almighty drowned her in one night, and this verse refers to her. It has been said that this is a parable that God Almighty gave for this nation, and it is not report of a previous situation, to make them renounce the world and desire the hereafter, and most of it is a warning and a deterrent, as mentioned by Al-Mawardi. The context of the verse indicates the opposite of this, and God knows best.

God the Almighty said: **And We surrounded them with palm trees** meaning, We surrounded them on both sides with palm trees. *Haffaaf* is the side, and its plural is *ahfafah*. It is also said: **The people surrounded so-and-so, huffawan hafan**, meaning, they went around him. From this comes **huffain around the throne** (al-Zumar 39:75). **And We placed between**

them crops meaning, We placed palm trees around the grapevines, and crops in the middle of the grapevines. **Both gardens** meaning, each one of the gardens **produced its fruit** completely, which is why He did not say *produced*. There is a difference of opinion about the word **both and both** as to whether it is singular or dual. The people of Basra said: It is singular, because both and both in emphasizing the two are like *kull* in the plural, and it is a singular noun that is not dual, so if it follows an apparent noun it is in the nominative, accusative and genitive in the same state. You say: I saw both of the two men and both of the two men came to me and I passed by both of the two men. If it is connected to an implied noun, the alif is changed to a ya in the position of the genitive and accusative, you say: I saw both of them and I passed by both of them, just as you say upon them. Al-Farra' said: It is dual, and it is taken from *kull*, so the lam was lightened and the alif was added for the dual. Likewise, both are for the feminine, and they are only added to the genitive and are not spoken with one, and if it was spoken with it, it would be said: *kull* and *kulta* and both of them and both of them. He cited as evidence the saying of the poet:

On each of her legs is a single phalanx, both of which are connected by an appendix.

He wanted to say in one of her legs, so he made it singular. This statement is weak according to the people of Basra, because if it were dual, its alif in the accusative and genitive cases would have to be a ya' with the apparent noun, and because the meaning of *both* is different from the meaning of *all*, because *both* is for encompassing, and *both* indicates a specific thing. As for this poet, he deleted the alif out of necessity and assumed that it was extra, and what is necessary cannot be made an argument, so it is proven that it is a singular noun like *ma'i*, except that it was placed to indicate the dual, just as their saying *nahnu* is a singular noun that indicates two or more, as is indicated by the saying of Jarir:

Both of my days are a day of repentance, even if we only visit her occasionally.

So he reported about *both* a singular day, just as he reported by saying **she came**, and if it were dual, he would have said **she came** and **a day**. There is also a difference of opinion about the alif of *both*. Sibawayh said: The alif of *both* is for femininity and the ta' is a substitute for the lam of the verb, which is a waw, and the original is *kulwa*, and it was only replaced with a ta' because in the ta' is the sign of femininity, and the alif in *kulwa* may become a ya' with the pronoun and thus it is removed from the sign of femininity, so in replacing the waw it became a ta' to emphasize the femininity. Abu Omar al-Jarmi said: The ta' is attached and the alif is the lam of the verb, and its estimation according to him is fa'tal, and if the matter was as he claimed, they would have said in the nisba to it *kaltuwi*, so when they said *kulwi* and dropped the ta', it indicates that they made it run like the ta' in sister, if you are attributed to her, you say *akhwi*, al-Jawhari mentioned it. Abu Ja'far al-Nahhas said: Grammarians have

permitted, in other than the Qur'an, to carry it on the meaning, and to say: **Both gardens produced their fruit**, because the preferred meaning is **both of them produced**. Al-Farra' permitted: **Both gardens produced their fruit**, because the meaning is **all of the gardens**. He said: In Abdullah's reading: **Both gardens produced their fruit**. The meaning according to al-Farra' is: **Everything from the gardens produced its fruit**. And **food with a damma on the hamza** is the fruit of the palm tree and the tree. Everything that is eaten is food, and from this is the saying of God Almighty: **Its food is everlasting** (al-Ra'd: 35). And it was mentioned before: **And you did not wrong anything from it** meaning it did not decrease.

Tafsir Ibn Kathir

God the Almighty says after mentioning the polytheists who were too arrogant to sit with the weak and poor Muslims, and who boasted to them about their wealth and lineage, so He gave them an example of two men, for one of whom God gave two gardens, i.e. two orchards of grapes, surrounded by palm trees, and surrounded on their sides and in between by crops, and each of the trees and crops was fruitful and of the utmost quality, and for this reason He said: **Both gardens produced their fruit** i.e. produced their fruit, **and did not fail in anything thereof** i.e. did not decrease anything thereof, **and We caused a river to gush forth within them** i.e. the rivers were scattered in them here and there, **and he had fruit** it was said that what is meant by it is money, narrated on the authority of Ibn Abbas, Mujahid and Qatadah. It was said: the fruits, and this is more apparent here and is supported by the other reading **and he had fruit** with a damma on the tha' and a sukoon on the meem, so it is the plural of thamarah like khashbah and khashab. Others read *thamar* with the opening of the tha' and the mim. So the owner of these two gardens said to his companion while he was conversing with him, that is, arguing with him, and fighting with him, boasting to him and taking the lead, **I have more wealth than you and more men**, that is, more servants, attendants, and children. Qatadah said: By God, that is the wish of the wicked, an abundance of wealth and a great number of men.

And His saying: **And he entered his garden while he was unjust to himself** meaning with his disbelief, rebellion, arrogance, tyranny and denial of the afterlife **He said, 'I do not think that this will ever perish'** This was because he was deceived by what he saw in it of crops, fruits and trees, and the rivers flowing in its sides and corners. He thought that it would never perish, empty, or be destroyed, because of his lack of intelligence, weak faith in God, his admiration for worldly life and its adornments, and his disbelief in the afterlife. For this reason he said: **And I do not think that the Hour will occur** meaning that it will happen **And if I am returned to my Lord, I will surely find better than it as a return** meaning that if there was a return, a return and a return to God, then there would be for me better than this portion with my Lord, and if it were not for His honoring me, He would not have given me this, as He said in the other verse **And if I am returned to my Lord, indeed, I will have with Him the best** And He said **Have**

you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children' meaning in the afterlife he swore an oath against God Almighty. The reason for its revelation was Al-Aas bin Wael, as will be explained in its place, God willing. He is the one to be trusted and relied upon.

Fath al-Qadir

His saying: 32- **And give them an example of two men**. This example was given by God Almighty for those who are proud of the world and are reluctant to sit with the poor. Therefore, it is connected to His saying: **And be patient with yourself**.

There is a difference of opinion about the two men: are they estimated or verified? Some commentators said the former, while others said the latter. They differed in identifying them. It was said that they were two brothers from the Children of Israel. It was said that they were two Makhzumi brothers from the people of Mecca: one of them was a believer and the other was an unbeliever. It was said that they were the two mentioned in Surat As-Saffat in His statement: **A speaker from among them said, 'Indeed, I had a companion.'** The accusative of **for example** and **two men** is that they are the objects of the verb *strike*. It was said that the first is the second and the second is the first. **We made for one of them two gardens**, he is the unbeliever, and **of grapevines** is an explanation of what is in the two gardens: that is, of various vineyards. **And We surrounded them with palm trees**.

"Surrounding" means surrounding, and from it is **surrounding the throne**. It is said that the people surrounded someone with *surrounding* means they surrounded him. So the meaning of the verse is: **And We made the palm trees surround the two gardens from all sides**. "And We placed crops between them," that is, between the two gardens, and it is their middle, so that each one of them would be a collector of food and fruits.

Tafsir al-Baghawi

32 - **And give them an example of two men** the verse, it was said: It was revealed about two brothers from the people of Mecca from Banu Makhzum, one of them was a believer, and he is Abu Salamah Abdullah bin Abdul Asad bin Abdul Yalil [and he was the husband of Umm Salamah before the Prophet, may God bless him and grant him peace, and the other was an unbeliever, and he is Al-Aswad bin Abdul Asad bin Yalil].

It was said: This is a parable of Uyaynah ibn Hisn and his companions with Salman and his companions, he likened them to two men from the Children of Israel, two brothers, one of them was a believer and his name was Judah according to Ibn Abbas, and Muqatil said: Yamlikha, and the other was a disbeliever and his name was Qatrus, and Wahb said: Qatfir, and they are the ones whom God the Most High described in Surat Al-Saffat, and their story was, according to what Abdullah ibn Al-Mubarak narrated on the authority of Muammar on the authority of Ata Al-Khurasani, who said: There were two men who were partners and they had eight thousand dinars, and it was said: They were

Surat al-Kahf 18:32

And present to them an example: two men. We gave to one of them two gardens of grapevines and surrounded them with palm trees and put crops between them.

two brothers who inherited eight thousand dinars from their father and divided them, so one of them bought land for a thousand dinars, so his companion said: O God, so-and-so has bought land for a thousand dinars, so I will buy land from You in Paradise for a thousand dinars, so he gave a thousand dinars in charity, then his companion built a house for a thousand dinars, so this one said: O God, so-and-so built a house for a thousand dinars, so I will buy a house from You in Paradise for a thousand dinars, so he gave that in charity, then his companion married a woman and spent a thousand dinars on her Then this believer said: O God, I propose to You a woman from the women of Paradise for a thousand dinars, so give them in charity. Then his companion bought servants and goods for a thousand dinars, and this man said: O God, I buy from You goods and servants in Paradise for a thousand dinars, so give them in charity. Then he was afflicted with great need, so he said: If I go to my companion, perhaps he will do me a favor. So he sat on his way until he passed by him with his entourage, so he stood up and the other looked at him and recognized him, so he said: So-and-so? He said: Yes. He said: What is the matter with you? He said: I was afflicted with need after you left, so I came to you so that you might bring me good. He said: What happened to Malik, since we divided the same wealth and you took half of it? So he told him his story, and he said: Are you among those who believe in this? Go, and I will not give you anything. So he sent him away and decreed that they should die, and the following was revealed concerning them: "Then some of them turned to others, questioning one another. One of them said: Indeed, I had a companion." **As-Saffat 37:50-51**

It was narrated that when he came to him, he took him by the hand and began to walk around him and show him his own wealth, so he got down to them.

"And give them an example: two men. We made for one of them two gardens of grapevines and surrounded them with palm trees." That is, We surrounded them on both sides with palm trees. *Haffaf* is the side, and its plural is *ahfa*. It is said: **The people surrounded it**, that is, they went around its sides. **And placed crops between them**. That is, We placed palm trees around the grapevines and crops in the middle of the grapevines.

It was said **between them** meaning between the two gardens there was crops, meaning: there was no place of ruin between the two gardens.

situation ended up as God Almighty narrated. It was said that the two examples were two brothers from Banu Makhzum, a disbeliever, who is Al-Aswad bin Abdul-Shadd, and a believer, who is Abu Salamah Abdullah, the husband of Umm Salamah before the Messenger of God, may God bless him and grant him peace. **We made for one of them two gardens** two orchards. **Of grapes** of vineyards, and the entire sentence is a statement of the example or a description of the two men. **And We surrounded them with palm trees** and We made the palm trees surround them, supporting their vineyards with them. It is said that the people surrounded him if they surrounded him and you surrounded him with them if you made them surround him, so the baa adds a second object. As you say: **I covered it with it**. "And We placed between them" in the middle of them *crops* so that each of them would be a collector of food and fruits, with continuous construction in a beautiful form and elegant arrangement.

Tafsir al-Baidawi

32. **And give them an example** of the disbeliever and the believer. **Two men** is the case of two men who are estimated or existent, they are two brothers from the Children of Israel, a disbeliever named Qatrus and a believer named Judah, they inherited eight thousand dinars from their father and they shared them, the disbeliever bought with them farms and real estate and the believer spent them on charitable causes, and their

Surat al-Kahf 18:33

Both gardens produced their fruit and did not withhold anything from it, and We caused a river to gush forth within them.

Tafsir al-Jalalayn

Both gardens) both are singular and indicate dual subject *produced* its predicate **its food** its fruit **and was not wronged** was not reduced **from anything of it, and We caused a river to flow** that is, We split **in between them** a river that flows between them

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying **Both gardens produced their fruit** means: Both gardens produced their fruit and what was in them of palm trees, vineyards and various types of crops. And he said: Both gardens, then he said: produced, so he made the predicate singular, because both cannot be singular in their singular form, and its original form is kull, and the Arabs sometimes make both singular, and they take it when it is singular to the dual form, some of the rajaz poets said about that:

On each of her legs is a single phalanx, both of which are connected by an appendix.

He means by *both*: both, and you do the same with *both* and *both* and *both* if they are added to a definite noun, and the verb comes after them and is made plural and singular. And his saying **and you did not wrong anything from it** means and you did not decrease anything from the food, rather you gave it completely and completely. And from this is their saying: **So-and-so wronged so-and-so his right**.

If he underestimated it and diminished it, as the poet said:

He wronged me, I have no money like this, and he twisted my hand, he twisted his hand, God is the one who prevails over him

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 did not wrong anything from it**: meaning you did not decrease anything from it.

And His saying, **And We caused a river to gush forth within them**, by the saying of God Almighty: And We caused a river to gush forth within these two gardens, meaning between them and their trees a river. And it was said, **And We caused a river to gush forth**, so the *jim* was made heavy in it, because the gushing forth is in the entire river, and that is because the water sways and some of it flows into some of it.

Tafsir al-Qurtubi

The Almighty said: **And We caused a river to gush forth within them**. That is, We caused a river to flow and split between the two gardens.

And he had fruit. Abu Ja'far, Shaibah, 'Asim, Ya'qub, and Ibn Ishaq read *thimr* with a fatha on the tha' and the meem. Likewise, his statement, **and his fruit was surrounded**, is the plural of *thimrah*. Al-Jawhari said: The fruit is *thimr*, like *kitab* and *kutubu*, and the plural of *thimr* is *atthmar*, like *an'aq* and *'anq*. The fruit also means fruitful money, and it can be pronounced lightly or heavily. Abu 'Amr read **wakan la with a damma on the tha' and a sukoon on the meem, and he explained it as types of money. The rest read it with a damma on both letters. Ibn 'Abbas said: gold, silver, and money. Something similar to this has already been explained in *Al-An'am*. Al-Nahhas said: Ahmad bin Shuaib told us, he said: Imran bin Bakkar told me, he said: Ibrahim bin Al-Ala Al-Zubaidi told us, he said: Shuaib bin Ishaq told us, he said: Harun told me, he said: Aban told me, on the authority of Tha'lab, on the authority of Al-A'mash, that Al-Hajjaj said: If I heard someone recite **and it had fruit**, I would cut off his tongue. So I said to Al-A'mash that Al-Hajjaj said: If I heard someone recite **and it had fruit**, I would cut off his tongue. So she said to Al-A'mash: Will you take that? He said: No! Nor the blessing of the eye. So he used to recite *fruit* and take it from all the fruit. Al-Nahhas said: So the estimation according to this statement is that he pluralized fruit to fruits, then pluralized fruits to fruits, and it is good in Arabic, except that the first is more similar, and God knows best, because his saying, **Both gardens produced their fruit** indicates that it had fruit.**

God Almighty said: **Then he said to his companion while he was conversing with him**. That is, he was discussing the matter with him and answering him. Conversation is answering, and dialogue is responding. It is said: I spoke to him, but he did not find an answer, and he did not return to a question, nor a question, nor a conversation, nor a dialogue, meaning he did not return an answer.

Tafsir Ibn Kathir

God the Almighty says after mentioning the polytheists who were too arrogant to sit with the weak and poor Muslims, and who boasted to them about their wealth and lineage, so He gave them an example of two men, for one of whom God gave two gardens, i.e. two orchards of grapes, surrounded by palm trees, and surrounded on their sides and in between by crops, and each of the trees and crops was fruitful and of the utmost quality, and for this reason He said: **Both gardens produced their fruit** i.e. produced their fruit, **and did not fail in anything thereof** i.e. did not decrease anything thereof, **and We caused a river to gush forth within them** i.e. the rivers were scattered in them here and there, **and he had fruit** it was said that what is meant by it is money, narrated on the authority of Ibn Abbas, Mujahid and Qatadah. It was said: the fruits,

Surat al-Kahf 18:33

Both gardens produced their fruit and did not withhold anything from it, and We caused a river to gush forth within them.

and this is more apparent here and is supported by the other reading **and he had fruit** with a damma on the tha' and a sukoon on the meem, so it is the plural of thamarah like khashbah and khashab. Others read *thamar* with the opening of the tha' and the mim. So the owner of these two gardens said to his companion while he was conversing with him, that is, arguing with him, and fighting with him, boasting to him and taking the lead, **I have more wealth than you and more men**, that is, more servants, attendants, and children. Qatada said: By God, that is the wish of the wicked, an abundance of wealth and a great number of men.

And His saying: **And he entered his garden while he was unjust to himself** meaning with his disbelief, rebellion, arrogance, tyranny and denial of the afterlife **He said, 'I do not think that this will ever perish'** This was because he was deceived by what he saw in it of crops, fruits and trees, and the rivers flowing in its sides and corners. He thought that it would never perish, empty, or be destroyed, because of his lack of intelligence, weak faith in God, his admiration for worldly life and its adornments, and his disbelief in the afterlife. For this reason he said: **And I do not think that the Hour will occur** meaning that it will happen **And if I am returned to my Lord, I will surely find better than it as a return** meaning that if there was a return, a return and a return to God, then there would be for me better than this portion with my Lord, and if it were not for His honoring me, He would not have given me this, as He said in the other verse **And if I am returned to my Lord, indeed, I will have with Him the best** And He said **Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children'** meaning in the afterlife he swore an oath against God Almighty. The reason for its revelation was Al-Aas bin Wael, as will be explained in its place, God willing. He is the one to be trusted and relied upon.

Fath al-Qadir

Then the Almighty informed about the two gardens that each one of them was giving its fruit and what was in it, so He said: 33- **Both gardens produced their fruit.** He informed about *both* with *produced*, because its wording is singular, so He took into account the aspect of the wording. The Basrans went to the view that both and both are singular nouns that are not dual. Al-Farra' said: It is dual, and it is taken from *kull*, so the *lam* was lightened and the *alif* was added for the dual. Sibawayh said: The *alif* of both is for the feminine, and the *ta* is a substitute for the *lam* of the verb, and it is a *waw*, and the original is *kulwa*. Abu Amr said: The *ta* is attached, and *akalhuma* means their fruit. And in it is an indication that it has become fit for eating. Abdullah bin Masoud read: **All the two gardens produced their fruits, and did not deprive them of anything**, meaning they did not reduce anything from their fruits. It is said that he deprived them of their right, meaning he reduced it. He described the two gardens with this description to indicate that they were unlike what is customary in other gardens, as they usually have many in one year and few in the next. **And We caused a river to gush forth within them**, meaning We caused

a river to flow and split between the two gardens to water them constantly without interruption. *Fajrna* was read with emphasis for emphasis, and with a light emphasis according to the original.

Tafsir al-Baghawi

33 - **Both gardens yielded**, meaning each one of the two gardens gave, **its fruit**, its fruit in full, **and it was not wronged**, it was not diminished, **in anything of it, and We caused a river to gush forth**, the general public read it with emphasis, Yaqub read it with a light jim, **through them a river**, meaning: We split and brought forth a river in the middle of them.

Tafsir al-Baidawi

33. **Both gardens produced their fruit** their fruit, and the pronoun is singular because *both* is singular. It was read **both gardens produced their fruit**. "And they were not wronged by it **and** they did not decrease from their fruit. **Anything** is known in all orchards, as the fruits are complete in one year and usually decrease in the next. **And We caused a river to gush forth within them** so that their drinking would continue, as it is the origin and their splendor would increase. And from Yaqub, **We caused a river** with the lightning.

Surat al-Kahf 18:34

And he had fruit, so he said to his companion while he was conversing with him, **I am greater than you in wealth and stronger in men.**

Tafsir al-Jalalayn

And he had **with the two gardens** (fruits) with the opening of the tha and the meem and with the damma of both and with the damma of the first and the sukoon of the second, which is the plural of fruit like tree and shajar and wood and body and body **so he said to his companion** the believer **while he was conversing with him** boasting to him **I am more wealthy than you and stronger in men** clan

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And he had fruit**, the reciters differed in their recitation of that. The majority of the reciters of Hijaz and Iraq read it as, **And he had fruit**, with a damma on the tha' and the meem. The reciters of that differed as well. Some of them said, **He had gold and silver**, and they said, **That is the fruit**, because it is fruitful wealth, meaning abundant.

Mention of who said that:

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **and he had fruit**, he said: gold and silver. And regarding the statement of God Almighty, **with his fruit**, he said: it is also gold and silver.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, *fruit*, he said: gold and silver. He said: And his statement, **and its fruit is surrounded**, is also the same.

Others said: Rather, he meant by it: a lot of money from all kinds of money.

Who said that?

Ahmad bin Yusuf told us: Al-Qasim told us: Hajjaj told us, on the authority of Harun, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, who said: Ibn Abbas read it as **and he had fruit** with the dammah, and he said: He means all kinds of money.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: **And he had fruit**, meaning: money.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **and he had fruit**, he said: of all wealth.

Al-Hasan bin Yahya said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **and its fruit is surrounded**, he said: The fruit of all wealth means the fruit, and other than it is all wealth.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada, he said: **The fruit** is all money. He said: And every money that is gathered is fruit if it is of the same color as the fruit and other than it is all money.

Others said: Rather, he meant the origin.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **And he had fruit**, fruit is the root. He said, **And his fruit was surrounded**, he said: With its root, and it seems that those who directed its meaning to being types of money, meant that it is the plural of fruit, the plural of fruit, just as the book is pluralized as books, and the donkey is a donkey. Some of those who agreed with them in this reading read *fruit* with a damma on the th and a sukoon on the meem, and he meant the damma in it, but he made it sukoon in order to make it easier. It may be possible that he meant by it the plural of fruit, just as wood is pluralized as wood. Some of the Medinans read that, **And he had fruit** with a fatha on the th and the meem, as suna is the plural of fruit, just as wood is pluralized as wood, and reed is qasab. The most correct of the reciters in that, in my opinion, is the reading of those who read, **Aw kana lahu thamar**, with a damma on the th and the meem, due to the consensus of the proof from the reciters on it, even though it is the plural of fruit, just as books is the plural of book.

The meaning of the words **And We caused a river to gush forth within them, and he had from them fruit**, meaning from his two gardens, various types of fruit. This has been made clear to those who are guided to understand it, His statement, **And We made for one of them two gardens of grapevines, and We surrounded them with palm trees, and We placed between them crops**. Then He said: And he had from these vineyards, palm trees, and crops fruit.

And His statement, **Then he said to his companion while he was conversing with him**, God Almighty says: So this one for whom We had given two gardens of grapes said to his companion who had no money while he was addressing him, **I have more wealth than you and am stronger in men**, meaning: and stronger in clan and tribe, as Uyyaynah and Al-Aqra' said to the Messenger of God, may God bless him and grant him peace: We are the leaders of the Arabs and the masters of wealth, so leave us, Salman, Khabbab, and Suhayb, looking down on them and being arrogant towards them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **So he said to his companion while he was conversing with him, 'I have more wealth than you and am stronger in men.'** And by God, that is the desire of the wicked: an abundance of wealth and a strong man.

Surat al-Kahf 18:34

And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and stronger in men."

Tafsir al-Qurtubi

The Almighty said: **I am more than you in wealth and stronger in men.** The group is the group, which is less than ten. Here, what is meant is the followers, servants, and children, as explained above.

Tafsir Ibn Kathir

God the Almighty says after mentioning the polytheists who were too arrogant to sit with the weak and poor Muslims, and who boasted to them about their wealth and lineage, so He gave them an example of two men, for one of whom God gave two gardens, i.e. two orchards of grapes, surrounded by palm trees, and surrounded on their sides and in between by crops, and each of the trees and crops was fruitful and of the utmost quality, and for this reason He said: **Both gardens produced their fruit** i.e. produced their fruit, **and did not fail in anything thereof** i.e. did not decrease anything thereof, **and We caused a river to gush forth within them** i.e. the rivers were scattered in them here and there, **and he had fruit** it was said that what is meant by it is money, narrated on the authority of Ibn Abbas, Mujahid and Qatadah. It was said: the fruits, and this is more apparent here and is supported by the other reading **and he had fruit** with a damma on the tha' and a sukoon on the meem, so it is the plural of thamarah like khashbah and khashab. Others read *thamar* with the opening of the tha' and the mim. So the owner of these two gardens said to his companion while he was conversing with him, that is, arguing with him, and fighting with him, boasting to him and taking the lead, **I have more wealth than you and more men**, that is, more servants, attendants, and children. Qatada said: By God, that is the wish of the wicked, an abundance of wealth and a great number of men.

And His saying: **And he entered his garden while he was unjust to himself** meaning with his disbelief, rebellion, arrogance, tyranny and denial of the afterlife **He said, 'I do not think that this will ever perish'** This was because he was deceived by what he saw in it of crops, fruits and trees, and the rivers flowing in its sides and corners. He thought that it would never perish, empty, or be destroyed, because of his lack of intelligence, weak faith in God, his admiration for worldly life and its adornments, and his disbelief in the afterlife. For this reason he said: **And I do not think that the Hour will occur** meaning that it will happen **And if I am returned to my Lord, I will surely find better than it as a return** meaning that if there was a return, a return and a return to God, then there would be for me better than this portion with my Lord, and if it were not for His honoring me, He would not have given me this, as He said in the other verse **And if I am returned to my Lord, indeed, I will have with Him the best** And He said **Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children'** meaning in the afterlife he swore an oath against God Almighty. The reason for its revelation was Al-Aas bin Wael, as will be explained in its place, God willing. He is the one

to be trusted and relied upon.

Fath al-Qadir

34- **And he had** meaning the owner of the two gardens *fruits*. Abu Ja'far, Shaibah, `Asim, Ya'qub, and Ibn Abi Ishaq read *fruits* with the tha' and the meem open, and they read it likewise in His statement, **Its fruit was surrounded**. Abu `Amr read with the tha' closed and the meem silent in both, and the rest read with the tha' closed in both places. Al-Jawhari said: The singular of fruit is fruit, and the plural of fruit is fruits like mountain and mountains. Al-Farra' said: The plural of fruits is fruits, like book and books, and the plural of fruits is fruits, like neck and necks. It was said that fruit is all wealth, gold, silver, animals, and other things. It was said that it is pure gold and silver. **He said to his companion**, meaning the owner of the two gardens, the unbeliever, said to his believing companion, **while he was conversing with him**, meaning the unbeliever was conversing with the believer, and the meaning is: he was reviewing the words and answering them. Conversation is reviewing, and dialogue is responding. **I am more wealthy than you and more powerful in men.** Men are the group, which is less than ten, and here he meant followers, servants, and children.

Tafsir al-Baghawi

34 - **And he had**, for the owner of the garden, *fruits*. Asim, Abu Ja'far, and Ya'qub read: *fruits* with the opening of the tha' and the meem, and likewise: **with his fruit**. Abu `Amr read: with the damma of the tha' and the sukoon of the meem, and the others read them with the damma of both.

Whoever reads it with the fat-ha, it is the plural of fruit, which is the edible fruit that the tree produces.

Whoever reads it with the dammah, it means abundant, fruitful wealth of every kind, plural of fruits. Mujahid said: gold and silver. It was said: all fruits.

Al-Azhari said: **The fruit** is pluralized as *fruit*, *fruit* is pluralized as *fruits*, then *fruits* is pluralized as *fruit*.

He said, meaning the owner of the garden, **to his companion**, the believer, **while he was conversing with him**, addressing him and answering him: **I have more wealth than you and more men**, meaning: clan and relatives. Qatada said: servants and retinue. Muqatil said: children, confirming the words of God Almighty: **If you see that I am less than you in wealth and children** (al-Kahf 18:39).

Tafsir al-Baidawi

34. **And he had fruits** of all kinds of wealth, other than the two gardens, from the fruits of his wealth if he increased it, and Asim read with the opening of the tha and the meem, and Abu Amr with the damma of the

tha and the sukoon of the meem and the rest with the damma of them and likewise in his saying **and his fruits were surrounded**. "So he said to his companion while he was conversing with him" he is returning to him in speech from hara if he returned. "I am more wealthy than you and more honorable in men" retinue and helpers. And it was said male children because they are the ones who travel with him.

Surat al-Kahf 18:35

And he entered his garden while he was wronging himself. He said, "I do not think that this will ever perish."

Surat al-Kahf 18:35

And he entered his garden while he was wronging himself. He said, **I do not think that this will ever perish.**

Tafsir al-Jalalayn

And he entered his garden) with his companion, walking around with him in it and showing him its fruits. He did not say his two gardens, meaning the garden. It was said that it was sufficient to say one. **And he was unjust to himself** by disbelief. **He said, I do not think that this will ever perish** become nonexistent. (

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: This is the one for whom We made two gardens of grapes. **He entered his garden**, which is his orchard, **while he was unjust to himself.** His injustice to himself was his disbelief in the resurrection, his doubt in the occurrence of the Hour, and his forgetting of the return to God the Most High, which caused him to incur God's wrath and painful punishment. And His statement: **He said, 'I do not think that this will ever perish.'** God the Most High says that when he saw his garden and saw it and what was in it of trees, fruits, crops, and flowing rivers, he doubted the return to God: **I do not think that this garden will ever perish, nor will it be destroyed or ruined, and I do not think that the Hour in which God promised His creation the gathering will come and occur.**

Tafsir al-Qurtubi

The Almighty says: **And he will enter his Paradise.** It was said: He took the hand of his believing brother and walked around him in it and showed it to him. **And he was unjust to himself**, meaning by his disbelief, and it is a sentence in the place of a state. And whoever enters his exile into the Fire by his disbelief is unjust to himself.

Tafsir Ibn Kathir

God the Almighty says after mentioning the polytheists who were too arrogant to sit with the weak and poor Muslims, and who boasted to them about their wealth and lineage, so He gave them an example of two men, for one of whom God gave two gardens, i.e. two orchards of grapes, surrounded by palm trees, and surrounded on their sides and in between by crops, and each of the trees and crops was fruitful and of the utmost quality, and for this reason He said: **Both**

gardens produced their fruit i.e. produced their fruit, **and did not fail in anything thereof** i.e. did not decrease anything thereof, **and We caused a river to gush forth within them** i.e. the rivers were scattered in them here and there, **and he had fruit** it was said that what is meant by it is money, narrated on the authority of Ibn Abbas, Mujahid and Qatadah. It was said: the fruits, and this is more apparent here and is supported by the other reading **and he had fruit** with a damma on the tha' and a sukoon on the meem, so it is the plural of thamarah like khashbah and khashab. Others read *thamar* with the opening of the tha' and the mim. So the owner of these two gardens said to his companion while he was conversing with him, that is, arguing with him, and fighting with him, boasting to him and taking the lead, **I have more wealth than you and more men**, that is, more servants, attendants, and children. Qatada said: By God, that is the wish of the wicked, an abundance of wealth and a great number of men.

And His saying: **And he entered his garden while he was unjust to himself** meaning with his disbelief, rebellion, arrogance, tyranny and denial of the afterlife **He said, 'I do not think that this will ever perish'** This was because he was deceived by what he saw in it of crops, fruits and trees, and the rivers flowing in its sides and corners. He thought that it would never perish, empty, or be destroyed, because of his lack of intelligence, weak faith in God, his admiration for worldly life and its adornments, and his disbelief in the afterlife. For this reason he said: **And I do not think that the Hour will occur** meaning that it will happen **And if I am returned to my Lord, I will surely find better than it as a return** meaning that if there was a return, a return and a return to God, then there would be for me better than this portion with my Lord, and if it were not for His honoring me, He would not have given me this, as He said in the other verse **And if I am returned to my Lord, indeed, I will have with Him the best** And He said **Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children'** meaning in the afterlife he swore an oath against God Almighty. The reason for its revelation was Al-Aas bin Wael, as will be explained in its place, God willing. He is the one to be trusted and relied upon.

Fath al-Qadir

35- **And he entered his Paradise** meaning the disbeliever entered his own Paradise. The commentators said: He took his Muslim brother by the hand and brought him into his Paradise, to walk around with him in it and show him its wonders. The singularity of Paradise here may be due to the fact that he did not bring his brother into except one of them, or because when they were connected they were like one, or because he brought him into one, then one, or because the purpose of mentioning them was not related. How far-fetched is what the author of Al-Kashshaf said, that he made Paradise singular to indicate that he has no share in the Paradise that the believers were promised. The phrase **and he is unjust to himself** is in the accusative case as a state: meaning that the disbeliever is unjust to himself with

his disbelief and his conceit. **He said, I do not think that this will ever perish** meaning that the disbeliever said, due to his extreme heedlessness and long hope: I do not think that this Paradise that you see will perish.

Tafsir al-Baghawi

35 - **And he entered his garden**, meaning the disbeliever, he took his Muslim brother by the hand and led him around it and showed him its fruits, **while he was unjust to himself**, with his disbelief, **he said, 'I do not think that this will ever perish,'** the people of meaning said: Its beauty fascinated him and its flowers deceived him, so he imagined that it would never perish, and he denied the resurrection.

Tafsir al-Baidawi

35. **And he entered his Paradise** with his companion, walking around with him in it and boasting about it to him. The singular of Paradise is because what is meant is his Paradise and what he enjoyed of this world, indicating that he has no Paradise other than it and no share in the Paradise that the righteous are promised, or because each of his two Paradises is connected to the other, or because entering is in one by one. **And he is unjust to himself** harming it with his conceit and disbelief. **He said, I do not think that this Paradise will ever perish** that it will be destroyed. *Ever* because of the length of his hope, the persistence of his heedlessness, and his being deceived by his respite.

Surat al-Kahf 18:36

And I do not think the Hour will come, and if I am returned to my Lord, I will surely find better than it as a return.

Surat al-Kahf 18:36

And I do not think the Hour will come, and if I am returned to my Lord, I will surely find better than it as a return.

Tafsir al-Jalalayn

And I do not think that the Hour will come, and if I am returned to my Lord **in the Hereafter, according to your claim**, I will surely find better than it as a return.

Tafsir al-Suyuti

Tafsir al-Tabari

Then he made another wish, despite his doubt, and said, **And if I am returned to my Lord**, and I am returned to Him, and he is not certain that he will return to Him, **I will surely find better than it as a return**. He says: I will find better than this Paradise of mine with God if I am returned to Him as a return and a destination. He says: He did not give me this Paradise in this world except that I have with Him something better than it in the afterlife if I am returned to Him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **And I do not think that the Hour will come**, he said: He doubted. Then he said: **And if that were to happen, then I am returned to my Lord, I will surely find better than it as a return**, He did not give me this except that I have with Him something better than that.

Bishr told us, he said: Zaid told us, he said: Saeed told us, on the authority of Qatada, his statement, "And he entered his garden while he was wronging himself. He said, 'I do not think that this will ever perish. And I do not think that the Hour will occur.'" Ungrateful for the blessings of his Lord, denying the meeting with Him, and wishing for something from God.

Tafsir al-Qurtubi

The Almighty said: **He said, 'I do not think that this will ever perish.'** He denied the perishing of the house. **And I do not think that the Hour will come.** That is, I do not think that the resurrection will happen. **And if I am returned to my Lord.** That is, even if I am resurrected, just as He gave me these blessings in this world, He will give me something better than it because of His honor for me. This is the meaning of His statement: **I will surely find something better than it as a return.** He only said that when his brother called him to believe in the resurrection and the gathering. In the manuscripts of Mecca, Medina, and Syria **from it**. In the copies of the Qur'ans of the people of Basra and Kufa **from it** in the singular form, and the dual form is better because the pronoun is closer to the two gardens.

Tafsir Ibn Kathir

God the Almighty says after mentioning the polytheists who were too arrogant to sit with the weak and poor Muslims, and who boasted to them about their wealth and lineage, so He gave them an example of two men, for one of whom God gave two gardens, i.e. two orchards of grapes, surrounded by palm trees, and surrounded on their sides and in between by crops, and each of the trees and crops was fruitful and of the utmost quality, and for this reason He said: **Both gardens produced their fruit** i.e. produced their fruit, **and did not fail in anything thereof** i.e. did not decrease anything thereof, **and We caused a river to gush forth within them** i.e. the rivers were scattered in them here and there, **and he had fruit** it was said that what is meant by it is money, narrated on the authority of Ibn Abbas, Mujahid and Qatadah. It was said: the fruits, and this is more apparent here and is supported by the other reading **and he had fruit** with a damma on the tha' and a sukoon on the meem, so it is the plural of thamarah like khashbah and khashab. Others read *thamar* with the opening of the tha' and the mim. So the owner of these two gardens said to his companion while he was conversing with him, that is, arguing with him, and fighting with him, boasting to him and taking the lead, **I have more wealth than you and more men**, that is, more servants, attendants, and children. Qatada said: By God, that is the wish of the wicked, an abundance of wealth and a great number of men.

And His saying: **And he entered his garden while he was unjust to himself** meaning with his disbelief, rebellion, arrogance, tyranny and denial of the afterlife **He said, 'I do not think that this will ever perish'** This was because he was deceived by what he saw in it of crops, fruits and trees, and the rivers flowing in its sides and corners. He thought that it would never perish, empty, or be destroyed, because of his lack of intelligence, weak faith in God, his admiration for worldly life and its adornments, and his disbelief in the afterlife. For this reason he said: **And I do not think that the Hour will occur** meaning that it will happen **And if I am returned to my Lord, I will surely find better than it as a return** meaning that if there was a return, a return and a return to God, then there would be for me better than this portion with my Lord, and if it were not for His honoring me, He would not have given me this, as He said in the other verse **And if I am returned to my Lord, indeed, I will have with Him the best** And He said **Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children'** meaning in the afterlife he swore an oath against God Almighty. The reason for its revelation was Al-Aas bin Wael, as will be explained in its place, God willing. He is the one to be trusted and relied upon.

Fath al-Qadir

36- **And I do not think that the Hour will come.** He denied the resurrection after denying the passing of his paradise. Al-Zajaj said: He informed his brother of

his disbelief in the passing of the world and the occurrence of the Hour. **And if I am returned to my Lord, I will surely find better than it as a return.** The lam is the particle that introduces the oath, and the meaning is: that if he is returned to his Lord, it is obligatory and predestined, as his companion claimed, and the lam in **I will surely find** is the answer to the oath, and the condition: that is, I will surely find better than this paradise on that day, in the copies of the Qur'an of Mecca, Medina, and Syria, better than them, and in the copies of the Qur'an of the people of Basra and Kufa, **better than it** is singular, and *returning* is in the accusative case as a distinction: that is, a return and a consequence. He said this by comparing the absent to the present. And that since he was rich in this world, he will be rich in the hereafter, deceived by what he has become of wealth, which is a lure for him from God.

Tafsir al-Baghawi

36 - He said: **And I do not think the Hour will come, And if I am returned to my Lord, I will surely find better than it as a return,** the people of Hijaz and Ash-Sham read it like this in the dual form, meaning from the two gardens, and this is how it is in their copies of the Qur'an, and the others read **from it** meaning: from the garden that he entered, *returning* meaning: returning.

If it is said: How did he say: **And if I am returned to my Lord** while he is denying the resurrection?

It was said: Its meaning is: And if I am returned to my Lord - as you claim - He will give me something better than it there, for He did not give me this Paradise in this world except to give me something better than it in the Hereafter.

Tafsir al-Baidawi

36. **And I do not think the Hour will ever come.** "And if I am returned to my Lord" by resurrection as you claim. "I will surely find better than it" than his Paradise, and the Hijazis and the Shami read from them, meaning from the two Paradises. "Returning" as a return and consequence because it is transient and that is eternal, and he only swore by that because he believed that the Almighty only gave it to him because he deserved it and he deserved it for himself and he is with him wherever he meets him.

Surat al-Kahf 18:37

His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust, then from a sperm-drop, then proportioned you as a man?"

Surat al-Kahf 18:37

His companion said to him while he was conversing with him, **Have you disbelieved in He who created you from dust, then from a sperm-drop, then proportioned you as a man?**

Tafsir al-Jalalayn

His companion said to him while he was conversing with him) answering him **Have you disbelieved in He who created you from dust** because Adam was created from it **then from a sperm-drop** from me **then proportioned you** He balanced you and made you a man

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He said to the owner of the two gardens, his companion who was less than him in wealth and children, **while he was conversing with him:** He says: While he was addressing him and speaking to him, **Have you disbelieved in He who created you from dust?** meaning He created your father Adam from dust. **Then from a sperm-drop** meaning: Then He created you from the sperm-drop of a man and a woman. **Then He proportioned you as a man** meaning: Then He made you a well-proportioned human being, a man, a male, not a female. He says: Have you disbelieved in He who did this to you, that He would return you as a new creation after you have become dust.

Tafsir al-Qurtubi

God Almighty says: **His companion said to him** Judah or Tamlikha, according to the dispute over his name. **Have you disbelieved in He who created you from dust, then from a sperm-drop, then proportioned you as a man?** He admonished him and explained to him that what he acknowledged of these things that no one denies is more wonderful than the resurrection. And **formed you as a man** means He made you of moderate stature and background, with healthy male limbs.

Tafsir Ibn Kathir

The Almighty says, informing him of what his believing companion answered him with, admonishing him and warning him against his disbelief in God and his delusion, **Have you disbelieved in Him who created you from dust?** The verse, and this is a denial and glorification of what he fell into of denial of his Lord

who created him, and began the creation of man from clay, which is Adam, then made his offspring from a lineage of despised water, as the Almighty said, **How can you disbelieve in God when you were dead and He gave you life?** The verse, meaning how can you deny your Lord while His evidence for you is clear and obvious, everyone knows it from himself, for there is no one among the creatures except that he knows that he was nonexistent, then came into existence and his existence is not from himself nor based on any of the creatures, because he is like him, so he knew that his creation was attributed to his Creator, and He is God, there is no god but Him, the Creator of all things, and for this reason the believer said, **But He is God, my Lord**, meaning but I do not say what you say, rather I acknowledge God's Oneness and Lordship, **and I do not associate** "By my Lord, there is no one" meaning, rather, He is God, the only one to be worshipped, with no partner.

Then he said: **And why did you not say, when you entered your garden, 'As God wills; there is no power except with God.'** If you see me, I am less than you in wealth and children? This is an exhortation and urging to do that, meaning why did you not, when you entered it and looked at it, praise God for what He bestowed upon you and gave you of wealth and children what He did not give to anyone else, and say, 'As God wills; there is no power except with God.' For this reason some of the early Muslims said: Whoever is pleased with something about his condition, wealth, or children, let him say, 'As God wills; there is no power except with God.' This is taken from this noble verse. A hadith with a chain of transmission traceable to the Prophet was narrated in it, and it was included by Al-Hafiz Abu Ya'la Al-Mawsili in his Musnad: Jarrah bin Mukhallad told us, 'Umar bin Yunus told us, 'Isa bin 'Awn told us, 'Abd Al-Malik bin Zarah told us on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God does not bestow a blessing upon a servant of his, such as family, wealth, or children, and he says, 'As God wills, there is no power except with God,' and he sees in him a affliction less than death." And he used to interpret this verse: **And why, when you entered your garden, did you not say, 'As God wills, there is no power except with God?'** Al-Hafiz Abu Al-Fath Al-Azdi said: 'Isa bin 'Awn on the authority of 'Abd Al-Malik bin Zarah on the authority of Anas, his hadith is not authentic.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah and Hajjaj told us, Shu'bah told me, on the authority of Asim ibn Ubayd God, on the authority of Ubayd, the freed slave of Abu Ruhm, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **Shall I not guide you to a treasure from the treasures of Paradise? There is no power except with God.** Ahmad alone transmitted it. It was proven in Sahih on the authority of Abu Musa that the Messenger of God, may God bless him and grant him peace, said: **Shall I not guide you to a treasure from the treasures of Paradise? There is no power and no strength except with God.**

Imam Ahmad said: Bakr bin Isa told us, Abu Awana told us on the authority of Abu Balj on the authority of Amr bin Maymun who said: Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said to me: **O Abu Hurairah, shall I not guide you to a treasure from the treasures of Paradise under the Throne?** He said: I said: Yes, may my father and mother be sacrificed for you. He said: That you say: There is no power except with God." Abu Balj said: "And I think that he said: For God says: My servant has submitted and surrendered." I said to Amr: Abu Balj said: Amr said: I said to Abu Hurairah: There is no power and no strength except with God. He said: No, it is in Surat al-Kahf 18: "And why, when you entered your garden, did you not say: 'What God wills is accomplished. There is no power except with God.'"

And His statement: **Perhaps my Lord will give me something better than your garden** meaning in the Hereafter **and send upon it** meaning upon your garden in this world which you thought would never perish or be destroyed **a punishment from the sky**. Ibn Abbas, Ad-Dahhak, Qatadah and Malik said on the authority of Az-Zuhri: meaning a punishment from the sky. It appears that it is a heavy, disturbing rain that uproots its crops and trees. That is why He said: **So it becomes a slippery ground** meaning a smooth, flat soil in which no foot can stand. Ibn Abbas said: Like a barren land that does not grow anything. And His statement: **Or its water becomes sunken** meaning sunken into the ground. It is the opposite of a spring that seeks the surface of the earth, as sunken seeks its bottom, as God Almighty said: **Say, 'Have you considered, if your water were to become sunken, then who could bring you flowing water?'** meaning flowing and flowing. And He said here: **Or its water becomes sunken so that you would not be able to seek it**. And *ghur* is a source meaning sunken, and it is more eloquent than it, as the poet said:

His horses remain Noah, his reins are tied to him in rows

Meaning mourning him.

Fath al-Qadir

37- **His companion said to him** meaning his believing companion said to the unbeliever while he was conversing with him, denying what he said: **Have you disbelieved in He who created you from dust** by saying **I do not think that the Hour will come** and he said **He created you from dust**: meaning He made the origin of your creation from dust where He created your father Adam from it, and it is your origin, and the origin of mankind, so every individual has a share of that, and it was said that it is possible that he was a disbeliever in God, so he denied what he was upon of disbelief, and he did not mean that disbelief happened to him because of this statement **Then from a sperm-drop** which is the proximate substance **Then He proportioned you to a man** meaning He made you a male human being and adjusted your limbs and completed you, and in this there is an allusion to the evidence of resurrection, and that the One who is able to begin is able to return, and the erection of a man is in the state or the distinction.

Tafsir al-Baghawi

37 - **His companion** the Muslim said to him, **while he was conversing with him, 'Have you disbelieved in He who created you from dust?'** meaning He created you from dust, **then created you from a sperm-drop, then proportioned you as a man.'** meaning He made you a perfect human being, a male.

Tafsir al-Baidawi

37. "His companion said to him while he was conversing with him, 'Have you disbelieved in He who created you from dust?' because it is the origin of your matter or the duration of your origin. 'Then from a sperm-drop,' because it is your immediate matter. 'Then He proportioned you as a man. 'Then He balanced you and made you a human being, a male, mature enough to be men.' He made his disbelief in the resurrection disbelief in God Almighty because its origin is doubt in the perfection of God Almighty's power. Therefore, He arranged the denial of His creation of him from dust, because He who was able to begin his creation from it was able to restore him from it.

Surat al-Kahf 18:38

But He is God, my Lord, and I do not associate anyone with my Lord.

Surat al-Kahf 18:38

But He is God, my Lord, and I do not associate anyone with my Lord.

Tafsir al-Jalalayn

But) its original form is but I moved the movement of the hamza to the nun or deleted the hamza and then assimilated the nun into its like *he* the pronoun of the matter is explained by the sentence after it and the meaning is I say **God is my Lord and I do not associate anyone with my Lord**

Tafsir al-Suyuti

Tafsir al-Tabari

But He is God my Lord he says: As for me, I do not disbelieve in my Lord, but I am He is God my Lord, meaning that he says: But I say: He is God my Lord **and I do not associate anyone with my Lord**. There are two ways of reading this: One of them is **But He is God my Lord** with a shaddah on the noon and deleting the alif in the case of connection, as it is said: I am standing, so the alif is deleted from I, and this is the general reading of the readers of Iraq. As for stopping, the alif is kept in all readings, because the noon is only stressed due to the assimilation of the noon from *but*, and it is silent in the noon of *I*, since the hamza in /was dropped, so if one stops on it, the alif in /appears, so it is said: **But we**, because it is said in stopping on /by confirming the alif, not by dropping it. A group of the people of Hijaz read this: **But we** by confirming the alif in connection and stopping, and this is even though it is something that is uttered in the necessity of poetry, as the poet said:

I am the sword of the tribe, so know me as a praiseworthy man who has scattered the hump

So he confirmed the alif in *ana*, but that is not eloquent speech. The reading that is the correct reading according to us is what we mentioned about the Iraqis, which is deleting the alif from *lakin* when connected, and confirming it when stopped.

Tafsir al-Qurtubi

The Almighty said: **But He is God, my Lord** This is how Abu Abd al-Rahman al-Salami and Abu al-Aaliyah read it. It was narrated from al-Kisa'i that **But He is God** means but the matter is God, my Lord, so he implied its name in it. The rest read **but we** with the alif. Al-Kisa'i said: It has an advancing and delaying, its meaning is: but God is my Lord, so the hamza was deleted from *ana* in order to make it lighter due to frequent use, and one of the two noons was assimilated into the other, and the alif of *ana* was deleted in connection and confirmed in stopping.

Al-Nahhas said: The doctrine of al-Kisa'i, al-Farra' and al-Mazini is that the original is *lakin ana* by throwing the movement of the hamza on the noon of *lakin*, so the hamza was deleted and the noon was assimilated into the noon, so the stop is on it, *lakin*, and it is the alif of *ana* to show the movement. Abu Ubaid said: The original is *lakin ana*, so the alif was deleted and two noons met, so the emphasis came for that reason, and al-Kisa'i recited to us:

There is a frown on the handsome face of Hanawat, and whoever says it is a liar

He meant: **To God you are**, so he dropped one of the two *lāts* from **to God** and deleted **from you**. Another said and brought it according to the original:

You throw me the sideways, meaning you are guilty, and you turn me over, but I will not tell you anything

But I said Abu Hatim: They narrated from Asim **but we are God my Lord** and he claimed that this is a mistake, meaning proving the alif in the insertion. Al-Zajjaj said: Proving the alif in **but we are God my Lord** in the insertion is good, because the alif was deleted from *ana* and they brought it instead. He said: And in the reading of Abu **but we are God my Lord** and Ibn Amir and Al-Masili from Nafi and Ruways from Yaqub read **but we are** in the case of stopping and connecting together with proving the alif. And the poet said:

I am the sword of the tribe, so know me as Hamid, the one who has scattered the hump

Al-A'sha said:

How can I, and the impersonation of rhymes after my gray hair, that is enough of a disgrace

There is no disagreement in proving it in the pause. **He is God, my Lord** *He* is the pronoun of the story, the matter, and the command, like His statement, **Then behold, the eyes of those who disbelieved will stare in horror** (al-Anbiya 21:79) and His statement, **Say, He is God, the One**. "And I do not associate with my Lord anyone." Its implication indicates that the other brother was a polytheist who worshipped other than God Almighty. It is possible that he meant I do not see wealth and poverty except from Him, and I know that if He wanted to take away the worldly life from the owner, He would have been able to do so, and He is the One who brought me poverty. It is imperative that he meant your denial of the resurrection, whose fate is that God Almighty is not able to do so, and this is to render the Lord, glory be to Him, incapable, and whoever renders Him, glory be to Him, incapable is likening Him to His creation, which is polytheism.

Tafsir Ibn Kathir

The Almighty says, informing him of what his believing companion answered him with, admonishing him and warning him against his disbelief in God and his delusion, **Have you disbelieved in Him who created you from dust?** The verse, and this is a denial and glorification of what he fell into of denial of his Lord

who created him, and began the creation of man from clay, which is Adam, then made his offspring from a lineage of despised water, as the Almighty said, **How can you disbelieve in God when you were dead and He gave you life?** The verse, meaning how can you deny your Lord while His evidence for you is clear and obvious, everyone knows it from himself, for there is no one among the creatures except that he knows that he was nonexistent, then came into existence and his existence is not from himself nor based on any of the creatures, because he is like him, so he knew that his creation was attributed to his Creator, and He is God, there is no god but Him, the Creator of all things, and for this reason the believer said, **But He is God, my Lord**, meaning but I do not say what you say, rather I acknowledge God's Oneness and Lordship, **and I do not associate "By my Lord, there is no one** meaning, rather, He is God, the only one to be worshipped, with no partner.

Then he said: **And why did you not say, when you entered your garden, 'As God wills; there is no power except with God.'** If you see me, I am less than you in wealth and children? This is an exhortation and urging to do that, meaning why did you not, when you entered it and looked at it, praise God for what He bestowed upon you and gave you of wealth and children what He did not give to anyone else, and say, 'As God wills; there is no power except with God.' For this reason some of the early Muslims said: Whoever is pleased with something about his condition, wealth, or children, let him say, 'As God wills; there is no power except with God.' This is taken from this noble verse. A hadith with a chain of transmission traceable to the Prophet was narrated in it, and it was included by Al-Hafiz Abu Ya'la Al-Mawsili in his Musnad: Jarrah bin Mukhallad told us, 'Umar bin Yunus told us, 'Isa bin 'Awn told us, 'Abd Al-Malik bin Zararah told us on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God does not bestow a blessing upon a servant of his, such as family, wealth, or children, and he says, 'As God wills, there is no power except with God,' and he sees in him a affliction less than death." And he used to interpret this verse: **And why, when you entered your garden, did you not say, 'As God wills, there is no power except with God?'** Al-Hafiz Abu Al-Fath Al-Azdi said: 'Isa bin 'Awn on the authority of 'Abd Al-Malik bin Zararah on the authority of Anas, his hadith is not authentic.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah and Hajjaj told us, Shu'bah told me, on the authority of Asim ibn Ubayd God, on the authority of Ubayd, the freed slave of Abu Ruhm, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **Shall I not guide you to a treasure from the treasures of Paradise? There is no power except with God.** Ahmad alone transmitted it. It was proven in Sahih on the authority of Abu Musa that the Messenger of God, may God bless him and grant him peace, said: **Shall I not guide you to a treasure from the treasures of Paradise? There is no power and no strength except with God.** Imam Ahmad said: Bakr bin Isa told us, Abu Awana told us on the authority of Abu Balj on the authority of Amr bin Maymun who said: Abu Hurairah said: The Messenger of God, may God bless him and grant him

peace, said to me: **O Abu Hurairah, shall I not guide you to a treasure from the treasures of Paradise under the Throne?** He said: I said: Yes, may my father and mother be sacrificed for you. He said: That you say: There is no power except with God." Abu Balj said: "And I think that he said: For God says: My servant has submitted and surrendered." I said to Amr: Abu Balj said: Amr said: I said to Abu Hurairah: There is no power and no strength except with God. He said: No, it is in Surat al-Kahf 18: "And why, when you entered your garden, did you not say: 'What God wills is accomplished. There is no power except with God.'"

And His statement: **Perhaps my Lord will give me something better than your garden** meaning in the Hereafter **and send upon it** meaning upon your garden in this world which you thought would never perish or be destroyed **a punishment from the sky.** Ibn Abbas, Ad-Dahhak, Qatadah and Malik said on the authority of Az-Zuhri: meaning a punishment from the sky. It appears that it is a heavy, disturbing rain that uproots its crops and trees. That is why He said: **So it becomes a slippery ground** meaning a smooth, flat soil in which no foot can stand. Ibn Abbas said: Like a barren land that does not grow anything. And His statement: **Or its water becomes sunken** meaning sunken into the ground. It is the opposite of a spring that seeks the surface of the earth, as sunken seeks its bottom, as God Almighty said: **Say, 'Have you considered, if your water were to become sunken, then who could bring you flowing water?'** meaning flowing and flowing. And He said here: **Or its water becomes sunken so that you would not be able to seek it.** And *ghur* is a source meaning sunken, and it is more eloquent than it, as the poet said:

His horses remain Noah, his reins are tied to him in rows

Meaning mourning him.

Fath al-Qadir

38- But we are God, my Lord This is how the majority read it, proving the alif after the doubled lakin. Its original form is lakin ana, the hamza was deleted and its vowel was placed on the silent noon before it, so it became lakin, then they found the coming together of the two noons too heavy, so the first was made silent and the second was assimilated, and the pronoun huwa is for the matter, and the sentence after it is its predicate and the whole is the predicate of ana, and the referent is the ya of the pronoun, and the meaning of the statement is: but I am the matter, God is my Lord. The Arabists said: Proving the alif of ana in the connection is weak. Al-Nahhas said: The doctrine of Al-Kisa'i, Al-Farra' and Al-Mazini is that the original form is lakin ana, and he mentioned something similar to what we mentioned. It was narrated from Al-Kisa'i that the original form is lakin God huwa rabbi ana. Al-Zajaj said: Proving the alif in *lakana* in the insertion is good because the alif was deleted from *ana* and they brought it instead. He said: And in the reading of Abu, **lakana ana huwa God rabbi** and Ibn Amir and Al-Muthanna from Nafi' and Warsh from Ya'qub read *lakana* in the case of connection and stopping together by proving the alif, and similar to it is the saying of the poet:

Surat al-Kahf 18:38

But He is God, my Lord, and I do not associate anyone with my Lord.

I am the sword of the tribe, so know me, for I have become a humpbacked warrior.

And from it is the saying of Al-A'sha:

How am I with the melodies of rhymes and after turning gray? That is enough of a disgrace

There is no disagreement about proving it in the pause. Abu Abd al-Rahman al-Salami and Abu al-Aaliyah read, and it was narrated from al-Kisa'i: **But He is God, my Lord**. Then he denied associating partners with God, saying: **And I do not associate anyone with my Lord**. This indicates that his brother was a polytheist.

Tafsir al-Baghawi

38 - **But He is God, my Lord**. Ibn Amir and Yaqub read: **but we** with an alif in the connection, and the rest read without an alif, and they agreed to prove the alif in the pause, and its original is: **but I**, so the hamza was deleted to make it easier, due to its frequent use, then one of the two noons was assimilated into the other, Al-Kisa'i said: It is an advancement and a delay, its meaning: but God is my Lord, **and I do not associate anyone with my Lord**.

Tafsir al-Baidawi

38. **But He is God, my Lord, and I do not associate anyone with my Lord**. Its original form is **but I**, so the hamza was deleted by transferring the vowel or without it, so the two nuns met, and there was assimilation. Ibn Amir and Yaqub read it in a narration with an alif in the connection to compensate for it from the hamza or to make the connection like a pause. It was read **but I** according to the original form, and it is the pronoun of the matter, and in the sentence it is the predicate of it, the predicate of I, or the pronoun *God* and *God* instead of it, and my Lord is its predicate, and the sentence is the predicate of I, and the correction from **I disbelieve** is as if he said: You are a disbeliever in God, but I am a believer in Him. It was read to you **He is God, my Lord, but I, there is no god but He, my Lord**.

Surat al-Kahf 18:39

And why did you not say, when you entered your garden, "Whatever God wills has occurred. There is no power except with God." If you see me to be less than you in wealth and children?

Tafsir al-Jalalayn

And why did you not say when you entered your garden, when you were impressed by it, **What God wills, there is no power except with God**. And in the hadith, whoever is given good in terms of wealth or family, and says at that time, **What God wills, there is no power except with God**, he will not see anything bad in it. **If you see me**, a pronoun separating the two objects, **less than you in wealth and children**.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says: Why did you not say, when you entered your garden and were pleased with what you saw of it, **Whatever God willed has happened?** And there is an omission in the speech that is sufficient to indicate what appeared of it, which is the answer to the condition, and that was.

If the speech is directed to this meaning that we have mentioned, then what is in the accusative case because of the occurrence of God's action upon it, and He willed, and it is permissible to leave out the answer, because the meaning of the speech is known, as it was said: **If you are able to seek a tunnel in the earth**, and leave the answer, because its meaning is understood. Some of the Arabists used to say that what is in his saying **What God willed** is in the nominative case with the implication of *He*, as if it was said: I said **He is what God willed**. "There is no power except with God," he says: There is no power to do what we are trying to do in obeying Him except through Him. And his saying **If you see, I am less than you in wealth and children**, is the saying of the believer who has no wealth or clan, like the owner of the two gardens and his clan, and it is like Salman, Suhaib, and Khabbab, he says: The believer said to the disbeliever: If you see, O man, I am less than you in wealth and children, so if you make /a pillar, you put /*less* in the accusative case, and this is the reading according to us, because it is the reading of the regions, and if you make it a noun, you raise /*less*.

Tafsir al-Qurtubi

The Almighty's saying: "Why did you not say, when you entered your garden, 'What God wills has occurred. There is no power except with God.'" There are two issues in this:

The first: The Almighty's saying: **Why did you not say, when you entered your garden, 'What God has willed!**

There is no power except with God'? That is, it is a rebuke and advice from the believer to the disbeliever and a response to him, if he said **I do not think that this will ever perish** and *what* is in the nominative case, meaning: This garden is what God has willed. Al-Zajjaj and Al-Farra' said: The matter is what God has willed, or it is what God has willed, meaning the matter is the will of God Almighty. It was said: The answer is implied, meaning what God has willed will be, and what He does not will will not be. **There is no power except with God** meaning whatever wealth you have accumulated is by the power and strength of God Almighty, not by your power and strength, and if He had willed to take away the blessing from it, it would not have been accumulated.

Second: Ashhab said: Malik said: Everyone who enters his house should say this. Ibn Wahb said: Hafs ibn Maysarah told me: I saw written on the door of Wahb ibn Munabbih: **Whatever God wills, there is no power except with God**. It was narrated from the Prophet, may God bless him and grant him peace, that he said to Abu Hurairah: **Shall I not guide you to a word from the treasures of Paradise?** I said: *Yes*. He said: **There is no power or strength except with God, the Most High, the Almighty**. It was narrated that whoever enters his house or My servant leaves and submits, "Muslim included it in his Sahih from the hadith of Abu Musa. In it: He said: O Abu Musa or O Abdullah ibn Qays, shall I not guide you to a word from the treasures of Paradise?" In another narration: **A treasure from the treasures of Paradise**. She said: **What is it, O Messenger of God?** He said: **There is no power or strength except with God**. And from him he said: The Messenger of God, may God bless him and grant him peace, said to me: **Shall I not guide you to a word from the treasures of Paradise?** I said: *Yes*. He said: **There is no power or strength except with God, the Most High, the Almighty**. It was narrated that "Whoever enters or leaves his home and says: 'In the name of what God wills, there is no power except with God,' the devils will flee from him and God will send down blessings upon him. Aisha said: 'If a man leaves his home and says: In the name of God, the angel says: You are guided. If he says: What God wills, the angel says: You are protected. If he says: There is no power except with God, the angel says: You are protected.'" Narrated by Al-Tirmidhi from the hadith of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever says, meaning when he leaves his home: 'In the name of God, I put my trust in God, there is no power or strength except with God,' it will be said: You are protected and the devil will move away from him." This is a strange hadith that we do not know except from this source. Abu Dawud also narrated it and added to it, saying to him: **You are guided, sufficed, and protected**. Ibn Majah narrated it from the hadith of Abu Hurayrah that the Prophet, may God bless him and grant him peace, said: "When a man goes out of the door of his house or the door of his home, there are two angels with him assigned to him. So if he says, 'In the name of God,' they say, 'You are guided.' And if he says, 'There is no power or strength except with God,' they say, 'You are protected.' And if he says, 'I put my trust in God,' they say, 'You are protected.' Then his companions meet him and say, 'What do you want

And why did you not say, when you entered your garden, "Whatever God wills has occurred. There is no power except with God." If you see me to be less than you in wealth and children?

from a man who has been guided, protected, and sufficed?" Al-Hakim Abu Abdullah said in 'Ulum al-Hadith: Muhammad ibn Ishaq ibn Khuzaymah was asked about the saying of the Prophet, may God bless him and grant him peace: **Paradise and Hell argued, and this one said, 'This one, meaning Paradise, admits the weak.'** Who is the weak one? He said: The one who clears himself of power and strength means twenty or fifty times a day. Anas bin Malik said: The Prophet, may God bless him and grant him peace, said: "Whoever sees something that pleases him and says: 'Whatever God wills, there is no power except with God,' the evil eye will not harm him." A group of people said: There is no one who says: **Whatever God wills, it will be**, and something befalls him, except that he is pleased with it. It was narrated that whoever says four things will be safe from four things: Whoever says these things will be safe from the evil eye. Whoever says: **God is sufficient for us, and He is the best Disposer of affairs** will be safe from the trickery of Satan. Whoever says: **I entrust my affair to God** will be safe from the trickery of people. Whoever says: **There is no god but You, Most High, I have been among the wrongdoers** will be safe from grief.

God the Almighty said: **If you see me, I am less than you in wealth and children.** "If" is a condition, **if you see** is in the subjunctive mood, and the answer is **then perhaps my Lord** and *ana* is a separator with no syntactic position. It is permissible for it to be in the accusative case to emphasize the nun and the ya'. Isa bin Omar read **if you see me, I am less than you in wealth and children** in the nominative case, making *ana* the subject and *less* its predicate, and the sentence is in the position of the second object, and the first object is the nun and the ya', except that the ya' was deleted because the kasra indicates it, and its inclusion is Hajid Baghdadi and it is the original because it is the name in reality.

Tafsir Ibn Kathir

The Almighty says, informing him of what his believing companion answered him with, admonishing him and warning him against his disbelief in God and his delusion, **Have you disbelieved in Him who created you from dust?** The verse, and this is a denial and glorification of what he fell into of denial of his Lord who created him, and began the creation of man from clay, which is Adam, then made his offspring from a lineage of despised water, as the Almighty said, **How can you disbelieve in God when you were dead and He gave you life?** The verse, meaning how can you deny your Lord while His evidence for you is clear and obvious, everyone knows it from himself, for there is no one among the creatures except that he knows that he was nonexistent, then came into existence and his existence is not from himself nor based on any of the creatures, because he is like him, so he knew that his creation was attributed to his Creator, and He is God, there is no god but Him, the Creator of all things, and for this reason the believer said, **But He is God, my**

Lord, meaning but I do not say what you say, rather I acknowledge God's Oneness and Lordship, **and I do not associate** **"By my Lord, there is no one** meaning, rather, He is God, the only one to be worshipped, with no partner.

Then he said: **And why did you not say, when you entered your garden, 'As God wills; there is no power except with God.'** **If you see me, I am less than you in wealth and children?** This is an exhortation and urging to do that, meaning why did you not, when you entered it and looked at it, praise God for what He bestowed upon you and gave you of wealth and children what He did not give to anyone else, and say, 'As God wills; there is no power except with God.' For this reason some of the early Muslims said: Whoever is pleased with something about his condition, wealth, or children, let him say, 'As God wills; there is no power except with God.' This is taken from this noble verse. A hadith with a chain of transmission traceable to the Prophet was narrated in it, and it was included by Al-Hafiz Abu Ya'la Al-Mawsili in his Musnad: Jarrah bin Mukhallad told us, 'Umar bin Yunus told us, 'Isa bin 'Awn told us, 'Abd Al-Malik bin Zararah told us on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God does not bestow a blessing upon a servant of his, such as family, wealth, or children, and he says, 'As God wills, there is no power except with God,' and he sees in him a affliction less than death." And he used to interpret this verse: **And why, when you entered your garden, did you not say, 'As God wills, there is no power except with God?'** Al-Hafiz Abu Al-Fath Al-Azdi said: 'Isa bin 'Awn on the authority of 'Abd Al-Malik bin Zararah on the authority of Anas, his hadith is not authentic.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah and Hajjaj told us, Shu'bah told me, on the authority of Asim ibn Ubayd God, on the authority of Ubayd, the freed slave of Abu Ruhm, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **Shall I not guide you to a treasure from the treasures of Paradise? There is no power except with God.** Ahmad alone transmitted it. It was proven in Sahih on the authority of Abu Musa that the Messenger of God, may God bless him and grant him peace, said: **Shall I not guide you to a treasure from the treasures of Paradise? There is no power and no strength except with God.** Imam Ahmad said: Bakr bin Isa told us, Abu Awana told us on the authority of Abu Balj on the authority of Amr bin Maymun who said: Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said to me: **O Abu Hurairah, shall I not guide you to a treasure from the treasures of Paradise under the Throne?** He said: I said: Yes, may my father and mother be sacrificed for you. He said: That you say: There is no power except with God." Abu Balj said: "And I think that he said: For God says: My servant has submitted and surrendered." I said to Amr: Abu Balj said: Amr said: I said to Abu Hurairah: There is no power and no strength except with God. He said: No, it is in Surat al-Kahf 18: "And why, when you entered

your garden, did you not say: 'What God wills is accomplished. There is no power except with God.'"

And His statement: **Perhaps my Lord will give me something better than your garden** meaning in the Hereafter **and send upon it** meaning upon your garden in this world which you thought would never perish or be destroyed **a punishment from the sky**. Ibn Abbas, Ad-Dahhak, Qatadah and Malik said on the authority of Az-Zuhri: meaning a punishment from the sky. It appears that it is a heavy, disturbing rain that uproots its crops and trees. That is why He said: **So it becomes a slippery ground** meaning a smooth, flat soil in which no foot can stand. Ibn Abbas said: Like a barren land that does not grow anything. And His statement: **Or its water becomes sunken** meaning sunken into the ground. It is the opposite of a spring that seeks the surface of the earth, as sunken seeks its bottom, as God Almighty said: **Say, 'Have you considered, if your water were to become sunken, then who could bring you flowing water?'** meaning flowing and flowing. And He said here: **Or its water becomes sunken so that you would not be able to seek it**. And *ghur* is a source meaning sunken, and it is more eloquent than it, as the poet said:

His horses remain Noah, his reins are tied to him in rows

Meaning mourning him.

Fath al-Qadir

Then he turned to him and blamed him, saying: 39- **And why, when you entered your garden, did you not say, 'What God wills?'** "Why" is for encouragement: meaning, why did you not say this statement when you entered it? Al-Farra' and Al-Zajaj said: "Ma" is in the nominative case with the meaning of a command: "What God wills meaning, **why did you not say when you entered it**, The matter is by the will of God, **and** What God wills will be, **and it is possible for** Ma" to be a subject and the predicate is understood: meaning, what God wills will be, and it is possible for "Ma" to be a conditional and the answer is omitted: meaning, whatever God wills will be "There is no power except with God meaning, **why did you not say** What God wills", there is no power except with God, to encourage him to acknowledge that it and what is in it is by the will of God, if He wills He wills it and if He wills He wills it, and to acknowledge his inability, and that what he was able to build it is only by the help of God and not by His strength and power. Al-Zajaj said: No one has power over what is in his hand of dominion and blessings except with God, and nothing happens except what God wills. Then when He taught him faith and entrusting matters to God Almighty, He answered him about his boasting about wealth and children, saying, **If you see that I am less than you in wealth and children**. The first object is the *ya* of the pronoun, and *I* is a separating pronoun, and *less* is the second object for seeing if it is scientific, and if it is made visual, then *less* is in the accusative case as a state, and it is possible that *I* is an emphasis of the *ya* of the pronoun, and the accusative of wealth and children is in the distinction.

Tafsir al-Baghawi

39 - **And why did you not, when you entered your garden**, meaning: Why did you not, when you entered your garden, "say: 'Whatever God wills,'" meaning: The matter is whatever God wills. It was said: Its answer is implied, meaning: Whatever God wills, it was. And His saying: **There is no power except with God**, meaning: I am not able to preserve my money or repel anything from it except [with God's permission].

It was narrated on the authority of Hisham bin Urwa on the authority of his father that whenever he saw something of his money that he liked or entered one of his gardens, he would say: What God wills, there is no power except with God.

Then he said: **If you see that I have less wealth and children than you**, and *I* is a pillar, and therefore *less* is in the accusative case, meaning: If you see that I have less wealth and children than you, then you become arrogant and haughty towards me.

Tafsir al-Baidawi

39. "And why did you not say, when you entered your garden, 'Whatever God wills'?" The matter is whatever God wills, or whatever God wills will be, on the basis that what is a relative pronoun, or whatever God wills will be, on the basis that it is conditional, and the answer is omitted, acknowledging that it and what is in it are by the will of God, if He wills He will keep it, and if He wills He will destroy it. "There is no power except with God" and I said there is no power except with God, acknowledging your inability to do anything with yourself and the power is with God, and that whatever is made easy for you of building it and managing its affairs is with His help and power. And from the Prophet, may God bless him and grant him peace, "Whoever sees something and likes it and says what God wills, there is no power except with God, it will not harm him. If you see me, I am less than you in wealth and children **It is possible that it is a separation and it is an emphasis of the first object, and less was read in the nominative case as the predicate of I**" and the sentence is a second object of *see*. And in his saying **and children** is evidence for those who interpreted the group as children.

Surat al-Kahf 18:40

So perhaps my Lord will give me something better than your garden and send upon it a punishment from the sky, and it will become a smooth ground.

Surat al-Kahf 18:40

So perhaps my Lord will give me something better than your garden and send upon it a punishment from the sky, and it will become a smooth ground.

Tafsir al-Jalalayn

Perhaps my Lord will give me something better than your garden) the answer to the condition **and send down upon it a reckoning** the plural of hisbanah, meaning thunderbolts **from the sky, and it will become a slippery ground** smooth ground on which no foot can stand firmly.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about what the believing believer said about the return to God to the disbeliever who doubted the coming of the Hour: If you see, O man, that I am less than you in wealth and children in this world, then perhaps my Lord will provide me with something better than this garden of yours. **And send upon it** meaning upon the garden of the disbeliever to which he said: I do not think that this will ever perish **a punishment from the sky**. He says: A torment from the sky that you throw and hurl. *Hisbanah* is the plural of *hisbanah*, which means the targets. And the people of interpretation said something similar to what we said about that.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And He sends down upon it a punishment from the sky** as a punishment.

It was narrated on the authority of Muhammad bin Yazid, on the authority of Juwaybir, on the authority of Ad-Dahhak, who said: Torment.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And He sends down upon it a punishment from the sky**, he said: A punishment. He said: The punishment is a decree from God that He carries out.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, he said: The reckoning is the punishment.

Al-Hasan bin Muhammad told us: Muammar told us, on the authority of Qatada, regarding His statement, **A punishment from the sky**, he said: A torment. And His statement, **Then it becomes a slippery ground**, God Almighty says: Then this garden of yours, O man, becomes a smooth land with nothing in it. Everything in it of plants and vegetation has disappeared, and it has become a desolate, barren wasteland, slippery,

with no foot standing on its smooth ground because of its touch, and whatever plants were in it has been obliterated.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Then it becomes a slippery ground**: meaning that what was in it was harvested and nothing was left in it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said: **Then it becomes a slippery ground**, he said: Like a barren land.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then it becomes a slippery ground**, he said: A slippery ground and a barren ground are one and the same, in which there is no vegetation.

Tafsir al-Qurtubi

The Almighty said: **So perhaps** means perhaps, meaning perhaps my Lord. **That He will give me something better than your garden** meaning in the Hereafter. And an elephant in this world. **And sends down upon it** meaning upon your garden. *Hisban* meaning targets from the sky, the singular of which is *hisbanah*, as stated by Al-Akhfash, Al-Qutbi, and Abu Ubaidah. The Bedouin said: *Al-Hisbanah* and *Al-Sahaba*, and *Al-Hisbanah* means **the pillow**, and *Al-Hisbanah* and *Al-Sa'iq*. Al-Jawhari said: *Al-Hisban* **with the dammah**: torment. Abu Ziyad Al-Kalabi said: *Hisban* meaning locusts struck the earth. *Hesban* is also *hisab*, and God the Almighty said: **The sun and the moon follow a precise calculation** (Al-Rahman: 5), and *hisab* here was explained as such. Al-Zajaj said: *Hisab* is from *hisab*, meaning he sends upon it the torment of *hisab*, which is the calculation of what your hands have earned, so it is from the category of deleting the added. *Hesban* is also: short arrows that are shot in one shot, and it was from the shooting of the Chosroes. And the targets from the sky are torment. **Then it becomes a slippery ground** meaning a white land in which no plants grow and no foot can stand on it. It is the most harmful land after it was the most beneficial land, and *slippery* is an emphasis on the description of the ground, meaning feet slip from it because of its smoothness. It is said: a slippery place **with the movement** meaning it is slippery, and it is originally the source of your saying: his foot slipped, slipping, and someone else made it slip. Slipping is also the rump of an animal. Ru'bah said:

As if she is a slut at the slippery slope

Al-Mazlaqa and Al-Mazlaqa: the place where one cannot stand. The same applies to Al-Zalaqah. Al-Zalaq Al-Halaq, his head slipped, he made him slip, he shaved it, Al-Jawhari said. Al-Zalaq Al-Maghlug, like An-Naqd and An-Naqd. It is not meant that it becomes a slippery place, but rather it is meant that no growth can be avoided in it, like the head if it is shaved,

no hair remains on it, Al-Qushayri said.

Tafsir Ibn Kathir

The Almighty says, informing him of what his believing companion answered him with, admonishing him and warning him against his disbelief in God and his delusion, **Have you disbelieved in Him who created you from dust?** The verse, and this is a denial and glorification of what he fell into of denial of his Lord who created him, and began the creation of man from clay, which is Adam, then made his offspring from a lineage of despised water, as the Almighty said, **How can you disbelieve in God when you were dead and He gave you life?** The verse, meaning how can you deny your Lord while His evidence for you is clear and obvious, everyone knows it from himself, for there is no one among the creatures except that he knows that he was nonexistent, then came into existence and his existence is not from himself nor based on any of the creatures, because he is like him, so he knew that his creation was attributed to his Creator, and He is God, there is no god but Him, the Creator of all things, and for this reason the believer said, **But He is God, my Lord**, meaning but I do not say what you say, rather I acknowledge God's Oneness and Lordship, **and I do not associate** "By my Lord, there is no one" meaning, rather, He is God, the only one to be worshipped, with no partner.

Then he said: **And why did you not say, when you entered your garden, 'As God wills; there is no power except with God.'** If you see me, I am less than you in wealth and children? This is an exhortation and urging to do that, meaning why did you not, when you entered it and looked at it, praise God for what He bestowed upon you and gave you of wealth and children what He did not give to anyone else, and say, 'As God wills; there is no power except with God.' For this reason some of the early Muslims said: Whoever is pleased with something about his condition, wealth, or children, let him say, 'As God wills; there is no power except with God.' This is taken from this noble verse. A hadith with a chain of transmission traceable to the Prophet was narrated in it, and it was included by Al-Hafiz Abu Ya'la Al-Mawsili in his Musnad: Jarrah bin Mukhallad told us, 'Umar bin Yunus told us, 'Isa bin 'Awn told us, 'Abd Al-Malik bin Zararah told us on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God does not bestow a blessing upon a servant of his, such as family, wealth, or children, and he says, 'As God wills, there is no power except with God,' and he sees in him a affliction less than death." And he used to interpret this verse: **And why, when you entered your garden, did you not say, 'As God wills, there is no power except with God?'** Al-Hafiz Abu Al-Fath Al-Azdi said: 'Isa bin 'Awn on the authority of 'Abd Al-Malik bin Zararah on the authority of Anas, his hadith is not authentic.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah and Hajjah told us, Shu'bah told me, on the authority of Asim ibn Ubayd God, on the authority of Ubayd, the freed slave of Abu Ruhm, on the authority of Abu Hurayrah, on the authority of the Prophet, may

God bless him and grant him peace, that he said: **Shall I not guide you to a treasure from the treasures of Paradise? There is no power except with God.** Ahmad alone transmitted it. It was proven in Sahih on the authority of Abu Musa that the Messenger of God, may God bless him and grant him peace, said: **Shall I not guide you to a treasure from the treasures of Paradise? There is no power and no strength except with God.** Imam Ahmad said: Bakr bin Isa told us, Abu Awana told us on the authority of Abu Balj on the authority of Amr bin Maymun who said: Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said to me: **O Abu Hurairah, shall I not guide you to a treasure from the treasures of Paradise under the Throne?** He said: I said: Yes, may my father and mother be sacrificed for you. He said: That you say: There is no power except with God." Abu Balj said: "And I think that he said: For God says: My servant has submitted and surrendered." I said to Amr: Abu Balj said: Amr said: I said to Abu Hurairah: There is no power and no strength except with God. He said: No, it is in Surat al-Kahf 18: "And why, when you entered your garden, did you not say: 'What God wills is accomplished. There is no power except with God.'"

And His statement: **Perhaps my Lord will give me something better than your garden** meaning in the Hereafter **and send upon it** meaning upon your garden in this world which you thought would never perish or be destroyed **a punishment from the sky.** Ibn Abbas, Ad-Dahhak, Qatadah and Malik said on the authority of Az-Zuhri: meaning a punishment from the sky. It appears that it is a heavy, disturbing rain that uproots its crops and trees. That is why He said: **So it becomes a slippery ground** meaning a smooth, flat soil in which no foot can stand. Ibn Abbas said: Like a barren land that does not grow anything. And His statement: **Or its water becomes sunken** meaning sunken into the ground. It is the opposite of a spring that seeks the surface of the earth, as sunken seeks its bottom, as God Almighty said: **Say, 'Have you considered, if your water were to become sunken, then who could bring you flowing water?'** meaning flowing and flowing. And He said here: **Or its water becomes sunken so that you would not be able to seek it.** And *ghur* is a source meaning sunken, and it is more eloquent than both, as the poet said:

His horses remain Noah, his reins are tied to him in rows

Meaning mourning him.

Fath al-Qadir

40- **Perhaps my Lord will give me something better than your garden.** This is the answer to the condition: that is, if you see me poorer than you, then I hope that God, the Exalted, will grant me a garden better than yours in this world or in the Hereafter or in both. **And send down upon it a reckoning.** That is, He sends down upon your garden a reckoning. Reckoning is a source, meaning reckoning, like forgiveness: that is, an amount that God has determined for it, and it falls into His reckoning, the Exalted, which is the judgment to destroy it. Al-Zajaj said: Reckoning is from reckoning: that is, He sends down upon it the punishment of reckoning, which is the reckoning of

Surat al-Kahf 18:40

So perhaps my Lord will give me something better than your garden and send upon it a punishment from the sky, and it will become a smooth ground.

what your hands have earned. Al-Akhfash said: Hisban: meaning goals **from the sky**. Its singular is Hisbanah, and Abu Ubaidah and Al-Qutaybi said the same. Ibn al-A'rabi said: Al-Hasbanah is a cloud, Al-Hasbanah is a pillow, and Al-Hasbanah is a thunderbolt. Al-Nadr ibn Shumayl said: Al-Hasban are arrows that a man shoots into the inside of a reed that is drawn from a bow, then he shoots twenty of them at once, and the meaning is: He sends upon them targets of His punishment: either hail, or stones, or whatever other types of punishment He wishes. And from this is the saying of Abu Ziyad al-Kalabi:

The land was hit by a reckoning

Any locusts **and it becomes a slippery ground** meaning the paradise of the unbeliever after God Almighty sends them upon it becomes a plain, meaning a land with no vegetation in it. Its explanation has been presented previously. Slippery: meaning feet slip in it because of its smoothness. It is said that a place is slippery with the fat-ha: meaning it is slipped, and it is originally the source of your saying his foot slipped, slipping, and someone else made it slip. The slippery place is the place where the foot cannot stay steady, and so is the slippery place. The description of the plain with the source is an exaggeration, or the effect is intended by it.

Tafsir al-Baghawi

40 - **Perhaps my Lord will give me, perhaps my Lord, something better than your Paradise and send upon it, meaning upon your Paradise, a punishment,** Qatada said: a torment. Ibn Abbas, may God be pleased with him, said: a fire. Al-Qutaybi said: targets. **From the sky,** and it is like a thunderbolt or something that destroys it, the singular of which is: *Hisbanah*, **and it becomes a slippery plain,** meaning a barren, smooth land with no plants in it. It was said: feet slip on it. Mujahid said: enormous sand.

Tafsir al-Baidawi

40. **Perhaps my Lord will give me something better than your garden** in this world or in the Hereafter for my faith, which is the answer to the condition. **And send upon it** upon your garden for your disbelief. **A reckoning from the sky** is the plural of *hisbanah*, which is thunderbolts. It was said that it is a source meaning reckoning, and what is meant by it is the estimation of its destruction or the punishment of the reckoning for bad deeds. **So it becomes a slippery ground** a smooth land on which it is slippery due to the uprooting of its plants and trees.

Surat al-Kahf 18:41

Or its water becomes sunken, then you will never be able to seek it out.

Tafsir al-Jalalayn

Or its water becomes sunken) meaning sunken, in apposition to sends without becoming because the sinking of water is not caused by lightning **then you will not be able to seek it** a trick to catch it

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **or its water becomes sunken**, means: or its water becomes sunken, so he put sunken, which is a source, in place of sunken, as the poet said:

His horses remain saddled with the reins of his saddle

Meaning a mourner, and as the other said:

Pour out their tears, O hyenas, and answer their wailing, standing up.

The Arabs use the word *ghor* in the plural and dual forms, and use it in the masculine and feminine forms. They say: **ghor water**, "ghor water," and **ghor waters**. By *ghor* they mean something that has gone and sunk into the ground, so it has gone and the bribe cannot reach it.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Or its water becomes sunken**: meaning, it has disappeared and sunk into the ground. And His statement, **Then you will not be able to seek it out** means: You will not be able to reach the water that was in your garden after it has sunk, by your seeking it.

Tafsir al-Qurtubi

The Almighty said: **Or its water becomes sunken** meaning sunken and gone, so it becomes the land without water after it was the land with water. Sunken is a source that is used in place of a noun, just as one says: a man of fasting and breaking the fast, justice and contentment, virtue and falsehood, and the women of Noah. The masculine and feminine, dual and plural are the same in it. Omar bin Kathloun said:

His horses remain Noah's, and his reins are tied tightly to them.

last :

Pour out their tears like hyenas and answer Noah, wailing, standing up.

Any mourners. It was said: Or its water becomes deep, so the noun was omitted, like **And ask the town** (Yusuf 12:82), mentioned by Al-Nahhas. Al-Kisa'i said: Deep water, and the water has sunk, it has sunk, it has sunk,

it has sunk, it has entered the head. And it has sunk, it has sunk, it is a language in it. He said:

His eye was jealous or not

The sun set, meaning it set. Abu Dhu'ayb said:

Is time anything but a night and a day, or the rising of the sun and its changing?

You will not be able to seek it meaning you will not be able to return the sunken water, nor will you be able to obtain it by any trick. It was said: You will not be able to seek anything else instead of it, and this is where the debate and warning of his brother ended in this hadith.

Tafsir Ibn Kathir

The Almighty says, informing him of what his believing companion answered him with, admonishing him and warning him against his disbelief in God and his delusion, **Have you disbelieved in Him who created you from dust?** The verse, and this is a denial and glorification of what he fell into of denial of his Lord who created him, and began the creation of man from clay, which is Adam, then made his offspring from a lineage of despised water, as the Almighty said, **How can you disbelieve in God when you were dead and He gave you life?** The verse, meaning how can you deny your Lord while His evidence for you is clear and obvious, everyone knows it from himself, for there is no one among the creatures except that he knows that he was nonexistent, then came into existence and his existence is not from himself nor based on any of the creatures, because he is like him, so he knew that his creation was attributed to his Creator, and He is God, there is no god but Him, the Creator of all things, and for this reason the believer said, **But He is God, my Lord**, meaning but I do not say what you say, rather I acknowledge God's Oneness and Lordship, **and I do not associate** **"By my Lord, there is no one** meaning, rather, He is God, the only one to be worshipped, with no partner.

Then he said: **And why did you not say, when you entered your garden, 'As God wills; there is no power except with God.'** If you see me, I am less than you in wealth and children? This is an exhortation and urging to do that, meaning why did you not, when you entered it and looked at it, praise God for what He bestowed upon you and gave you of wealth and children what He did not give to anyone else, and say, 'As God wills; there is no power except with God.' For this reason some of the early Muslims said: Whoever is pleased with something about his condition, wealth, or children, let him say, 'As God wills; there is no power except with God.' This is taken from this noble verse. A hadith with a chain of transmission traceable to the Prophet was narrated in it, and it was included by Al-Hafiz Abu Ya'la Al-Mawsili in his Musnad: Jarrah bin Mukhallad told us, 'Umar bin Yunus told us, 'Isa bin 'Awn told us, 'Abd Al-Malik bin Zararah told us on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God does not bestow a blessing upon a servant of his, such as family, wealth, or children, and

Or its water becomes sunken, then you will never be able to seek it out.

he says, 'As God wills, there is no power except with God,' and he sees in him a affliction less than death." And he used to interpret this verse: **And why, when you entered your garden, did you not say, 'As God wills, there is no power except with God?'** Al-Hafiz Abu Al-Fath Al-Azdi said: 'Isa bin 'Awn on the authority of 'Abd Al-Malik bin Zarah on the authority of Anas, his hadith is not authentic.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah and Hajjaj told us, Shu'bah told me, on the authority of Asim ibn Ubayd God, on the authority of Ubayd, the freed slave of Abu Ruhm, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **Shall I not guide you to a treasure from the treasures of Paradise? There is no power except with God.** Ahmad alone transmitted it. It was proven in Sahih on the authority of Abu Musa that the Messenger of God, may God bless him and grant him peace, said: **Shall I not guide you to a treasure from the treasures of Paradise? There is no power and no strength except with God.** Imam Ahmad said: Bakr bin Isa told us, Abu Awana told us on the authority of Abu Balj on the authority of Amr bin Maymun who said: Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said to me: **O Abu Hurairah, shall I not guide you to a treasure from the treasures of Paradise under the Throne?** He said: I said: Yes, may my father and mother be sacrificed for you. He said: That you say: There is no power except with God." Abu Balj said: "And I think that he said: For God says: My servant has submitted and surrendered." I said to Amr: Abu Balj said: Amr said: I said to Abu Hurairah: There is no power and no strength except with God. He said: No, it is in Surat al-Kahf 18: "And why, when you entered your garden, did you not say: 'What God wills is accomplished. There is no power except with God.'"

And His statement: **Perhaps my Lord will give me something better than your garden** meaning in the Hereafter **and send upon it** meaning upon your garden in this world which you thought would never perish or be destroyed **a punishment from the sky.** Ibn Abbas, Ad-Dahhak, Qatadah and Malik said on the authority of Az-Zuhri: meaning a punishment from the sky. It appears that it is a heavy, disturbing rain that uproots its crops and trees. That is why He said: **So it becomes a slippery ground** meaning a smooth, flat soil in which no foot can stand. Ibn Abbas said: Like a barren land that does not grow anything. And His statement: **Or its water becomes sunken** meaning sunken into the ground. It is the opposite of a spring that seeks the surface of the earth, as sunken seeks its bottom, as God Almighty said: **Say, 'Have you considered, if your water were to become sunken, then who could bring you flowing water?'** meaning flowing and flowing. And He said here: **Or its water becomes sunken so that you would not be able to seek it.** And *ghur* is a source meaning sunken, and it is more eloquent than it, as the poet said:

His horses remain Noah, his reins are tied to him in rows

Meaning mourning him.

Fath al-Qadir

And sentence 41 - **or its water becomes sunken** is connected to the sentence before it: and the sunken is the sunken. Describing water with the source is an exaggeration, and the meaning is: that it becomes devoid of water after it had it, and during it that river was always watering it, and the sunken comes to mean sunset, and from it the saying of Abu Dhu'ayb:

Is time anything but a night and a day, or the rising of the sun and its changing?

You will not be able to seek it means you will not be able to seek deep water, let alone find it and return it, nor will you be able to obtain it by any trick. It was said that the meaning is: you will not be able to seek anything else in its place.

Tafsir al-Baghawi

41 - **Or its water becomes sunken**, meaning: sunken, cut off, and gone, not reached by hands or buckets. *Sunken* is a source that is used in place of a noun, such as: falsehood and justice. **Then you will not be able to seek it out**, meaning: if you seek it, you will not find it.

Tafsir al-Baidawi

41. **Or its water becomes sunken** meaning sunken into the ground. A source used to describe it as slippery. **You will not be able to seek it** for the sunken water, hesitating to return it.

Surat al-Kahf 18:42

And his fruit was encompassed, so he began to wring his hands over what he had spent on it, while it lay empty on its trellises, and he said, **Oh, I wish I had not associated anyone with my Lord!**

Tafsir al-Jalalayn

And its fruit was encompassed) with the previous aspects of control with his garden with destruction, so it was destroyed **so he began to wring his hands** in regret and remorse **over what he had spent on it** in the development of his garden **while it was empty** fallen on **its thrones** its pillars for the vineyard, so it fell, then the vineyard fell **and he said, Oh for emphasis (if only I had not associated anyone with my Lord**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And destruction and calamities surrounded his fruits, which are the various fruits of his garden, to which he used to say: **I do not think that these will ever perish.** So this unbeliever, the owner of these two gardens, turned his hands upside down, in longing and sorrow.

On the loss of his money that he spent in his paradise, **while it is empty on its thrones**, meaning: while it is empty on its plants and houses.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So he began to turn his hands over:** that is, he clapped **his hands over what he had spent on it** longing for what he had missed, *and* he said, 'Oh, I wish I had not associated anyone with my Lord' and he said: **Oh, I wish I had,** he said: This disbeliever wishes after he was afflicted with his Paradise that he had not associated anyone with his Lord, meaning by that: This disbeliever, if he perishes and his worldly life is taken away from him and he is alone with his work, wishes that he had not disbelieved in God or associated anything with Him.

Tafsir al-Qurtubi

The Almighty's saying: **And its fruit was encompassed** is a noun whose subject is not named, and it is the source. It is possible for the lowered word to be in the nominative case. The meaning of **was encompassed by its fruit** is that he destroyed all of his wealth. This is the first way in which God Almighty fulfilled His brother's warning. **So he began to turn his hands over** means that the disbeliever began to strike one hand against the other in regret, because this comes from someone who is regretful. It was said: His kingdom

was turned over so that he did not see in it any compensation for what he had spent, and this is because the kingdom may be expressed by the hand, from their saying: And in his hand is wealth, meaning in his kingdom is wealth. His saying **So he became** indicates that this destruction occurred at night, like His saying: "So a company from your Lord swept over it while they were asleep. So it became like a harvested field" (al-Qalam 68:19-20). It is also said: I spent such and such in this house and I spent on it. **And they are empty on their thrones** meaning empty, some of them have fallen on others. It is taken from the verb **khawat an-nujum** which means **they are empty** and it means **they have fallen**. This is from the saying of God the Almighty: **Then those are their houses, empty because of what they did** (al-Naml 27:52). It is also said *fallen*, just as it is said **she is empty on her thrones** meaning she has fallen on her roofs. So he combined the destruction of the fruit and the root for him, and this is one of the greatest blessings of God upon me, and I knew that it was by the power of God and I did not deny Him. This is regret from him when regret is of no use to him.

Tafsir Ibn Kathir

God the Almighty says: **And his fruits were encompassed** with his money or his fruits according to the other saying, and what is meant is that what the believer was afraid of was sent to him with, which was to send the reckoning on his paradise that he was deceived by and that distracted him from God the Almighty, happened to this disbeliever. **So he began to turn his hands over what he had spent in it.** Qatada said: He clapped his hands regretfully and longingly for the money that he had wasted on it. "And he said, 'Oh, would that I had not associated anyone with my Lord, and that he had not had a party' meaning a clan or children, as he boasted about them and was proud. 'To aid him instead of God. And he was not victorious. There, the guardianship belongs to God the Truth.'" The reciters differed here. Some of them stopped at his saying: "And he was not victorious. There," meaning in that place where God's punishment had befallen him, so there was no one to save him from it, and they began by saying: **The guardianship belongs to God the Truth.** Some of them stopped at **And he was not victorious**, and began by saying: **There, the guardianship belongs to God the Truth.** Then They differed in the reading of the word *Wilayat*. Some of them opened the *waw* of *Wilayat*, so the meaning is that there is loyalty to God, that is, there everyone, believer or disbeliever, returns to God and to His loyalty and submission to Him when the punishment occurs, like His statement: **So when they saw Our punishment, they said, 'We believe in God alone and disbelieve in that which we used to associate with Him.'** And like His statement, reporting about Pharaoh: "Until, when drowning overtook him, he said, 'I believe that there is no god except that in whom the Children of Israel believed, and I am of the Muslims * Now, although I disobeyed before and was of the corrupters.'" Some of them broke the *waw* of *Wilayat*, that is, there the rule is for God the Truth. Then some of them raised the *truth* as an attribute of the *Wilayat*,

Surat al-Kahf 18:42

And his fruit was encompassed, so he began to wring his hands over what he had spent on it, while it lay empty on its trellises, and he said, "Oh, I wish I had not associated anyone with my Lord!"

like His statement, the Most High: **Then they will be returned to God, their True Master**, the verse. For this reason, the Most High said: **It is better in reward**, that is, the recompense, **and better in outcome**, that is, the deeds that are for God the Almighty, their reward is good and their outcome is praiseworthy. Rashida is all good.

Fath al-Qadir

Then the Almighty informed about the occurrence of what that believer hoped for and expected of the destruction of the unbeliever's paradise, saying: 42- **And its fruit is surrounded**. We have already mentioned the differences of the reciters in this letter and its interpretation. The origin of the surround is from the enemy surrounding the person as mentioned in His statement: **Unless you are surrounded**. It is an expression of his destruction and annihilation, and it is connected to an implied meaning as if it was said, then what the believer expected happened and his fruit was surrounded. **So he began to turn his hands over**, meaning he strikes one hand against the other, which is a metaphor for regret, as if it was said, then he began to regret **what he spent in it**, meaning in its construction and repair from the money. It was said that the meaning is: his kingdom is turned over and he does not see in it a replacement for what he spent, because the kingdom may be expressed by the hand from their saying, **In his hand is money**, which is very far-fetched. The phrase **And it is empty on its thrones** is in the accusative case as a state: meaning, and the state is that that paradise is falling on its pillars that the vineyards are supported by, or some of that paradise has fallen. According to some, it is taken from the word **khawwat an-nujum** which means **they are empty** if it falls and does not rain during its period. Hence, the Almighty's statement: **Then those are their houses, desolate because of what they did wrong**. It was said that mentioning what has trellises is specific to it, not palm trees and crops, because it is the origin. Also, its destruction is sufficient to mention the destruction of the rest. The phrase **and he says, 'Oh, I wish I had not associated anyone with my Lord,'** is connected to **turning his hands over**, or a state of his pronoun: that is, while he is saying, he wished when he saw the destruction of his garden that he had not associated anyone with God so that his garden would be saved from destruction. Or this statement was from him in its true form, not because of the worldly purpose he missed, but with the intention of repenting from polytheism and regretting what he had neglected.

Tafsir al-Baghawi

42 - **And its fruit was encompassed**, meaning: the punishment encompassed the fruit of his garden, because God Almighty sent fire upon it and destroyed it and its water sank. **Then he became**, its disbelieving owner, **turning his hands over**, meaning: clapping one hand over the other, and turning his hands back to back, in regret and longing, **for what he had spent on it**

while it was desolate, meaning fallen, **on its trellises**, its roofs, **and saying, 'Oh, I wish I had not associated anyone with my Lord.'**

Tafsir al-Baidawi

42. **And his fruit was surrounded** and his wealth was destroyed as his owner had expected and warned him of. It is taken from the word **ahata bihu** which means that if the enemy surrounded him, he overcame him, and if he overcame him, he destroyed him. Its equivalent is **ahata alayhi** if it destroyed him from **ahata alayhim** the enemy came to them if he came to them, superior to them. **So he began to turn his hands from back to back in longing and regret. For what he spent in it** in its construction, and it is related to **turns over** because turning the hands over is a metaphor for regret, so it is as if it was said: So he became regretful, or a state, i.e., regretting what he spent in it. **And it is empty fallen. On its thrones** because its thrones fell to the ground and the vines above it fell upon it. **And he says** in apposition to **turns over** or a state of his pronoun. **Oh, I wish I had not associated anyone with my Lord** as if he remembered his brother's sermon and knew that he had committed polytheism before, so he wished he had not been a polytheist so that God had not destroyed his garden. It is possible that it is repentance from polytheism and regret for what came before from him.

Surat al-Kahf 18:43

And he had no faction to aid him other than God, nor was he victorious.

Tafsir al-Jalalayn

And there was not for him a group to aid him other than God when it perished, nor was he victorious when it perished by himself.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The owner of these two gardens did not have a group, and they are the group, as Al-Ajjaj said: Just as the group possesses the quantity

In a similar manner to what we said about this, the people of interpretation said, even if some of them differed in their expression of it from our expression, that their meaning is similar to our meaning of it.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **And he had no group to aid him other than God**, he said: His clan.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And he had no company to aid him other than God**: meaning, no soldiers to aid him. And His statement, **to aid him other than God** means: to protect him from God's punishment and torment if He punishes and torments him. And His statement, **And he was not able to defend himself** means: and he was not able to protect himself from God's torment if He tormented him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And he was not victorious**: meaning, he was not immune.

Tafsir al-Qurtubi

The Almighty said: **And he had no company to aid him other than God** a company is the subject of *be* and for him is the predicate **to aid him** in the place of the description, meaning a supporting company. It is possible that **to aid him** is the predicate. The first view according to Sibawayh is more appropriate because for him has been mentioned before, and Abu al-Abbas disagrees with him, and argues with the words of God the Almighty: **And he had no equal to Him** (al-Ikhla 112:4). Sibawayh permitted the other. And **to aid him**

is in the meaning of a company, because its meaning is people, and if it was in the wording, he would have said and he had no company to aid him, meaning a group and a community to whom he could resort. **And he was not victorious** meaning immune, as Qatada said. It was said: reclaiming what he had lost. The derivation of the word *group* was mentioned earlier in **Al Imran**, and the *ha* replaces the *ya* that was missing from the middle of it. Its root is *fay'* like *fi'* because it is from *fa'*, and its plural is *fa'un* and *fa'a'at*, like *shayat* and *waladat* and *muda'at*. That is, he did not have a clan to protect him from the punishment of God, and those servants and children he boasted about went astray from him.

Tafsir Ibn Kathir

God the Almighty says: **And his fruits were encompassed** with his money or his fruits according to the other saying, and what is meant is that what the believer was afraid of was sent to him with, which was to send the reckoning on his paradise that he was deceived by and that distracted him from God the Almighty, happened to this disbeliever. **So he began to turn his hands over what he had spent in it**. Qatada said: He clapped his hands regretfully and longingly for the money that he had wasted on it. "And he said, 'Oh, would that I had not associated anyone with my Lord, and that he had not had a party' meaning a clan or children, as he boasted about them and was proud. 'To aid him instead of God. And he was not victorious. There, the guardianship belongs to God the Truth.'" The reciters differed here. Some of them stopped at his saying: "And he was not victorious. There," meaning in that place where God's punishment had befallen him, so there was no one to save him from it, and they began by saying: **The guardianship belongs to God the Truth**. Some of them stopped at **And he was not victorious**, and began by saying: **There, the guardianship belongs to God the Truth**. Then They differed in the reading of the word *Wilayat*. Some of them opened the *waw* of *Wilayat*, so the meaning is that there is loyalty to God, that is, there everyone, believer or disbeliever, returns to God and to His loyalty and submission to Him when the punishment occurs, like His statement: **So when they saw Our punishment, they said, 'We believe in God alone and disbelieve in that which we used to associate with Him.'** And like His statement, reporting about Pharaoh: "Until, when drowning overtook him, he said, 'I believe that there is no god except that in whom the Children of Israel believed, and I am of the Muslims * Now, although I disobeyed before and was of the corrupters.'" Some of them broke the *waw* of *Wilayat*, that is, there the rule is for God the Truth. Then some of them raised the *truth* as an attribute of the *Wilayat*, like His statement, the Most High: **Then they will be returned to God, their True Master**, the verse. For this reason, the Most High said: **It is better in reward**, that is, the recompense, **and better in outcome**, that is, the deeds that are for God the Almighty, their reward is good and their outcome is praiseworthy. Rashida is all good.

Surat al-Kahf 18:43

And he had no faction to aid him other than God, nor was he victorious.

Fath al-Qadir

43- **And he had no party to aid him other than God.** A party is the noun of *was* and its predicate is **and they aid him**, and **they aid him** is an attribute of a party, i.e. a supporting party. It is possible that **they aid him** is the predicate. The first was preferred by Sibawayh and the second was preferred by Al-Mubarrad, who provided evidence with his saying: **And he had no equal**. The meaning is that he had no party or group to which he could turn and with which he could be aided, and the group that he had boasted about previously did not benefit him. **And he was not** in his soul *defender*, i.e. he was not able, by his own strength, to prevent God from destroying His Paradise and taking revenge on him.

Tafsir al-Baghawi

43 - God Almighty said: **And he had no company** a group **to aid him other than God** to prevent him from God's punishment, **nor was he victorious** a steadfast avenger, meaning: he was not able to defend himself. It was said that he was not able to restore what he had lost.

Tafsir al-Baidawi

43. **And he had no group.** Hamza and Al-Kisa'i read it with the letter *ya* because it precedes it. **They support him** are able to support him by repelling destruction or bringing about the destroyer or bringing about something similar. **Other than God** because He alone is capable of that. **And he was not victorious** and he was not able by his strength to prevent God's vengeance against him.

Surat al-Kahf 18:44

There, the guardianship belongs to God, the Truth. He is the best in reward and the best in outcome.

Tafsir al-Jalalayn

There) meaning on the Day of Resurrection **the authority** with the opening of the waw means victory and with the breaking of it means dominion **to God the Truth** with the raising of the attribute of authority and with the accusative of majesty **He is better in reward** than the reward of others if He were to reward **and better in outcome** with the closing of the qaf and its sukoon the outcome of the believers and their accusative is for differentiation

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **There, the guardianship belongs to God, the Truth**. The Almighty says: Then, that is when the torment of the devil befell the owner of the two gardens on the Day of Resurrection.

The reciters differed in their reading of His statement, *Wilayat*. Some of the people of Medina, Basra, and Kufa read, **There is the Wilayat**, with a fatha on the waw of the word *Wilayat*, meaning by that there is allegiance to God, like the statement of God, **God is the protector of those who believe**, and like His statement, **That is because God is the protector of those who believe**, referring by it to the guardianship in religion. The majority of the reciters of Kufa read it, **There is the Wilayat**, with a kasra on the waw: from the word *king* and *sultan*, from the saying of the speaker: **And such-and-such a house of work, or such-and-such a town, has guardianship**.

The first of the two readings in this regard is the correct reading of the one who reads with a kasra on the waw, and that is because God followed that with report of His kingdom and authority, and that whoever He brings down His vengeance on the Day of Resurrection will have no helper on that day. So following that report of His being alone in the kingdom and authority is more appropriate than the report of the allegiance that was not mentioned or had any meaning, because of the saying of the one who said: God's authority is not called guardianship, but rather it is called the authority of human beings, because guardianship means that He is in charge of the affairs of His creation alone without all of His creation, not that He will be a prince over them.

They also differed in the reading of His statement **the truth**. The majority of the readers of Medina and Iraq read it in the accusative case, based on the explanation that it is from the attributes of God, and that the meaning of the statement is: There is the guardianship of God, the Truth, His divinity, not the falsehood of His lengthy divinity which the polytheists call gods. Some of the people of Basra and some of

the later Kufians read it **God, the Truth** in the nominative case, based on their explanation that it is from the attributes of guardianship, and its meaning is: There is the true guardianship, not the falsehood of God alone, with no partner for Him. The first of the two readings in my opinion is correct in that, the reading of those who read it in the accusative case based on the explanation that it is from the attributes of God, and that its meaning is what was described according to the reading of those who read it like that.

And His statement, **It is better in reward**, means that the Almighty says: **It is better for those who repent in this life and the next in reward, and it is better in consequence**, meaning: "And it is better for them in consequence in the next life when the one who obeys Him, who does what God has commanded him, and who refrains from what God has forbidden him, reaches it. And the consequence is the end. It is said: the consequence of such-and-such a matter, its consequence, and its end, and that is its end and what its end will reach.

The readers differed in their reading of this. The majority of the readers of Kufa read it as "aqba" with a damma on the 'ayn and a sukoon on the qaf. The statement regarding this, according to us, is that they are two readings that are widespread in the reading of the regions with one meaning, so whichever one the reader reads, he is correct.

Tafsir al-Qurtubi

The Almighty said: **There is the guardianship of God, the Truth**. There is a difference of opinion regarding the factor in His statement *there*, which is an adverb. It was said: The factor in it is **and he had no group** nor was there, meaning he did not help nor was he victorious there, meaning because of the torment that befell him. It was said: The discussion was completed when He said *victorious*. The factor in His statement *there*: **the guardianship**, and its estimation on the advancement and delay: the guardianship of God, the Truth, there, meaning on the Day of Resurrection. Abu Amr and Al-Kisa'i read **the Truth** in the nominative case as an attribute of the guardianship. The people of Medina and Hamza read **the Truth** in the genitive case as an attribute of God Almighty, and the estimation: to God, the Possessor of the Truth. Al-Zajaj said: **the Truth** is permissible in the accusative case as a source and emphasis, as you say: this is yours truly. Al-A'mash, Hamza, and Al-Kisa'i read **the guardianship** with a kasra on the waw, the rest with a fatha on it, and they have the same meaning like breastfeeding and breastfeeding. It was said: *Wilayat* with the fatha comes from *mawala*, like His saying: **God is the ally of those who believe** (al-Baqarah 2:257). **That is because God is the ally of those who believe** (Muhammad 47:11). With the kasra it means authority, power and leadership, like His saying: **And the command on that Day is God's** (al-Infitar 82:19) meaning His is the dominion and judgment on that Day, meaning His command will not be referred to anyone, and the dominion at all times belongs to God, but claims and delusions will be removed on the Day of Resurrection. Abu Ubaid said: It is with the fatha of the

There, the guardianship belongs to God, the Truth. He is the best in reward and the best in outcome.

waw for the Creator, and with the kasra for the created. **He is the best in reward** meaning God is the best in reward in this world and the hereafter for whoever believes in Him, and there is nothing else to be hoped for from Him, but He meant in the opinion of the ignorant, meaning He is the best of those who are hoped for. **And the best of consequences** Asim, Al-A'mash, Hamza and Yahya read *'aqaba* with the qaf silent, and the rest with the damma, and they have the same meaning, meaning He is the best of consequences for whoever hopes and believes in Him. It is said: This is the consequence of so-and-so's matter, its outcome, and its end, meaning its end.

Tafsir Ibn Kathir

God the Almighty says: **And his fruits were encompassed** with his money or his fruits according to the other saying, and what is meant is that what the believer was afraid of was sent to him with, which was to send the reckoning on his paradise that he was deceived by and that distracted him from God the Almighty, happened to this disbeliever. **So he began to turn his hands over what he had spent in it.** Qatada said: He clapped his hands regretfully and longingly for the money that he had wasted on it. "And he said, 'Oh, would that I had not associated anyone with my Lord, and that he had not had a party' meaning a clan or children, as he boasted about them and was proud. 'To aid him instead of God. And he was not victorious. There, the guardianship belongs to God the Truth.'" The reciters differed here. Some of them stopped at his saying: "And he was not victorious. There," meaning in that place where God's punishment had befallen him, so there was no one to save him from it, and they began by saying: **The guardianship belongs to God the Truth.** Some of them stopped at **And he was not victorious**, and began by saying: **There, the guardianship belongs to God the Truth.** Then They differed in the reading of the word *Wilayat*. Some of them opened the *waw* of *Wilayat*, so the meaning is that there is loyalty to God, that is, there everyone, believer or disbeliever, returns to God and to His loyalty and submission to Him when the punishment occurs, like His statement: **So when they saw Our punishment, they said, 'We believe in God alone and disbelieve in that which we used to associate with Him.'** And like His statement, reporting about Pharaoh: "Until, when drowning overtook him, he said, 'I believe that there is no god except that in whom the Children of Israel believed, and I am of the Muslims * Now, although I disobeyed before and was of the corrupters.'" Some of them broke the *waw* of *Wilayat*, that is, there the rule is for God the Truth. Then some of them raised the *truth* as an attribute of the *Wilayat*, like His statement, the Most High: **Then they will be returned to God, their True Master**, the verse. For this reason, the Most High said: **It is better in reward**, that is, the recompense, **and better in outcome**, that is, the deeds that are for God the Almighty, their reward is good and their outcome is praiseworthy. Rashida is all good.

Fath al-Qadir

44- **There is the guardianship of God the Truth.** Abu Amr and Al-Kisa'i read **the Truth** in the nominative case as an attribute of the guardianship, and the people of Medina, the people of Mecca, Asim and Hamza read **the Truth** in the genitive case as an attribute of God the Almighty. Al-Zajaj said: The accusative case is permissible as a source and for emphasis, as you say this is yours truly. Al-A'mash, Hamzah, and Al-Kisa'i read *Al-Wilayah* with a kasrah on the waw, and the rest read it with a fathah. They are two languages with the same meaning, and the meaning there is: that is, in that situation, victory is for God alone, and no one else has the power to do it. It was said that it is in the order of precedence and delay: that is, the guardianship is for God the Truth there. **He is the best in reward and the best in consequence** meaning, He, glory be to Him, is the best in reward for His friends in this world and the hereafter. **And the best in consequence** meaning, the outcome. Al-A'mash, Asim, and Hamzah read *Aqban* with a sukoon on the qaf, and the rest read it with a damma. They have the same meaning: that is, He is the best in consequence for whoever hopes in Him and believes in Him. He said, **This is the outcome of so-and-so's matter, and its afterlife** means its end.

Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **And We made for one of them two gardens**, he said: The garden is the orchard, so he had one garden and one wall, and there was a river between them, and that is why they were two gardens, and that is why he called it a garden because of the wall that was on it. Ibn Abi Hatim narrated on the authority of Yahya bin Abi Amr Al-Shaibani, who said: The river of Abi Qurtas is the river of the two gardens. Ibn Abi Hatim said: It is a famous river in Ramla. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And you were not wronged in the least from it**, he said: It was not diminished, every tree of Paradise is fertile. Ibn Abi Hatim narrated on the authority of Ali bin Abi Talhah on his authority, **And it had fruit**, meaning money. Abu Ubaid and Ibn Jarir Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah, he said: Ibn Abbas read it **And it had fruit**, with a dammah, and he said: It is types of money. Ibn Abi Shaybah Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, **And it had fruit**, he said: Gold and silver. Ibn Abi Hatim narrated on the authority of Qatada, **And he is unjust to himself**, meaning: ungrateful for the blessings of his Lord. Ibn Abi Hatim narrated on the authority of Asma bint Umays, who said: The Messenger of God, may God bless him and grant him peace, taught me words to say when in distress: God, God is my Lord. I do not associate anything with Him. Abdullah bin Ahmad narrated in Zawa'id al-Zuhd on the authority of Yahya bin Salim al-Ta'ifi on the authority of someone who mentioned it, who said: "Moses asked his Lord for a need, but He delayed him in coming to him. He said: 'Whatever God wills.' Then his need was before him, and he said: 'O Lord, I have been asking for my need since such and such, and now I have granted it.' Then

God revealed to him: 'O Moses, do you not know that saying 'Whatever God wills' is the most successful way to ask for needs?' Abu Ya'la, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Anas that he said: The Messenger of God, may God bless him and grant him peace, said: "God does not bestow a blessing on a servant in the form of family, wealth, or children, and he says, 'What God wills, there is no power except with God,' except that God wards off every calamity from him until his death comes." And he recited: **And why, when you entered your garden, did you not say, 'What God wills, there is no power except with God.'** In its chain of transmission is 'Isa ibn 'Awn on the authority of 'Abd Al-Malik ibn Zararah on the authority of Anas. Abu Al-Fath Al-Azdi said: 'Isa ibn 'Awn on the authority of 'Abd Al-Malik ibn Zararah on the authority of Anas, his hadith is not authentic. Ibn Abi Hatim narrated from another chain of transmission on the authority of Anas something similar to it, with a chain of transmission ending with him. Al-Bayhaqi narrated something similar to it in Al-Shu'ab on his authority, with a chain of transmission ending with the Prophet, may God bless him and grant him peace. Ahmad narrated from the hadith of Abu Hurayrah that he said: The Prophet of God, may God bless him and grant him peace, said to me: **Shall I not guide you to a treasure from the treasures of Paradise beneath the Throne?** I said, Yes. He said: **That you say, 'There is no power except with God.'** It has been proven in the Sahih from the hadith of Abu Musa that the Prophet, may God bless him and grant him peace, said to him: **Shall I not guide you to a treasure from the treasures of Paradise? There is no power and no strength except with God.** There are hadiths and narrations from the predecessors about the virtue of this statement. Ibn Jarir Ibn Al-Mundhir narrated from Ibn Abbas regarding his statement: **Then it becomes a slippery ground,** he said: Like a barren land. Abd Al-Razzaq, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Qatada regarding his statement: **A punishment from the sky,** he said: A torment, then it becomes a slippery ground, meaning that what is in it has been harvested and nothing is left in it. **Or its water becomes sunken,** meaning gone and has sunk into the ground. **And its fruit is surrounded, so he begins to wring his hands,** he said: clapping over what he spent on it, yearning for what he missed.

Tafsir al-Baghawi

44 - **There is the guardianship of God the Truth,** meaning: on the Day of Resurrection. Hamza and Al-Kisa'i read **the guardianship** with a kasra on the waw, meaning authority, and the others read it with a fatha on the waw, from: allegiance and victory, like the Almighty's saying: **God is the protector of those who believe Al-Baqarah - 257.** Al-Qatibi said: He means that they will be his protectors on that day and disavow what they used to worship.

It was said: With the fat-ha: Lordship, and with the kasra: Emirate.

Al-Haqq with the qaf raised: Abu Amr and Al-Kisa'i as a description of guardianship, and Abu's reading confirms it: **There is guardianship for God the Truth,**

and the others read it with the genitive as a description of God, like the Almighty's saying: **Then they will be returned to God, their true Master** (al-An'am 6:62).

He is the best in reward, the best reward for those who obey Him if it were someone else who would reward, **and the best in consequence,** meaning: the consequence of His obedience is better than the consequence of the obedience of someone else, so He is the best in reward, **and consequence:** obedience. Hamza and Asim read *consequence* with a sukoon on the qaf, and the others read it with a damma.

Tafsir al-Baidawi

44. *There* in that position and that situation. **The guardianship belongs to God the Truth** Victory is His alone and no one else is able to do it, as is stated in His saying, **And he had no company to help him** or in which He helps His believing friends against the infidels, just as He helped his believing brother in what the infidel did, and this is supported by His saying, **It is better in reward and better in outcome,** meaning for His friends. Hamzah and Al-Kisa'i read it with the kasra, and its meaning is authority and kingship, meaning there is authority for Him, and it is not defeated or prevented, or no one else is worshipped, as in His saying, the Most High, **So when they embark on a ship, they call upon God, sincere to Him in religion,** so it is a warning that His saying, **Oh, I wish I had not associated** was out of compulsion and fear of what had befallen him. It was said, *There* is a reference to the Hereafter, and Abu Amr and Al-Kisa'i read **the Truth** in the nominative case as an attribute of guardianship, and it was read in the accusative case as a confirmed source, and Asim and Hamzah read *Aqaba* with the sukoon, and *Aqaba* was read, and all of them mean the consequence.

Surat al-Kahf 18:45

And present to them the example of the life of this world, as water which We send down from the sky, and the vegetation of the earth mingles with it and then becomes chaff which the winds scatter. And ever is God, over all things, competent.

Surat al-Kahf 18:45

And present to them the example of the life of this world, as water which We send down from the sky, and the vegetation of the earth mingles with it and then becomes chaff which the winds scatter. And ever is God, over all things, competent.

Tafsir al-Jalalayn

And strike) make **for them** for your people **the example of the life of this world** first object **like water** second object **which We sent down from the sky, and the vegetation of the earth mingled with it** thickened due to the water coming down and **the water mixed with the vegetation and became lush and beautiful (and became** the vegetation **dried up** dry, its parts scattered **the winds scatter it** and it takes it away. The meaning is that the world is likened to beautiful vegetation that dries up and breaks and the winds scatter it. In the reading of the wind **and God is over all things competent** able.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And give an example of these arrogant ones who said to you: Drive away from you those who call upon their Lord morning and evening, if We bring you the world, from them? He says: An example. **Like water which We send down from the sky.** He says: Like rain which We send down from the sky. **Then the vegetation of the earth mingles with it.** He says: So the vegetation of the earth mingles with the water. **Then it becomes dry and crumbled.** "The winds scatter it." He says: The winds blow it away and scatter it. It is said: The wind scatters it, scatters it, and scatters it, scatters it, as the poet said:

I said to him, **Aim and do not strain him, lest he slip from the other end of the stone and you slip.**

It is said: **I threw the man off the beast or camel:** if you threw him off.

And His saying, **And God has power over all things,** means: God was able to destroy the garden of this speaker when he entered his garden, **I do not think that this will ever perish, and I do not think that the Hour will come,** and to destroy the wealth of the miserly with it, in order to remove the worldly life of the disbelievers in Him from them, and other than that which He wills, He is able. Nothing He wills is beyond His power, and nothing He wills exhausts Him. He says: So let the wealthy person not boast about his abundance of wealth, nor act arrogantly toward others because of it, nor let the people of the world be deceived by their worldly life, for its likeness is like this

plant that has grown well with the rain, and as soon as the water stops, and its end comes to an end, it returns dry, blown away by the winds, corrupt, and the eyes of those who see it turn away from it. But let him work for the everlasting that does not perish, and the everlasting that does not perish or change.

Tafsir al-Qurtubi

The Almighty said: **And present to them the similitude of the life of this world.** That is, describe to these arrogant people who asked you to expel the poor believers the similitude of the life of this world, that is, liken it to it. **Like water which We sent down from the sky, and the vegetation of the earth mingled with it** that is, with the water, **until it became even.** It was said: The vegetation mingled with each other when the water descended upon it, because vegetation only mingles and multiplies with rain. This meaning was previously explained in *Yunus*. The wise men said: The Almighty likened the world to water because water does not settle in one place. Likewise, the world does not remain in one state, and because water does not remain in one state, so does the world. And because water does not remain and disappear, so does the world perish. And because no one is able to enter water or get wet, likewise the world, no one who enters it is safe from its temptation and its affliction. And because if water is in a certain amount, it is beneficial and causes growth, but if it exceeds the amount, it is harmful and destructive. Likewise, the world, enough of it is beneficial and its excess is harmful. In the hadith of the Prophet, may God bless him and grant him peace, "A man said to him: O Messenger of God, I want to be among the successful. He said: Leave the world and take from it like stagnant water, for a little of it is sufficient and a lot of it covers." In Sahih Muslim, on the authority of the Prophet, may God bless him and grant him peace: **He has succeeded who has embraced Islam and has been provided with what is sufficient and God has made him content with what He has given him.** "So it became" meaning the plant *Hasheem* meaning broken from dryness and crumbled, meaning because the water had been cut off from it, so this was omitted for the sake of brevity because the speech indicates it. And Hashem is the breaking of a dry thing. And Hasheem is from the broken dry plant, and the decayed tree is taken by the woodcutter as he pleases. From this is their saying: So-and-so is nothing but Hasheem, a generous man, if he is generous. And a Hasheem man means weak in body. And so-and-so was broken on him if he was kind. And what is in the udder of a camel was broken if he milked it. It is said: He smashed the tharid, and from it came the name of Hashim bin Abd Manaf, whose name was Amr, and Abdullah bin Al-Zubayri said about him:

Amr Al-Ala broke the tharid for his people, and the men of Mecca were lean and old.

The reason for this was that the Quraysh were afflicted

with years that took away their wealth, so Hashim went to Ash-Sham and ordered a lot of bread to be baked for him, so he carried it in the camels in the ghara'ir until he reached Mecca, and he smashed that bread, meaning he broke it and mixed it, and slaughtered those camels, then he ordered the cooks to cook it, then it struck them, so he was named Hashim. **The winds scatter it** means they scatter it, said Abu Ubaidah. Ibn Qutaybah: it blows it away. Ibn Kaysan: it takes it and comes. Ibn Abbas: it turns it, and the meanings are close. Talhah ibn Musarraf read **tadhrihi ar-riyyah**. Al-Kisa'i said: And in Abdullah's reading *tadhrihi*. It is said: the wind dharthuh tadhrihi dharwan and [tadhrihi] dharyan and dhartuhu tadhrihi idhra' if it flew with it. Al-Farra' narrated: I turned the man from his horse, meaning I flipped him. Sibawayh and Al-Farra' recited:

I said to him, **Aim and do not strain him, lest he slip from the other end of the stone and you slip.**

God Almighty says: **And God is over all things competent** of creation, destruction, and revival. Glory be to Him!

Tafsir Ibn Kathir

God Almighty says: **And present, O Muhammad, to the people the example of the life of this world** in its transience, passing away and ending **as water which We send down from the sky, and the vegetation of the earth mingles with it** meaning the grain in it, so it grows and becomes beautiful, and flowers, light and freshness cover it, then after all this **it becomes dry stubble** "which the winds scatter meaning they scatter it and throw it to the right and to the left, and God is over all things competent meaning He is able to do this and that, and God often presents the example of the life of this world with this example, as God Almighty said in Surat Yunus The example of the life of this world is only as water which We send down from the sky, and the vegetation of the earth mingles with it - from which men and livestock eat" *10:10*, and He said in al-Zumar 39: "Have you not seen that God sends down water from the sky and causes it to flow as springs in the earth, then He produces thereby crops of varying colors" *10:10*, and He said in Surat al-Hadid 57: "Know that the life of this world is but play and amusement and adornment and boasting to one another and competition in wealth and children - like the rain of the sun, which is like a twilight, and the winds blow on it, and the twilight is like a twilight ... The disbelievers admire its vegetation" *verse*, and in the authentic hadith **The world is green and sweet verse**, and His statement **Wealth and children are the adornment of the life of this world verse**, like His statement: **Beautiful for people is the love of desires - women, children, and heaped-up sums of gold verse**, and the Almighty said: **Your wealth and your children are but a trial, and God has with Him a great reward verse**, meaning turning to Him and devoting yourself to His worship is better for you than being preoccupied with them, gathering for them, and being excessively compassionate towards them. For this reason, He said: **But the lasting righteous deeds are better in the sight of your Lord for reward and better for hope.**

Ibn Abbas, Saeed bin Jubair and more than one of the early Muslims said: The lasting good deeds are the five daily prayers. Ata bin Abi Rabah and Saeed bin Jubair said on the authority of Ibn Abbas: The lasting good deeds are: Glory be to God, praise be to God, there is no god but God, and God is Great. And thus the Commander of the Faithful, Uthman bin Affan, was asked about the lasting good deeds: What are they? He said: It is La ilaha illa God, Subhan God, Al-Hamdulillah, Allahu Akbar, and La Hawla wa La Quwwata illa Billah Al-Ali Al-Azeem. Narrated by Imam Ahmad. Abu Abd al-Rahman al-Muqri told us. Haywah told us. Abu Aqil told us that he heard al-Harith, the freed slave of Uthman ibn Affan, may God be pleased with him, say: Uthman sat one day and we sat with him, and the muezzin came to him. He called for water in a vessel, I think there would be a mudd in it. He performed ablution and then said: I saw the Messenger of God, may God bless him and grant him peace, perform ablution as I do, then he said: "Whoever performs ablution as I do, then stands up and prays the noon prayer, his sins between it and the dawn will be forgiven. Then he prays the afternoon prayer, his sins between it and the afternoon will be forgiven. Then he prays the evening prayer, his sins between it and the sunset will be forgiven. Then perhaps he will spend the night wallowing in it, then if he stands up and performs the dawn prayer, his sins between it and the evening prayer will be forgiven. These are the good deeds that remove the bad deeds." They said: These are the good deeds, so what are the lasting good deeds, O Uthman? He said: There is no god but God, glory be to God, praise be to God, God is the greatest, and there is no power or strength except with God, the Most High, the Almighty. He is unique in this.

Malik narrated on the authority of Amara ibn Abdullah ibn Sayyad on the authority of Saeed ibn al-Musayyab who said: The lasting good deeds are: Subhan God, al-Hamdulillah, la ilaha illa God, Allahu Akbar, and la hawla wa la quwwata illa billah. Muhammad ibn Ajlan narrated on the authority of Amara who said: Saeed ibn al-Musayyab asked me about the lasting good deeds, so I said: Prayer and fasting. He said: You did not get it right. I said: Zakat and Hajj. He said: You did not get it right, but they are the five words: La ilaha illa God, Allahu Akbar, Subhan God, al-Hamdulillah, and la hawla wa la quwwata illa billah. Ibn Jurayj said: Abdullah ibn Uthman ibn Khaitham informed me on the authority of Nafi' ibn Sarjis that he told him that he asked Ibn Umar about the lasting good deeds. He said: La ilaha illa God, Allahu Akbar, Subhan God, and la hawla wa la quwwata illa billah. Ibn Jurayj said: Ata' ibn Abi Rabah said something similar.

Mujahid said: The lasting good deeds are: Glory be to God, and praise be to God, and there is no god but God, and God is the greatest. Abd al-Razzaq said: Muammar told us on the authority of al-Hasan and Qatadah regarding his statement: **And the lasting good deeds**, he said: There is no god but God, and God is the greatest, and praise be to God, and glory be to God, they are the lasting good deeds. Ibn Jarir said: I found in my book on the authority of al-Hasan ibn al-Sabah al-Bazzar, on the authority of Abu Nasr al-Tammar, on the authority of Abd al-Aziz ibn Muslim, on the authority of Muhammad ibn Ajlan Saeed

Surat al-Kahf 18:45

And present to them the example of the life of this world, as water which We send down from the sky, and the vegetation of the earth mingles with it and then becomes chaff which the winds scatter. And ever is God, over all things, competent.

al-Maqburi, on the authority of his father, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: Glory be to God, and praise be to God, and there is no god but God, and God is the greatest, they are the lasting good deeds." He said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haitham on the authority of Abu Saeed that the Messenger of God, may God bless him and grant him peace, said:

Increase the lasting good deeds. It was said: What are they, O Messenger of God? He said: The religion. It was said: What are they, O Messenger of God? He said: The takbir and the tahlil. And glorification, praise be to God, and there is no power or strength except with God." And thus Ahmad narrated it from the hadith of Diraj.

Ibn Wahb said: Abu Sakhr informed me that Abdullah bin Abdul Rahman, the client of Salim bin Abdullah, told him: Salim sent me to Muhammad bin Kaab Al-Qurazi on an errand, and he said: Tell him to meet me at the corner of the grave, for I have a need of you. He said: So they met and one of them greeted the other, then Salim said: What do you count as lasting good deeds? He said: There is no god but God, and God is the greatest, and glory be to God, and there is no power and no strength except with God. Salim said to him: When did you include there is no power and no strength except with God in it? He said: I have not ceased to do so. He said: So he asked him twice or three times, but he did not change his mind. He said: So remain steadfast? Salim said: Yes, remain steadfast, for Abu Ayyub Al-Ansari told me that he heard the Messenger of God, may God bless him and grant him peace, say: "I was taken up to heaven and I was shown Abraham, peace be upon him, and he said: O Gabriel, who is this with you? He said: Muhammad. He welcomed me and made me happy, then he said: Tell your nation to plant many plants in Paradise, for its soil is good and its land is spacious. I said: What are the plants in Paradise? He said: There is no power and no strength except with God."

Imam Ahmad said: Muhammad bin Yazid narrated to us on the authority of Al-Awam, a man from the Ansar from the family of Al-Nu'man bin Bashir narrated to me, he said: "The Messenger of God, may God bless him and grant him peace, came out to us while we were in the mosque after the 'Isha' prayer, and he raised his gaze to the sky and then lowered it until we thought that something had happened in the sky, then he said: 'As for me, there will be rulers after me who lie and oppress. Whoever believes their lies and supports them in their oppression, is not of me and I am not of him. Whoever does not believe their lies and does not support them in their oppression, is of me and I am of him. Indeed, Glory be to God, and praise be to God, and there is no god but God, and God is Great, are the lasting good deeds.'"

Imam Ahmad said: Affan told us, Abaan told us, Yahya bin Abi Katheer told us, on the authority of Zaid, on the

authority of Abu Salam, on the authority of a freed slave of the Messenger of God, may God bless him and grant him peace, that the Messenger of God, may God bless him and grant him peace, said: "Blessed, blessed are five things, how heavy they are on the scale: There is no god but God, God is greatest, glory be to God, praise be to God, and a righteous son who dies and his father accepts him as a reward." And he said: "Blessed, blessed are five things, whoever meets God with certainty of them will enter Paradise: believing in God and the Last Day, in Paradise and Hell, in the resurrection after death, and in the reckoning."

Imam Ahmad said: Ruh told us, Al-Awza'i told us on the authority of Hassan bin Atiyah, who said: Shaddad bin Aws, may God be pleased with him, was on a journey, so he stopped at a place and said to his servant: Bring us the blade so we can play with it. I objected to him, so he said: I have not spoken a word since I became Muslim except that I have stopped and restrained it except for this word of mine, so do not keep it from me, but keep what I say to you: I heard the Messenger of God, may God bless him and grant him peace, say: "When people hoard gold and silver, then hoard these words: O God, I ask You for steadfastness in the matter and determination to do what is right, and I ask You to be grateful for Your blessings, and I ask You for the best of Your worship, and I ask You for a sound heart, and I ask You for a truthful tongue, and I ask You for the best of what You know, and I seek refuge in You from the worst of what You know, and I seek Your forgiveness for what You know, for You are the Knower of the unseen." Then Al-Nasa'i also narrated it from another chain of transmission on the authority of Shaddad in a similar manner.

Al-Tabarani said: Abdullah bin Najiyah told us, Muhammad bin Saad Al-Awfi told us, my father told me, my uncle Al-Hussein told us, on the authority of Yunus bin Nafi' Al-Jadali, on the authority of Saad bin Junadah, may God be pleased with him, who said: I was among the first of the people of Taif to come to the Prophet, may God bless him and grant him peace. I left my family from the Sarawat in the morning, and came to Mina at the time of the afternoon prayer. I ascended the mountain, then I descended. I came to the Prophet, may God bless him and grant him peace, and I became Muslim. He taught me **Say, 'He is God, One' and When the Earthquake Strikes.** He taught me these words: Glory be to God, praise be to God, there is no god but God, and God is Great. He said: These are the lasting good deeds. And with this chain of transmission: "Whoever gets up at night, performs ablution, rinses his mouth, then says Glory be to God one hundred times, praise be to God one hundred times, God is Great one hundred times, and there is no god but God one hundred times, his sins will be forgiven except for blood, for it is not nullified." And Ali bin Abi Talhah said on the authority of Ibn Abbas regarding his statement: **and the lasting good deeds,** he said: It is the remembrance of God, saying: There is no god but God, God is the Greatest, Glory be to God,

Praise be to God, Blessed be God, There is no power and no strength except with God, I seek forgiveness from God, and may God send blessings upon the Messenger of God, fasting, prayer, Hajj, charity, freeing slaves, jihad, kinship, and all good deeds, which are the lasting good deeds that will remain for their people in Paradise as long as the heavens and the earth remain. Al-Awfi said on the authority of Ibn Abbas: It is good speech. Abd al-Rahman ibn Zayd ibn Aslam said: It is all good deeds, and Ibn Jarir, may God have mercy on him, chose this.

Fath al-Qadir

Then the Almighty gave another example for the tyrants of Quraysh, saying: 45- **And present to them the similitude of the life of this world**, meaning, mention to them something that resembles the life of this world in its beauty, freshness, and quick passing, so that they do not rely on it. This example was presented in Surah Yunus, then the Almighty explained this example, saying: **Like water which We have sent down from the sky**. It is possible that this is the second object of His saying *strike* on the basis of making it in the sense of making **so the vegetation of the earth mingled with it**, meaning the vegetation of the earth mingled with the water until it became even. It was said that the meaning is that the vegetation mingled with each other when the water fell upon it, because the vegetation only mingles and increases with the rain, so the *ba* in *because* is causal. **So it became** the vegetation *hasheem*, the broken stubble, and it is from the vegetation that it breaks due to the water being cut off from it and it disintegrates. A man who is weak in body is weak, and someone was broken on him if he bent over, and what is in the udder of a camel was broken if he milked it, and he broke the porridge, he broke it. And his narration, and from it the saying of Ibn al-Zubayri:

Amr who broke the tharid for his people and the men of Mecca were old and lean

The winds scatter it scatters it. Abu Ubaidah and Ibn Qutaybah said: **It blows it away**. Ibn Kaysan said: **It takes it and brings it back**. The meanings are similar. Talhah ibn Musarraf read **The wind scatters it**. Al-Kisa'i said: In Abdullah's reading **It scatters it**, it is said **The wind scatters it** and **I scatter it**. Al-Farra' said: **I scatter the man from his horse** meaning I turned him over. **And God is over all things competent**. That is, He gives life to all things and destroys them with His power. He is not incapable of anything.

Tafsir al-Baghawi

45 - The Almighty said: **And present to them**, O Muhammad, meaning: to your people, **the similitude of the life of this world is like water which We send down from the sky**, meaning: rain, **and the vegetation of the earth mingles with it**, from which emerges every color and flower, **and it becomes**, soon, *stubble*, dry. Ibn Abbas said: Ad-Dahhak said: broken. And stubble is what dries up and crumbles from the plant and becomes stubble, **scattered by the winds**, Ibn Abbas said: the winds stir it up. Abu Ubaidah said: they

scatter it. Al-Qatibi said: **And God is over all things competent**, capable.

Tafsir al-Baidawi

45. **And give them the example of the life of this world**. And mention to them what resembles the life of this world in its flowering and its quick passing or its strange characteristic. **Like water** is like water and it may be a second object for *strike* as if it means to make. **We sent it down from the sky and the vegetation of the earth mingled with it** so it became twisted because of it and mixed with each other because of its abundance and density, or it settled in the vegetation until it became moist and flourished. Based on this, it was right that it mingled with the vegetation of the earth, but since each of the mixed things was described by the characteristic of its companion, it was reversed to exaggerate its abundance. **So it became dry straw** shattered and broken. **The winds scatter it** scatter it, and it was read as *dharā* from *أذرى* and the thing being compared is not the water nor its state but the quality extracted from the sentence, which is the state of the plant grown by water, it is green and lush then dry straw blown away by the winds so it becomes as if it had never been. **And God is over all things** from the creation And annihilation. *Powerful* is able.

Surat al-Kahf 18:46

Wealth and children are the adornment of the worldly life. But the lasting righteous deeds are better in the sight of your Lord for reward and better for hope.

Surat al-Kahf 18:46

Wealth and children are the adornment of the worldly life. But the lasting righteous deeds are better in the sight of your Lord for reward and better for hope.

Tafsir al-Jalalayn

Wealth and children are the adornment of the life of this world. They are used to beautify oneself therein. **But the lasting good deeds** are Glory be to God, Praise be to God, There is no god but God, and God is Greatest. Some of them added, There is no power or strength except with God. **They are better in the sight of your Lord for reward and better for hope.** That is, what a person hopes for and expects from God Almighty.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: O people, wealth and children, which Uyaynah and Al-Aqra' boast about, and which they act arrogantly towards Salman, Khabbab and Suhaib, are among the things that adorn themselves with in this life, and are not counted among the Hereafter. **And the lasting good deeds are better with your Lord as reward.** He says: And what Salman, Khabbab and Suhaib do of obedience to God, and their supplication to their Lord morning and evening seeking His countenance, which remain for them of righteous deeds after the passing of this life, is better, O Muhammad, with your Lord as reward than the wealth and children that these polytheists boast about, which will pass away and will not remain for their people. **And better as hope.** He says: And what Salman, Suhaib and Khabbab hope for from that is better than what Uyaynah and Al-Aqra' hope for from their wealth and children. And these verses - from His saying: **And recite what has been revealed to you of the Book of your Lord** to this point, it was mentioned that they were revealed about Uyaynah and Al-Aqra'.

Who said that?

Al-Husayn ibn Amr al-Anqazi narrated to us, saying: My father narrated to us, saying: Asbat ibn Nasr narrated to us, on the authority of al-Suddi, on the authority of Abu Sa'id al-Azdi, who was the reciter of al-Azd, on the authority of Abu al-Kanud, on the authority of Khabbab, regarding his statement: **And do not repel those who call upon their Lord morning and evening**, then he mentioned the story that we mentioned in Surat al-An'am in the story of 'Uyaynah and al-Aqra', until his statement: **And do not obey one whose heart We have made heedless of Our remembrance**, he said: 'Uyaynah and al-Aqra', **and follows his desire**, he said: Then he said: He gave them an example of two men, and the example of the life of this world.

The people of interpretation differed about the meaning of the lasting good deeds, as they differed about the meaning of the supplication with which God Almighty described those whom the Messenger of God, may God bless him and grant him peace, forbade expelling and ordered him to be patient with them. Some of them said: It is the five daily prayers. Some of them said: It is the remembrance of God through glorification, sanctification, and declaration of His oneness, and the like.

Some of them said: It is working in obedience to God. Some of them said: Good speech. Mention of those who said: It is the five daily prayers.

Muhammad bin Ibrahim Al-Anmati told me: Yaqub bin Kasib told us: Abdullah bin Abdullah Al-Umawi told us: I heard Abdullah bin Yazid bin Hormuz narrating on the authority of Ubaidullah bin Utbah, on the authority of Ibn Abbas, that he said: The lasting righteous deeds are the five daily prayers.

Zurayq bin Ishaq told me: Qubaysah told us, on the authority of Sufyan, on the authority of Abdullah bin Muslim, on the authority of Saeed bin Jubair, regarding his statement, **and the lasting good deeds**, he said: the five daily prayers.

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 Abu Ishaq, on the authority of Amr bin Shurahbil, regarding this verse: **And the lasting good deeds**, he said: They are the prescribed prayers.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Abdullah bin Muslim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The lasting righteous deeds are the five daily prayers.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-Hasan ibn Abdullah, on the authority of Ibrahim, he said: **The lasting good deeds** are the five daily prayers.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Abu Ishaq, on the authority of Abu Maysarah: **And the lasting good deeds** he said: the five daily prayers.

Mention of those who said: They are the remembrance of God through glorification, praise, and the like.

Ibn Humayd, Abdullah bin Abi Ziyad, and Muhammad bin Amara Al-Asadi told us: Abdullah bin Yazid told us: Haywah told us: Abu Aqil Zuhra bin Ma'bad Al-Qurashi from Banu Taym from the people of Abu Bakr Al-Siddiq told us that he heard Al-Harith, the freed slave of Uthman bin Affan, say: Uthman was asked: What are the lasting good deeds? He said: They are: There is no god but God, Glory be to God, Praise be to God, God is Great, and there is no might nor power except with God.

Saad bin Abdullah bin Abdul Hakam told me: Abu Zur'ah told us: Haywah told us: Abu Aqil Zuhra bin

Ma'bad told us that he heard Al-Harith, the client of Uthman bin Affan, say: It was said to Uthman bin Affan: What are the lasting good deeds? He said: They are: There is no god but God, Glory be to God and His praise, God is greatest, Praise be to God, and there is no might nor power except with God.

Ibn Abd al-Rahim al-Barqi told me: Ibn Abi Maryam told us: Nafi' ibn Yazid and Rashdin ibn Sa'd told us: Zuhra ibn Ma'bad told us: I heard al-Harith, the freed slave of Uthman ibn Affan, say: They said to Uthman: What are the lasting good deeds? And he mentioned something similar.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abdullah ibn Muslim ibn Hormuz, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding his statement, **and the lasting good deeds**, he said: Glory be to God, praise be to God, there is no god but God, and God is greatest.

Abu Kuraib told us, he said: Ibn Idris told us, he said: I heard Abdul Malik, on the authority of Ata', on the authority of Ibn Abbas, regarding his statement, **and the lasting good deeds**, he said: Glory be to God, praise be to God, there is no god but God, and God is greatest.

Abu Kuraib told us: Talq bin Ghannam told us, on the authority of Zaidah, on the authority of Abdul Malik, on the authority of Ata', on the authority of Ibn Abbas, the same.

Ibn Bashar told us: Abd al-Rahman told us: Malik told us, on the authority of Amara ibn Abdullah ibn Sayyad, on the authority of Saeed ibn al-Musayyab, who said: **The lasting good deeds** are: Glory be to God, praise be to God, there is no god but God, God is greatest, and there is no power or strength except with God.

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: Abdullah bin Uthman bin Khathim informed me, on the authority of Nafi' bin Sarjis, that he informed him that he asked Ibn Umar about the lasting good deeds, he said: There is no god but God, and God is the greatest, and glory be to God, and there is no power and no strength except with God. Ibn Jurayj said: Ata' bin Abi Rabah said something similar.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, who said: The lasting good deeds are: Glory be to God, praise be to God, there is no god but God, and God is greatest.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Mansur, on the authority of Mujahid, something similar.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **and the lasting good deeds**, he said: Glory be to God, praise be to God, there is no god but God, and God is greatest.

Yunus told me: Ibn Wahb told us: Abu Sakhr told me: Abdullah bin Abdul Rahman, the client of Salim bin

Abdul-Dawud, told him: Salim bin Muhammad bin Kaab Al-Qurazi sent me and said: Tell him to meet me at the corner of the grave, for I have a need of you. He said: So they met, and one of them greeted the other, then Salim said: How do you count the lasting good deeds? He said: There is no god but God, and praise be to God, and glory be to God, and God is the Greatest, and there is no power and no strength except with God. Salim said to him: When did you include there is no power and no strength except with God in it? He said: I have not ceased to include it. He said: He asked him twice or three times, but he did not give up. He said: Then be steadfast. Salim said: Yes, be steadfast, for Abu Ayyub Al-Ansari told me that he heard the Messenger of God, may God bless him and grant him peace, say: I was taken up to the heaven and I was shown to Ibrahim, and he said: O Gabriel, who is this with you? He said: Muhammad. He welcomed me and made it easy. Then he said: Tell your nation to plant many plants in Paradise, for its soil is good and its land is spacious. I said: What are the plants in Paradise? He said: There is no power or strength except with God.

I found in my book on the authority of Al-Hasan bin Al-Sabah Al-Bazzar, on the authority of Abu Nasr Al-Tammar, on the authority of Abdul Aziz bin Muslim, on the authority of Muhammad bin Ajlan, on the authority of Saeed Al-Maqburi, on the authority of his father, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: Glory be to God, and praise be to God, and there is no god but God, and God is greatest, from the lasting good deeds.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of al-Hasan and Qatada, regarding his statement, **And the lasting good deeds are better**, he said: There is no god but God, God is greatest, praise be to God, and glory be to God, these are the lasting good deeds.

Yunus told me, he said: Ibn Wahb told us, he 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, that the Messenger of God, may God bless him and grant him peace, said: **Increase the lasting good deeds**. It was said: **What are they, O Messenger of God?** He said: **The religion**. It was said: **What are they, O Messenger of God?** He said: **Allahu Akbar**, "La ilaha illa God," *Tasbi'h*, "Al-Hamdulillah," and **There is no power or strength except with God**.

Yunus told me, he said: Ibn Wahb told us, he said: Malik told me, on the authority of Amara bin Sayyad, that he heard Saeed bin Al-Musayyab say about the lasting good deeds: They are the servant's saying: God is Great, Glory be to God, Praise be to God, and there is no power or strength except with God.

Ibn Al-Barqi told me: Ibn Abi Maryam told us: Yahya bin Ayoub told us: Ibn Ajlan told me, on the authority of Ammarah bin Sayyad: Saeed bin Al-Musayyab asked me about the lasting good deeds, so I said: Prayer and fasting. He said: You are not right. I said: Zakat and Hajj. He said: You are not right, but they are the five words: There is no god but God, God is the Greatest, Glory be to God, Praise be to God, and There is no power and no strength except with God. He mentioned

Surat al-Kahf 18:46

Wealth and children are the adornment of the worldly life. But the lasting righteous deeds are better in the sight of your Lord for reward and better for hope.

those who said: It is working in obedience to God, the Almighty.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, **And the lasting righteous deeds are better in the sight of your Lord for reward and better for hope.** He said: The righteous deeds: Glory be to God, and praise be to God, and there is no god but God, and God is greatest.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And the lasting good deeds**, he said: They are the remembrance of God, saying, **There is no god but God, "God is Great," Glory be to God, "Praise be to God," Blessed be God,** "There is no power or strength except with God," **I seek forgiveness from God**, and may God bless the Messenger of God, as well as fasting, prayer, Hajj, charity, manumission, jihad, maintaining ties of kinship, and all good deeds. They are the lasting good deeds, which will remain for their people in Paradise as long as the heavens and the earth endure.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And the lasting righteous deeds are better in the sight of your Lord for reward and better for hope**, he said: The righteous deeds. He mentioned those who said: They are good words.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And the lasting good deeds**, he said: Good speech. The most correct of the statements on this is the statement of the one who said: They are all good deeds, like what was narrated on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas, because all of that is from the good deeds that remain for their doer in the Hereafter, and for them he is rewarded and compensated, and God Almighty did not specify in His statement, **And the lasting good deeds are better with your Lord for reward**, some over others in the Book, nor in a report from the Messenger of God, may God bless him and grant him peace. If someone thinks that this is specific to the report that we narrated on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, then this is contrary to what he thought, because the report on the authority of the Messenger of God, may God bless him and grant him peace, was that all of it was reported that saying: Glory be to God, and praise be to God, and there is no god but God, and God is Greatest, are among the lasting good deeds, and he did not say: They are all the lasting good deeds, nor all the lasting good deeds, and it is possible that these lasting deeds, and other righteous deeds, are also lasting good deeds.

Tafsir al-Qurtubi

The Almighty said: **Wealth and children are the adornment of the life of this world.** *Zeinata* is permissible, and it is the predicate of the beginning in the dual and singular. Wealth and children are the adornment of the life of this world because in wealth there is beauty and benefit, and in children there is strength and defense, so it became the adornment of the life of this world, but with it there is an indication of the description of wealth and children, because the meaning is: Wealth and children are the adornment of this despised life, so do not pursue them with your souls. It is a response to Uaynah Yanhasn and his likes when they boasted of wealth and honor, so the Almighty informed that whatever was of the adornment of the life of this world is a delusion that passes and does not remain, like chaff when the wind scatters it. What remains is what was of the provisions of the grave and the provisions of the Hereafter. It was said: Do not tie your heart to wealth because it is a passing spoil, nor to women because today they are with you and tomorrow they are with someone else, nor to the ruler because today they are for you and tomorrow they are for someone else. It is sufficient for this to be said by God Almighty: **Your wealth and your children are but a trial** (al-Taghabun 64:15) and He Almighty said: **Indeed, among your wives and your children are enemies to you, so beware of them** (al-Taghabun 64:14)

The Almighty says: **And the lasting good deeds** meaning what Solomon, Suhayb, and the poor Muslims do of acts of obedience **are better in the sight of your Lord in reward meaning better and better in hope** meaning better in hope than the one with wealth and children without doing good deeds. There is no good in the adornments of this world, but it was mentioned in the context of His statement: **The companions of Paradise, that Day, will be better in settlement** (al-Furqan 25:24). It was said: It is better in reality than what the ignorant think is better in their opinion.

Scholars differed on **the lasting good deeds**. Ibn Abbas, Ibn Jubayr, Abu Maysarah, and Amr ibn Shurahbil said: They are the five daily prayers. Ibn Abbas also said: They are every good deed or word that remains for the Hereafter. Ibn Zayd said the same and At-Tabari preferred it. This is correct, God willing, because everything whose reward remains can be said about it. Ali, may God be pleased with him, said: The tillage is two types of tillage. The tillage of this world is wealth and children, and the tillage of the Hereafter is the lasting good deeds, and God Almighty may gather them for a people. The majority said: They are the words whose virtue is well-known: Glory be to God, praise be to God, there is no god but God, God is Greatest, and there is no power or strength except with God, the Most High, the Almighty. Malik included it in his Muwatta' on the authority of Ammarah ibn Sayyad on the authority of Sa'd ibn Al-Musayyab that he heard him say about the lasting good deeds: They are: The servant says: God is Greatest, praise be to God, there

is no god but God, and there is no power or strength except with God. Al-Nasa'i narrated it on the authority of Abu Sa'id al-Khudri that the Messenger of God, may God bless him and grant him peace, said: **Increase the lasting good deeds.** It was said: **What are they, O Messenger of God?** He said: **Allahu Akbar**, "La ilaha illa God," *Tasbih*, "Al-Hamdulillah," and **La hawla wa la quwwata illa God.** Abu Muhammad Abd al-Haqq, may God have mercy on him, authenticated it. Qatada narrated it.

"The Messenger of God, may God bless him and grant him peace, took a branch and pulled it until its leaves fell off and said: 'When a Muslim says Subhan God, Al-Hamdulillah, La ilaha illa God, and Allahu Akbar, his sins will fall away just as this has fallen. Take them to yourself, Abu Darda', before you are prevented from having them, for they are from the treasures of Paradise and the purity of speech, and they are the lasting good deeds.'" Al-Tha'labi mentioned it and Ibn Hajjah included it in its meaning from the hadith of Abu Darda' who said: The Messenger of God, may God bless him and grant him peace, said: **You must say Subhan God, Al-Hamdulillah, La ilaha illa God, Allahu Akbar, for they - meaning they remove sins just as a tree sheds its leaves.** Al-Tirmidhi included it from the hadith of Al-A'mash, on the authority of Anas ibn Malik: The Messenger of God, may God bless him and grant him peace, passed by a dry branch of leaves and struck it with a stick and the leaves fell off. He said: Al-Hamdulillah, Subhan God, and La ilaha illa Allahu Akbar cause the sins of the servant to fall away just as the leaves of this tree have fallen." He said: This is a strange hadith and we do not know of Al-A'mash hearing it from Anas, except that he saw and looked at it. Al-Tirmidhi also narrated on the authority of Ibn Masoud who said: The Messenger of God, may God bless him and grant him peace, said: "I met Abraham, peace be upon him, on a night when I was sad, and he said: 'O Muhammad, convey my greetings to your nation and tell them that Paradise has good soil and sweet water, and that it is flat and that its plants are: 'Glory be to God, praise be to God, there is no god but God, and God is Great.'" He said: A good, rare hadith. Al-Mawardi narrated it with the same meaning and in it: "I said: What are the plants of Paradise?" He said: **There is no power or strength except with God.** Ibn Majah narrated on the authority of Abu Qurayrah: "The Messenger of God, may God bless him and grant him peace, passed by him planting a plant and said: 'O Abu Hurayrah, what are you planting?' I said: 'Planting.' He said: 'Shall I not guide you to planting more amazing plants than this? Glory be to God, praise be to God, there is no god but God, and God is Great.' A tree will be planted for you in Paradise for each one." It has been said that the lasting good deeds are intentions and aspirations, because through them deeds are accepted and elevated, as Al-Hasan said. Ubayd ibn Umair said: They are the daughters, indicated by the beginning of the verse. God the Almighty said: **Wealth and children are the adornment of the life of this world.** Then He said: **And the righteous women who endure** meaning righteous daughters are better rewarded by God for their fathers, and better hope in the Hereafter for those who treat them well. This is indicated by what Aisha **may God be pleased with her** narrated, she said: A poor woman

came to me, and we have already mentioned it in Surat An-Nahl in His statement: **He hides himself from the people** (al-Nahl 16:59) and the verse. It was narrated from the Prophet (blessings and peace of God be upon him) that he said: "I saw a man from my nation who was ordered to the Fire, and his daughters clung to him and began to scream and say: 'O Lord, he was good to us in this world, so God has shown mercy to them.'" Qatada said regarding God the Almighty's statement: **So we intended that their Lord should substitute for them one better than him in purity and nearer in kinship** (al-Kahf 18:81), he said: He substituted for them a daughter, and a prophet married her and she bore him twelve boys, all of whom were prophets.

Tafsir Ibn Kathir

God Almighty says: **And present, O Muhammad, to the people the example of the life of this world** in its transience, passing away and ending **as water which We send down from the sky, and the vegetation of the earth mingles with it** meaning the grain in it, so it grows and becomes beautiful, and flowers, light and freshness cover it, then after all this **it becomes dry stubble** "which the winds scatter **meaning they scatter it and throw it to the right and to the left,** and God is over all things competent **meaning He is able to do this and that, and God often presents the example of the life of this world with this example, as God Almighty said in Surat Yunus** The example of the life of this world is only as water which We send down from the sky, and the vegetation of the earth mingles with it - from which men and livestock eat" *10:10*, and He said in al-Zumar 39: "Have you not seen that God sends down water from the sky and causes it to flow as springs in the earth, then He produces thereby crops of varying colors" *10:10*, and He said in Surat al-Hadid 57: "Know that the life of this world is but play and amusement and adornment and boasting to one another and competition in wealth and children - like the rain of the sun, which is like a twilight, and the winds blow on it, and the twilight is like a twilight ... The disbelievers admire its vegetation" *verse*, and in the authentic hadith **The world is green and sweet** *verse*, and His statement **Wealth and children are the adornment of the life of this world** *verse*, like His statement: **Beautified for people is the love of desires - women, children, and heaped-up sums of gold** *verse*, and the Almighty said: **Your wealth and your children are but a trial, and God has with Him a great reward** *verse*, meaning turning to Him and devoting yourself to His worship is better for you than being preoccupied with them, gathering for them, and being excessively compassionate towards them. For this reason, He said: **But the lasting righteous deeds are better in the sight of your Lord for reward and better for hope.**

Ibn Abbas, Saeed bin Jubair and more than one of the early Muslims said: The lasting good deeds are the five daily prayers. Ata bin Abi Rabah and Saeed bin Jubair said on the authority of Ibn Abbas: The lasting good deeds are: Glory be to God, praise be to God, there is no god but God, and God is Great. And thus the Commander of the Faithful, Uthman bin Affan, was

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asked about the lasting good deeds: What are they? He said: It is La ilaha illa God, Subhan God, Al-Hamdulillah, Allahu Akbar, and La Hawla wa La Quwwata illa Billah Al-Ali Al-Azeem. Narrated by Imam Ahmad. Abu Abd al-Rahman al-Muqri told us. Haywah told us. Abu Aqil told us that he heard al-Harith, the freed slave of Uthman ibn Affan, may God be pleased with him, say: Uthman sat one day and we sat with him, and the muezzin came to him. He called for water in a vessel, I think there would be a mudd in it. He performed ablution and then said: I saw the Messenger of God, may God bless him and grant him peace, perform ablution as I do, then he said: "Whoever performs ablution as I do, then stands up and prays the noon prayer, his sins between it and the dawn will be forgiven. Then he prays the afternoon prayer, his sins between it and the afternoon will be forgiven. Then he prays the evening prayer, his sins between it and the sunset will be forgiven. Then perhaps he will spend the night wallowing in it, then if he stands up and performs the dawn prayer, his sins between it and the evening prayer will be forgiven. These are the good deeds that remove the bad deeds." They said: These are the good deeds, so what are the lasting good deeds, O Uthman? He said: There is no god but God, glory be to God, praise be to God, God is the greatest, and there is no power or strength except with God, the Most High, the Almighty. He is unique in this.

Malik narrated on the authority of Amara ibn Abdullah ibn Sayyad on the authority of Saeed ibn al-Musayyab who said: The lasting good deeds are: Subhan God, al-Hamdulillah, la ilaha illa God, Allahu Akbar, and la hawla wa la quwwata illa billah. Muhammad ibn Ajlan narrated on the authority of Amara who said: Saeed ibn al-Musayyab asked me about the lasting good deeds, so I said: Prayer and fasting. He said: You did not get it right. I said: Zakat and Hajj. He said: You did not get it right, but they are the five words: La ilaha illa God, Allahu Akbar, Subhan God, al-Hamdulillah, and la hawla wa la quwwata illa billah. Ibn Jurayj said: Abdullah ibn Uthman ibn Khaitham informed me on the authority of Nafi' ibn Sarjis that he told him that he asked Ibn Umar about the lasting good deeds. He said: La ilaha illa God, Allahu Akbar, Subhan God, and la hawla wa la quwwata illa billah. Ibn Jurayj said: Ata' ibn Abi Rabah said something similar.

Mujahid said: The lasting good deeds are: Glory be to God, and praise be to God, and there is no god but God, and God is the greatest. Abd al-Razzaq said: Muammar told us on the authority of al-Hasan and Qatadah regarding his statement: **And the lasting good deeds**, he said: There is no god but God, and God is the greatest, and praise be to God, and glory be to God, they are the lasting good deeds. Ibn Jarir said: I found in my book on the authority of al-Hasan ibn al-Sabah al-Bazzar, on the authority of Abu Nasr al-Tammar, on the authority of Abd al-Aziz ibn Muslim, on the authority of Muhammad ibn Ajlan Saeed al-Maqburi, on the authority of his father, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said:

Glory be to God, and praise be to God, and there is no god but God, and God is the greatest, they are the lasting good deeds." He said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haitham on the authority of Abu Saeed that the Messenger of God, may God bless him and grant him peace, said: **Increase the lasting good deeds.** It was said: What are they, O Messenger of God? He said: The religion. It was said: What are they, O Messenger of God? He said: The takbir and the tahlil. And glorification, praise be to God, and there is no power or strength except with God." And thus Ahmad narrated it from the hadith of Diraj.

Ibn Wahb said: Abu Sakhr informed me that Abdullah bin Abdul Rahman, the client of Salim bin Abdullah, told him: Salim sent me to Muhammad bin Kaab Al-Qurazi on an errand, and he said: Tell him to meet me at the corner of the grave, for I have a need of you. He said: So they met and one of them greeted the other, then Salim said: What do you count as lasting good deeds? He said: There is no god but God, and God is the greatest, and glory be to God, and there is no power and no strength except with God. Salim said to him: When did you include there is no power and no strength except with God in it? He said: I have not ceased to do so. He said: So he asked him twice or three times, but he did not change his mind. He said: So remain steadfast? Salim said: Yes, remain steadfast, for Abu Ayyub Al-Ansari told me that he heard the Messenger of God, may God bless him and grant him peace, say: "I was taken up to heaven and I was shown Abraham, peace be upon him, and he said: O Gabriel, who is this with you? He said: Muhammad. He welcomed me and made me happy, then he said: Tell your nation to plant many plants in Paradise, for its soil is good and its land is spacious. I said: What are the plants in Paradise? He said: There is no power and no strength except with God."

Imam Ahmad said: Muhammad bin Yazid narrated to us on the authority of Al-Awam, a man from the Ansar from the family of Al-Nu'man bin Bashir narrated to me, he said: "The Messenger of God, may God bless him and grant him peace, came out to us while we were in the mosque after the 'Isha' prayer, and he raised his gaze to the sky and then lowered it until we thought that something had happened in the sky, then he said: 'As for me, there will be rulers after me who lie and oppress. Whoever believes their lies and supports them in their oppression, is not of me and I am not of him. Whoever does not believe their lies and does not support them in their oppression, is of me and I am of him. Indeed, Glory be to God, and praise be to God, and there is no god but God, and God is Great, are the lasting good deeds.'"

Imam Ahmad said: Affan told us, Abaan told us, Yahya bin Abi Katheer told us, on the authority of Zaid, on the authority of Abu Salam, on the authority of a freed slave of the Messenger of God, may God bless him and grant him peace, that the Messenger of God, may God bless him and grant him peace, said: "Blessed, blessed are five things, how heavy they are on the

scale: There is no god but God, God is greatest, glory be to God, praise be to God, and a righteous son who dies and his father accepts him as a reward." And he said: "Blessed, blessed are five things, whoever meets God with certainty of them will enter Paradise: believing in God and the Last Day, in Paradise and Hell, in the resurrection after death, and in the reckoning."

Imam Ahmad said: Ruh told us, Al-Awza'i told us on the authority of Hassan bin Atiyah, who said: Shaddad bin Aws, may God be pleased with him, was on a journey, so he stopped at a place and said to his servant: Bring us the blade so we can play with it. I objected to him, so he said: I have not spoken a word since I became Muslim except that I have stopped and restrained it except for this word of mine, so do not keep it from me, but keep what I say to you: I heard the Messenger of God, may God bless him and grant him peace, say: "When people hoard gold and silver, then hoard these words: O God, I ask You for steadfastness in the matter and determination to do what is right, and I ask You to be grateful for Your blessings, and I ask You for the best of Your worship, and I ask You for a sound heart, and I ask You for a truthful tongue, and I ask You for the best of what You know, and I seek refuge in You from the worst of what You know, and I seek Your forgiveness for what You know, for You are the Knower of the unseen." Then Al-Nasa'i also narrated it from another chain of transmission on the authority of Shaddad in a similar manner.

Al-Tabarani said: Abdullah bin Najiyah told us, Muhammad bin Saad Al-Awfi told us, my father told me, my uncle Al-Hussein told us, on the authority of Yunus bin Nafi' Al-Jadali, on the authority of Saad bin Junadah, may God be pleased with him, who said: I was among the first of the people of Taif to come to the Prophet, may God bless him and grant him peace. I left my family from the Sarawat in the morning, and came to Mina at the time of the afternoon prayer. I ascended the mountain, then I descended. I came to the Prophet, may God bless him and grant him peace, and I became Muslim. He taught me **Say, 'He is God, One'** and **When the Earthquake Strikes**. He taught me these words: Glory be to God, praise be to God, there is no god but God, and God is Great. He said: These are the lasting good deeds. And with this chain of transmission: "Whoever gets up at night, performs ablution, rinses his mouth, then says Glory be to God one hundred times, praise be to God one hundred times, God is Great one hundred times, and there is no god but God one hundred times, his sins will be forgiven except for blood, for it is not nullified." And Ali bin Abi Talhah said on the authority of Ibn Abbas regarding his statement: **and the lasting good deeds**, he said: It is the remembrance of God, saying: There is no god but God, God is the Greatest, Glory be to God, Praise be to God, Blessed be God, There is no power and no strength except with God, I seek forgiveness from God, and may God send blessings upon the Messenger of God, fasting, prayer, Hajj, charity, freeing slaves, jihad, kinship, and all good deeds, which are the lasting good deeds that will remain for their people in Paradise as long as the heavens and the earth remain. Al-Awfi said on the authority of Ibn Abbas: It is good speech. Abd al-Rahman ibn Zayd ibn Aslam said: It is all good deeds, and Ibn Jarir, may

God have mercy on him, chose this.

Fath al-Qadir

46- Wealth and children are the adornment of the life of this world. This is a response to the leaders who were proud of their wealth, riches, and children. So God Almighty informed them that this is something that is adorned in this world, not something that will benefit them in the Hereafter, as He said in the other verse: **Your wealth and children are only a trial. And He said: Indeed, among your wives and your children are enemies to you, so beware of them.** That is why He followed this worldly adornment with His saying: **And the lasting good deeds**, meaning good deeds, which are what the poor Muslims used to do in terms of acts of obedience, **are better in the sight of your Lord in reward**, meaning better than this adornment of wealth and children in reward, and more beneficial and beneficial to its people. **And better in hope**, meaning that these good deeds for their people in terms of hope are better than what the people of wealth and children hope for, because they will attain better in the Hereafter than what these rich people hoped for in this world. There is no good in the adornment of this world for the Hereafter to be preferred over it, but this preference was taken out of the statement of God Almighty: **The companions of Paradise, that Day, will be the best in settlement.** It appears that the lasting good deeds are every good deed, so there is no reason to limit them to prayer as some have said, nor to limit them to a type of remembrance as some others have said, nor to what the poor immigrants used to do in consideration of the reason, because the point is the generality of the wording, not the specificity of the reason. And with this you will know that the interpretation of the lasting good deeds in the hadiths as will come does not contradict the application of this wording to what is a good deed other than that.

Ibn Abi Hatim narrated on the authority of Ali who said: **Wealth and children** are the cultivation of this world, and righteous deeds are the cultivation of the Hereafter, and God has gathered them together for some people. Ibn Abi Shaybah Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **and the lasting good deeds** he said: Glory be to God, praise be to God, there is no god but God, and God is Greatest. Saeed bin Mansour, Ahmad, Abu Ya'la, Ibn Jarir, Ibn Abi Hatim, Ibn Hibban, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Abu Saeed Al-Khudri that the Messenger of God (blessings and peace of God be upon him) said: **Increase the lasting good deeds.** It was said: **What are they, O Messenger of God?** He said: **Allahu Akbar God is Great, Tahلیل There is No God but God, Tasbeeh Glory be to God, Tahmeed praise be to God, and there is no power and no strength except with God.** At-Tabarani, Ibn Shaheen, and Ibn Mardawayh narrated on the authority of Abu Al-Darda' with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him) with the wording: **Glory be to God, praise be to God, there is no god but God, and God is Greatest, and there is no power and no strength except with God, these are the lasting good deeds.** An-Nasa'i, Ibn Jarir, Ibn Abi Hatim, At-Tabarani in Al-Saghir, Al-Hakim -

Wealth and children are the adornment of the worldly life. But the lasting righteous deeds are better in the sight of your Lord for reward and better for hope.

who authenticated it - Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Take your Paradise.** It was said: **O Messenger of God, from which enemy has he come?** He said: "Rather, your Paradise from the Fire is the saying, 'Glory be to God, praise be to God, there is no god but God, and God is Great.' For they will come on the Day of Resurrection in the forefront, behind, and behind, and they are the lasting good deeds." Sa'id ibn Mansur, Ahmad, and Ibn Mardawayh narrated on the authority of An-Nu'man ibn Bashir that the Messenger of God, may God bless him and grant him peace, said: **Behold, Glory be to God, praise be to God, and there is no god but God are the lasting good deeds.** Ibn Mardawayh narrated something similar from the hadith of Anas, with a chain of transmission traceable to the Prophet, but he added the takbir and called them the lasting good deeds. Ibn Mardawayh narrated something similar from the hadith of Abu Hurayrah. Ibn Abi Shaybah, Ibn Al-Mundhir, and Ibn Mardawayh narrated something similar from the hadith of Aishah, with a chain of transmission traceable to the Prophet, but she added, **There is no might nor power except with God.** Ibn Abi Hatim and Ibn Mardawayh narrated something similar from the hadith of Ali, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Ibn Mardawayh narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, and he mentioned something similar to it without the phrase **There is no power but from God.** At-Tabarani narrated on the authority of Sa'd ibn Junadah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, with a similar chain of transmission. Al-Bukhari narrated in his history and Ibn Jarir narrated on the authority of Ibn Umar, with a similar statement. Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas, with a similar statement. All of these hadiths explicitly state that they are the lasting good deeds. As for what was reported about the virtue of these words without specifying that they are the ones intended in the verse, then there are many hadiths that there is no benefit in mentioning here. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah, who said: Everything that is from obedience to God is from the lasting good deeds.

Tafsir al-Baghawi

46 - **Money and children**, which Utbah and his rich companions boasted about, **are the adornment of the life of this world**, not provisions for the Hereafter.

Ali bin Abi Talib, may God be pleased with him, said: Wealth and children are the cultivation of this world, and good deeds are the cultivation of the Hereafter, and God may gather them for some people.

And the lasting good deeds, they differed about them. Ibn Abbas, Ikrimah, and Mujahid said: It is saying **Glory be to God**, "Praise be to God," **There is no god but God**, and **God is Greatest**. We have narrated that the Prophet, may God bless him and grant him peace, said: "The best speech is four words: Glory be to God, praise be to God, there is no god but God, and God is Greatest."

Abu al-Qasim Abdullah bin Muhammad al-Hanafi told us, Abu Bakr Muhammad bin al-Hasan al-Hayri told us, Abu Ja'far Abdullah bin Ismail al-Hashemi told us, Ahmad bin Abdul-Jabbar al-'Attardi told us, Abu Mu'awiyah told us, on the authority of al-A' mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **For me to say, 'Glory be to God, praise be to God, there is no god but God, and God is Greatest,' is more beloved to me than anything the sun rises upon.**

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar told us, Hamid bin Zanjawayh told us, Uthman told us, on the authority of Abu Salih, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id Al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Increase the lasting good deeds.** It was said: **What are they, O Messenger of God?** He said: **The religion.** It was said: **What are they, O Messenger of God?** He said: **Allahu Akbar**, "La ilaha illa God," *Tasbihi*, "Al-Hamdulillah," and **There is no power or strength except with God, the Most High, the Almighty.**

Saeed bin Jubair, Masruq and Ibrahim said: **The lasting good deeds** are: the five daily prayers. This is narrated on the authority of Ibn Abbas.

Another narration from him: that they are good deeds, and this is the saying of Qatada.

The Almighty says: **Better in the sight of your Lord as reward**, meaning recompense. What is meant is **and better in hope**, meaning what a person hopes for.

Tafsir al-Baidawi

46. **Wealth and children are the adornment of the life of this world.** They adorn a person in his worldly life, and they will soon disappear from him. **And the lasting good deeds** are good deeds whose fruits will remain with him forever.

It includes what was interpreted as the five daily prayers, the Hajj rituals, fasting Ramadan, Glory be to God, Praise be to God, There is no god but God, God is Greatest, and good speech. **Better in the sight of your Lord** than wealth and children. *Reward* is a return and **better in hope** because its owner will attain through it in the Hereafter what he hoped for in this world.

Surat al-Kahf 18:47

And the Day We set the mountains in motion and you see the earth laid bare, and We gather them together and do not leave behind a single one of them.

Surat al-Kahf 18:47

And the Day We set the mountains in motion and you see the earth laid bare, and We gather them together and do not leave behind a single one of them.

Tafsir al-Jalalayn

And remember **and the Day We set the mountains in motion** He will remove them from the face of the earth and they will become scattered dust. In another reading, with the letter noon and the letter yaa' broken and the mountains in the accusative case **and you will see the earth exposed** apparent, with nothing on it of a mountain or anything else **and We will gather them** the believers and the disbelievers **and We will not leave behind** We will not leave **one of them**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And the Day We remove the mountains** from the earth, and We crush them and make them scattered dust. **And you see the earth exposed** apparent, and its appearance to the eyes of the onlookers without anything covering it of mountain or tree is its emergence. A group of the people of interpretation said something similar to that. Those who said that mentioned: 23109 - Muhammad bin Umar told me and 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. **And you see the earth exposed** he said: There is no wine in it, nor a cave, nor a building, nor a stone in it.

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

Bishr told us. He said: Yazid told us. He said: Saeed told us, on the authority of Qatada, his statement, **And you will see the earth barren**, with no buildings or trees on it. It was said that the meaning of that is: And you will see the earth barren with its people who were in its belly, then they are on its back. And his statement, **And We will gather them**, means: We will gather them together to the place of reckoning with Him, and We will not leave behind a single one of them. He says: We will not leave behind, and We will not leave any of them under the earth. It is said from this: I did not leave behind a single one of the people, and I did not betray a single one of them. And from **I betrayed** is the saying of the rajaz poet:

Do you have a partner who is capable of attacking you in a way that will be treacherous to the one who holds it?

Tafsir al-Qurtubi

The Almighty said: **And the Day We set the mountains in motion and you see the earth barren**. Some grammarians said: The meaning is: And the lasting and righteous deeds are better with your Lord on the Day We set the mountains in motion. An-Nahhas said: This is a mistake because of the waw. It was said: The meaning is: And remember the Day We set the mountains in motion, meaning We bring them down from their places on the face of the earth, and We set them in motion as We set the clouds in motion, as He said in another verse: **And they will pass as the clouds pass** (al-Naml 27:88), then they will be broken and return to the ground, as He said: **And the mountains will be leveled with a single slap, and will become scattered dust** (Al-Waqi'ah: 5-6). Ibn Kathir, Al-Hasan, Abu Amr, and Ibn Amir read **and the Day they will pass** with a damma on the taa and a fatha on the yaa. **The mountains** is in the nominative case as a passive verb. Ibn Muhaisin and Mujahid read **and the Day the mountains will pass** with a fatha on the taa, lightened from sara. **The mountains** is in the nominative case. Evidence of Abu Amr's reading **And when the mountains are set in motion** (al-Takwir 81:3) and evidence of Ibn Muhsin's reading **And the mountains will move with a movement** (al-Tur 52:10). Abu Ubaid chose the first reading *Nasir* with a noon because of his saying **And We have gathered them**. The meaning of *prominent* is apparent, and there is nothing covering it from mountains, trees, or buildings, meaning its fruits have been uprooted, its mountains have been uprooted, and its buildings have been demolished, so it is prominent and apparent. The people of interpretation agree with this statement. It was said: And you see its mountains, and its buildings have been demolished, so it is prominent and apparent. The people of interpretation agree with this statement **And you see the earth exposed** meaning what is in it of treasures and dead people has been exposed, as He said: **And it casts out what is in it and becomes empty** (al-Inshiqaq 84:4) and He said: **And the earth will bring forth its burdens** (Az-Zalzalah: 2). This is the statement of Ata'. **And We have gathered them** means to the place of standing. **We did not leave any of them behind** meaning we did not leave anyone behind. It is said: **I left something** meaning I abandoned it. Antara said:

I left him covered in dust, and the people were between wounded and wounded.

That is, I left it. Leaving means abandoning, and from it comes treachery, because he left loyalty. And the pond of water was called a pond because the water went and was left. And from it comes the woman's braids because she leaves them behind her. And he says: We have gathered their righteous and their wicked, their jinn and their humans.

Tafsir Ibn Kathir

The Almighty tells us about the horrors of the Day of

Resurrection and the great things that will happen on it, as the Almighty said: **The Day when the sky will shake with a shake, and the mountains will move with a movement** meaning they will leave their places and disappear, as the Almighty said: **And you will see the mountains, thinking them rigid, while they will pass like the passing of clouds** and the Almighty said: **And the mountains will be like carded wool** and He said: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will see therein neither crookedness nor unevenness" The Almighty mentions that the mountains will disappear, and the beds will be leveled, and the earth will remain as a level plain, that is, a flat surface with no crookedness or unevenness, that is, no valley or mountain. For this reason the Almighty said: **And you will see the earth exposed** meaning, plain and apparent, with no landmarks for anyone, and no place to hide anyone, rather all of creation will be laughing for their Lord, and nothing of them will be hidden from Him. Mujahid and Qatada said, **And you will see the earth barren**, with no wine or vegetation in it. Qatada said, **No buildings or trees.**

And His statement: **And We gathered them together and did not leave out a single one of them** means: And We gathered them, the first of them and the last, so We did not leave out a single one of them, neither young nor old, as He said: "Say: The first and the last * Will surely be gathered together for a known time on a known day" and He said: **That is a day for which mankind will be gathered, and that is a witnessed day.** And His statement: **And they will be presented before your Lord in rows** may mean that all of creation will stand before God in a single row, as God Almighty said: "The Day the Spirit and the angels will stand in rows. They will not speak except for one whom the Most Merciful permits and he will say what is right" and it may mean that they will stand in rows, as He said: **And your Lord will come and the angels, row upon row** and His statement: **You have certainly come to Us individually as We created you the first time** this is a rebuke to those who deny the Resurrection, and a rebuke to them in front of all witnesses, and for this reason God Almighty said, addressing them: **Rather, you claimed that We would not make for you an appointment** meaning that you did not think that this would happen to you, nor that this would happen.

And His saying: **And the Book is placed** meaning the Book of deeds which contains the great and the insignificant, the small and the great, **and you will see the criminals fearful of what is in it** meaning their evil deeds and ugly actions **and they will say, 'Oh, woe to us'** meaning, oh, our regret and woe to us for what we have neglected in our lives. **What is this Book that leaves out nothing small or great but that it has recorded it** meaning, it does not leave out a sin, small or great, or a deed, no matter how small, but that it has recorded it, meaning, it has recorded and preserved it. Al-Tabarani narrated with his chain of transmission mentioned in the previous verse on the authority of Sa'd ibn Junadah, who said: "When the Messenger of God, may God bless him and grant him peace, finished the Battle of Hunayn, we stopped at a deserted place where there was nothing. The Prophet, may God bless him and grant him peace, said: 'Gather together whoever finds a stick, let him bring it, and

whoever finds firewood or something else, let him bring it.' It was only an hour before we had made it into a pile. The Prophet, may God bless him and grant him peace, said: 'Do you see this?' So sins are accumulated on a man among you just as you have accumulated this. So let a man fear God and not commit a small or a large sin, for it will be counted against him."

And His statement: **And they will find what they did present**, meaning of good and evil, as God the Almighty said: **The Day every soul will find present what it did of good**, and God the Almighty said: **On that Day man will be informed of what he sent forth and what he left behind**, and God the Almighty said: **The Day when secrets will be exposed**, meaning what was hidden and what is in the conscience will be revealed. Imam Ahmad said: Abu al-Walid told us, Shu'bah told us, on the authority of Thabit, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: **Every traitor will have a banner on the Day of Resurrection by which he will be known**, both of them included in the two Sahih. And in another version: **Every traitor will have a banner raised on the Day of Resurrection at his anus in proportion to his treachery, and it will be said, 'This is the treachery of so-and-so, son of so-and-so.'**

And His saying: **And your Lord does not wrong anyone** means that He judges between His servants in all their deeds, and He does not wrong any of His creation, but He pardons, forgives, forgives, and has mercy, and punishes whomever He wills with His power, wisdom, and justice, and He fills the Fire with the infidels and the people of sins, then He saves the people of sins and makes the infidels dwell in it forever, and He is the Judge who does not wrong or oppress. God Almighty said: **Indeed, God does not wrong by the weight of an atom, and if there is a good deed, He multiplies it** (al-An'am 2:10), and He said: **And We will set up the just scales on the Day of Resurrection, so no soul will be wronged at all** (al-An'am 2:10) until His saying: **taking account.** And there are many verses on this. Imam Ahmad said: Yazid told us, Hammam bin Yahya told us, on the authority of al-Qasim bin Abdul Wahid al-Makki, on the authority of Abdullah bin Muhammad bin Aqil, that he heard Jabir bin Abdullah say: I heard a hadith from a man that he heard from the Prophet, may God bless him and grant him peace, so I bought a camel, then I saddled it with a saddle, and I traveled on it for a month until I reached it in Syria, and there was Abdullah bin Unais. I said to the doorman: Tell Jabir to come to the door. He said: Son of Abdullah? I said: Yes. He came out, stepping on his garment, and embraced me, and I embraced him. I said: A hadith has reached me that you heard from the Messenger of God, may God bless him and grant him peace, about retaliation, and I feared that you would die or I would die before I heard it. He said: I heard the Messenger of God say: God, the Almighty, will gather the people on the Day of Resurrection - or he said the servants - naked and uncircumcised. I said: What is with them? He said: They have nothing with them. Then He calls out to them in a voice that those far away can hear as those close by can hear: I am the King, I am the Judge. It is not appropriate for anyone from the people of Hell to enter Hell while he has a right over one of the people of Paradise until I repay it to him. It is not

And the Day We set the mountains in motion and you see the earth laid bare, and We gather them together and do not leave behind a single one of them.

appropriate for anyone from the people of Paradise to enter Paradise while he has a right over a man from the people of Hell until I repay it to him, even a slap. We said: How is that, when we come to God, the Almighty, barefoot, naked and uncircumcised? He said: With good deeds and bad deeds.

On the authority of Shu'bah, on the authority of Al-A'wam bin Muzahim, on the authority of Abu Uthman, on the authority of Uthman bin Affan, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **The peers will exact retribution from their peers on the Day of Resurrection.** Narrated by Abdullah bin Al-Imam Ahmad, and it has corroborating evidence from other sources, which we have mentioned in the words of God Almighty: **And We will set up the scales of justice on the Day of Resurrection, so no soul will be wronged at all**, and in the words of God Almighty: "Except for communities like you. We have neglected nothing in the Book. Then to their Lord they will be gathered."

Fath al-Qadir

And His statement: 47- **And the Day We set the mountains in motion.** Al-Hasan, Ibn Kathir, Abu Amr, and Ibn Amir read *tasir* with a dammah on the second letter above and a fathah on the lower yaa' in the passive form, and raising the mountains as a substitute for the subject. Ibn Muhaisin and Mujahid read *tasir* with a fathah on the upper taa' and a light pronunciation on the basis that the mountains are the subject. The rest read *Nasir* with the letter *nun*, so that the subject is God, the Most High, and the mountains are in the accusative case as objects. The first reading is appropriate for the Almighty's saying: **And when the mountains are set in motion.** The second reading is appropriate for the Almighty's saying: **And the mountains will move with a movement.** Abu Ubaidah chose the third reading because it is appropriate for His saying: **And We will gather them together.** Some grammarians said: The estimate is that the lasting good deeds are better with your Lord on the Day We set the mountains in motion. It was said that the agent in the circumstance is a deleted verb, and the estimate is: And remember the Day We set the mountains in motion. The meaning of setting the mountains in motion is removing them from their places and setting them in motion as the clouds move. From this is the Almighty's saying: **And they will pass as the clouds pass**, then they will return to the earth after God made them as He said: **And the mountains will be wiped clean * And they will be scattered dust.** The address in His saying: **And you will see the earth appearing** is to the Messenger of God, may God bless him and grant him peace, or to everyone who is able to see. The meaning of its appearance is its appearance and the disappearance of what covers it from mountains, trees, and buildings. It was said that the meaning of its appearance is the appearance of what is in it of treasures and dead people. As the Almighty said: **And it cast out what was in it and became empty**, and He said: **And the earth brought forth its burdens**, so the meaning is: And you see the earth protruding what is

in its interior, **And We gathered them**, meaning the creatures, and the meaning of gathering is gathering: that is, We gathered them to the place of assembly from every place, **And We did not leave out a single one of them**, so we did not leave out a single one of them. It is said that he left him and he betrayed him if he abandoned him. Antara said:

I left him covered in dust, and the people were either wounded or maimed.

That is, he left it, and from it comes treachery, because the traitor leaves loyalty to the one who was betrayed. They said: The pond was called a pond because the water went and he left it, and from it comes the woman's braids because she leaves them behind her.

Tafsir al-Baghawi

47 - The Almighty's saying: **And the Day We set the mountains in motion.** Ibn Kathir, Abu Amr, and Ibn Amir read: **set in motion** with a ta' and a fat-ha on the ya'. **The mountains** is in the nominative case. Its evidence is the Almighty's saying: **And when the mountains are set in motion At-Takwir - 3.**

Others read it with a noon and a kasra on the yaa, **the mountains** is accusative, and moving the mountains means moving them from one place to another.

And you will see the earth exposed, meaning: visible, with no trees, mountains, or plants on it, as He said: "He will leave it as a level plain. You will not see therein any crookedness or unevenness" (Ta-Ha: 107).

Ata' said: It is the emergence of what is inside it of the dead and others, so you see the interior of the earth appearing.

And We gathered them together, all of them, to the place of standing and reckoning, **and We did not leave out of them**, that is, We did not leave out of them, **a single one.**

Tafsir al-Baidawi

47. **And the Day We set the mountains in motion** And remember the Day We uproot them and set them in motion in the air, or We take them away and make them scattered dust. It is permissible to connect it to **with your Lord**, meaning the lasting good deeds are better with God and on the Day of Resurrection. Ibn Kathir, Abu Amr, and Ibn Amir read *Tasir* with the ta' and the passive form. It was read *Tasir* from *Sarat*. **And you see the earth exposed** is apparent, protruding from beneath the mountains, with nothing covering it. It was read *Watra* in the passive form. **And we gathered them and We have assembled them and We have gathered them to the place of standing.** Its coming in the past tense after *Nasir* and *Watra* is to confirm the gathering or to indicate that their gathering was before the setting in motion so that they would witness and

witness what was promised to them. According to this, the waw is for the state with the implication of *qad*. **Falma nakharad** means we did not leave. **Anyone among them** It is said that he left him and betrayed him if he abandoned him. From this comes the word *treachery* for abandoning loyalty and *al-Ghadir* for when the flood left it. It is also read with a *ya*.

Surat al-Kahf 18:48

And they will be presented before your Lord in rows. You have certainly come to Us as We created you the first time. Rather, you claimed that We would not make an appointment for you.

Surat al-Kahf 18:48

And they will be presented before your Lord in rows. You have certainly come to Us as We created you the first time. Rather, you claimed that We would not make an appointment for you.

Tafsir al-Jalalayn

And they will be presented before your Lord in rows.) A state, meaning, each nation is in a row, and it will be said to them, **You have come to Us as We created you the first time**. That is, individually, barefoot, naked, and unarmed. And it will be said to those who deny the resurrection, **Rather, you have claimed**. That is, a lightened version of the heavy one, meaning that **Shall We not make for you an appointment**. for the resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And they will be presented before your Lord in rows**, the Almighty says: And the creation will be presented before your Lord, O Muhammad, in rows. **Indeed, you have come to Us as We created you the first time**, the Almighty says: It will be said to them when they are presented to God: You have come to Us, O people, alive as you were when We created you the first time. And the word *it* was omitted from the statement so that the listeners would know that it is intended in the statement. And His statement, **Rather, you claimed that We will not make an appointment for you**, this statement was taken as a report from God addressing everyone, and what is intended by it is specific, and that is because a creation of prophets and messengers, and believers in God and His messengers and in the Resurrection may come to the Resurrection. And it is known that it will not be said on that day to those who come to it from the people who believe in God's promise in this world, and the people of certainty in it regarding the establishment of the Hour: Rather, you claimed that We will not make an appointment for you for the Resurrection after death, and the gathering to the Resurrection, and that this is only said to those who in this world denied the Resurrection and the establishment of the Hour.

Tafsir al-Qurtubi

The Almighty said: **And they will be presented before your Lord in rows in rows** is in the accusative case as a state. Muqatil said: They will be presented row after row like the rows of prayer, every nation and group in rows, not because they are one row and it was said all together, like His saying: **Then come in rows** (Ta-Ha 20:64) meaning all together and it was said standing.

Al-Hafiz Abu Al-Qasim Abdul Rahman bin Mandah narrated in the Book of Monotheism on the authority of Muadh bin Jabal that the Prophet, may God bless him and grant him peace, said: "Indeed, God Almighty will call out on the Day of Resurrection in a loud voice that is not frightening, O My servants, I am God, there is no god but Me, the Most Merciful of the merciful, the Most Just of judges, and the Swiftest of reckoners. O My servants, there is no fear for you today, nor will you grieve. Present your argument and make your answer easy, for you will be questioned and held accountable. O My angels, make My servants stand in rows on the tips of their toes for the reckoning."

I said: This hadith is extremely clear in explaining the verse, and many of the commentators did not mention it. We wrote it in the book of At-Tadhkirah, and from it we quoted it, praise be to God.

You have come to Us as We created you the first time.

That is, it will be said to them: You have come to Us barefoot and naked, with no wealth or children. It was also said: *Single*, as evidenced by the statement: **And you have come to Us alone as We created you the first time**. (Al-An'am: 94), which has been mentioned previously. Al-Zajjaj said: That is, We resurrected you as We shaved you. **Rather, you claimed** is addressed to those who denied resurrection, that is, you claimed in this world that you would not be resurrected and that We would not set an appointment for you for resurrection. In Sahih Muslim, on the authority of Aisha **may God be pleased with her**, she said: I heard the Messenger of God (blessings and peace of God be upon him) say: **People will be gathered on the Day of Resurrection barefoot, naked, and uncircumcised**. I said: O Messenger of God! Men and women looking at each other? He said: O Aisha, the matter is more serious than looking at each other. Uncircumcised, meaning uncircumcised." This has been explained previously in *Al-An'am*.

Tafsir Ibn Kathir

The Almighty tells us about the horrors of the Day of Resurrection and the great things that will happen on it, as the Almighty said: **The Day when the sky will shake with a shake, and the mountains will move with a movement** meaning they will leave their places and disappear, as the Almighty said: **And you will see the mountains, thinking them rigid, while they will pass like the passing of clouds** and the Almighty said: **And the mountains will be like carded wool** and He said: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.' He will leave them as a level plain. You will see therein neither crookedness nor unevenness" The Almighty mentions that the mountains will disappear, and the beds will be leveled, and the earth will remain as a level plain, that is, a flat surface with no crookedness or unevenness, that is, no valley or mountain. For this reason the Almighty said: **And you will see the earth exposed** meaning, plain and apparent, with no landmarks for anyone, and

no place to hide anyone, rather all of creation will be laughing for their Lord, and nothing of them will be hidden from Him. Mujahid and Qatada said, **And you will see the earth barren**, with no wine or vegetation in it. Qatada said, **No buildings or trees**.

And His statement: **And We gathered them together and did not leave out a single one of them** means: And We gathered them, the first of them and the last, so We did not leave out a single one of them, neither young nor old, as He said: "Say: The first and the last * Will surely be gathered together for a known time on a known day" and He said: **That is a day for which mankind will be gathered, and that is a witnessed day**. And His statement: **And they will be presented before your Lord in rows** may mean that all of creation will stand before God in a single row, as God Almighty said: "The Day the Spirit and the angels will stand in rows. They will not speak except for one whom the Most Merciful permits and he will say what is right" and it may mean that they will stand in rows, as He said: **And your Lord will come and the angels, row upon row** and His statement: **You have certainly come to Us individually as We created you the first time** this is a rebuke to those who deny the Resurrection, and a rebuke to them in front of all witnesses, and for this reason God Almighty said, addressing them: **Rather, you claimed that We would not make for you an appointment** meaning that you did not think that this would happen to you, nor that this would happen.

And His saying: **And the Book is placed** meaning the Book of deeds which contains the great and the insignificant, the small and the great, **and you will see the criminals fearful of what is in it** meaning their evil deeds and ugly actions **and they will say, 'Oh, woe to us'** meaning, oh, our regret and woe to us for what we have neglected in our lives. **What is this Book that leaves out nothing small or great but that it has recorded it** meaning, it does not leave out a sin, small or great, or a deed, no matter how small, but that it has recorded it, meaning, it has recorded and preserved it. Al-Tabarani narrated with his chain of transmission mentioned in the previous verse on the authority of Sa'd ibn Junadah, who said: "When the Messenger of God, may God bless him and grant him peace, finished the Battle of Hunayn, we stopped at a deserted place where there was nothing. The Prophet, may God bless him and grant him peace, said: 'Gather together whoever finds a stick, let him bring it, and whoever finds firewood or something else, let him bring it.' It was only an hour before we had made it into a pile. The Prophet, may God bless him and grant him peace, said: 'Do you see this?' So sins are accumulated on a man among you just as you have accumulated this. So let a man fear God and not commit a small or a large sin, for it will be counted against him."

And His statement: **And they will find what they did present**, meaning of good and evil, as God the Almighty said: **The Day every soul will find present what it did of good**, and God the Almighty said: **On that Day man will be informed of what he sent forth and what he left behind**, and God the Almighty said: **The Day when secrets will be exposed**, meaning what was hidden and what is in the conscience will be revealed. Imam Ahmad said: Abu al-Walid told us, Shu'bah told

us, on the authority of Thabit, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: **Every traitor will have a banner on the Day of Resurrection by which he will be known**, both of them included in the two Sahihs. And in another version: **Every traitor will have a banner raised on the Day of Resurrection at his anus in proportion to his treachery, and it will be said, 'This is the treachery of so-and-so, son of so-and-so.'**

And His saying: **And your Lord does not wrong anyone** means that He judges between His servants in all their deeds, and He does not wrong any of His creation, but He pardons, forgives, forgives, and has mercy, and punishes whomever He wills with His power, wisdom, and justice, and He fills the Fire with the infidels and the people of sins, then He saves the people of sins and makes the infidels dwell in it forever, and He is the Judge who does not wrong or oppress. God Almighty said: **Indeed, God does not wrong by the weight of an atom, and if there is a good deed, He multiplies it** (al-An'am 2:10), and He said: **And We will set up the just scales on the Day of Resurrection, so no soul will be wronged at all** (al-An'am 2:10) until His saying: **taking account**. And there are many verses on this. Imam Ahmad said: Yazid told us, Hammam bin Yahya told us, on the authority of al-Qasim bin Abdul Wahid al-Makki, on the authority of Abdullah bin Muhammad bin Aqil, that he heard Jabir bin Abdullah say: I heard a hadith from a man that he heard from the Prophet, may God bless him and grant him peace, so I bought a camel, then I saddled it with a saddle, and I traveled on it for a month until I reached it in Syria, and there was Abdullah bin Unais. I said to the doorman: Tell Jabir to come to the door. He said: Son of Abdullah? I said: Yes. He came out, stepping on his garment, and embraced me, and I embraced him. I said: A hadith has reached me that you heard from the Messenger of God, may God bless him and grant him peace, about retaliation, and I feared that you would die or I would die before I heard it. He said: I heard the Messenger of God say: God, the Almighty, will gather the people on the Day of Resurrection - or he said the servants - naked and uncircumcised. I said: What is with them? He said: They have nothing with them. Then He calls out to them in a voice that those far away can hear as those close by can hear: I am the King, I am the Judge. It is not appropriate for anyone from the people of Hell to enter Hell while he has a right over one of the people of Paradise until I repay it to him. It is not appropriate for anyone from the people of Paradise to enter Paradise while he has a right over a man from the people of Hell until I repay it to him, even a slap. We said: How is that, when we come to God, the Almighty, barefoot, naked and uncircumcised? He said: With good deeds and bad deeds.

On the authority of Shu'bah, on the authority of Al-A'wam bin Muzahim, on the authority of Abu Uthman, on the authority of Uthman bin Affan, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **The peers will exact retribution from their peers on the Day of Resurrection**. Narrated by Abdullah bin Al-Imam Ahmad, and it has corroborating evidence from other sources, which we have mentioned in the words of God Almighty: **And We will set up the scales of justice on the Day of Resurrection, so no soul will be wronged**

Surat al-Kahf 18:48

And they will be presented before your Lord in rows. You have certainly come to Us as We created you the first time. Rather, you claimed that We would not make an appointment for you.

at all, and in the words of God Almighty: "Except for communities like you. We have neglected nothing in the Book. Then to their Lord they will be gathered."

Fath al-Qadir

48- And they will be presented before your Lord in ranks. The word *rank* is in the accusative case as a state: meaning, each nation and group in a row. It was also said that they were presented in one row as in His statement: **Then come in a row** meaning all together, and it was also said standing. In the verse, their condition is likened to the condition of an army that is presented to the ruler. **You have come to Us as We created you the first time** is an implied statement: meaning, We said to them, **You have come to Us.** The *kaf* in **as We created you** is an attribute of a deleted source: meaning, a coming like your coming when We created you the first time, or being as We created you the first time: meaning, barefoot, naked, and uncircumcised, as mentioned in the hadith. Al-Zajaj said: That is, We have resurrected you and brought you back as We created you, because His statement, **You have come to Us**, means, **We have resurrected you.** "Rather, you claimed that We would not make an appointment for you." This is a transition and a transition from one statement to another for the purpose of rebuke and rebuke, and it is addressed to those who deny the al-Qiyamah 75: That is, you claimed in this world that you would not be resurrected, and that We would not make an appointment for you to reward you for your deeds and fulfill what We promised you of resurrection and punishment.

Tafsir al-Baghawi

48 - And they will be presented before your Lord in rows, meaning row by row, group by group, not that they are one row. It was said: standing, then it will be said to them, meaning the disbelievers: **You have come to Us as We created you the first time**, meaning alive, and it was said: individually as mentioned in Surat Al-An'am. And it was said: uncircumcised.

But you claimed that We would not make an appointment for you, on the Day of Resurrection, he says to those who deny the Resurrection.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ma'la bin Asad told us, Wahb told us, on the authority of Ibn Tawus, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, who said: "People will be gathered in three ways: those who desire and those who fear, two on a camel, three on a camel, four on a camel, and ten on a camel. The rest of them will be gathered in the Fire, which will rest with them where they rested, spend the night with them where they spent the night, rise with them in the morning where they rose, and spend the evening with them where they spent the evening."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Katheer told us, Sufyan bin Al-Mughirah bin Al-Nu'man told us, Saeed bin Jubair told me, on the authority of Ibn Abbas that the Prophet, may God bless him and grant him peace, said: **You will be gathered barefoot, naked and uncircumcised.** Then he recited, "As We began the first creation, We will repeat it. [It is] a promise binding upon Us. Indeed, We will do it." (Al-Anbiya': 104). The first to be clothed on the Day of Resurrection will be Abraham. Some of my companions will be taken to the left, and I will say, **My companions, my companions.** He will say, **They have not ceased turning back on their heels since I left them.** I will say as the righteous servant said, **And I was a witness over them as long as I was among them**, up to His saying, **The Exalted in Might, the Wise.** (al-Ma'idah 5:117/118).

Abu al-Hasan al-Sarakhsi told us, [Zahir ibn Ahmad al-Sarakhsi told us] Abu al-Qasim Ja'far ibn Muhammad ibn al-Mughlis told us, in Baghdad, Harun ibn Ishaq al-Hamadani told us, Abu Khalid al-Ahmar told us, on the authority of Hatim ibn Abi Saghir, on the authority of Ibn Abi Malekah, on the authority of al-Qasim ibn Muhammad, on the authority of Aisha, who said: "I said, O Messenger of God, how will people be gathered on the Day of Resurrection? He said: Naked and barefoot. She said: I said, And the women? He said: And the women. She said: I said, O Messenger of God, we are shy. He said: O Aisha, the matter is more serious than that, that they are concerned about looking at each other."

Tafsir al-Baidawi

48. And they were presented to your Lord He likened their condition to the condition of soldiers presented to the ruler, not for him to know them, but for him to command them. **In ranks**, lined up, with no one blocking anyone else. **You have come to Us** on the implication of the statement in a way that is a state or an agent on the Day of Judgment. **As We created you the first time** naked, with nothing with you of wealth or children, as He said. **And you have come to Us individually** or alive, as He first created you, as He said: **Rather, you claimed that We would not make for you an appointment** a time to fulfill the promise of resurrection and revival, and that the prophets denied you about it, and rather to move from one story to another.

Surat al-Kahf 18:49

And the Book will be placed, and you will see the criminals fearful of what is within it, and they will say, **Oh, woe to us! What is this Book that leaves out nothing small or great but that it has enumerated it?** And they will find what they did present. And your Lord does not wrong anyone.

Tafsir al-Jalalayn

And the Book is placed **the Book of every person in his right hand of the believers and in his left of the disbelievers** (and you see the criminals) the disbelievers *fearful* afraid of what is in it and they say when they see what is in it of evils *Oh* to warn **Woe to us** our destruction is a source with no action from its wording **What is this Book that leaves out nothing small or great** of our sins **but that it has enumerated them** counted them and recorded them, they were amazed at it in that **and they find what they did present** recorded in their book **and your Lord does not wrong anyone** He does not punish him without a crime and does not reduce the reward of a believer

Tafsir al-Suyuti

Tafsir al-Tabari

May God Almighty say: And on that Day God will place the book of the deeds of His servants in their hands, so one will take it with his right hand and one will take it with his left. **Then you will see the criminals fearful of what is in it.** God Almighty says: **Then you will see the criminals who associate partners with God fearful.** He says: **Fearful and apprehensive of what is written in it of their evil deeds that they did in this world, lest they be held accountable for them.** "And they will say, 'Woe to us! What is this book that leaves out nothing small or great but that it has recorded it?'" Meaning that they will say when they read their book and see what has been written against them in it of their minor and major sins, they will cry out in woe when they are certain of God's punishment and are in a state of turmoil because of what they have known of their evil deeds that their book has recorded, and they were not able to deny their correctness.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **What is this Book that leaves out nothing small or great but that it has recorded it?** The people complained as you hear the counting, and no one complained unjustly. So beware of small sins, for they accumulate on their doer until they destroy him. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to give an example of them, saying: Like the example of a people who set out on a journey until they stopped in a deserted area, and the people's gathering was attended, and each man set out to collect firewood, so one man would bring a stick and another would bring a stick, until they had gathered a great deal of blackness and lit a fire, for a small sin accumulates on its doer

until it destroys him. It was said that what he meant by small in this place is laughter. Those who said that were mentioned:

Zakariya bin Yahya bin Abi Zaida told me, he said: Abdullah bin Dawud told us, he said: Muhammad bin Musa told us, on the authority of Al-Ziyal bin Amr, on the authority of Ibn Abbas, **He does not leave out a small or a big thing**, he said: laughter.

Ahmad bin Hazim told us: My father told us: My mother Hamada bint Muhammad told me: I heard my father Muhammad bin Abd al-Rahman say about this verse in the statement of God the Almighty: **What is this Book that leaves out nothing small or great but that it has recorded it?** He said: Small is laughter. And what he means by his statement: **What is this Book?**: What is the matter with this Book? **It leaves out nothing small or great** He says: It does not leave out anything small of our sins and deeds or anything large of them **but that it has recorded it** He says: except that it has preserved it. **And they will find whatever they did** in this world of deeds *present* in their book, written and recorded, so they will reward the bad with the like of it, and the good is what God will reward them with. **And your Lord does not wrong anyone** He says: And your Lord does not reward anyone, O Muhammad, with anything other than what he deserves. He does not reward for good except the people of good, and for evil except the people of evil, and that is justice.

Tafsir al-Qurtubi

The Almighty's saying: **And the Book was placed** is a generic noun, and there are two interpretations of it: One of them is that it is the books of deeds in the hands of the servants, as stated by Muqatil. The second is that it is the accounting, as stated by Al-Kalbi, so he expressed the accounting with the book because they are held accountable for their written deeds. The first statement is more apparent, as stated by Ibn Al-Mubarak, who said: Al-Hakam or Abu Al-Hakam informed us - Na'im was not sure - on the authority of Ismail bin Abd Al-Rahman on the authority of a man from Banu Asad, who said: Umar said to Ka'b: Woe to you, Ka'b! Tell us from the hadith of the Hereafter. He said: Yes, O Commander of the Faithful! When the Preserved Tablet is raised on the Day of Resurrection, no one among the creation will remain except that he will be looking at his deeds. He said: Then the scrolls containing the deeds of the servants will be brought and scattered around the Throne. This is the saying of God the Almighty: "And the Book will be laid open, and you will see the criminals fearful of what is in it, and they will say, 'Woe to us! What is this Book that leaves nothing small or great but that it has recorded it?'" Al-Suddi said: **The small is what is less than polytheism, and the great is polytheism, but that it has recorded it.** Ka'b said: Then the believer will be called and given his book in his right hand, and he will look at it and see his good deeds are apparent to the people, and he will read his bad deeds so that each one will say, **I had good deeds, but they were not mentioned.** So God wanted to show him all of his deeds until, when he had reduced what was in the book, he would find at the end of it all that he has been

And the Book will be placed, and you will see the criminals fearful of what is within it, and they will say, "Oh, woe to us! What is this Book that leaves out nothing small or great but that it has enumerated it?" And they will find what they did present. And your Lord does not wrong anyone.

forgiven and that he is among the people of Paradise. At that time, he will go to his companions and say, "Here, read my book. Indeed, I thought that I would meet my account." (al-Haqqah 69:19-20) Then he will be called to disbelief and given his book in his left hand, then it will be wrapped up and placed behind his back and his neck will be twisted. This is the saying of God the Almighty: "And as for he who is given his book Behind his back (al-Inshiqaq 84:10) So he looks into his book and his bad deeds are apparent to the people, and he looks into his good deeds so that he does not say, "Then will I be rewarded for the bad deeds?" When Al-Fudayl bin Iyad recited this verse, he would say, **Woe to me! They complain to God Almighty about the minor sins before the major ones.** Ibn Abbas said, **The minor sin is smiling, and the major sin is laughing,** meaning what was done in disobedience to God Almighty, as Al-Tha'labi mentioned. Al-Mawardi narrated on the authority of Ibn Abbas that the minor sin is laughing.

I said: It is possible that it is a minor sin if it is not in a sin, because laughing at a sin is approval of it and approval of a sin is a sin, and based on this it is a major sin, so the reason for combining this is this and God knows best. Or laughter, as mentioned by Al-Mawardi, is to be understood as smiling, and God the Almighty said: **So he smiled, laughing at her statement** (al-Naml 27:19). Saeed bin Jubair said: Minor sins are minor sins such as touching and kissing, and major sins are sexual intercourse and adultery. This has already been explained in *An-Nisa*. Qatada said: The people complained about the counting, but no one complained of injustice, so beware of small sins, for they accumulate on their doer until they destroy him. This has already been explained. The meaning of **He counted them** is that He counted them and encompassed them, and the counting was added to the book as an extension. **And they found what they did present** means they found the recompense of what they did present. It was also said: They found the reward for what they did present. **And your Lord does not wrong anyone** meaning He does not punish anyone for someone else's crime. Nor does He punish him for something he did not know about. This was said by Ad-Dahhak. It was also said: He does not reduce the reward of the obedient, nor does He increase the punishment of the disobedient.

Tafsir Ibn Kathir

The Almighty tells us about the horrors of the Day of Resurrection and the great things that will happen on it, as the Almighty said: **The Day when the sky will shake with a shake, and the mountains will move with a movement** meaning they will leave their places and disappear, as the Almighty said: **And you will see the mountains, thinking them rigid, while they will pass like the passing of clouds** and the Almighty said: **And the mountains will be like carded wool** and He said: "And they ask you about the mountains. Say, 'My Lord will

blow them away with a blast.' He will leave them as a level plain. You will see therein neither crookedness nor unevenness" The Almighty mentions that the mountains will disappear, and the beds will be leveled, and the earth will remain as a level plain, that is, a flat surface with no crookedness or unevenness, that is, no valley or mountain. For this reason the Almighty said: **And you will see the earth exposed** meaning, plain and apparent, with no landmarks for anyone, and no place to hide anyone, rather all of creation will be laughing for their Lord, and nothing of them will be hidden from Him. Mujahid and Qatada said, **And you will see the earth barren**, with no wine or vegetation in it. Qatada said, **No buildings or trees.**

And His statement: **And We gathered them together and did not leave out a single one of them** means: And We gathered them, the first of them and the last, so We did not leave out a single one of them, neither young nor old, as He said: "Say: The first and the last * Will surely be gathered together for a known time on a known day" and He said: **That is a day for which mankind will be gathered, and that is a witnessed day.** And His statement: **And they will be presented before your Lord in rows** may mean that all of creation will stand before God in a single row, as God Almighty said: "The Day the Spirit and the angels will stand in rows. They will not speak except for one whom the Most Merciful permits and he will say what is right" and it may mean that they will stand in rows, as He said: **And your Lord will come and the angels, row upon row** and His statement: **You have certainly come to Us individually as We created you the first time** this is a rebuke to those who deny the Resurrection, and a rebuke to them in front of all witnesses, and for this reason God Almighty said, addressing them: **Rather, you claimed that We would not make for you an appointment** meaning that you did not think that this would happen to you, nor that this would happen.

And His saying: **And the Book is placed** meaning the Book of deeds which contains the great and the insignificant, the small and the great, **and you will see the criminals fearful of what is in it** meaning their evil deeds and ugly actions **and they will say, 'Oh, woe to us'** meaning, oh, our regret and woe to us for what we have neglected in our lives. **What is this Book that leaves out nothing small or great but that it has recorded it** meaning, it does not leave out a sin, small or great, or a deed, no matter how small, but that it has recorded it, meaning, it has recorded and preserved it. Al-Tabarani narrated with his chain of transmission mentioned in the previous verse on the authority of Sa'd ibn Junadah, who said: "When the Messenger of God, may God bless him and grant him peace, finished the Battle of Hunayn, we stopped at a deserted place where there was nothing. The Prophet, may God bless him and grant him peace, said: 'Gather together whoever finds a stick, let him bring it, and whoever finds firewood or something else, let him bring it.' It was only an hour before we had made it into a pile. The Prophet, may God bless him and grant him peace, said: 'Do you see this?' So sins are

accumulated on a man among you just as you have accumulated this. So let a man fear God and not commit a small or a large sin, for it will be counted against him."

And His statement: **And they will find what they did present**, meaning of good and evil, as God the Almighty said: **The Day every soul will find present what it did of good**, and God the Almighty said: **On that Day man will be informed of what he sent forth and what he left behind**, and God the Almighty said: **The Day when secrets will be exposed**, meaning what was hidden and what is in the conscience will be revealed. Imam Ahmad said: Abu al-Walid told us, Shu'bah told us, on the authority of Thabit, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: **Every traitor will have a banner on the Day of Resurrection by which he will be known**, both of them included in the two Sahihs. And in another version: **Every traitor will have a banner raised on the Day of Resurrection at his anus in proportion to his treachery, and it will be said, 'This is the treachery of so-and-so, son of so-and-so.'**

And His saying: **And your Lord does not wrong anyone** means that He judges between His servants in all their deeds, and He does not wrong any of His creation, but He pardons, forgives, forgives, and has mercy, and punishes whomever He wills with His power, wisdom, and justice, and He fills the Fire with the infidels and the people of sins, then He saves the people of sins and makes the infidels dwell in it forever, and He is the Judge who does not wrong or oppress. God Almighty said: **Indeed, God does not wrong by the weight of an atom, and if there is a good deed, He multiplies it** (al-An'am 2:10), and He said: **And We will set up the just scales on the Day of Resurrection, so no soul will be wronged at all** (al-An'am 2:10) until His saying: **taking account**. And there are many verses on this. Imam Ahmad said: Yazid told us, Hammam bin Yahya told us, on the authority of al-Qasim bin Abdul Wahid al-Makki, on the authority of Abdullah bin Muhammad bin Aqil, that he heard Jabir bin Abdullah say: I heard a hadith from a man that he heard from the Prophet, may God bless him and grant him peace, so I bought a camel, then I saddled it with a saddle, and I traveled on it for a month until I reached it in Syria, and there was Abdullah bin Unais. I said to the doorman: Tell Jabir to come to the door. He said: Son of Abdullah? I said: Yes. He came out, stepping on his garment, and embraced me, and I embraced him. I said: A hadith has reached me that you heard from the Messenger of God, may God bless him and grant him peace, about retaliation, and I feared that you would die or I would die before I heard it. He said: I heard the Messenger of God say: God, the Almighty, will gather the people on the Day of Resurrection - or he said the servants - naked and uncircumcised. I said: What is with them? He said: They have nothing with them. Then He calls out to them in a voice that those far away can hear as those close by can hear: I am the King, I am the Judge. It is not appropriate for anyone from the people of Hell to enter Hell while he has a right over one of the people of Paradise until I repay it to him. It is not appropriate for anyone from the people of Paradise to enter Paradise while he has a right over a man from the people of Hell until I repay it to him, even a slap. We said: How is that, when we come to God, the

Almighty, barefoot, naked and uncircumcised? He said: With good deeds and bad deeds.

On the authority of Shu'bah, on the authority of Al-A'wam bin Muzahim, on the authority of Abu Uthman, on the authority of Uthman bin Affan, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **The peers will exact retribution from their peers on the Day of Resurrection**. Narrated by Abdullah bin Al-Imam Ahmad, and it has corroborating evidence from other sources, which we have mentioned in the words of God Almighty: **And We will set up the scales of justice on the Day of Resurrection, so no soul will be wronged at all**, and in the words of God Almighty: "Except for communities like you. We have neglected nothing in the Book. Then to their Lord they will be gathered."

Fath al-Qadir

And the sentence 49 - **And the book was placed** is connected to **they presented**, and what is meant by the book are the records of deeds, and it was made singular because the definition in it is for the genus, and the placement is either physical, such that the record of each person is placed in his hand: the happy one in his right, and the wretched one in his left, or in the balance. Or rational: that is, He made manifest the deeds of each one, good and evil, in the reckoning that will take place on that Day. **Then you will see the criminals fearful of what is in it**, that is, fearful and apprehensive of what is in the book that is placed because of what follows that of disgrace in that gathering, and the punishment with painful torment. **And they will say, 'Woe to us,'** calling upon themselves for woe for falling into destruction. The meaning of this call has already been explained in Surat Al-Ma'idah. **What is this book that leaves out neither small nor great but that it has enumerated it?** That is, what is it that does not leave out a small sin or a great sin but that it has contained it, recorded it, and established it. **And they will find whatever they did**, in this world of sins that warrant punishment, or they will find the reward for what they did, *present*, written and established. **And your Lord does not wrong anyone**, that is, He does not punish any of His servants without sin, nor does He diminish the reward that the doer of obedience deserves.

Tafsir al-Baghawi

49 - The Almighty said: **And the Book is placed**, meaning: the books [of the servants' deeds] are placed in the hands of the people, on their right and left, and it was said: its meaning is that they are placed in the hands of God the Almighty. **Then you will see the criminals fearful, afraid, of what is in it**, of evil deeds, **and they will say**, when they see it, **Oh woe to us**, Oh our destruction, and *woe* and *woe* means destruction, and everyone who falls into destruction calls out for woe, and the meaning of the call is to alert those being addressed, **What is this Book that does not leave out anything small or great**, of our sins. Ibn Abbas said: **The small** is a smile, and **the big** is a loud laugh. Saeed bin Jubair said: **The small** is the touch, the

Surat al-Kahf 18:49

And the Book will be placed, and you will see the criminals fearful of what is within it, and they will say, "Oh, woe to us! What is this Book that leaves out nothing small or great but that it has enumerated it?" And they will find what they did present. And your Lord does not wrong anyone.

touch, and the kiss, and **the big** is adultery. **Except that he counted it**, he counted it. Al-Suddi said: he wrote it down and recorded it. Muqatil bin Hayyan said: he memorized it.

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 Amr ibn Bastam told us, Abu al-Hasan Muhammad ibn Yasar al-Qurashi told us, Yusuf ibn Adi al-Masri told us, Abu Damrah Anas ibn Ayyad told us, on the authority of Abu Hazim, who said: I do not know it except on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: "Beware of minor sins, for the example of minor sins is like that of a people who camped in a valley, and one of them brought a stick, and another brought a stick, and they cooked their bread, and minor sins are destructive."

God Almighty says: **And they will find what they did present**, written and recorded in their book, **and your Lord does not wrong anyone**, meaning that the reward of anyone who does good will not be diminished.

Ad-Dahhak said: No one will be held accountable for a crime he did not commit.

Abdullah bin Qais said: People will be presented on the Day of Resurrection in three presentations. As for the two presentations: they will be arguments and excuses. As for the third presentation: at that time, the pages will fly into the hands, so I will take him with my right hand and I will take him with my left. Some of them attributed it to Abu Musa.

Tafsir al-Baidawi

49. **And the Book was placed** the records of deeds in the right and left hands or in the balance and it was said that it is a metaphor for the placement of the account. **And you will see the criminals fearful** afraid of what is in it" of sins. "And they will say, **Oh, woe to us** calling out for their destruction which they have perished from among the destructions. **What is this Book** in amazement at its status. **It does not leave out a small** a small trifle. **nor a great thing except that it has counted it** except that it has enumerated it and encompassed it. **And they will find what they did present** written in the records. **And your Lord does not wrong anyone** by writing down for him what he did not do or increasing his punishment in proportion to his work.

Surat al-Kahf 18:50

And when We said to the angels, **Prostrate to Adam**, and they prostrated, except for Iblis. He was of the jinn, and he disobeyed the command of his Lord. Then would you take him and his descendants as allies instead of Me while they are to you an enemy? An evil exchange for the wrongdoers.

Tafsir al-Jalalayn

And when) is in the accusative case with mention **We said to the angels, Prostrate to Adam** prostration is bowing, placing the forehead in greeting him (and they prostrated, except for Iblis. He was from the jinn) It was said that they are a type of angels, so the exception is connected, and it was said that it is disconnected, and Iblis is the father of the jinn, so he has offspring who were mentioned with him later, and the angels do not have offspring **So he disobeyed the command of his Lord** meaning he went out of his obedience by not prostrating **So will you then take him and his offspring** The address is to Adam and his offspring, and the ha' in both places is for Iblis **As allies other than Me** Obey them **And they are your enemies** meaning enemies **Evil is the substitute for the wrongdoers** Iblis and his offspring in their obedience instead of obedience to God

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, reminding these polytheists of the envy of Iblis towards their father and teacher, and what he did of his arrogance and haughtiness towards him when he ordered him to prostrate to him, and that he had enmity and envy towards them for the same thing he had towards their father: **And remember, O Muhammad, when We said to the angels, 'Prostrate to Adam,' and they prostrated, except for Iblis**, whom these polytheists obey and follow his command, and disobey God's command, for he did not prostrate to him out of arrogance towards God, and out of envy of Adam. **He was from the jinn**. The people of interpretation differed in the meaning of His statement, **He was from the jinn**. Some of them said: He was from a tribe that protected them from the jinn. Others said: Rather, he was from the treasurers of Paradise, so he was attributed to Paradise. Others said: Rather, it was said from the jinn because he was from the jinn who were hidden from the eyes of the children of Adam. Mention of those who said that:

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Khallad ibn Ata', on the authority of Tawus, on the authority of Ibn Abbas, who said: His name before he committed the sin was Azazel, and he was one of the inhabitants of the earth, and he was one of the most diligent of the angels and the most knowledgeable of them, so that is what led him to arrogance, and he was from a tribe called Jinn.

Abu Kuraib narrated: Uthman ibn Saeed narrated to us,

on the authority of Bishr ibn Ammarah, 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. They were created from the poisonous fire from among the angels, and his name was Al-Harith. He said: He was a treasurer from the treasurers of Paradise. He said: The angels were created from a light other than this tribe. He said: The jinn mentioned in the Qur'an were created from a flame of fire, which is the tongue of fire that is at its edge when it ignites.

Ibn Al-Muthanna told us, he said: Shaiban told us, he said: Salam bin Maskeen told us, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, he said: Iblis was the chief of the angels of the lowest heaven.

Ibn Wakee' told us: My father told us, on the authority of Al-A'mash, on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement, **Except Iblis, he was from the jinn**, he said: Iblis was one of the treasurers of Paradise, and he managed the affairs of the lowest heaven.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated: Ibn Jurayj narrated: Ibn Abbas said: Iblis was one of the noblest of the angels and the most honorable of them in tribe. He was the keeper of Paradise, and he had authority over the lowest heaven and the earth. Among what God decreed was that he saw that he had honor and greatness over the people of Heaven, so arrogance arose in his heart that no one knows except God. So when he was prostrating when He commanded him to prostrate to Adam, God extracted his arrogance from the prostration, so He cursed him and postponed him until the Day of Judgment. He said: Ibn Abbas said: His statement, **He was from the jinn**, is that he was called Paradise because he was its keeper, just as a man is called a Meccan, a Medinan, a Kufan, or a Basran. Ibn Jurayj said this. Others said: They are a tribe of angels, a tribe, and the name of his tribe was the jinn.

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 Salih, the freed slave of Al-Tawamah, and Sharik Ibn Abi Namir, one of them or both of them, on the authority of Ibn Abbas, he said: Among the angels is a tribe of jinn,

And Iblis was among them, and he used to rule what was between heaven and earth, but he disobeyed, so God became angry with him and transformed him into a cursed devil. May God curse him as he was transformed. He said: If a man's sin was due to arrogance, then do not expect him. But if his sin was due to disobedience, then expect him. Adam's sin was due to disobedience, and Iblis' sin was due to arrogance.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, "And when We said to the angels, 'Prostrate to Adam,' and they prostrated, except for Iblis. He was one of the jinn," is a tribe of angels called the jinn. Ibn Abbas said: If he had not been one of the angels, he would not have been commanded to prostrate, and he was in

Surat al-Kahf 18:50

And when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis. He was of the jinn, and he disobeyed the command of his Lord. Then would you take him and his descendants as allies instead of Me while they are to you an enemy? An evil exchange for the wrongdoers.

charge of the treasury of the lowest heaven. He said: Qatada used to say: He went crazy from obeying his Lord. Al-Hasan used to say: God forced him to return to his lineage.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **Except Iblis, he was from the jinn**, he said: He was from a tribe of angels called the jinn.

Ibn Bashir told us: Ibn Abi Uday told us, on the authority of Awf, on the authority of Al-Hasan, who said: Iblis was never among the angels for even a moment, and he is the origin of the jinn, just as Adam, peace be upon him, is the origin of mankind.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid told us: I heard Ad-Dahhak say: Iblis was over the lowest heaven and over the earth and the keeper of Paradise.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say about His statement, **So they prostrated themselves, except for Iblis, he was from the jinn**, Ibn Abbas used to say: Iblis was from the noblest of the angels and the most honorable of their tribe, and he was the guardian of Paradise, and he had authority over the lowest heaven and authority over the earth, and among the things that his soul suggested to him from the decree of God was that he saw that he had honor over the people of the heavens, so arrogance occurred in his heart that no one knows except God, so God extracted that arrogance from him when He commanded him to prostrate to Adam, but he was arrogant and was from the disbelievers, so that is what He said to the angels, **Indeed, I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal**, meaning: what Iblis concealed in his soul of arrogance.

And his saying, **He was from the jinn**, Ibn Abbas used to say: God said, **He was from the jinn**, because he was a keeper of the heavens, just as a man is called a Meccan, a Medinan, a Basran, or a Kufan. Others said: The name of Iblis' tribe was the jinn, and they are a tribe of angels called the jinn, so God Almighty said, **He was from the jinn**, so He attributed him to his tribe.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **He was from the jinn**, he said: From the jinn who work in the gardens.

Ibn Hamid told us: Yahya bin Wadh told us: Abu Saeed Al-Yahmadi Ismail bin Ibrahim told us: Suwar bin Al-Ja'd Al-Yahmadi told us, on the authority of Shahr bin Hawshab, regarding his statement, **of the jinn**, he said: Iblis was one of the jinn whom the angels expelled, so some of the angels captured him and took him to heaven.

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, **Except Iblis, he was one of the jinn and disobeyed the command of his Lord**, he said: He was the keeper of Paradise, so he was called Paradise.

Nasr ibn Abd al-Rahman al-Awdi told me: Ahmad ibn Bashir told us, on the authority of Sufyan ibn Abi al-Miqdam, on the authority of Sa'id ibn Jubayr, who said: Iblis was one of the keepers of Paradise. We have already explained the statement on this in what has preceded in this book of ours, and we have mentioned the differences of opinion among those who differed on it, so that makes it unnecessary to repeat it in this place. And His statement, **So he disobeyed the command of his Lord**, means: So he went against the command of his Lord, deviated from it and deviated, as Ru'bah said:

They wander in Najd and are deeply wicked and unjust.

A: By *fawasiq* means: the camels that deviate from the straight path of Najd, and likewise, *fawasiq* in religion is only deviation from the straight path and deviation from righteousness. It is narrated from the Arabs by hearing: *Fawasiq* means that the date *fawasiq* means that it came out of its shell, and *fawasiq* means that the mouse *fawasiq* means that it came out of its hole.

Some of the Arab scholars from Basra used to say:

Fawasiq 'an amr Rabbih was said because it means that he *fawasiq* means that he *rejected* the command of God, just as the Arabs say: **Atakhmat 'an al-ta'im** meaning: **I was gorged on eating**. We have already explained the statement about that, and that its meaning is: He deviated and went against the command of God, and deviated from it. Some scholars of the Arabic language said: The meaning of *fawasiq* is *excessiveness*. He claimed that the Arabs say:

Fawasiq fi al-nafqah means that he was excessive in it. He said: **The fasiq was called fasiq because of his excess in what God has forbidden**. And the scholars of interpretation said something similar to what we said about that. Those who said that mentioned:

Muhammad bin Omar told us, and he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **Then he disobeyed the command of his Lord**, he said: Regarding prostration to Adam.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated: Ibn Jurayj narrated: Mujahid narrated: Concerning His statement, **Then he disobeyed the command of his Lord**, he said: He disobeyed in prostrating to Adam. And His statement, **Then would you take him and his descendants as allies instead of Me while they are enemies to you?** God Almighty says: "O children of Adam, would you take him who was arrogant towards your father and envied him and

denied My blessings upon him, and deceived him until I expelled him from Paradise and the comfort of his life therein to the earth and the hardship of life therein, and you obey him and his descendants instead of God despite his enmity towards you in the past and present, and you abandon the obedience of your Lord who bestowed blessings upon you and honored you by making His angels prostrate to your father, and making him dwell in His gardens, and giving you from the abundance of His blessings what cannot be counted in number?" And the temptation of Iblis: the devils who tempt the children of Adam.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us, on the authority of Ibn Jurayj, on the authority of Mujahid, **Will you then take him and his offspring as allies instead of Me?** He said: His offspring are the devils, and he counted them as: Zalnabur, the master of the markets, who would place his banner in every market between heaven and earth, and Thabar, the master of calamities, and the one-eyed, the master of fornication, and Masut, the master of report, who would bring it and throw it into the mouths of the people, and they would find no basis for it, and Dasim, who, if a man entered his house and did not greet him and did not mention God, would see the goods that were not raised, and if he ate and did not mention the name of God, he would eat with him.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Hafs bin Ghiyath told us, he said: I heard Al-A'mash say: If I enter the house and I have not converted to Islam, I see a woman who is ablution, so I say: Lift up, lift up, and I argue with them, then I remember and say: Dasim Dasim.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Mujahid, he said: They are four: Thabr, Dasim, Zalnabur, Al-Awar, and Masut: one of them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Do you take him and his descendants as allies instead of Me?** And they reproduce as the children of Adam reproduce, and they are your enemies.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then would you take him and his descendants as allies instead of Me while they are enemies to you?** He is the father of the jinn just as Adam was the father of mankind. And he said: God said to Satan: I will not create for Adam any descendants except that I will create for you the like thereof. So there is no one among the children of Adam who does not have a devil attached to him.

And His statement, **What an evil exchange for the wrongdoers**, the Almighty says: What an evil exchange for the disbelievers in God is to take Iblis and his offspring as allies instead of God, and they are your enemies because they abandoned taking God as an ally by following His commands and prohibitions, and He is the One who bestowed blessings upon them and upon their father Adam before them, and bestowed upon them countless favors, as an exchange. And similar to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Thanayzid, he said: Thanasa'id, on the authority of Qatada: **What an evil exchange for the wrongdoers!** What an evil exchange! They exchanged the worship of their Lord for obeying Satan.

Tafsir al-Qurtubi

The Almighty said: "And when We said to the angels, 'Prostrate to Adam,' and they prostrated, except for Iblis. He was one of the jinn, and he disobeyed the command of his Lord." This was presented in full in *Al-Baqarah*. Abu Ja'far Al-Nahhas said: In this verse there is a question. It is said: What is the meaning of **disobeyed the command of his Lord**? There are two opinions on this: One of them - and it is the school of thought of Al-Khalil and Sibawayh - is that the meaning is that disobedience came to him as he was commanded, so he disobeyed, so the reason for the disobedience was the command of his Lord, as you say: I fed him when he was hungry. The other opinion - and it is the school of thought of Muhammad bin Qatirib - is that the meaning is: He disobeyed and refused the command of his Lord. **Will you then take him and his descendants as allies instead of Me?** The Almighty stopped the disbelievers in a rebuke by saying: Will you then take him, O children of Adam, and his descendants as allies while they are your enemies? That is, enemies, so it is a generic name. **Evil is the substitute for the wrongdoers.** That is, evil is the worship of Satan as a substitute for the worship of God. Or, what a miserable substitute for God! And there is disagreement as to whether Iblis has offspring from his loins. Al-Sha'bi said: A man asked me and said, **Does Iblis have a wife?** I said, **That is a wedding that I did not witness.** Then I remembered His statement, **Will you then take him and his offspring as allies?** I knew that there can be no offspring except from a wife, so I said, **Yes.** And Mujahid said, **Iblis inserted his vagina into his own vagina and laid five eggs, and this is the origin of his offspring.** And it was said, "God created for him a penis in his right thigh and a vagina in his left, so he has intercourse with this one and every day ten eggs emerge, and from each egg seventy male and female devils emerge, so he flies while he is flying, and the one with the greatest status in the eyes of his father is the one who is the greatest temptation among the children of Adam." And some people said, **He has no children or offspring, and his offspring are his helpers from the devils.** Al-Qushayri Abu Nasr said: The summary is that God Almighty informed us that Satan has followers and offspring, and that they whisper to the children of Adam, who are their enemies. We do not have a proven method for how they reproduce and for the offspring to arise from Satan, so the matter is settled on a correct transmission.

I said: What is proven in this chapter from the authentic hadith is what Al-Hamidi mentioned in Al-Jami' Bayn Al-Sahihayn on the authority of Imam Abu Bakr Al-Barqani that he included in his book with a chain of transmission on the authority of Abu Muhammad Abdul-Ghanbi bin Saeed Al-Hafiz /N Rawabah Asim on the authority of Abu Uthman on the

And when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis. He was of the jinn, and he disobeyed the command of his Lord. Then would you take him and his descendants as allies instead of Me while they are to you an enemy? An evil exchange for the wrongdoers.

authority of Salman who said: The Messenger of God (blessings and peace of God be upon him) said: **Do not be the first to enter the market nor the last to leave it, for in it Satan laid eggs and hatched them.** This indicates that Satan has offspring from his loins, and God knows best. Ibn Atiyyah said: His saying **his offspring** the apparent meaning of the wording indicates the whisperers from the devils who do evil and carry on falsehood. Al-Tabari and others mentioned that Mujahid said: The offspring of Iblis are the devils, and he considered them to be Zalanbro, the owner of the markets, who places his banner in every market between heaven and earth, placing that banner on a shop or on whoever opens it and the last to close it. Thabar, the one who brings calamities, who orders that faces be beaten and pockets be torn, and prayers for woe and war. And the one-eyed one who is the owner of the doors of fornication. And the one who brings report, he brings it and throws it in people's mouths, so they do not renew its origin. And the one who, if a man enters his house and does not greet or mention the name of God, his sight is of the goods that he does not raise or place properly, and if he eats and does not mention the name of God, he eats with him. Al-A'mash said: And I sometimes enter the house and do not mention God or greet, and I see a latrine and I say: Raise this! And I argue with them, then I remember and say: Dasim Dasim, I seek refuge in God from him. Al-Tha'labi and others added on the authority of Mujahid: And the white, which is the one who whispers to the prophets. And Sakhr, which is the one who stole the ring of Solomon, peace be upon him. And Al-Walhan, which is the one who purifies himself and whispers in it, and Al-Aqees, which is the one who prays and whispers in it. And Marra, which is the one who sings the psalms, and he is nicknamed by it. And Al-Haffaf is in the deserts, misleading people and causing them to wander. And from them is Al-Ghailan. Abu Mut'i' Makhul bin Al-Fadl Al-Nasafi narrated in the book Al-Lu'lu'yyat on the authority of Mujahid that Al-Haffaf is the one who drinks, and Al-Qaws is the one who plants trees, and Al-A'war is the one who attends the doors of the sultan. Ad-Darani said: Iblis has a devil called Al-Mutaqadi, who sues the son of Adam and tells about a deed he did in secret twenty years ago, so he tells about it in public. Ibn Atiyyah said: This and similar things are not supported by a sound chain of transmission. The discussion on this meaning has been long and has brought up stories that are far from the truth. I have not come across anything authentic about this except what was in the book of Muslim: That there is a devil for prayer called Khanzab. And At-Tirmidhi mentioned: That there is a devil for ablution called Al-Walhan. I said: As for what was mentioned about the specification in the name, it is correct. As for him having followers, helpers and soldiers, it is definitive. We have mentioned the authentic hadith that he has children from his loins, as Mujahid and others said. And in Sahih Muslim on the authority of Abdullah ibn Masoud, he said: The devil appears in the form of a man and comes to people and

tells them a lie, so they disperse and one of them says, I heard a man whose face I know but whose name I do not know talking. In Musnad Al-Bazzar, on the authority of Salman Al-Farsi, he said: The Prophet, may God bless him and grant him peace, said: **Do not, if you can, be the first to enter the market place or the last to leave it, for it is the battlefield of Satan and in it he sets up his banner.** In Musnad Ahmad bin Hanbal, he said: Abdullah bin Al-Mubarak informed us, he said: Sufyan informed us, on the authority of Ata bin Al-Saib, on the authority of Abu Abd Al-Rahman Al-Sulami, on the authority of Abu Musa Al-Ash'ari, he said: When Satan wakes up, he sends out his soldiers and says: Whoever misguides a Muslim, I will crown him. He says: Someone will say to him: I did not stop with so-and-so until he divorced his wife. He says: He is about to get married. And another will say: I did not stop with so-and-so until he was sterile. He says: He is about to be righteous. He said: The speaker says: I did not stop with so-and-so until he drank. He said: You. He said: And he says: I did not stop with so-and-so until he committed adultery. He said: You. He said: I did not stop with so-and-so until he was killed. He said: You! In Sahih Muslim on the authority of Jabir, he said: The Messenger of God, may God bless him and grant him peace, said: "Satan places his throne on the water, then he sends out his troops, and the one closest to him in status is the one who causes the greatest temptation. One of them comes and says: I did such-and-such. They say: You did nothing. He said: Then one of them comes and they say: You did not leave him until you separated him from his family. He brings him close or he said: He weighs him down and he says: Yes, you." It has been mentioned previously. I heard our Sheikh, the Imam Abu Muhammad ibn al-Mu'ti, in the port of Alexandria say: A devil called al-Baydawi appears to the poor who are fasting continuously. When hunger overcomes them and harms their brains, he reveals to them a light and radiance until it fills the houses. They think that they have reached the point of fasting, but that is from God, and it is not as they thought.

Tafsir Ibn Kathir

God Almighty says, alerting the children of Adam to the enmity of Satan towards them and their father before them, and rebuking those of them who followed him and disobeyed their Creator and Master, who created them and began them and provided for them with His kindnesses and nourished them, then after all of this he turned to Satan and opposed God, so God Almighty says: **And when We said to the angels** meaning to all the angels as was previously stated at the beginning of Surat Al-Baqarah **Prostrate to Adam** meaning a prostration of honor, respect and glorification, as God Almighty says: "And when your Lord said to the angels, 'Indeed, I am going to create a human being from clay from altered black mud.' * So

when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration." And His saying: **So they prostrated, except Iblis, he was from the jinn**, meaning his origin betrayed him, for he was created from a smokeless fire, and the origin of the creation of the angels is from light, as was proven in Sahih Muslim on the authority of Aisha, may God be pleased with her, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "The angels were created from light, and Iblis was created from a smokeless fire, and Adam was created from what was described to you, so when there is a need, every vessel is filled with what is in it, and his nature betrayed him when there is a need, and that is because he had imitated the actions of the angels and imitated them and worshipped and performed asceticism, so for this reason he entered into their address and disobeyed by opposing them." And God Almighty pointed out here that he was from the jinn, meaning that he was created from fire, as He said: "I am better than him. You created me from fire and created him from clay." Al-Hasan al-Basri said: Iblis was never from the angels for the blink of an eye, and he is the origin of the jinn, just as Adam, peace be upon him, is the origin of mankind. Ibn Jarir narrated it with a sound chain of transmission on his authority.

Ad-Dahhak said on the authority of Ibn Abbas: Iblis was from a tribe of angels called the Jinn, they were created from poisonous fire from among the angels, and his name was Al-Harith, and he was a treasurer of the treasurers of Paradise, and the angels were created from a light other than this tribe, he said: And the Jinn who were mentioned in the Qur'an were created from a flame of fire, which is the tongue of fire that is at its edge when it flares up. Ad-Dahhak also said on the authority of Ibn Abbas: Iblis was from the most noble of the angels and the most honorable of them in tribe, and he was a treasurer of Paradise, and he had authority over the lowest heaven and authority over the earth, and among what his soul suggested to him from the decree of God was that he saw that he had honor over the people of Heaven, so because of that there occurred in his heart an arrogance that only God knows, and God extracted that arrogance from him when He commanded him to prostrate to Adam, **and he was arrogant and was of the disbelievers.**

Ibn Abbas said: His statement: **He was from the jinn** means from the treasurers of Paradise, as is said of a man from Mecca, Medina, Basra, or Kufa. Ibn Jurayj said something similar on the authority of Ibn Abbas, and Saeed bin Jubair said on the authority of Ibn Abbas, he said: He is from the treasurers of Paradise, and he managed the affairs of the lowest heaven. Ibn Jarir narrated it from the hadith of Al-A'mash on the authority of Habib bin Abi Thabit on the authority of Saeed. Saeed bin Al-Musayyab said: He was the chief angel of the lowest heaven. Ibn Ishaq said on the authority of Khallad bin Ata' on the authority of Tawus on the authority of Ibn Abbas, he said: Before he committed the sin, Iblis was from the angels, his name was Azazel, and he was from the inhabitants of the earth, and he was one of the most diligent of the angels and the most knowledgeable of them, so that led him to arrogance, and he was from a tribe called jinn.

Ibn Jurayj said on the authority of Salih, the client of Al-Tawaamah and Sharik bin Abi Namir, one of them or both of them on the authority of Ibn Abbas, who said: Among the angels is a tribe of jinn, and Iblis was from them and he used to rule what is between heaven and earth, so he disobeyed, so God became angry with him and transformed him into a cursed devil, may God curse him, transformed. He said: If a man's sin is in arrogance, do not expect him, but if it is in disobedience, expect him. And on the authority of Saeed bin Jubair, he said: He was from the jinn who work in Paradise. Many narrations have been narrated on this from the predecessors, and most of them are from the Israelite narrations that are transmitted to be looked into, and God knows best about the condition of many of them, and among them is what may be proven false because it contradicts the truth that is in our hands, and in the Qur'an there is no need for all the other previous narrations because it is almost never free of alteration, addition, and subtraction, and many things have been placed in it, and they do not have the memorizers who are skilled in preserving it and who can deny the distortion of the extremists and the fabrications of the falsifiers, just as this nation has imams, scholars, masters, pious, righteous, and noble people from The great critics and preservers of hadith who recorded the hadith, edited it, and clarified its authenticity from its goodness from its weakness from its denial, its fabrication, its abandonment, and its lies, and they identified the fabricators, liars, and unknowns and other types of men, all of that is to protect the prophetic side and the Muhammadan status, the Seal of the Messengers and Master of Mankind, may God bless him and grant him peace, from being attributed a lie or speaking about him in a way that is not from him, so may God be pleased with them and satisfy them, and make the Gardens of Paradise their abode, and He has done so.

And His saying: **So he disobeyed the command of his Lord** means he went out of obedience to God, for disobedience is going out. It is said: **The date has disobeyed** if it came out of its sleeve, and **The mouse has disobeyed** from its hole if it came out of it to cause corruption and mischief. Then the Almighty said, rebuking and rebuking those who followed and obeyed Him: **Will you then take him and his descendants as allies instead of Me?** The verse, meaning instead of Me. For this reason He said: **How evil is the substitute for the wrongdoers.** This situation is like His saying after mentioning the Resurrection and its terrors and the fate of each of the two groups, the happy and the miserable, in Surat Ya-Sin 36: "And separate yourselves this Day, O you criminals. Did I not charge you, O children of Adam, that you not worship Satan - for indeed, he is to you a clear enemy - and that you worship Me - this is a straight path? And he has already led astray many a mountain from you. So did you not use reason?"

Fath al-Qadir

Then He, the Almighty, returned to responding to the arrogant masters of Quraysh, so He mentioned the story of Adam and the arrogance of Iblis towards him, saying: 50- **And when We said to the angels, 'Prostrate to Adam,'** meaning, remember the time

Surat al-Kahf 18:50

And when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis. He was of the jinn, and he disobeyed the command of his Lord. Then would you take him and his descendants as allies instead of Me while they are to you an enemy? An evil exchange for the wrongdoers.

when We said to them, *Prostrate*, a prostration of greeting and honor, as was previously explained. **So they prostrated**, in obedience to the command of God and compliance with His request to prostrate, **except Iblis**, for he refused and was arrogant and did not prostrate. The phrase **was of the jinn** is a new sentence to explain the reason for his disobedience, that he was of the jinn and not of the angels, and that is why he disobeyed. The meaning of **fasqa 'an amr Rabbih** is that he went against the command of his Lord. Al-Farra' said: The Arabs say, **fasqa 'an amr Rabbih** because it came out of it. Al-Nahhas said: There is a difference of opinion regarding the meaning of **fasqa 'an amr Rabbih** in two opinions: The first is the view of Al-Khalil and Sibawayh, that the meaning is: Disobedience came to him when he was commanded, so he disobeyed, and the reason for the disobedience was the command of his Lord. As you say, feed him when he is hungry. The other saying is the saying of Qatrub: that the meaning is with the deletion of the complement: that is, he became immoral in abandoning his command. Then He, the Almighty, was amazed at the state of the one who obeyed Satan in disbelief and sins and disobeyed the command of God, so He said: **Then do you take him and his offspring as allies?** As if He said: Following what He found from him of refusal and immorality, you take him and his offspring: that is, his children, and it was said that his followers are metaphorically allies **other than Me**, so you obey them instead of obeying Me and replace them with Me, while the fact is that they: that is, Satan and his offspring **are your enemies**, that is, enemies. He made it singular because it is a generic name, or because it is likened to sources as in His saying: **For they are an enemy to Me**, and His saying **They are the enemy**, that is, how do you do this and replace the One who created you and bestowed upon you all the blessings you have? With someone who has never benefited you, but is an enemy to you, waiting for something to harm you at all times. **What an evil substitute for the wrongdoers.** That is, those who put things in the wrong place and exchange obedience to their Lord for obedience to Satan. What an evil substitute they have exchanged for God Almighty.

Tafsir al-Baghawi

50 - The Almighty said: **And when We said to the angels, 'Prostrate to Adam,'** meaning: And remember, O Muhammad, when We said to the angels, 'Prostrate to Adam,' "and they prostrated, except for Iblis. He was from the jinn," Ibn Abbas said: He was from a group of angels called the jinn, who were created from the scorching fire. Al-Hasan said: He was from the jinn and not from the angels, so he is the origin of the jinn just as Adam is the origin of mankind. **So he disobeyed**, meaning he went out, **from the command of his Lord**, from obeying his Lord. **Then will you take him**, meaning O children of Adam, **and his descendants as**

allies instead of Me, while they are enemies to you, meaning enemies.

Mujalid narrated on the authority of Al-Sha'bi who said: "I was sitting one day when a man came and said: 'Tell me, does Satan have a wife?' I said: 'I did not witness that wedding.' Then I remembered the words of God Almighty: 'Then would you take him and his offspring as allies instead of Me?' I knew that offspring can only be from a wife, so I said: 'Yes.'"

Qatada said: They reproduce as the children of Adam reproduce.

It was said: He inserts his tail into his anus and lays an egg, and the egg hatches to reveal a group of devils.

Mujahid said: Among the descendants of Iblis are *Laqis* and *Walhan*, and they are the companions of purity and prayer, and *Al-Hafaf* and *Marra* and he is his nickname, and *Zalnbur* who is the owner of [the markets, he beautifies idle talk and false oaths and praising goods, and *Thabr* who is the owner of calamities] he beautifies scratching faces and slapping cheeks and tearing pockets, and *Al-Awar* who is the owner of adultery who blows into the urethra of a man and the buttocks of a woman, and *Matous* who is the owner of false report and throws it in the mouths of people, they do not find any basis for it, and *Dasim* who is the one who if a man enters his house and does not greet or mention the name of God, his sight is of the goods that are not raised or kept in their place, and if he eats and does not mention the name of God, he eats with it.

Al-A'mash said: I might enter the house without mentioning the name of God or converting to Islam, and I would see a woman who was washing herself and say, **Take this away**, and I would argue with them. Then I would mention the name of God and say, **Dasm, Dasm.**

It was narrated on the authority of Abi bin Kaab on the authority of the Prophet, may God bless him and grant him peace, that he said: "There is a devil for ablution called Al-Walhan. So beware of the whisperings of water."

Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Yahya bin Khalaf Al-Bahili told us, Abdul A'la told us, on the authority of Saeed Al-Jariri, on the authority of Abu Al-Ala, that Uthman bin Abi Al-Aas "came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, Satan has come between me and my prayer and my recitation, confusing it for me. The Messenger of God, may God bless him and grant him peace, said: That is a Satan called Khanzab, so if you sense him, seek refuge in God from him, and spit to your left three times. He said: So I did that and God removed him from me."

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, on the authority of Jabir bin Abdullah, may God be pleased with them, who said: The Messenger of God, may God bless him and grant him peace, said: "Satan places his throne on the water, then he sends out his troops, and the one closest to him in status is the one who causes the greatest temptation. One of them comes and says: I did such and such, and he says: You did nothing. He said: Then one of them comes and says: I did not leave him until I separated him from his wife. He said: So he brings him close to him and says: Yes, you are." Al-A'mash said: I think he said: So he embraces him.

God Almighty says: **What an evil exchange for the wrongdoers.** Qatada said: What an evil exchange they have made for the obedience of Satan and his offspring in exchange for the worship of their Lord.

Tafsir al-Baidawi

50. **And when We said to the angels, 'Prostrate to Adam,' and they prostrated, except for Iblis.** He repeated it in places because it is an introduction to the matters intended to be explained in that place, and here when He denounced the boasters and deemed their actions ugly, He decided that it was from the ways of Iblis, or when He explained the state of the one who is deceived by the world and turns away from it, and the reason for being deceived by it was the love of desires and the instigation of Satan. He first made them renounce the adornments of the world because they are subject to disappearance and righteous deeds are better and more lasting than themselves and are higher, then He turned them away from Satan by reminding them of the ancient enmity between them, and this is the doctrine of every repetition in the Qur'an. **He was from the jinn** is a state with the omission of *had* or a resumption of the explanation as if it was said: Why did he not prostrate, so it was said: He was from the jinn. **So he disobeyed the command of his Lord** so he went out of His command by not prostrating, and the *fa'* is for the reason, and in it is evidence that the angel is not disobeyed at all, but Iblis disobeyed because he was originally a jinn, and the detailed discussion of it is in Surat Al-Baqarah, **Do you then take him** after what was found from him, you take him, and the hamza is for denial and astonishment. **And his offspring** his children or followers, and he called them offspring metaphorically. **As allies instead of Me** "So you would replace them with Me and obey them instead of obeying Me." **And they are an enemy to you, what an evil substitute for the wrongdoers** for God Almighty, Iblis and his offspring,

Surat al-Kahf 18:51

I did not make them witness the creation of the heavens and the earth or the creation of themselves, nor would I have taken the misguiders as assistants.

Surat al-Kahf 18:51

I did not make them witness the creation of the heavens and the earth or the creation of themselves, nor would I have taken the misguiders as assistants.

Tafsir al-Jalalayn

I did not make them witness (i.e. Satan and his offspring) the creation of the heavens and the earth, nor their own creation, i.e. I did not make some of them witness the creation of others, nor would I have taken the misguiders as helpers in creation. So how can you obey them?

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty said: I did not make Iblis and his offspring witness **the creation of the heavens and the earth** meaning: I did not make them witness that so that I could seek their help in creating them **nor the creation of themselves** meaning: I did not make some of them witness the creation of some of them so that I could seek their help in creating them, rather I was unique in creating all of that without any helper or supporter, meaning: So how did they take their enemy as allies instead of Me, while they are a creation of the likes of their creation, and they abandoned My worship while I am the One who bestowed favors upon them and upon their ancestors, and their Creator and the Creator of those whom they befriend instead of Me, alone in that without any helper or supporter.

His saying, **And I would not have taken those who lead astray as helpers**, means: I would not have taken those who do not guide to the truth, but rather lead astray, so whoever follows them deviates from the straight path, as helpers and supporters. It is from their saying: So-and-so supports so-and-so if he strengthens and aids him.

Some of the interpreters said something similar.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And I would not have taken the misguiders as assistants**: meaning, helpers.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, something similar. What he meant by that is that Satan and his followers lead the children of Adam astray from the truth and do not guide them to the right path. It may also be possible that he meant the misguiders who are followers in misguidance and companions who are not guided.

Tafsir al-Qurtubi

The Almighty said: **I did not make them witness the creation of the heavens and the earth, nor the creation of themselves**. It was said: The pronoun refers to Iblis and his offspring, meaning I did not consult them in the creation of the heavens and the earth, nor the creation of themselves, rather I created them as I wanted. It was also said: I did not make Iblis and his offspring witness the creation of the heavens and the earth, **nor the creation of themselves**, meaning the souls of the polytheists, so how could they take them as allies instead of Me? It was also said: The metaphor in His statement: **I did not make them witness** refers to the polytheists, and to people in general, so the verse includes a response to groups of astrologers, people of nature, and those who are arbitrary among doctors and others who engage in these things. Ibn Atiyyah said: I heard my father, may God be pleased with him, say: I heard the jurist Abu Abdullah Muhammad ibn Muadh al-Mahdi in Mahdia say: I heard Abdul Haqq al-Siqilli say this statement, and he interpreted this interpretation of this verse, and that it is a response to these groups, and some of the scholars of the principles of jurisprudence mentioned this. Ibn Atiyyah said: I say: The intended target of the verse is Iblis and his offspring, and in this way the refutation is directed to the aforementioned groups, and to the soothsayers, the Arabs, and those who glorify the jinn, when they say: I seek refuge in the Mighty One of this valley, since all of these groups are attached to Iblis and his offspring and they led everyone astray, so they are the first intended by those who lead astray, and these groups fall under their meaning. Al-Tha'labi said: Some of the people of knowledge said **I did not make them witness the creation of the heavens and the earth** in response to the astrologers who said: The spheres occur in the earth and in some of them in others, and his saying: **and the earth** is in response to the people of geometry when they said: The earth is spherical and the spheres move beneath it, and people are attached to it and beneath it, and his saying: **nor did He create themselves** is in response to the naturalists when they claimed that natures are the agents of souls. Abu Ja'far read **I did not make them witness** with a noon and an alif for emphasis. The rest read with a ta' as evidenced by his saying: **and I did not take** meaning I did not seek their help in creating the heavens and the earth nor did I consult them. **And you would not have taken the misguiders** meaning the devils. It was also said: the infidels. **As a support** meaning helpers. It is said: I sought help from someone if I sought his help and became strong. The original meaning of it is the arm of the hand, then it is used in place of the support, because the hand is based on the arm. It is said: he aided him and aided him on such-and-such if he helped him and supported him. From this is His statement: **We will strengthen your arm with your brother** meaning we will aid you with your brother. The word *arm* is used as a metaphor, and God Almighty does not need anyone's help. He specifically mentioned the misguiders to increase blame and rebuke. Abu Ja'far al-Jahdari read **and you were not** with the opening of the ta', meaning and you

were not, O Muhammad, taking the misguiders as a support. There are eight ways to describe *arm*: *arm* with the opening of the 'ayn and the closing of the dad, which is the reading of the majority, and it is the most eloquent. *Ardhan* with the opening of the 'ayn and the closing of the dad, which is the language of Banu Tamim. *Ardhan* with the closing of the 'ayn and the dad, which is the reading of Abu Amr and al-Hasan. *Udhdan* with a damma on the 'ayn and a sukoon on the dad, which is the reading of Ikrimah. *Udhdan* with a kasra on the 'ayn and a fatha on the dad, which is the reading of Ad-Dahhak. *Udhdan* with a fatha on the 'ayn and the dad, which is the reading of Isa bin Omar. Harun Al-Qari narrated *Udhdan* and the eighth language is *Udhdan* according to the language of those who said: shoulder and thigh.

Tafsir Ibn Kathir

The Almighty says: These whom you have taken as allies other than Me are slaves like you who do not own anything, nor did I make them witness the creation of the heavens and the earth, nor were they present at that time. The Almighty says: I am the One who is independent in creating all things, managing them and determining them alone. I have no partner, minister, advisor or peer in that, as He said: "Say: Call upon those you claim besides God. They do not possess an atom's weight in the heavens or on the earth, and they have no share in either of them, nor does He have among them any supporter. And intercession with Him does not benefit except for one whom He permits." The verse, and for this reason He said: **And I would not have taken the misguiders as supporters.** Malik said: Helpers.

Fath al-Qadir

51- **I did not make them witness to the creation of the heavens and the earth.** Most of the commentators said: The pronoun refers to the partners, and the meaning is: If they were partners with Me in the creation of the heavens and the earth and in the creation of themselves, then they would have witnessed the creation of that and participated with Me in it, but they did not witness that, nor did I make them witness to it, so they are not partners with Me. This is evidence of the negation of the equal entailment on the negation of the necessary consequence. It was said that the pronoun refers to the polytheists who sought to expel the poor believers, and what is meant is that they were not partners with Me in managing the world, as evidenced by the fact that I did not make them witness the creation of the heavens and the earth, **nor the creation of themselves**, and I did not support them, but rather they are like all other creation. It was said that the meaning is that these oppressors are ignorant of what the pen wrote in eternity, because they did not witness the creation of the world, so how can they judge their good condition with God? The first of these aspects is more appropriate because of what is required in the other two aspects of separating the two pronouns. This sentence is renewed to show that they do not deserve the aforementioned taking. Abu Ja'far read, **I did not make them witness**, and the rest read, **I**

did not make them witness, and it is supported by **and I would not have taken the misguiders as a support.**

The support is often used in the meaning of help, because the support is the pillar of the hand, and from this is His saying, **We will strengthen your support with your brother**, meaning, We will aid you and strengthen you with him. It is said, **I supported someone with someone** if you sought his help. The support was mentioned as a metaphor, and the misguiders were specifically mentioned for the sake of increase. Blame and rebuke. Meaning: I did not seek their help in creating the heavens and the earth, nor did I consult them, and I did not take the devils or the disbelievers as helpers. The word *al-'udhd* is singular to agree with the pauses. Abu Ja'far al-Jahdari read **wa ma kunt** with a fatha on the ta', meaning that the address is to the Prophet, may God bless him and grant him peace: meaning, and you, O Muhammad, did not take them as helpers, nor is that correct for you. The rest read it with a damma on the ta'. There are eight dialects for *'udhd*, the most eloquent of which is with a fatha on the 'ayn and a damma on the dad, and the majority read it this way. Al-Hasan read *'udhdan* with a damma on the 'ayn and the dad, and Ikrimah read it with a damma on the 'ayn and a sukoon on the dad, and al-Dahhak read it with a kasra on the 'ayn and a fatha on the dad, and 'Isa ibn 'Umar read it with a fatha on both of them, and the dialect of Tamim is with a fatha on the 'ayn and a sukoon on the dad.

Tafsir al-Baghawi

51 - **I did not make them witness**, I did not bring them, and Abu Ja'far read **I did not make them witness** with the letter nun and the letter alif for emphasis, meaning: We brought them, meaning Iblis and his offspring. It was said: the disbelievers. Al-Kalbi said: He means the angels, **He created the heavens and the earth, nor did He create themselves**, he says: I did not make them witness to a creation so that I could seek their help in creating it and consult them in it, **and I would not have taken the misguiders as supporters**, meaning: the devils who mislead people as supporters, meaning: supporters and helpers.

Tafsir al-Baidawi

51. **I did not make them witness to the creation of the heavens and the earth, nor to the creation of themselves.** He denied bringing Iblis and his offspring to the creation of the heavens and the earth, and bringing some of them to the creation of others, to indicate the denial of relying on them for support in that, as He stated in His statement: **And I would not have taken the misguiders as supporters**, meaning as helpers, in response to their taking guardians other than God as partners with Him in worship, for deserving worship is a consequence of creation, and sharing in it necessitates sharing in it, so placing **the misguiders** in place of the pronoun is to criticize them and exclude relying on them for support. The pronoun was said to refer to the polytheists, and the meaning is: I did not make them witness to the creation of that, nor

Surat al-Kahf 18:51

I did not make them witness the creation of the heavens and the earth or the creation of themselves, nor would I have taken the misguiders as assistants.

did I single them out with knowledge that no one else knows, so that if they believed, people would follow them as they claim. So do not pay attention to their statement, hoping for their support for the religion, for it is not appropriate for me to rely on the misguiders for my religion. It is supported by the reading of those who read **and you were not** as addressing the Messenger, may God bless him and grant him peace, and it was read **the one who took the misguiders** according to the original and *'uddan* with the alleviation and *'uddan* with the succession and *'uddan* like servants, the plural of *'adhdh* from *'udhuhu* if he strengthened him.

Surat al-Kahf 18:52

And the Day He will say, **Call upon My partners whom you claimed.** So they will call upon them, but they will not respond to them, and We will place between them a barrier of destruction.

Tafsir al-Jalalayn

And the Day) in the accusative case with *remember* **He says** with the *ya* and the *nun* **They called upon My partners** the idols **whom you claimed** to intercede for you according to your claim **So they called upon them, but they did not respond to them** they did not answer them **And We placed between them** and the idols and their worshippers **a place of destruction** a valley from the valleys of Hell in which they will all perish, and it is from *wabaqa* with the *fatha* **to perish**.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: **And on the Day when He will say** God the Almighty to those who associate others with Him, **Call upon My partners whom you claimed** He will say to them: Call upon those whom you claimed were My partners in worship to support you and protect you from Me. **So they called upon them, but they did not respond to them** He says: So they sought help from them, but they did not help them. **And We placed between them a place of destruction.** The people of interpretation differed about the meaning of that. Some of them said: Its meaning is: And We placed between these polytheists and what they used to call upon besides God, partners in this world, enmity on that Day. Mention of those who said that:

Muhammad bin Abdullah bin Buzaie told me: Bishr bin al-Mufaddal told us, on the authority of Aouf, on the authority of al-Hasan, regarding the statement of God, **And We have placed between them a cause of destruction**, he said: He has placed enmity between them on the Day of Resurrection.

Ibn Bashar told us: Uthman ibn Umar told us, on the authority of Awf, on the authority of Al-Hasan: **And We placed between them a cause of destruction.** He said: Enmity. Others said: Its meaning is: And We made their action a cause of destruction for them. Mention of those who said that:

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And We placed between them a cause of destruction**, he said: a cause of destruction.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, *destructive*, he said: destruction.

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

between them a cause of destruction, he said: The cause of destruction is the destroyer, in which some of them destroyed others, some of them destroyed others. And he recited:

And We have set a time for their destruction.

It was narrated on the authority of Muhammad bin Yazid, on the authority of Juwaybir, on the authority of Ad-Dahhak: *Mubqan* means destruction.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Urfajah, regarding His statement, **And We placed between them a place of destruction**, he said: a place of destruction. Others said: It is the name of a valley in Hell. Those who said that were mentioned:

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Abu Ayoub, on the authority of Amr al-Bakali: **And We placed between them a barrier.** He said: A deep valley that separated the people of misguidance from the people of guidance, and the people of Paradise from the people of Hell.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We placed between them a barrier of destruction.** It was mentioned to us that Amr al-Bakali told on the authority of Abdullah bin Amr, he said: It is a deep valley through which the people of guidance will be separated on the Day of Resurrection from the people of misguidance.

Abu Kuraib told us, he said: Omar bin Ubaid told us, on the authority of Al-Hajjaj bin Artah, he said: Mujahid said, **And We placed between them a barrier**, he said: A valley in the Fire.

Muhammad bin Omar told us, and 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, his statement, **And We placed between them a place of destruction**, he said: A valley in Hell.

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, his example.

Muhammad bin Sinan al-Qazzaz told me, he said: Abd al-Samad told us, he said: Yazid bin Dirham told us, he said: I heard Anas bin Malik say regarding the statement of God Almighty, **And We have placed between them a place of destruction**, he said: A valley in Hell of pus and blood. The most correct of the statements about that is the valley that we mentioned on the authority of Ibn Abbas, and those who agreed with him in the interpretation of the place of destruction:

It is the destroyer, because the Arabs say in their speech: Qad awbaqt so-and-so: if they destroyed him. And from this is the saying of God the Almighty: **Or destroy them for what they have earned:** meaning: destroy them. And it is said about the destroyer himself: Qad wabaq so-and-so, so he is yawbaq and baqa. And the language of Banu Amir: yabaq without a hamza. And it was narrated from Tamim that they say: yabaq.

Surat al-Kahf 18:52

And the Day He will say, "Call upon My partners whom you claimed." So they will call upon them, but they will not respond to them, and We will place between them a barrier of destruction.

And it was narrated and baqa yabaq and baqaan, narrated by Al-Kisa'i. And some of the scholars of the speech of the Arabs from Basra used to say: the destroyer is the appointed time, and he cites the saying of the poet as evidence for his saying that:

And the evil of the curtain did not leave any shame for him, and the two valleys were ruined.

And he interprets it as an appointment. It is possible that the destroyer that God Almighty made between these polytheists is the valley mentioned by Abdullah bin Amr. It is possible that it is the enmity that Al-Hasan said.

Tafsir al-Qurtubi

God the Almighty said: **And the Day He will say, 'Call upon My associates whom you claimed.'** That is, remember the Day God will say: Where are My associates? That is, call upon those whom you associated with Me, so that they may protect you from My punishment. He only says that to idol worshippers. Hamzah, Yahya, and Isa bin Umar read **We say** with a noon. The rest read it with a yaa', because He said: **My associates**, and He did not say: Our associates. **So call upon them**, that is, they did that. **But they did not respond to them**, that is, they did not respond to their support, and they did not hold anything back from them. **And We placed between them a barrier.** Anas bin Malik said: It is a valley in Hell of pus and blood. Ibn Abbas said: That is, We placed a barrier between the believers and the disbelievers. It was said: Between the idols and their worshippers, similar to His statement: **So We removed between them.** Ibn al-A'rabi said: Everything that is a barrier between two things is a barrier. Ibn Wahb narrated on the authority of Mujahid regarding the words of God the Almighty: *Mowbaqan* he said: A valley in Hell called Mowbaq. Nawf al-Bakali said the same except that he said: It separates between them and the believers. Ikrimah: It is a river in Hell that flows with fire, on its banks are snakes like black mules, so when they attack them to seize them, they cry out for help from them by rushing into the fire. Zaid bin Dirham narrated on the authority of Anas bin Malik who said: *Mowbaqan* is a valley of pus and blood in Hell. Ata and Ad-Dahhak said: Destruction in Hell, and from this it is said: His sins caused him to perish. Abu Ubaidah said: An appointed place for destruction. Al-Jawhari: Wabaq yabq and Bawqan halaka, and Mowbaq is like the appointed, a verbal noun from wa'ada ya'ud, and from this is the saying of God the Almighty: **And We made between them a place of destruction.** There is another language for it: Wabaq yubq and Baqan. There is a third language for it: Wabaq yabq with a kasra in both of them, and awbaqa means He destroyed him. Zuhair said:

Whoever buys praise with his money will be afraid of every ugly and deadly sin.

Al-Farra' said: He made their communication in this

world a destruction for them in the hereafter.

Tafsir Ibn Kathir

The Almighty says, informing about what He will address the polytheists with on the Day of Resurrection before all witnesses, as a rebuke and rebuke to them: **Call upon My partners whom you claimed** meaning in this worldly life, call upon them today to save you from what you are in. The Almighty says: "And you have come to Us alone as We created you the first time, and you have left behind you what We gave you. And We do not see with you your intercessors whom you claimed were partners among you. Indeed, the relationship between you has been severed, and what you used to claim has gone astray from you." And His statement: **So call upon them, but they did not respond to them** is as He said: **And it was said, 'Call upon your partners,' so they called upon them, but they did not respond to them** *verse*, and He said: **And who is more astray than he who calls upon those besides God who do not respond to him** *verses*, and the Almighty says: "And they have taken besides God deities that they may be for them a source of honor. No! They will disbelieve in their worship and will be against them" *verses*. And His statement: **And We have placed between them a place of destruction** *verses*. Ibn Abbas, Qatadah, and more than one said: Destroying. Qatada said: It was mentioned to us that Omar Al-Bakkai narrated on the authority of Abdullah bin Amr, who said: It is a deep valley that will separate the people of guidance from the people of misguidance on the Day of Resurrection. Qatada said: Destroying. It is a valley in Hell.

Ibn Jarir said: Muhammad bin Sinan al-Qazzaz told me, Abd al-Samad told us, Yazid bin Dirham told us, I heard Anas bin Malik say about the statement of God Almighty: **And We have made between them a place of destruction**, he said: A valley in Hell of pus and blood. Al-Hasan al-Basri said: A place of destruction is enmity. What is apparent from the context here is that it is the place of destruction, and it is possible that it is a valley in Hell or something else. The meaning is that God Almighty made clear that these polytheists have no way or access to their gods that they claimed in this world, and that He will separate them from them in the Hereafter, so there is no escape for either group to the other, but rather between them is destruction, great terror, and a major matter. If the pronoun in his statement **between them** refers to the believers and the disbelievers, as Abdullah bin Amr said, that He distinguishes between the people of guidance and misguidance with it, then it is like the statement of God Almighty: **And the Day the Hour arises, that Day they will be divided**, and He said: **That Day they will be split apart**, and God Almighty said: **And separate yourselves today, O criminals**, and God Almighty said: "And the Day We shall gather them all together, then We shall say to those who associated [others], 'Stay where you were, you and your associates,' and We shall be removed from among them, and their

associates will say, 'It was not us that you used to worship.' So sufficient is God as a witness between us and you, for we were, of your worship, unaware. There every soul will experience what it put forth, and they will be returned to God, their true Master, and lost from them will be that which they used to invent."

And His statement: **And the criminals will see the Fire and will think that they will fall into it, but they will find no way out from it.** That is, when they saw Hell when it was brought, it was being led by seventy thousand reins, with each rein being held by seventy thousand angels. **And the criminals will see the Fire** they will inevitably realize that they will fall into it, so that this will be a way of hastening their worry and grief, for anticipating the punishment and fearing it before it occurs is a punishment that is certain. And His statement: **And they will find no way out from it** means that they will have no way to turn away from it, and they will have no choice but to go to it. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Darraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Indeed, the disbeliever sees Hell and thinks that it will fall into it from a distance of four hundred years.** Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "The unbeliever will be tormented for the duration of fifty thousand years, just as he did not do any deeds in this world. And the unbeliever will see Hell and think that it will befall him from a distance of forty years."

Fath al-Qadir

Then he returned to frightening them with the conditions of the Day of Resurrection, saying: 52- **And the Day when He will say, 'Call upon My partners whom you claimed'** Hamzah, Yahya bin Waththab, and 'Isa bin 'Umar read 'We say' with a 'nun', and the rest read with a 'ya' with a 'sub': meaning, remember the Day when God Almighty will say to the disbelievers, rebuking and reprimanding them, 'Call upon My partners whom you claimed would benefit you and intercede for you', and He, glory be to Him, added them to Himself in accordance with what the polytheists believe, God is exalted above that. **So call upon them** meaning, they did what God commanded them to do of calling upon partners, **but they did not respond to them** at that time, meaning, they did not even respond to them, let alone benefit them or defend them. **And We made between them a place of destruction** meaning, We made between these polytheists and those whom they made partners with God a place of destruction. A group of commentators mentioned that it is the name of a deep valley through which God, glory be to Him, separated them, and based on this, it is the name of a place. Ibn al-A'rabi said: Every barrier between two things is a cause of destruction. Al-Farra' said: The destroyer is the ruiner. The meaning is: We made their connection in this world a cause of destruction for them in the Hereafter. It is said: **Wabaqa yubqa**, so he is *wabaqa*, this is how al-Farra' mentioned it in the sources. Al-Kisa'i narrated:

Wabaqa yubqa and *wabuqan*, so he is *wabaq*.

According to this, what is meant by the ruiner is the torment of the Fire in which they share. The first is more appropriate, because among the things they claimed that they were partners with God were the angels, Ezra, and the Messiah, so the destroyer is the place that separates them. Abu Ubaidah said: The destroyer here is the appointed time for destruction, and it has been established in the language that *awbaqahu* means **devastated him**, and from this is the saying of Zuhair:

Whoever buys praise with his money will protect his honor from every ugly and deadly sin.

But the first meaning is appropriate for the meaning of the verse.

Tafsir al-Baghawi

52 - The Almighty said: **And the Day He will say** Hamzah read with a *nun* and the others with a *ya*, meaning: God will say to them on the Day of al-Qiyamah 75: **Call upon My partners** meaning the idols **whom you claimed** that they were My partners **so call upon them** so they sought help from them **but they did not respond to them** meaning they did not answer them and did not support them **and We placed between them** meaning between the idols and their worshippers. It was said: between the people of guidance and the people of misguidance, **a place of destruction** that destroys, said Ata' and Ad-Dahhak. Ibn Abbas said: It is a valley in the Fire. Mujahid said: A valley in Hell.

Akrima said: It is a river in the fire, flowing with fire, and on its banks are snakes like black mules.

Ibn Al-A'rabi said: Any barrier between two things is destructive, and its root is destruction. It is said: *Awbaquhu*, meaning: **He destroyed him**.

Al-Farra' said: **And We made their communication in this world a destruction for them in the Hereafter.** According to this statement, communication is evident, as in the Almighty's statement: **Indeed, ties between you have been severed** (al-An'am 6:94). According to the reading of those who read with the nominative case.

Tafsir al-Baidawi

52. **And on the Day He will say** meaning God the Most High to the disbelievers and Hamza read with the letter *nun*. "Call upon My partners whom you claimed" that they are My partners and your intercessors to protect you from My punishment, and adding partners according to their claim is for rebuke and what is meant is what is worshipped besides Him, and it was said that Iblis and his offspring. "So call upon them So they called upon them for relief. So they did not respond to them So they did not help them. And We made between them" between the disbelievers and their gods. "Destructive" is a destructive thing that they share in and it is the fire, or an enemy that is in its

Surat al-Kahf 18:52

And the Day He will say, "Call upon My partners whom you claimed." So they will call upon them, but they will not respond to them, and We will place between them a barrier of destruction.

intensity destruction like the saying of Omar, may God be pleased with him: Let not your love be an obsession nor let your hatred be destruction. "Destructive **is a place name or a source from** to perish" if it perishes. It was said that the description is clear, meaning and We made their communication in this world destruction on the Day of Resurrection.

Surat al-Kahf 18:53

And the criminals will see the Fire and think that they will fall into it, and they will find no escape from it.

Tafsir al-Jalalayn

And the criminals saw the Fire and thought **that they would fall into it** and they found no way out of it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And the criminals will see the Fire**, means: And the polytheists will see the Fire on that day, **and they will think that they will fall into it**, meaning: They will know that they will enter it.

As 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 they thought that they would fall upon it**, he said: They knew.

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn al-Harith told me, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: The disbeliever sees Hell and thinks that it will be his destination from a distance of forty years. And His statement, **And they will not find any way out of it**, means: And they will not find any way out of the Fire that they saw, to which they could turn away, meaning: They will not find any way out of its destination, because God has decreed that upon them. And from the meaning of *detour* in the sense of *direction* is the statement of Abu Kabir al-Hudhali:

Azharhal about the gray hair of the bank or is there no immortality for the one who is generous and burdensome

Tafsir al-Qurtubi

The Almighty said: **And the criminals will see the Fire**. The root of *saw* is *ra'a*. The *ya* was changed to an *alif* because of its openness and the openness of what preceded it. For this reason, the Kufians claimed that *saw* is written with a *ya*, and some Basrans agreed with them in this statement. As for the clever Basrans, among them Muhammad ibn Yazid, they write it with an *alif*. Al-Nahhas said: I heard Ali bin Sulayman say: I heard Muhammad bin Yazid say: It is not permissible to write *madā* and *ramā* and all those with a *ya* except with an *alif*, and there is no difference between those with a *ya* and those with a *waw* in writing, just as there is no difference between them in pronunciation. If it were necessary to write those with a *ya* with a *ya*, then it would be necessary to write those with a *waw* with a *waw*. Despite this, they contradict themselves and write *ramā* with a *ya* and *ramāhu* with an *alif*. If

the reason is that they are with a *ya*, then it is necessary to write *ramāhu* with a *ya*, then they write *dhān*, the plural of *dhūwah*, and *kasā*, the plural of *kiswah*, and they are with a *ya*, and this is something that does not happen and is not proven on the basis of the origin.

They thought that they would fall into it. "They thought" here means certainty and knowledge, as He said:

I told them they thought I had two thousand armed men.

That is, they were certain, and this has been mentioned before. Ibn Abbas said: They were certain that they would attack it. It was also said: They saw it from a far away place, so they thought that they would attack it, and they thought that it would take them immediately. In the hadith:

The disbeliever sees Hell and thinks that it will befall him from a distance of forty years' travel. "Watching" means being closely involved in something. It was narrated on the authority of Alqamah that he read, **So they thought that they would be meeting it**, meaning that they would gather in it, and *lafafis* the plural. **And they found no escape from it**, meaning an escape because it surrounds them on all sides. Al-Qutbi said: **A place to which they can turn.** It was also said: **A refuge to which they can resort, and the meaning is the same.** It was also said: **The idols did not find a way out of the fire for the polytheists.**

Tafsir Ibn Kathir

The Almighty says, informing about what He will address the polytheists with on the Day of Resurrection before all witnesses, as a rebuke and rebuke to them: **Call upon My partners whom you claimed** meaning in this worldly life, call upon them today to save you from what you are in. The Almighty says: "And you have come to Us alone as We created you the first time, and you have left behind you what We gave you. And We do not see with you your intercessors whom you claimed were partners among you. Indeed, the relationship between you has been severed, and what you used to claim has gone astray from you." And His statement: **So call upon them, but they did not respond to them** is as He said: **And it was said, 'Call upon your partners,' so they called upon them, but they did not respond to them** *verse*, and He said: **And who is more astray than he who calls upon those besides God who do not respond to him** *verses*, and the Almighty says: "And they have taken besides God deities that they may be for them a source of honor. No! They will disbelieve in their worship and will be against them" *verses*. And His statement: **And We have placed between them a place of destruction** *verses*. Ibn Abbas, Qatadah, and more than one said: Destroying. Qatada said: It was mentioned to us that Omar Al-Bakkai narrated on the authority of Abdullah bin Amr, who said: It is a deep valley that will separate the people of guidance from the people of misguidance on the Day of Resurrection. Qatada said: Destroying. It is a valley in Hell.

Ibn Jarir said: Muhammad bin Sinan al-Qazzaz told

And the criminals will see the Fire and think that they will fall into it, and they will find no escape from it.

me, Abd al-Samad told us, Yazid bin Dirham told us, I heard Anas bin Malik say about the statement of God Almighty: **And We have made between them a place of destruction**, he said: A valley in Hell of pus and blood. Al-Hasan al-Basri said: A place of destruction is enmity. What is apparent from the context here is that it is the place of destruction, and it is possible that it is a valley in Hell or something else. The meaning is that God Almighty made clear that these polytheists have no way or access to their gods that they claimed in this world, and that He will separate them from them in the Hereafter, so there is no escape for either group to the other, but rather between them is destruction, great terror, and a major matter. If the pronoun in his statement **between them** refers to the believers and the disbelievers, as Abdullah bin Amr said, that He distinguishes between the people of guidance and misguidance with it, then it is like the statement of God Almighty: **And the Day the Hour arises, that Day they will be divided**, and He said: **That Day they will be split apart**, and God Almighty said: **And separate yourselves today, O criminals**, and God Almighty said: "And the Day We shall gather them all together, then We shall say to those who associated [others], 'Stay where you were, you and your associates,' and We shall be removed from among them, and their associates will say, 'It was not us that you used to worship.' So sufficient is God as a witness between us and you, for we were, of your worship, unaware. There every soul will experience what it put forth, and they will be returned to God, their true Master, and lost from them will be that which they used to invent."

And His statement: **And the criminals will see the Fire and will think that they will fall into it, but they will find no way out from it**. That is, when they saw Hell when it was brought, it was being led by seventy thousand reins, with each rein being held by seventy thousand angels. **And the criminals will see the Fire** they will inevitably realize that they will fall into it, so that this will be a way of hastening their worry and grief, for anticipating the punishment and fearing it before it occurs is a punishment that is certain. And His statement: **And they will find no way out from it** means that they will have no way to turn away from it, and they will have no choice but to go to it. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Darraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Indeed, the disbeliever sees Hell and thinks that it will fall into it from a distance of four hundred years**. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "The unbeliever will be tormented for the duration of fifty thousand years, just as he did not do any deeds in this world. And the unbeliever will see Hell and think that it will befall him from a distance of forty years."

Fath al-Qadir

53- And the criminals will see the Fire and will think that they will fall into it. The criminals are the subject of the pronoun to indicate the increase in blame for them with this description recorded against them, and the thought here means certainty. And falling into it is mixing with falling into it, and it was said that the disbelievers will see the Fire from a far place and will think that, **And they will find no way out from it**, meaning a way out to which they can turn, or a departure, because the Fire has surrounded them from every side. Al-Wahidi said: The way out is the place to which one turns. Al-Qatibi said: meaning a way out to which they can turn, and it was said a refuge to which they can flee. The meaning is similar in all of them.

Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And you will see the earth barren**, he said: There are no buildings or trees on it. Ibn al-Mundhir and Ibn Abi Hatim narrated something similar from Mujahid. Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **He leaves out neither a small nor a great sin**, he said: The small is a smile, and the big is a laugh. Ibn Abi al-Dunya and Ibn Abi Hatim added on his authority: The small is a smile in mockery of the believers, and the big is a loud laugh. I say: Small and big are indefinite in the context of negation, so every sin that is described as small falls under that, and every sin that is described as big, so nothing remains of the sins except that God counts it. And whatever sin is ambiguous as being small or big, that is only in relation to the servants, not in relation to God, the Most High. Ibn Jarir, Ibn Al-Mundhir, Abu Al-Shaykh in Al-Azmah and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Abbas who said: "Among the angels is a tribe called the jinn, and Iblis was one of them. He used to whisper whispers between the heaven and the earth, but he disobeyed, so God became angry with him, so He transformed him into a cursed devil." Ibn Jarir narrated on his authority regarding his statement: **He was from the jinn**, he said: **He was the guardian of Paradise, so he was called the jinn**. Ibn Jarir and Ibn Al-Mundhir also narrated on his authority that Iblis was one of the most noble and honorable tribe of angels, and he was the guardian of Paradise. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Al-Hasan who said: **May God curse those people who claimed that Iblis was from the angels, and God says that he was from the jinn**. Ibn Jarir and Ibn Al-Anbari narrated on his authority that he said: "He was not from the angels for the blink of an eye. He is the origin of the jinn, just as Adam is the origin of mankind." Ibn Abi Hatim narrated from Al-Suddi regarding his statement: **I did not make them witness to the creation of the heavens and the earth**, he said: He says: I did not make the devils whom you took with me witness this. **And I would not have taken the misguiders as supporters**, he said: The devils as supporters. He said: Nor did I take them as supporters on anything they supported me on and helped me. Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ali bin Abi Talhah from Ibn Abbas regarding his statement: **And We placed**

between them a place of destruction, he said: a place of destruction. Ibn Abi Shaybah and Ibn Al-Mundhir narrated from Mujahid something similar. Abu Ubaid, Hannad and Ibn Al-Mundhir narrated from him that he said: A valley in Hell. Abdullah bin Ahmad narrated in Zawa'id Al-Zuhd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated in Al-Ba'th from Anas regarding the verse that he said: A valley in Hell of pus and blood. Ahmad narrated in Al-Zuhd, Ibn Jarir, Ibn Abi Hatim and Al-Bayhaqi from Ibn Amr that he said: It is a deep valley in Hell through which God will separate the people of guidance from the people of misguidance on the Day of Resurrection. Abd al-Razzaq, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **They thought that they would fall into it**, he said: They knew.

Tafsir al-Baghawi

53 - **And the criminals will see the Fire**, meaning the polytheists, **and they will think**, they will be certain, **that they will fall into it**, they will enter it and fall into it, **and they will find no way out from it**, because it has surrounded them from every side.

Tafsir al-Baidawi

53. **And the criminals saw the Fire and thought** and were certain **that they would fall into it** and mix with it, falling into it **and they found no way out** or place to which they could turn.

Surat al-Kahf 18:54

And We have certainly presented for the people in this Qur'an from every [kind of] example, but man has ever been, most of anything, contentious.

Surat al-Kahf 18:54

And We have certainly presented for the people in this Qur'an from every [kind of] example, but man has ever been, most of anything, contentious.

Tafsir al-Jalalayn

And We have certainly presented *clearly* in this Qur'an for the people from every kind of example, so that they may be admonished. **But man** meaning the disbeliever **is most disputatious of anything**, quarreling about falsehood, and it is a distinction transferred from the noun *was*, meaning **and man's disputatiousness is most disputatious of anything**.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says: And We have certainly given people examples in this Qur'an from every example, and We have admonished them in it from every admonition, and We have presented arguments against them in it with every argument so that they may remember and repent, and take heed and be admonished, and be deterred from what they are committed to of associating partners with God and worshipping idols. **And man is most disputatious of all things**. He says: And man is most disputatious and contentious of all things, neither repenting to the truth nor being deterred by admonition.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And man is most disputatious of anything**, he said: Dispute is quarrel, the quarrel of the people with their prophets, and their disdain for what they brought. And he recited: This is nothing but a human being like you; he eats of what you eat and drinks of what you drink. And he recited, he wants to do you a favor. And he recited until he died... the verse, **And if We sent down to you a book on paper**, the verse. And he recited, **And if We opened to them a gate from heaven and they continued therein to ascend**, he said: They are not you, they would have said, "Our eyes have only been dazzled. Rather, we are a people affected by magic."

Tafsir al-Qurtubi

The Almighty's saying: **And We have certainly presented for the people in this Qur'an from every [kind of] example**. This has two possible meanings: One: What He mentioned to them of lessons and past generations. The second: What He explained to them of the evidence of divinity, which was mentioned previously in **Glory be to Him**. So in the first meaning, it is a warning, and in the second, it is an explanation. **And man is most disputatious of anything**. That is,

disputatious and argumentative, and what is meant by it is Al-Nadr ibn Al-Harith and his argumentation in the Qur'an. It was said that the verse is about Abi ibn Khalaf. Al-Zajjaj said: That is, the disbeliever is most disputatious of anything, and the evidence that he meant the disbeliever is his saying: **And those who disbelieve argue with falsehood**. Anas narrated that the Prophet, may God bless him and grant him peace, said:

"A man will be brought on the Day of Resurrection from among the unbelievers, and God will say to him: What did you do with what I sent you? He will say: O Lord, I believed in You and confirmed Your messengers and acted according to Your Book. God will say to him: This is Your record, and there is nothing of that in it. He will say: O Lord, I do not accept what is in this record. It will be said to him: These guardian angels are bearing witness against you. He will say: I do not accept them, O Lord, and how can I accept them when they are not from Me or from me? God the Most High will say: Is this the Preserved Tablet or the Book that has testified to that? He will say: O Lord, did You not save me from injustice? He will say: Yes. He will say: O Lord, I will not accept except a witness against me from myself. God the Most High will say: Now shall We send against you a witness from yourself? He will ponder who from himself will bear witness against him. Then his mouth will be sealed, then his limbs will speak of polytheism, then he will be left alone to speak and he will enter the Fire, and some of him will curse others, saying to his limbs: May God curse you, for it was from you that I used to struggle. His limbs will say: May God curse you. Do you know that God the Most High conceals a statement? That is what God the Most High said: "And man is most disputatious of anything." " It was narrated by Muslim with the same meaning from the hadith of Anas as well. And in Sahih Muslim, " On the authority of Ali, the Prophet, may God bless him and grant him peace, came to him and Fatima and said:

Do you not pray? I said: O Messenger of God, our souls are in God's hand, so if He wills to resurrect us, He will resurrect us. The Messenger of God, may God bless him and grant him peace, turned away when I said that to him, and then I heard him as he was turning away, striking his thigh and saying: "Man is most argumentative of anything."

Tafsir Ibn Kathir

God the Almighty says: And We have certainly made clear to the people in this Qur'an and explained matters to them and explained them in detail so that they will not go astray from the truth and deviate from the path of guidance. Despite this clarification and this distinction, man often argues and quarrels, opposing the truth with falsehood, except for he whom God guides his sight to the path of salvation. Imam Ahmad said: Abu Al-Yaman told us, Shu'ayb told us on the authority of Al-Zuhri, Ali bin Al-Hussein told me that

Al-Hussein bin Ali told him that Ali bin Abi Talib told him, "The Messenger of God, may God bless him and grant him peace, came to him and Fatima, the daughter of the Messenger of God, may God bless him and grant him peace, one night and said: 'Will you not pray?' I said: 'O Messenger of God, our souls are in God's hand, so if He wills to resurrect us, He will resurrect us.' He turned away when I said that and did not return to me at all. Then I heard him, as he was turning away, striking his thigh and saying: 'And man is most disputatious of anything.' " Narrated by both of them in Sahih Al-Bukhari and Sahih Muslim.

Fath al-Qadir

When the Almighty mentioned the disbelievers' boasting over the poor Muslims with their wealth and clans and answered them about that and gave them clear examples, He narrated some of the horrors of the Hereafter and said: 54- **And We have certainly diversified** that is, We repeated and reiterated **in this Qur'an for the people** that is, for their sake and to care for their interests and benefit **of every kind** of examples, including the examples mentioned in this Surah. The interpretation of this verse was presented in Surah Bani Israel, and when the disbelievers did not abandon what they were doing of arguing falsely, He concluded the verse by saying: **And man is most disputatious of anything**. Al-Zajjaj said: What is meant by man is the disbeliever, and he provided evidence that what is meant by the disbeliever is the Almighty's saying: **And those who disbelieve argue with falsehood**. It was said that what is meant by it in the verse is Al-Nadr ibn Al-Harith, and the apparent meaning is generality and that this type is the most disputatious of things, and this is supported by what is proven in the two Sahihis and others from the hadith of Ali "that the Prophet, may God bless him and grant him peace, knocked on his door." And Fatima at night, and he said: Do you not pray? I said: O Messenger of God, our souls are in the hand of God. If He wills to resurrect us, He will resurrect us. So he turned away when I said that and did not return anything to me. Then I heard him slapping his thigh and saying: **And man is most argumentative of anything**. The word *judgement* is in the accusative case as a specification.

Tafsir al-Baghawi

54 - The Almighty said: **And We have certainly presented**, explained, **in this Qur'an for the people from every [kind of] example**, meaning so that they may remember and take heed, **but man is most disputatious of anything**, arguing about falsehood.

Ibn Abbas said: He meant Al-Nadr bin Al-Harith and his argument about the Qur'an.

Al-Kalbi said: He meant Abi bin Khalaf Al-Jumahi.

It was said: What is meant by the verse are the infidels, because God Almighty said: **And those who disbelieve argue with falsehood** (al-Kahf 18:56).

It was said: It is general, and this 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-Yaman told us, Shuaib told us, on the authority of Al-Zuhri, Ali bin Al-Hussein told us, that Al-Hussein bin Ali told him: Ali told him that the Messenger of God, may God bless him and grant him peace, came to him and Fatima, the daughter of the Messenger of God, may God bless him and grant him peace, one night and said: **Will you not pray?** So I said: O Messenger of God, our souls are in the hand of God, so if He wills to resurrect us, He will resurrect us. So the Messenger of God, may God bless him and grant him peace, turned away when I said that to him and did not respond to me with anything, then I heard him turning away and striking his thigh and saying: **And man is most disputatious of anything**.

Tafsir al-Baidawi

54. **And We have certainly presented for the people in this Qur'an every kind of example** of every kind that they need **but man is the thing that most often comes up with argument**. Argumentation" is a dispute with falsehood and its erection is a distinction.

Surat al-Kahf 18:55

And nothing prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that the precedent of the former peoples should come upon them or that the punishment should come upon them face to face.

Surat al-Kahf 18:55

And nothing prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that the precedent of the former peoples should come upon them or that the punishment should come upon them face to face.

Tafsir al-Jalalayn

And what prevented the people (i.e. the infidels of Mecca) from believing **when guidance came to them** the Qur'an **and from asking forgiveness of their Lord** unless there should come upon them the way of the former peoples (i.e. our way with them, which is the destruction decreed for them) or the punishment should come upon them before (i.e. directly and clearly), which is the killing on the Day of Badr. In a reading with two dammahs, it is the plural of qabeel, i.e. types.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says: What prevented these polytheists, O Muhammad, from believing in God when guidance, the statement of God, came to them, and they knew the truth and reality of what you are calling them to, and from seeking forgiveness for what they are continuing in of their polytheism, except that they came upon Our way with their likes from the nations who denied their messengers before them, or that the punishment had come to them before. The people of interpretation differed in the interpretation of that, and some of them said: Its meaning is: or the punishment comes to them suddenly. Those who said that mentioned:

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, **Or the punishment comes to them suddenly**, he said, suddenly.

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. And others said: Its meaning is: Or the punishment comes to them clearly. Mention of those who said that:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Or the punishment comes to them face to face**, he said: Face to face is seeing that face. The reciters differed in the reading of that, so a group of people read it, **Or the punishment comes to them face to face**, with a damma on the qaf and the ba', meaning that there will come to them from the punishment various types and kinds, and they

directed the face to the plural of qabil, just as the slain is pluralized as qatil, and the new is jadida. Another group read, **Or the punishment comes to them face to face**, with a kasra on the qaf and a fatha on the ba', meaning or the punishment comes to them visibly, from their saying: I spoke to him face to face. I have explained the statement about that in Surat Al-An'am in a way that makes it unnecessary to repeat it in this place.

Tafsir al-Qurtubi

The Almighty said: **And what prevented the people from believing when guidance came to them** meaning the Qur'an, Islam, and Muhammad, peace and blessings be upon him. **And to ask forgiveness of their Lord except that the precedent of the former peoples should come to them** meaning Our precedent in destroying them, meaning what prevented them from believing was My judgment upon them in that, and if I had judged them to believe they would have believed. The precedent of the former peoples is the custom of the former peoples in the torment of extermination. It was said: The meaning is: And what prevented the people from believing was their request that the precedent of the former peoples should come to them, so it was deleted. The precedent of the former peoples is to witness the torment, so the polytheists requested that and said: **O God, if this is the truth from You** the verse. **Or the torment should come to them before** is an accusative in the state, and its meaning is clearly, as Ibn Abbas said. Al-Kalbi said: It is the sword on the day of Badr. Muqatil said: Suddenly. Abu Ja'far, 'Asim, Al-A'mash, Hamzah, and Al-Kisa'i read *qablan* with two dhammahs, meaning all types of torment, the plural of qabil like sabil and subul. An-Nahhas: Al-Farra's school of thought is that *qablan* is the plural of *qabil*, meaning scattered, one after the other. He also believes that the meaning could be *apparent*. Al-A'raj said: His reading of *qablan* meant **all of them**. Abu Amr said: His reading of *qablan* was *qablan*, and its meaning was *apparent*.

Tafsir Ibn Kathir

God Almighty tells about the rebellion of the infidels in ancient and modern times, and their denial of the clear and apparent truth despite what they saw of clear signs and evidence, and that what prevented them from following that was their request to see the punishment that they were promised with their own eyes, as those said to their prophet: **Then let down upon us fragments from the sky, if you should be of the truthful**. And others said: **Bring us the punishment of God, if you should be of the truthful**. And the Quraysh said: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment**. "And they said: O you to whom the message has been sent down, indeed you are mad.

Why do you not bring us angels, if you should be of the truthful?" And other verses indicating that.

Then He said, **Unless the punishment of the former peoples comes to them**, of covering them with the punishment and seizing them to the last one, **or the punishment comes to them beforehand**, meaning they see it clearly, facing and confronting it. Then the Most High said, **And We do not send the messengers except as bringers of good tidings and warners**, meaning before the punishment, bringing good tidings to those who believed in them and believed in them, and warnings to those who denied them and opposed them. Then He informed about the disbelievers that they **disputed with falsehood to refute thereby the truth**, meaning to weaken thereby the truth that the messengers brought to them, and that is not what they will achieve, **and they took My signs and that with which they were warned in jest**, meaning they took the arguments, proofs, and extraordinary events that the messengers were sent with and that with which they were warned and frightened of the punishment **in jest**, meaning they mocked them in that, which is the most severe form of denial.

Fath al-Qadir

55- "And nothing prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that the precedent of the former peoples should come to them. **We have already discussed something similar in Surat Bani Israel, and we mentioned that the first an**" is in the accusative case, and the second is in the nominative case, and the guidance is the Qur'an and Muhammad, may God bless him and grant him peace, and the people here are the people of Mecca, and the meaning is that the added word is omitted: that is, what prevented the people from believing and asking forgiveness is seeking to come to the precedent of the former peoples, or waiting for the precedent of the former peoples to come, and asking forgiveness was added in this surah because what they had neglected of sins was mentioned here, including their arguing with falsehood, and the precedent of the former peoples is that if they did not believe, they would be punished with the punishment of extermination. Al-Zajaj said: Their precedent is their saying: "If this is the truth from You **the verse** or the punishment should come to them **meaning the punishment of the Hereafter** precipitously." Al-Farra' said: "Precipitously **is the plural of** precipitously": that is, scattered, one after the other, and it was said clearly, and it was said suddenly. What Al-Farra' said is consistent with the reading of Abu Ja'far, 'Asim, Al-A'mash, Hamza, Al-Kisa'i, Yahya bin Waththab and Khalaf *qablan* with two dhammahs, as it is the plural of qabal, like sabil and subul, and what is meant is the types of punishment. The second interpretation is consistent with the reading of the rest with a kasrah on the qaf and a fathah on the ba', meaning facing and witnessing. It was read with two fathahs with the meaning or the punishment will come to them in the future, and its accusative is in the state. So the meaning of the verse is that they will not believe and will not seek forgiveness except when the punishment of this world descends upon them that will eradicate

them, or when the types of punishment of the Hereafter come or witness it.

Tafsir al-Baghawi

55 - The Almighty said: **And what prevented the people from believing when guidance came to them?** The Qur'an, Islam, and the explanation from God Almighty, and it was said: It is the Messenger, may God bless him and grant him peace. **And they ask forgiveness of their Lord, unless there comes to them the precedent of the former peoples**, meaning: Our precedent in destroying them if they do not believe.

It was said: Except that he asked for the same way of the ancients to come to them, of witnessing the punishment, 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** (al-Anfal 8:32).

Or the punishment comes to them before them, Ibn Abbas said: meaning: clearly from the encounter. Mujahid said: suddenly. Abu Jaafar and the people of Kufa read: *before* with a damma on the qaf and the ya', the plural of qabil, meaning: types of punishment, one type after another.

Tafsir al-Baidawi

55. "And what prevented people from believing" from believing. "When guidance came to them" which is the messenger who calls and the clear Qur'an. "And to ask forgiveness of their Lord" from asking forgiveness for sins. "Except that the precedent of the ancients should come to them" except a request or waiting or estimation that the precedent of the ancients should come to them, which is extermination, so the noun was deleted and the noun to which it was added was placed in its place. "Or the punishment should come to them" the punishment of the Hereafter. "Qublan" clearly. The Kufians read "qablan" with two dammahs, which is a language in it or the plural of qabil meaning types, and it was read with two fathahs, which is also a language. It is said I met him, "qablan **and** qablan **and** qablan qabliyan, **and its accusative is in the state of the pronoun or the punishment**".

Surat al-Kahf 18:56

And We do not send the messengers except as bringers of good tidings and warners. And those who disbelieve dispute with falsehood to invalidate thereby the truth, and they take My verses and that with which they are warned in ridicule.

Surat al-Kahf 18:56

And We do not send the messengers except as bringers of good tidings and warners. And those who disbelieve dispute with falsehood to invalidate thereby the truth, and they take My verses and that with which they are warned in ridicule.

Tafsir al-Jalalayn

And We do not send the messengers except as bringers of good tidings) to the believers **and warners** to frighten the disbelievers **and those who disbelieve argue with falsehood** by saying, **Did God send a human being as a messenger?** and the like **to refute thereby** to invalidate by their argument **the truth** the Qur'an **and they take My verses** that is, the Qur'an **and that which they are warned with** of the Fire **in ridicule** in mockery.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says: We do not send Our messengers except to give good tidings to the people of faith and belief in God of His great reward in the Hereafter. And to warn the people of disbelief in Him and denial of His great punishment and painful torment, so that they may desist from associating partners with God, and refrain from disbelieving in Him and His sins. **And those who disbelieve argue with falsehood to refute thereby the truth.** He says: And those who disbelieved in God and His Messenger argue with falsehood, like their saying to the Prophet, may God bless him and grant him peace: Tell us about the story of the young men who went away at the beginning of time and it was not known what happened to them, and about the man who reached the easts and wests of the earth, and about the spirit, and what is similar to that of which they used to argue with him, seeking to bring him down, out of contempt for him, may God bless him and grant him peace. So God said to them: We do not send Our Messengers to you for argument and disputes, but rather We send them as bearers of good tidings to the people of faith of Paradise, and as warnings to the people of disbelief of the Fire, and you argue with them with falsehood, seeking from you thereby to invalidate the truth that My Messenger brought to you. And He meant by His saying **to refute thereby the truth** to invalidate thereby the truth and remove it and go away with it. It is said from it: **to refute something** means if it disappears. And he went, and it is said: This is a place of ruin: meaning a slippery place in which neither a hoof nor a foot can stay. From this comes the saying of the poet:

I replied and Naji Al-Yashkari was careful and cautious, as a camel deviated from refutation.

It is narrated: And he dismissed it, and I refuted it: if I removed it and invalidated it. And His statement, **And they took My signs and that with which they were warned in ridicule**, means: And the disbelievers in God took His proofs with which He argued against them, and His Book which He sent down to them, and the warnings with which He warned them in ridicule, mocking them, saying that this is nothing but **legends of the ancients which He wrote down, and they are dictated to him morning and evening, and If We willed, We could have said the like of this.**

Tafsir al-Qurtubi

The Almighty said: **And We do not send the messengers except as bearers of good tidings** meaning of Paradise for those who believe. **And as warners** meaning frightening those who disbelieve with punishment. This has been mentioned before. **And those who disbelieve argue with falsehood to refute thereby the truth** It was said: It was revealed about those who divided, they were arguing about the Messenger of God, may God bless him and grant him peace, saying: A magician, a madman, a poet, and a soothsayer, as mentioned before. The meaning of *refute* is to remove and invalidate. The root of *dahdh* is slipping. It is said: his foot dahdh, meaning it slipped, tahdh, and the sun dahdh from the middle of the sky, and his argument dahdh, meaning it became invalid, and God refuted it. Refutation is slipping. In describing the path:

"And the bridge will be struck over Hell, and intercession will be made, and they will say, 'O God, save, save.' It was said, 'O Messenger of God, what is the bridge?' He said, 'A slippery slope,' meaning that the foot will slip on it." Tarafa said:

Abu Munther, you sought loyalty, but you gave it up and you were stubborn as a camel strays from the right path.

And they took My verses meaning the Qur'an **and that with which they were warned** of the threat **in jest**. *What* means the source, meaning the warning. It was said: it means which, meaning they took the Qur'an and that with which they were warned of the threat in jest, meaning play and falsehood. This was explained in (*Al-Baqarah*) previously. It was said: it is what Abu Jahl said about the butter and dates, this is Zaqqum. It was said: it is their saying about the Qur'an, it is magic, confused dreams and legends of the ancients, and they said to the Messenger: **Is this not a human being like you?** "And they said, 'Why was this Qur'an not sent down to a great man from the two cities?' **and** What did God intend by this as an example?"

Tafsir Ibn Kathir

God Almighty tells about the rebellion of the infidels in

ancient and modern times, and their denial of the clear and apparent truth despite what they saw of clear signs and evidence, and that what prevented them from following that was their request to see the punishment that they were promised with their own eyes, as those said to their prophet: "Then let down upon us fragments from the sky, if you should be of the truthful." And others said: "Bring us the punishment of God, if you should be of the truthful." And the Quraysh said: "O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment. And they said: O you to whom the message has been sent down, indeed you are mad. Why do you not bring us angels, if you should be of the truthful?" And other verses indicating that.

Then He said, **Unless the punishment of the former peoples comes to them**, of covering them with the punishment and seizing them to the last one, **or the punishment comes to them beforehand**, meaning they see it clearly, facing and confronting it. Then the Most High said, **And We do not send the messengers except as bringers of good tidings and warners**, meaning before the punishment, bringing good tidings to those who believed in them and believed in them, and warnings to those who denied them and opposed them. Then He informed about the disbelievers that they **disputed with falsehood to refute thereby the truth**, meaning to weaken thereby the truth that the messengers brought to them, and that is not what they will achieve, **and they took My signs and that with which they were warned in jest**, meaning they took the arguments, proofs, and extraordinary events that the messengers were sent with and that with which they were warned and frightened of the punishment **in jest**, meaning they mocked them in that, which is the most severe form of denial.

Fath al-Qadir

56- "And We do not send the messengers **of Our messengers to the nations** except **while they are** bringers of good tidings **to the believers** and warners" to the disbelievers, so the exception is emptied of the most general of the general, and the explanation of this has been presented. "And those who disbelieve argue with falsehood to refute thereby the truth" meaning to remove the truth by arguing with falsehood and invalidate it. The root of refutation is slipping: it is said that his foot slid, meaning it slipped, refuted, refutation, and refutation of the sun from the middle of the sky means it disappeared, and refutation of his argument means it became invalidated, and from that is the saying of Tarafa:

Abu Munther, you sought loyalty, but you gave it up and you were stubborn as a camel strays from the right path.

Among the false arguments of these infidels is their saying to the Messengers, **You are only human beings like us**, and the like. **And they took My verses**, meaning the Qur'an, **and what they were warned of**, of threats and intimidation, **as a joke**, meaning play and falsehood. This was mentioned previously in Surat Al-Baqarah.

Tafsir al-Baghawi

56 - "And We do not send the messengers except as bringers of good tidings and warners. And those who disbelieve argue with falsehood," and their argument is their saying: "Has God sent a human being as a messenger?" (Al-Isra': 94). "Why was this Qur'an not sent down to a great man from the two cities?" (al-Zukhruf 43:31), and the like, "to refute, **to invalidate**, thereby the truth, **and the root of refutation is slippery**, meaning to remove the truth by it, and they took My verses and that with which they were warned in ridicule," in it is an implied meaning that what they were warned with, which is the Qur'an, in ridicule, meaning mockery.

Tafsir al-Baidawi

56. "And We do not send the messengers except as bringers of good tidings and warners **to the believers and the disbelievers**, and those who disbelieve argue with falsehood" by suggesting signs after the miracles have appeared, and asking about the story of the people of the cave and the like out of stubbornness. "To refute thereby" to remove by argument. "The truth from its place and invalidate it, from the refutation of the foot, which is its slipping, and that is their saying to the messengers" You are only human beings like us And if God had willed, He would have sent down angels" and the like. "And they took My signs" meaning the Qur'an. "And what they were warned" and their warning or what they were warned of of the punishment. "in mockery" mockery. And it was read "in mockery" with sukoon, and it is what is mocked according to both estimates.

Surat al-Kahf 18:57

And who is more unjust than he who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed coverings over their hearts, lest they understand it, and in their ears deafness. And if you should call them to guidance, they will never be guided then, ever.

Surat al-Kahf 18:57

And who is more unjust than he who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed coverings over their hearts, lest they understand it, and in their ears deafness. And if you should call them to guidance, they will never be guided then, ever.

Tafsir al-Jalalayn

And who is more unjust than he who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness, so that they do not hear it. And if you should call them to guidance, they will never be guided, ever.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says: Who among people is more prone to turning away and rejecting in the wrong place than he who reminds him of His signs and proofs, guiding him with them to the path of guidance and guiding him with them to the way of salvation, but he turns away from His signs and proofs, by which he can deduce salvation from destruction. **And he forgets what his hands have put forth.** He says: And he forgets what he has done before of destructive sins, so he does not repent or turn back.

As Bishr told us, he said: Yazid told us, then: Saeed told us, on the authority of Qatada, his statement, **And he forgot what his hands had put forth**, meaning he forgot what had gone before of sins. And His statement, **Indeed, We have placed coverings over their hearts, lest they understand it, and in their ears, deafness**, God Almighty says: We have placed coverings over the hearts of those who turn away from the signs of God when they are reminded of them, lest they understand it, because the meaning is that they understand what they are reminded of. And His statement, **and in their ears, deafness**, means: in their ears, a weight, lest they hear it. **And if you call them to guidance**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And if you, O Muhammad, call these people who turn away from the signs of God when reminded of them, to steadfastness on the path of truth and belief in God and what you have brought them from your Lord, **they will never be guided then**, meaning: they will never be steadfast on the truth, and they will never believe in what you have called them to, because God has sealed their hearts, their hearing, and their sight.

Tafsir al-Qurtubi

The Almighty says: **And who is more unjust than he who is reminded of the verses of his Lord and then turns away from them?** That is, no one is more unjust to himself than he who is admonished by the verses of his Lord, but then takes them lightly and turns away from accepting them. **And forgets what his hands have put forth** That is, he abandons his disbelief and sins and does not repent from them. Forgetting here means abandonment. It was said that the meaning is he forgot what he had put forth for himself and received the punishment, and the meanings are close. **Indeed, We have placed coverings over their hearts, lest they understand it, and in their ears, deafness** because of their disbelief, that is, We prevented faith from entering their hearts and ears.

And if you call them to guidance meaning to faith **they will never be guided.** It was revealed about a specific people, and it responds to the Qadarites' statement. The meaning of this verse has already been mentioned in **Glory be to God** and others.

Tafsir Ibn Kathir

God Almighty says: And which of God's servants is more unjust than he who is reminded of God's verses but turns away from them, that is, forgets them and turns away from them and does not listen to them or pay attention to them, **and forgets what his hands have put forth** that is, of the bad deeds and ugly actions, **Indeed, We have placed over their hearts** that is, the hearts of these people *coverings* that is, coverings and veils **lest they understand it** that is, lest they understand this Qur'an and this statement, **and in their ears is deafness** that is, a spiritual deafness to right guidance **and if you call them to guidance, they will never be guided then.**

And His statement: **And your Lord is the Forgiving, the Possessor of Mercy** meaning, your Lord, O Muhammad, is the Forgiving, the Possessor of vast mercy. **If He were to punish them for what they have earned, He would hasten the punishment for them just 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 He said: "And indeed, your Lord is the Possessor of forgiveness for the people despite their wrongdoing. And indeed, your Lord is severe in penalty" and the verses on this are many and varied. Then He informed that He is patient, conceals, and forgives, and perhaps He guides some of them from error to the right path, and whoever of them persists, there is a day for him on which the newborn will turn gray, and every pregnant woman will give birth to her pregnancy. For this reason He said: **Rather, for them is an appointed time from which they will find no**

refuge meaning, there is no escape, no escape, and no moderation from it. And His statement: **And those towns - We destroyed them when they wronged** meaning the previous nations and the past centuries. We destroyed them because of their disbelief and stubbornness. **And We appointed for their destruction an appointed time** meaning We set it for a known period and a specific time, neither more nor less. That is, likewise you, O polytheists, beware that what befell them befalls you, for you have denied the most honorable Messenger and the greatest Prophet, and you are not more honorable to Us than they are, so fear My punishment and warning.

Fath al-Qadir

57- **And who is more unjust than he who is reminded of the verses of his Lord and then turns away from them** meaning, no one is more unjust to himself than he who is admonished by the verses of his Lord, whether revealed or created, or both, but he takes them lightly and turns away from accepting them, and does not contemplate them properly and think about them properly **and forgets what his hands have put forth** of disbelief and sins, so he does not repent from them. It was said that forgetfulness here means abandonment, and it was said that it is in its true sense **Indeed, We have placed coverings over their hearts, lest they understand it** meaning covers. And coverings are the plural of *kinan*, and the sentence is an explanation for their turning away and forgetfulness. Al-Zajjaj said: God the Almighty informed us that these people have a seal on their hearts **and in their ears is deafness** meaning, We have placed a weight in their ears that prevents them from hearing it, and the explanation of this has been presented in Al-An'am **And if you call them to guidance, they will never be guided then** because God has sealed their hearts because of their disbelief and sins.

over their hearts is an explanation for their turning away and forgetfulness, as their hearts are sealed. **That they should not understand it** because they dislike understanding it, and the masculinity of the pronoun and its singularization is for the meaning. **And in their ears is deafness** that prevents them from listening to it properly. **And if you call them to guidance, they will never be guided then** in fact and not by imitation because they do not understand or hear. And if, as you know, the reward and response of the Messenger, may God bless him and grant him peace, based on his saying, **Why should I not call them?**, then his keenness, may God bless him and grant him peace, for their Islam indicates it.

Tafsir al-Baghawi

57 - **And who is more unjust than he who is reminded, admonished, of the verses of his Lord but turns away from them**, turns away from them and abandons them and does not believe in them, **and forgets what his hands have put forth**, that is, what he did of sins before, **Indeed, We have placed over their hearts coverings**, covers, **lest they understand it**, that is, comprehend it, meaning lest they understand it, **and in their ears deafness**, that is, deafness and heaviness, **and if you call them**, O Muhammad, **to guidance**, to the religion, **they will never be guided then**, and this is about people whom God knows will not believe.

Tafsir al-Baidawi

57. **And who is more unjust than he who is reminded of the verses of his Lord** by the Qur'an. **But turns away from them** so he does not ponder them or remember them. **And forgets what his hands have put forth** of disbelief and sins and does not think about their consequences. **Indeed, We have placed coverings**

Surat al-Kahf 18:58

And your Lord is the Forgiving, the Possessor of Mercy. If He were to impose blame upon them for what they have earned, He would have hastened the punishment for them. Rather, for them is an appointed time from which they will find no refuge.

Surat al-Kahf 18:58

And your Lord is the Forgiving, the Possessor of Mercy. If He were to impose blame upon them for what they have earned, He would have hastened the punishment for them. Rather, for them is an appointed time from which they will find no refuge.

Tafsir al-Jalalayn

And your Lord is the Forgiving, the Merciful. If He were to punish them for what they earned in this world, He would have hastened the punishment for them. Rather, they will have an appointed time, which is the Day of Resurrection. They will not find any refuge besides Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And your Lord is the Concealer, O Muhammad, of the sins of His servants by His forgiveness of them if they refuse them. **The Possessor of Mercy** towards them. **If He were to punish them for what they have earned**, these people who turn away from His signs when they are reminded of them for what they have earned of sins and crimes, **He would have hastened the punishment for them**. But out of His mercy towards His creation, He does not do that to them until their appointed time and their appointed terms. **Rather, they have an appointed time**. He says: But they have an appointed time, and that is the appointed time for their punishment, which is the Day of Badr. **They will not find any refuge besides it**. God Almighty says: These polytheists will not find, even if He does not hasten the punishment for them in this world other than the appointed time that He has made a appointed time for their punishment, a refuge to which they can resort, and a place of safety with which they can escape. He means that they will not find a fortress in which they can be detained from God's punishment. It is said from this: **And I went from such and such to such and such**, "Athar and Uwala," like Uwala. And from this is the saying of the poet:

If you leave yourself to the public, you will not speak

He says: No, she was saved, and Al-A'sha said:

I may make the master of the house forget me, and he may be wary of me, but he will not be able to do so.

In the same way as we said about that, the people of interpretation stood up.

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 on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement **a refuge** he said: a place of refuge.

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

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **They will not find any refuge besides Him**: he says: a refuge.

Bashar said: Yazid told us, Saeed told us, on the authority of Qatada: **They will not find any refuge besides Him**: meaning they will not find any protector or refuge besides Him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **They will not find any refuge besides Him**, he said: There is no refuge besides Him to which they can resort.

Tafsir al-Qurtubi

The Almighty says: **And your Lord is the Forgiving, the Possessor of Mercy** meaning for sins. This is specific to the people of faith and not the disbelievers, as evidenced by His statement: **Indeed, God does not forgive association with Him**. "Possessor of Mercy" has four interpretations: One is the Possessor of pardon. The second is the Possessor of reward, and in these two ways it is specific to the people of faith and not the disbelievers. The third is the Possessor of favor. The fourth is the Possessor of guidance, and in these two ways it includes the people of faith and the disbelievers, because He bestows favors in this world upon the disbeliever as He bestows favors upon the believer. He has made His guidance clear to the disbeliever as He has made it clear to the believer, even though the believer is guided by it and not the disbeliever. The meaning of His statement: "If He were to punish them for what they have earned **meaning of disbelief and sins**, He would have hastened the punishment for them" but He gives respite. "Rather, for them is an appointed time" meaning a predetermined term to which they are delayed. Similar to "For every report is a fixed time, For every term is a book" meaning when it comes, it will not be delayed for them, either in this world or in the Hereafter. **They will not find besides Him a refuge**, meaning a shelter. This was said by Ibn Abbas and Ibn Zayd, and Al-Jawhari narrated it in As-Sahah. The verb wa'ala, ya'i'il, wa'ulan, wa'ulan, on the basis of fa'ul, meaning he took refuge. The verb wa'ala is derived from the root fa'il, meaning he sought salvation. Mujahid said: *Muharizan*. Qatadah: *Waliyan*. Abu Ubaidah: *Munjaan*. It was also said: *Muhaysan*, but the meaning is the same. The Arabs say: **La wa'alat nafshu** meaning **la walat nafshu** **he did not escape**, and from this is the saying of the poet:

No, you left it to the Amiris and did not speak

Al-A'sha said:

I may make the master of the house forget me, and he may be wary of me, but he will not be able to do so.

Anything that survives.

Tafsir Ibn Kathir

God Almighty says: And which of God's servants is more unjust than he who is reminded of God's verses but turns away from them, that is, forgets them and turns away from them and does not listen to them or pay attention to them, "and forgets what his hands have put forth **that is, of the bad deeds and ugly actions**, Indeed, We have placed over their hearts **that is, the hearts of these people** coverings **that is, coverings and veils** lest they understand it **that is, lest they understand this Qur'an and this statement**, and in their ears is deafness **that is, a spiritual deafness to right guidance** and if you call them to guidance, they will never be guided then."

And His statement: **And your Lord is the Forgiving, the Possessor of Mercy** meaning, your Lord, O Muhammad, is the Forgiving, the Possessor of vast mercy. **If He were to punish them for what they have earned, He would hasten the punishment for them** just 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 He said: "And indeed, your Lord is the Possessor of forgiveness for the people despite their wrongdoing. And indeed, your Lord is severe in penalty" and the verses on this are many and varied. Then He informed that He is patient, conceals, and forgives, and perhaps He guides some of them from error to the right path, and whoever of them persists, there is a day for him on which the newborn will turn gray, and every pregnant woman will give birth to her pregnancy. For this reason He said: **Rather, for them is an appointed time from which they will find no refuge** meaning, there is no escape, no escape, and no moderation from it. And His statement: **And those towns - We destroyed them when they wronged** meaning the previous nations and the past centuries. We destroyed them because of their disbelief and stubbornness. **And We appointed for their destruction an appointed time** meaning We set it for a known period and a specific time, neither more nor less. That is, likewise you, O polytheists, beware that what befell them befalls you, for you have denied the most honorable Messenger and the greatest Prophet, and you are not more honorable to Us than they are, so fear My punishment and warning.

Fath al-Qadir

58- "And your Lord is the Forgiving, the Possessor of Mercy **meaning He is the One who forgives a lot, and the Possessor of mercy that encompasses everything, so He did not hasten to punish them, and for this reason He said**, If He were to punish them for what they earned **meaning because of what they earned of sins, including disbelief, argumentation, and turning**

away, He would have hastened the punishment for them" because they deserved it. "Rather **He made** for them an appointed time" meaning a set term for their punishment, it was said that it is the punishment of the Hereafter, and it was said that it was the day of Badr. "They will not find besides Him a refuge" meaning a shelter to which they can turn. Abu Ubaidah said, "Savement, **and it was said**, Escape", and from this is the saying of the poet:

No, you left it to the Amiris and did not speak

Al-A'sha said:

I may make the master of the house forget me, and he may be wary of me, but he will not be able to do so.

Anything that survives.

Tafsir al-Baghawi

58 - **And your Lord is the Forgiving, the Possessor of Mercy**, the Possessor of Grace. **If He were to impose blame upon them**, punish the disbelievers, **for what they have earned**, of sins, **He would have hastened the punishment for them**, in this world. **Rather, for them is an appointed time**, meaning the resurrection and the reckoning. **They will not find besides Him a refuge**, a shelter.

Tafsir al-Baidawi

58. "And your Lord is the Forgiving" the eloquent in forgiveness. "The Possessor of Mercy" described as being merciful. "If He were to punish them for what they earned, He would have hastened the punishment for them" is evidence of that by the respite granted to the Quraysh despite their excessive enmity towards the Messenger of God, may God bless him and grant him peace. "Rather, they have an appointment" which is the Day of Badr or the Day of Resurrection. "They will not find besides Him a refuge" a means of escape or a shelter. It is said that one flees if he is saved and one flees to Him if he takes refuge in Him.

Surat al-Kahf 18:59

And those towns We destroyed when they committed injustice, and We appointed for their destruction an appointed time.

Surat al-Kahf 18:59

And those towns We destroyed when they committed injustice, and We appointed for their destruction an appointed time.

Tafsir al-Jalalayn

And those towns meaning their people, such as Aad and Thamud and others **We destroyed them when they did wrong** they disbelieved **and We appointed for their destruction** for their destruction, and in a reading with the opening of the meem, meaning for their destruction **an appointed time**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those cities of 'Aad and Thamud and the companions of the thicket, We destroyed their people when they were unjust, so they disbelieved in God and His signs, **And We appointed for their destruction an appointed time** meaning a time and a deadline, when they reached it a punishment came to them and We destroyed them with it. He says: So likewise We appointed for these polytheists from your people, O Muhammad, who will never believe in you an appointed time, when that appointed time came to them We destroyed them? Our way with those who came before them of their likes.

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, his statement, **For their destruction is an appointed time**, he said: a term.

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

The reciters differed in their reading of His statement, **for their destruction**. The majority of the reciters of Hijaz and Iraq read it as **for their destruction** with a damma on the meem and a fatha on the lam, referring it to the source of the verb **ahlakawa ikhlakan**. Asim read it as **for their destruction** with a fatha on the meem and lam, referring it to the source of the verb **halakawa hilakan** and **mahlakaan**. The more correct of the two readings in my opinion is the reading of the one who read it as **for their destruction** with a damma on the meem and a fatha on the lam, due to the consensus of the proof from the reciters on it, and based on the statement, **And those towns, We destroyed them**, so it is more appropriate for the source to be from **ahlakana**, since it had come before it. It was said: **We destroyed them**, and he had said before, **and those towns**, because destruction only befell the people of the towns, so he returned to the

meaning, and the speech was based on it, not the wording. Some of the grammarians of Basra said: He said, **And those villages, We destroyed them when they wronged**, meaning their people, just as he said, **And ask the village**, and he did not use the word villages, but he applied the word to the people, and applied the word in the village to it until he said, **in which we were**. And he said, **We destroyed them**, and he did not say, **We destroyed it**? He applied it to the people, just as he said, **Tamim came**, and he attributed the verb to Banu Tamim, and he did not attribute it to Tamim. If he had done that, he would have said, **Tamim came**, and this is not good in something like this, because he intended something other than Tamim in something like this, so he made it a noun, and he did not accept, if it is defective, that what precedes it be deleted entirely, the meaning of the ta' from came with Banu Tamim, and he left the verb as it was so that it would be known that something before Tamim had been deleted. Some of them said: It is permissible to say: **Those villages, We destroyed them**, because the village took the place of the people, so it is permissible to refer to the people once and to it once. This is not permissible in the case of Tamim, because the tribe is known by it, and Tamim is not the tribe, but rather the tribe is known by it. If the tribe had been named after the man, it would have been applied to him, just as you say: **It occurred in Hud**, meaning in Surat Hud, and Hud is not the name of the surah, but rather the surah is known by it. If the surah had been named Hud, it would not have been applied. So you would have said: **It occurred in Hud, O man**, and it would not have been applied. Likewise, if Banu Tamim had been named Tamim, it would have been said: **This is Tamim who has arrived**. So the interpretation of the statement is: **And those villages, We destroyed them when they were unjust, and We appointed a time for their destruction**.

Tafsir al-Qurtubi

The Almighty said: **And those towns We destroyed**. "Those" is in the nominative case as a subject. "The towns" is an adjective or a substitute. "Destroyed them" is in the predicate case and is based on the meaning, because the meaning is the people of the towns. It is permissible for "those" to be in the accusative case according to the opinion of those who said: Zaid I struck him, meaning and those towns whose story We told you about, such as the towns of Aad, Thamud, Madyan and the people of Lot, We destroyed them when they were unjust and disbelieved. "And We appointed for their destruction an appointed time" meaning a known time that you did not count. "Destroy is from destruction. **Asim read destruction with a fatha on the meem and lam, and it is the source of destruction. Al-Kisa'i and Al-Farra' permitted for their destruction**" with a kasra on the lam and a fatha on the meem. An-Nahhas: Al-Kisa'i said: It is more beloved to me because it is from "destruction." Az-Zajjaj: a name for time and the estimate: for the time of their destruction, as it is said: the she-camel

came to her resting place.

Tafsir Ibn Kathir

God Almighty says: And which of God's servants is more unjust than he who is reminded of God's verses but turns away from them, that is, forgets them and turns away from them and does not listen to them or pay attention to them, "and forgets what his hands have put forth **that is, of the bad deeds and ugly actions**, Indeed, We have placed over their hearts **that is, the hearts of these people** coverings **that is, coverings and veils** lest they understand it **that is, lest they understand this Qur'an and this statement**, and in their ears is deafness **that is, a spiritual deafness to right guidance** and if you call them to guidance, they will never be guided then."

And His statement: **And your Lord is the Forgiving, the Possessor of Mercy** meaning, your Lord, O Muhammad, is the Forgiving, the Possessor of vast mercy. **If He were to punish them for what they have earned, He would hasten the punishment for them** just 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 He said: "And indeed, your Lord is the Possessor of forgiveness for the people despite their wrongdoing. And indeed, your Lord is severe in penalty" and the verses on this are many and varied. Then He informed that He is patient, conceals, and forgives, and perhaps He guides some of them from error to the right path, and whoever of them persists, there is a day for him on which the newborn will turn gray, and every pregnant woman will give birth to her pregnancy. For this reason He said: **Rather, for them is an appointed time from which they will find no refuge** meaning, there is no escape, no escape, and no moderation from it. And His statement: **And those towns - We destroyed them when they wronged** meaning the previous nations and the past centuries. We destroyed them because of their disbelief and stubbornness. **And We appointed for their destruction an appointed time** meaning We set it for a known period and a specific time, neither more nor less. That is, likewise you, O polytheists, beware that what befell them befalls you, for you have denied the most honorable Messenger and the greatest Prophet, and you are not more honorable to Us than they are, so fear My punishment and warning.

Fath al-Qadir

59- "And those towns **meaning the towns of Aad and Thamud and their likes** We destroyed them" this is the predicate of the demonstrative pronoun and the towns are its description, and the discussion is about the deletion of an added word: meaning the people of the towns We destroyed them "when they wronged **meaning the time when they wronged by disbelief and sins** and We appointed for their destruction an appointed time **meaning a specific time, and Asim read their destruction**" with the opening of the meem and the lam, and it is the source of halaka, and Al-Kisa'i and Al-Farra' permitted the breaking of the lam and the opening of the meem, and Hafs read that

way, and the majority read it with the closing of the meem and the opening of the lam. Al-Zajaj said, "Muhalak" is a name for the time, and the meaning is: for the time of their destruction.

Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **Unless there comes to them the punishment of the former peoples**, he said: The punishment of the former peoples. Ibn Abi Hatim narrated on the authority of Al-A'mash regarding his statement: *Openly*, he said: Openly. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, he said: Suddenly. Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And he forgot what his hands had put forth**, he said: He forgot what had come before of the many sins. He also narrated on the authority of Ibn Abbas, **Because of what they earned**, he said: Because of what they did. Ibn Hatim narrated on the authority of Al-Suddi, **Rather, for them is an appointed time**, he said: The appointed time is on the Day of Resurrection. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali Ibn Abi Talhah on the authority of Ibn Abbas regarding his statement: **A refuge**, he said: A shelter. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, **A refuge**, he said: A place of protection.

Tafsir al-Baghawi

59 - **And those towns We destroyed**, meaning: the people of Noah, Aad, Thamud, the people of Lot, and others, **when they wronged**, they disbelieved, **and We appointed for their destruction an appointed time**, meaning: a time limit. Abu Bakr read **for their destruction** with the opening of the meem and the lam, [and Hafs read with the opening of the meem and the kasra of the lam, and likewise in An-Namm **a destruction**, meaning for the time of their destruction], and the others read with the closing of the meem and the opening of the lam, meaning: for their destruction.

Tafsir al-Baidawi

59. "And those villages" means the villages of Aad and Thamud and their likes. "And those" is the subject and its predicate. "We destroyed them **or an implied object explained by it**, and the villages" is its description, and an added word must be estimated in one of them so that the reference of the pronouns is. "When they wronged" like Quraysh by denying and arguing and various types of sins. "And We appointed for their destruction an appointed time" for their destruction a time from which they will not delay an hour nor advance it, so let them take heed from them and not be deceived by the delay of the punishment from them. Abu Bakr read "for their destruction **with the opening of the meem and the lam, meaning for their destruction, and Hafs read with the breaking of the lam based on what is unusual from the sources of the verb yaf'al**" like the reference and the menstruation.

Surat al-Kahf 18:59

And those towns We destroyed when they committed injustice, and We appointed for their destruction an appointed time.

Surat al-Kahf 18:60

And when Moses said to his boy, **I will not cease until I reach the junction of the two seas or I will spend ages there.**

Tafsir al-Jalalayn

And remember **and when Moses** he is the son of Imran **said to his boy** Joshua bin Nun who used to follow him and serve him and take knowledge from him **I will not cease** I will not cease to travel **until I reach the junction of the two seas** the meeting place of the Roman and Persian seas towards the east, meaning the place that brings that together **or I will spend ages** a long time in reaching it if that is far

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says to His Prophet, may God bless him and grant him peace: And remember, O Muhammad, when Moses, son of Imran, said to his servant Joshua, **I will not cease**, meaning, **I will not cease to walk until I reach the junction of the two seas.**

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **I will not leave**, he said: I will not stop. And it was said: What he meant by his statement, **the meeting of the two seas**, is the meeting of the Persian Gulf and the Roman Sea. And the meeting is a noun from their statement, **to gather by gathering.**

Who said that?

Bishr told us, Qal'a: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **until I reach the junction of the two seas.** The two seas are the Persian Gulf and the Roman Sea. The Roman Sea is to the west, and the Persian Sea is to the east.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **the meeting place of the two seas**, he said: the Persian Gulf and the Roman Sea.

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 congregation of the two seas.** He said: The Roman Sea and the Persian Gulf, one of them is before the east, and the other is before the west.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, he said: **The meeting place of the two seas.**

Ibn Hamid told us: Yahya ibn al-Durais told us: Abu Ma'shar told us, on the authority of Muhammad ibn Ka'b, regarding his statement, **I will not leave until I reach the junction of the two seas**, he said: Tangier. And his statement, **Or I will travel for ages**, he said: Or I will travel for a time and an age, and it is one. The

plural of both its long and short forms is: ahqaab. And the Arabs would say: I was with him for a period of time, and they would pluralize it as ahqaab. Some of the Arabists interpreted his statement, **I will not leave**, as meaning I will not move, and he cited as evidence for that statement the verse of al-Farazdaq.

They did not leave until their women were walking in the valley of Dhi Qara'ib al-Lata'im.

He says: They are still there.

Some scholars of Arabic speech said that the word *haqb* in the language of Qais means *year*. As for the interpreters, they say what I will mention about it, which is that they differed about it. Some of them said: It is eighty years.

Who said that?

It was narrated on the authority of Hisham, who said: Abu Balj narrated to us, on the authority of Amr ibn Maymun, on the authority of Abdullah ibn Amr, who said: Al-Haqb is eighty years. Others said: It is seventy years. Mention of those who said that:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **Or I spend ages**, he said: Seventy autumns.

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, similarly. And others said something similar to what we have said. Mention of those who said that:

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Or shall I pass on for ages**, he said: an age.

Ahmad bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, *periods*, he said: Periods are a period of time.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement: **Or I pass an age**, he said: An age is time.

Tafsir al-Qurtubi

It has four issues:

The first: The Almighty's saying: **And when Moses said to his boy, 'I will not depart.'** The majority of scholars and historians are Moses bin Imran mentioned in the Qur'an, there is no other Moses in it. A group including Nawf al-Bakali said: He is not the son of Imran, but rather he is Moses bin Mansha bin Joseph bin Jacob, and he was a prophet before Moses bin Imran. This statement was indicated by Ibn Abbas in Sahih al-Bukhari and others. His boy: He is Joshua bin Nun. He was mentioned previously in (*Al-Ma'idah*) and the last of (*Joseph*). Whoever said he is the son of Mansha, then the boy is not Joshua bin Nun. **I will not depart** means I will not stop walking. The poet said:

Surat al-Kahf 18:60

And when Moses said to his boy, "I will not cease until I reach the junction of the two seas or I will spend ages there."

And may God keep my people, with the praise of God, adorned and glorious

It was said, **I will not leave you** I will not leave you. **Until I reach the meeting place of the two seas** meaning their confluence. Qatada said: It is the Persian and Roman seas. Mujahid said the same. Ibn Atiyyah said: It is an arm extending from the Atlantic Ocean from north to south in the land of Persia from behind Azerbaijan. The corner where the two seas meet, which is next to the land of Syria, is the meeting place of the two seas according to this statement. It was said: They are the Jordan Sea and the Red Sea. It was said: The meeting place of the two seas is near Tangier, Muhammad ibn Ka'b said. It was narrated on the authority of Ubayy ibn Ka'b that it is in Africa. Al-Suddi said: Al-Kar and Al-Ras are in Armenia. Some scholars said: It is the Andalusian sea from the Atlantic Ocean, narrated by Al-Naqqash, and this is something that is often mentioned. A group said: They are Moses and Al-Khidr, and this is a weak statement. It was narrated on the authority of Ibn Abbas, but it is not authentic, because the matter is clear from the hadiths that he was only named a sea of water. The reason for this story is what was narrated by the two Sahihs on the authority of Ubayy ibn Ka'b that he heard the Messenger of God, may God bless him and grant him peace, say:

Moses, peace be upon him, stood up as a preacher among the Children of Israel and was asked who was the most knowledgeable of people. He said: I am. So God rebuked him because he did not refer the knowledge to Him. So God revealed to him: I have a servant at the confluence of the two seas who is more knowledgeable than you. Moses said: O Lord, how can I deal with him? He said: Take a fish with you and put it in a basket. Wherever you lose the fish, it is there. And he mentioned the hadith, and the wording is from Al-Bukhari. Ibn Abbas said: When Moses and his people appeared in the land of Egypt, he settled his people in Egypt. When they settled in the house, God ordered him to remind them of the days of God. So he preached to his people and reminded them of the goodness and blessings that God had given them when He saved them from the people of Pharaoh, destroyed their enemy, and made them successors on earth. Then he said: And God spoke to your Prophet directly, and chose him for Himself, and bestowed upon me love from Him, and gave you everything you asked of Him, and made you the best of the people of the earth, and provided you with honor after humiliation, and wealth after poverty, and the Torah after you were ignorant. So a man from the Children of Israel said to him: We know what you are saying, so is there a way? Is there anyone on earth who is more knowledgeable than you, O Prophet of God? He said: No. So God rebuked him when he did not refer the knowledge to Him, so God sent Gabriel: O Moses, how do you know where I put my knowledge? Yes! I have a servant at the confluence of the two seas who is more knowledgeable than you, and he mentioned the hadith. Our scholars said: His statement in the hadith **is more knowledgeable than you** means with the rulings of

detailed events and the rulings of specific incidents, not absolutely, as evidenced by the statement of Al-Khidr to Moses: You have knowledge that God has taught you that I do not know, and I have knowledge that He has taught me that you do not know. Based on this, it is true that each of them is more knowledgeable than the other in relation to what each of them knows and the other does not know. When Moses heard this, his noble soul and high ambition yearned to acquire knowledge of what he did not know, and to meet the one about whom it was said: He is more knowledgeable than you, so he resolved and asked the question of the humble about how to proceed, so he was ordered to depart in any case. He was told to carry a salted whale with him in a basket - which is a basket - for wherever it lives and you miss it, there is the way. So he set off with his young man when he came to him, striving to seek, saying: **I will not leave until I reach the meeting place of the two seas.** "Or I will spend ages" with a damma on the ha and the qaf, which is time. The plural is ahqab. The qaf may be sukun, so it is said: haqab. It is eighty years, and it is said: more than that. The plural is huqab. A huqab with a kasra on the ha is the singular of huqab, which is years.

Second: In this is the jurisprudence of the scholar's journey in search of an increase in knowledge, and seeking assistance in that from a servant and a companion, and seizing the opportunity to meet the virtuous and the scholars even if their countries are far away, and that was the habit of the righteous predecessors, and because of that the travelers reached the prevailing fortune, and obtained the striving and success, so their feet were firmly planted in the sciences, and they were granted the best types of remembrance, reward, and virtue. Al-Bukhari said: Jabir bin Abdullah traveled a month's journey to Abdullah bin Anis in a hadith.

Third: The Almighty's saying: **And when Moses said to his servant**, scholars have three opinions about it: One of them: That he was with him serving him, and a young man in the speech of the Arabs is a young man, and since servants are mostly young men, the servant is called a young man out of good manners, and the Shari'ah encouraged this in the saying of the Prophet, may God bless him and grant him peace:

Let none of you say, 'My slave' or 'My maidservant', but say, 'My boy' or 'My girl'. This is an exhortation to humility, and this was mentioned previously in Yusuf. The boy in the verse is the servant, and he is Joshua bin Nun bin Ephraim bin Joseph, peace be upon him. It is said that he is the nephew of Moses, peace be upon him. It is said that he was called Moses' boy because he stuck to him to learn from him, even though he was free. This is the meaning of the first verse. It is said that he was called a boy because he took the place of a boy, and he is a slave. God the Almighty said, "And he said to his young men, 'Put their merchandise in their saddlebags.' " And He said, **She seeks to seduce her young man.** Ibn al-Arabi said, "The apparent meaning of the Qur'an indicates that he was a slave. In the hadith, it says that he was Joshua bin Nun. In the

Tafsir, it says that he was his nephew. All of this is not certain, and it is safer to hesitate about it."

Fourth: The Almighty said: **Or I pass ages**. Abdullah bin Omar said: A period is eighty years. Mujahid: seventy autumns. Qatada: time. An-Nahhas: What the linguists know is that a period and a period are an indefinite, unlimited period of time, just as a group or a people are indefinite, unlimited, and its plural is periods.

Tafsir Ibn Kathir

The reason why Moses said this to his servant, Joshua bin Nun, is that he mentioned to him that there was a servant of God at the confluence of the two seas who had knowledge that Moses did not have, so he wanted to travel to him, and he said to his servant, **I will not leave**, meaning I will not stop walking, **until I reach the confluence of the two seas**, meaning this place where the two seas converge. Al-Farazdaq said:

They did not leave until their women were walking in the plain of Dhi Qara'bat al-Lata'im.

Qatada and others said: They are the Persian Gulf towards the east, and the Mediterranean Sea towards the west. Muhammad ibn Ka'b al-Qurazi said: The two seas meet at Tangier, meaning in the farthest parts of the Maghreb. And God knows best. And His statement: "Or I travel ages" means even if I travel ages of time. Ibn Jarir, may God have mercy on him, said: Some of the scholars of Arabic speech mentioned that a haqb in the language of Qais means a year. Then it was narrated on the authority of Abdullah ibn Amr that he said: A haqb is eighty years. Mujahid said: Seventy autumns. Ali ibn Abi Talha said on the authority of Ibn Abbas that his statement: "Or I travel ages" means: an age. Qatada and Ibn Zayd said the same.

And his saying: **And when they reached the junction between them, they forgot their fish**, that is because he had been ordered to carry a salted fish with him, and it was said to him: Whenever you lose the fish, it is there, so they set out until they reached the junction of the two seas, and there is a spring called the Spring of Life, so they slept there, and the whale was hit by the spray of that water, so it became agitated and it was in a basket with Joshua, peace be upon him, and it jumped from the basket into the sea, so Joshua, peace be upon him, woke up and the whale fell into the sea and it began to move in the water and the water to it was like a bridge that would not heal after it, and for this reason the Almighty said: **And it took its way in the sea, a tunnel**, meaning like a tunnel on the earth. Ibn Jurayj said: Ibn Abbas said: Its trace became like a stone. Al-Awfi said on the authority of Ibn Abbas: The whale did not touch anything in the sea except that it dried up until it became a rock. Muhammad bin Ishaq said on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas, on the authority of Abi bin Kaab, who said: The Messenger of God, may God bless him and grant him peace, said when he mentioned the hadith of that: No water has ever flowed since people were not on the path of the fish that was in it, so it flowed like a window until

Moses returned to it and saw its path, so he said: **That is what we were seeking**. Qatada said: It flowed from the sea until it reached the land, then it passed through it and he did not take a path in it except that it became solid water.

And his saying: **And when they passed** meaning the place where they forgot the fish, and the forgetfulness was attributed to them even though Joshua was the one who forgot it, like the saying of God Almighty: **There emerge from them pearls and coral** and it only emerges from salty water according to one of the two opinions, so when they went from the place where they forgot it by a stage, **Moses said** "to his servant, 'Bring us our lunch. We have certainly encountered on this journey of ours" meaning the place where they passed *exhaustion* meaning fatigue. "He said, 'Have you seen when we took refuge on the rock? I forgot the fish. And none made me forget to mention it except Satan.'" Qatadah said: Ibn Mas'ud read that I should mention it, and for this reason he said, **And he took his way** meaning his path "in the sea, amazingly. He said, 'That is what we were seeking.'" meaning this is what we were seeking. **So they turned back** meaning they returned **on their tracks** meaning their path *recounting* meaning they were recounting the tracks of their walking and following in their footsteps. **And they found a servant from among Our servants to whom We had given mercy from Us and taught him knowledge from Us**. And this is it. Al-Khidr, peace be upon him, as indicated by the authentic hadiths of the Messenger of God, may God bless him and grant him peace.

Al-Bukhari said: Al-Hamidi told us, Sufyan told us, Amr bin Dinar told us, Saeed bin Jubair told me, he said: I said to Ibn Abbas: Nawf Al-Bakali claims that Moses, the companion of Al-Khidr, peace be upon him, is not Moses, the companion of the Children of Israel. Ibn Abbas said: The enemy of God lied. Abi bin Kaab, may God be pleased with him, told us that he heard the Messenger of God, may God bless him and grant him peace, say: "Moses stood up to give a sermon to the Children of Israel and was asked: Who is the most knowledgeable of people? He said: I am. So God rebuked him because he did not refer the knowledge to Him. So God revealed to him: I have a servant at the confluence of the two seas who is more knowledgeable than you. Moses said: O Lord, how can I get him? He said: Take a fish with you and put it in a basket, and wherever you lose the fish, it will be there. So he took a fish and put it in a basket, then he set out and with him set out his servant Joshua bin Nun, peace be upon him, until they reached the rock and put their heads down and slept. The fish stirred in the basket, so it came out of it and fell into the sea and made its way in the sea like a tunnel. God held back the flow of water from the fish, so it became like a vault over it. When he woke up, his companion forgot to tell him about the fish, so they set out for the rest of their day and night until the next day, Moses said to his servant: 'Bring us our lunch. We have certainly suffered much fatigue on this journey of ours.'" Moses found the monument until he passed the place that God had commanded him to go to. His servant said to him, "Did you see when we took refuge at the rock? I forgot the fish - and none made me forget to mention it except Satan - and it took its way into the sea, a wonder. **He said**, The fish was a school, and it was a

And when Moses said to his boy, "I will not cease until I reach the junction of the two seas or I will spend ages there."

wonder to Moses and his servant. **He said**, That is what we were seeking." So they returned, retracing their tracks until they reached the rock, and there was a man covered with a garment. Moses greeted him. Al-Khidr said, "And how can I be at peace in your land? **He said**, I am Moses. **He said**, Moses, the children of Israel? **He said**, Yes. **He said**, I have come to you so that you may teach me of what you have been taught of sound judgment. **He said**, Indeed, you will never be able to have patience with me. **O Moses, I have knowledge of the knowledge of God that He has taught me which you do not know, and you have knowledge of the knowledge of God that God has taught you which I do not know.** Moses said, **You will find me, God willing, patient, and I will not disobey you in anything.** Al-Khidr said to him, **But if you follow me, do not ask me about anything until I mention it to you.**

So they set out walking on the seashore, and a ship passed by, so they spoke to them to carry them, and they recognized Al-Khidr, so they carried them without a reason. When they boarded the ship, they were surprised to find Al-Khidr had torn off one of the ship's planks with an axe. Moses said to him: They carried us without a reason, and you went to their ship and ripped it open to drown its people? You have certainly done a terrible thing. He said: Did I not tell you that you would never be able to have patience with me? He said: Do not hold me accountable for what I forgot, and do not burden me with my affair with hardship. He said: And the Messenger of God, may God bless him and his family and grant them peace, said - and the first was forgetfulness from Moses. He said: A bird came and landed on the edge of the ship, and pecked in the sea once or twice, so Al-Khidr said to him: My knowledge and your knowledge compared to God's knowledge is only like what this bird has taken from this sea.

Then they got out of the ship, and while they were walking on the shore, Al-Khidr saw a boy playing with the boys, so Al-Khidr took his head and tore it off with his hand and killed him. Moses said to him, **Have you killed a pure soul without a soul? You have certainly done a horrible thing.** He said, **Did I not tell you that you would never be able to have patience with me?** He said, **This is more severe than the first.** He said, "If I ask you about anything after this, do not accompany me. You have received an excuse from me." So they set out until, when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. They found therein a wall about to collapse." That is, leaning, so Al-Khidr held out his hand and straightened it. Moses said, "A people we came to, and they did not give us food or hospitality." If you had wished, you could have taken payment for it. He said, "This is a parting between me and you. I will inform you of the interpretation of that about which you could not have patience." The Messenger of God, may God bless him and grant him peace, said, "We wish that Moses had been patient so that God could relate to us their story." Sa'id ibn Jubayr said: Ibn Abbas used to recite, "And behind them was a king who seized Every ship was seized by force. And he was reading, **As for the boy, his parents were believers.**

Then Al-Bukhari narrated it on the authority of Qutaybah on the authority of Sufyan ibn Uyaynah, and he mentioned something similar to it, and in it: So Moses went out with his servant Joshua ibn Nun and the fish with them, until they reached the rock, and they dismounted near it. He said: So Moses put his head down and slept. Sufyan said: And in a hadith on the authority of Umar, he said: And at the base of the rock there is a spring called Al-Hayat, and nothing touches its water except that it comes to life. So the fish touched the water of that spring, and it moved and slipped out of the container and entered the sea. So when it awoke, Moses said to his servant, **Bring us our lunch.** He said: And he continued the hadith, and a bird landed on the edge of the ship, and dipped its beak in the sea, so Al-Khidr said to Moses: My knowledge and your knowledge and the knowledge of creation compared to the knowledge of God is nothing but the amount that this bird dipped its beak in. And he mentioned the rest of it in a similar manner.

Al-Bukhari also said: Ibrahim bin Musa told us, Hisham bin Yusuf told us that Ibn Jurayj told them, he said: Ya'la bin Muslim and 'Amr bin Dinar told me on the authority of Sa'id bin Jubayr, one of them adding more than the other, and others I heard him narrating on the authority of Sa'id bin Jubayr, he said: We were with Ibn Abbas in his house when he said: Ask me, so I said: O Abu Abbas, may God make me your ransom, in Kufa there is a storyteller called Nawf who claims that he is not the Moses of the Children of Israel. As for 'Amr, he said to me: The enemy of God has lied. As for Ya'la, he said to me: Ibn Abbas said: Ubayy bin Ka'b told me: The Messenger of God, may God bless him and grant him peace, said: "Moses, the Messenger of God, mentioned the people one day until tears filled the eyes and hearts softened, then he turned away. A man caught up with him and said: O Messenger of God, is there anyone on earth more knowledgeable than you? He said: No. So God rebuked him because he did not refer knowledge to God. It was said: Yes. He said: O Lord, and where? He said: At the confluence of the two seas. He said: O Lord, grant me knowledge by which I may know that. 'Amr said to me: He said: Where the fish leaves you." And Ya'la said to me: Take a dead whale where the soul is breathed into it. So he took a whale and put it in a basket and said to his servant: I will not charge you except that you inform me so that the whale may leave you. He said: I have not charged you a great thing. That is what he said: **And when Moses said to his servant** Joshua bin Nun is not with Sa'id bin Jubayr. He said: While he was in the shade of a rock in a place of threshing, the whale struck and Moses was asleep. His servant said: I will not wake him up. Then when he woke up, he forgot to tell him, and the whale struck until he entered the sea, and God stopped the flow of water from him until it was as if his mark was on a stone. He said: Amr said to me: This is how it is as if his mark was on a stone, and he circled between his thumbs and the ones next to them. He said: **Indeed, we have suffered fatigue in this journey of ours.** He said: And God has cut off fatigue from you. This is not with Sa'id bin Jubayr. He told him. So they returned

and found green. He said: Uthman bin Abi Sulayman said: On a green rug in the middle of the sea. Sa'id bin Jubayr said: Covered with a garment that had been made. One end was under his feet and the other was at his head. Moses greeted him and he uncovered his face and said: Is there peace in my land? Who are you? He said: I am Moses. He said: Moses of the Children of Israel? He said: Yes. He said: What is the matter with you? He said: I have come to you so that you may teach me from what you have been taught of sound judgment. He said: Is it not enough for you that the Torah is in your hands and that revelation comes to you, O Moses? I have knowledge that you should not know, and you have knowledge that I should not know. Then a bird took hold of the sea with its beak and said: By God, my knowledge and your knowledge are not comparable to the knowledge of God except as this bird took hold of the sea with its beak. When they boarded the ship, they found small passages carrying the people of this coast to this other coast. They recognized him and said: Abdullah Al-Salih. He said: So we said to Saeed bin Jubair Al-Khidr. He said: Yes, we will not carry him for a fee. So he tore it open and stuck a peg in it. Moses said: You tore it open to drown its people. You have certainly done a terrible thing. Mujahid said: It was strange. He said: Did I not tell you that you would never be able to have patience with me? The first was forgetfulness, the second was a condition, and the third was deliberate. He said: Do not hold me accountable for what I forgot, and do not burden me with my task with difficulty. So they set out until they met a boy and killed him. Ya'la said: Saeed said: He found some boys playing, so he took a charming, unbelieving boy, laid him down, and slaughtered him with a knife. He said, **Have you killed a pure soul who did not commit perjury?** Ibn Abbas read it as Zakiya Muslima, as you would say, a pure young man. So they set out and found a wall about to collapse, so he straightened it. Saeed said: With his hand like this, and he pushed it with his hand and it straightened. He said: If you wished, you could have taken a wage for it. Ya'la said: I thought that Saeed said: So he wiped it with his hand and it straightened. He said: If you wished, you could have taken a wage for it. Saeed said: A wage that we could eat. And behind them was a king, and in front of them. Ibn Abbas read it: In front of them is a king, they claim, from someone other than Saeed, that he was Hadad bin Baddad, and the name of the murdered young man, they claim, was Jaysur, a king who took every ship by force. So I wanted, when it passed by him, for him to leave it with its defect, and when they passed, they repaired it and benefited from it. Some of them say, they sealed it with a bottle, and some of them say, with tar. His parents were believers, and he was a disbeliever, so we feared that he would overburden them with transgression and disbelief, that his love for him would lead them to follow him in his religion. So we intended that their Lord should substitute for them one better than him in purity, like His saying: **Did you kill a pure soul?** And His saying: **And nearer of kinship.** They are more merciful to him than they were to the first one who killed Khidr. And others besides Sa'id ibn Jubayr claimed that they substituted a slave girl. As for Dawud ibn Abi 'Asim, he said on the authority of more than one: It is a slave girl.

Abdul Razzaq said: Muammar told us on the authority

of Abu Ishaq on the authority of Saeed bin Jubair on the authority of Ibn Abbas who said: Moses, peace be upon him, addressed the Children of Israel and said: No one knows God and His command better than me. So he was ordered to meet this man and he mentioned something similar to what was mentioned above with additions and omissions, and God knows best. Muhammad bin Ishaq said on the authority of Al-Hasan bin Amara on the authority of Al-Hakam bin Utaybah on the authority of Saeed bin Jubair who said: I sat with Ibn Abbas and with him were a group of the People of the Book. Some of them said: O Abu Al-Abbas, Nawf, the son of Kaab's wife, claims on the authority of Kaab that Moses, the prophet who sought knowledge, is in fact Moses bin Misha. Saeed said: Ibn Abbas said: Does Nawf say this, O Saeed? I said to him: Yes, I heard Nawf say that. He said: Did you hear him, O Saeed? He said: Yes. He said: Nawf lied.

Then Ibn Abbas said: My father bin Kaab told me on the authority of the Messenger of God, may God bless him and grant him peace, that Moses, the son of Israel, asked his Lord, saying: O Lord, if there is one among your servants who is more knowledgeable than me, then guide me to him. He said to him: Yes, among my servants is one who is more knowledgeable than you. Then he described his place to him and gave him permission to meet him. So Moses went out with his young man and with him was a beautiful fish. It was said to him: If this fish revives in a place, then your companion is there and you have fulfilled your need. So Moses went out with his young man and with him was that fish carrying him. He walked until he was exhausted and reached the rock and that water. That water is the water of life. Whoever drinks from it will be immortal and nothing dead will compare to it except that it will be revived. So when they came down and the fish touched the water, it revived and took its path in the sea, a tunnel. So they set off. When they had passed the crossroads, Moses said to his young man: Bring us our lunch. We have indeed encountered fatigue on this journey of ours. The young man said and mentioned: Did you see when we took refuge at the rock? I forgot the fish and nothing made me forget to mention it except Satan. And he took his way in the sea in a strange way. Ibn Abbas said: So Moses appeared on the rock until they reached it, and there was a man wrapped in his cloak. Moses greeted him and he returned his greeting, then he said to him: What brought you if you have a job among your people? Moses said to him: I have come to you to teach me from what you have been taught of sound judgment. He said: You will not be able to have patience with me. And he was a man who knew the knowledge of the unseen, and he knew that. Moses said: Yes. He said: **And how can you be patient about that of which you have no knowledge?** That is, you only know the outward appearance of what you see of justice, and you have not known the unseen as much as I know. "He said: 'You will find me, if God wills, patient, and I will not disobey you in any matter.' " And if you see something that contradicts me, he said: **Then if you follow me, do not ask me about anything.** And if you deny it, **until I mention it to you.** So they set out walking on the shore of the sea, circling people and seeking someone to carry them, until a new, secure ship passed by them, the kindest, most beautiful, and most

And when Moses said to his boy, "I will not cease until I reach the junction of the two seas or I will spend ages there."

secure of which no ship had ever passed by. He asked its people to carry them, so they carried them. When they were secure in it and it entered with its people, he took out his beak and a hammer, then he went to a corner and struck it with the beak until he tore it open. Then he took a board and closed it over it, then he sat on it to patch it up. So Moses said to him and saw something more horrific than that: "You have torn it open to drown its people. You have certainly done a terrible thing. He said: "Did I not tell you that you would never be able to have patience with me?" He said: **Do not hold me accountable for what I forgot.** That is, for what He left from your covenant **And do not burden me with my affair with hardship.** Then they got out of the ship, and set out until they came to the people of a town, and behold, boys were playing behind it, among them was a boy who was not more charming than any of the boys, nor richer nor more radiant than him, so he took him in his hand and took a stone and struck his head with it until he crushed it and killed him. He said: Moses saw a terrible thing that he could not bear, a young boy he killed for no reason, he said: **Have you killed a pure soul** meaning a young one **for no reason?** **You have certainly done a horrible thing.** He said: Did I not tell you that you would never be able to have patience with me? He said: If I ask you about anything after this, do not accompany me. You have received from Me an excuse." Meaning, you have excused yourself regarding my affair. "So they set out until they came to the people of a town, and they asked its people for food, but they refused to host them. They found in it a wall about to collapse. So he demolished it and sat down to build it. Moses was annoyed by what he saw him doing of the obligation and what he could not bear, so he erected it. He said: "If you wished He said: "This is a parting between me and you. I will inform you of the interpretation of that over which you could not have patience. As for the ship, it belonged to poor people working at sea. I intended to fault it, and behind them was a king who seized every ship by force." In Ibn Ka'b's reading, **every ship by force.** I only faulted it to prevent him from it, but it was safe from him when he saw the fault that I had made with it. "As for the boy, his parents were believers, and we feared that he would overburden them through transgression and disbelief. So we intended that their Lord should substitute for them one better than him, purer in purity and nearer in kinship." "And as for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure belonging to them. Their father had been a righteous man. So your Lord intended that they should reach maturity and extract their treasure as a mercy from your Lord. And I did not do it of my own accord." That is, I did it of my own accord. **That is the interpretation of that about which you could not have patience.** Ibn Abbas used to say: The treasure was nothing but knowledge. Awfi said on the authority of Ibn Abbas that they said: When Moses and his people prevailed over Egypt, he settled his people in Egypt. When they settled in the house, God revealed to them that He would remind them of the days of God. So he addressed his people and mentioned what God had given them of goodness and blessings, and he mentioned to them when God saved them from the

people of Pharaoh, and he mentioned to them the destruction of their enemy and that God had made them successors on the earth. He said: God spoke to your Prophet directly and chose me for Himself, and sent down upon me love from Him, and God has given you of all that you asked of Him. So your Prophet is the best of the people of the earth, and you read the Torah. So he did not leave a blessing that God had bestowed upon them without making it known to them. A man from the Children of Israel said to him: They are like that, O Prophet. God has made known to us what you are saying: Is there anyone on earth more knowledgeable than you, O Prophet of God? He said: No. Then God sent Gabriel to Moses, peace be upon him, and said: God says: How do you know where I will place my knowledge? Yes, I have on the seashore a man who is more knowledgeable than you. Ibn Abbas said: He is Al-Khidr. Moses asked his Lord to show him to him, and He revealed to him: Go to the sea, and you will find a whale on the seashore, so take it and give it to your servant, then stick to the seashore, and if you forget the whale and it perishes from you, then you will find the righteous servant you are looking for. When the journey of Moses, the Prophet of God, became long and he was tired, he asked his servant about the fish. His servant, who was his young man, said to him, **Did you see when we took refuge at the rock? I forgot the fish, and none made me forget to mention it except Satan.** The young man said, **I saw the fish when it took its way in the sea, forming a school, and I was amazed by that.** So Moses returned until he came to the rock and found the fish. The fish began to strike the sea and Moses followed it. Moses advanced his staff, clearing the water from it, following the fish. The fish did not touch anything in the sea except that the water dried up from it until it became a rock. The Prophet of God was amazed by that until the fish reached an island in the sea and met Al-Khidr there. He greeted him and Al-Khidr said, "And upon you be peace. How can there be peace on this land? And who are you?" He said, **I am Moses.** Al-Khidr said, **The companion of the Children of Israel?** He said, **Yes.** So he welcomed him and said, **What brought you?** He said, **I have come to you so that you may teach me from what you have been taught of sound judgment.** He said, **Indeed, you will never be able to have patience with me.** He said, **You will find me, God willing, patient, and I will not disobey you in anything.** He said, **So he went with him and said to him, 'Do not ask me about anything I do until I explain its nature.'** **That is what he said, 'until I make mention of it to you.'**

Al-Zuhri said on the authority of Ubayd God ibn Abdullah ibn Utbah ibn Mas'ud on the authority of Ibn Abbas that he and Al-Har ibn Qays ibn Hisn Al-Fazari had a dispute about the companion of Moses. Ibn Abbas said: He is Al-Khidr. Then Abi ibn Ka'b passed by them and Ibn Abbas called him and said: My companion and I have a dispute about the companion of Moses who asked for the way to meet him. Have you heard the Messenger of God, may God bless him and grant him peace, mention his affair? He said: I heard the Messenger of God, may God bless him and grant him peace, say: "While Moses was in a gathering

of the Children of Israel, a man came to him and said: Do you know the location of a man who is more knowledgeable than you? He said: No. So God revealed to Moses: Yes, our servant Khidr. Moses asked how to meet him, so God made the whale a sign for him, and it was said to him: If you miss the whale, go back, for you will meet him. So Moses followed the traces of the whale in the sea, and Moses' servant said to Moses: Did you see when we took refuge on the rock, for I forgot the whale? Moses said: That is what we were seeking. So they returned, following their traces, and found our servant Khidr, and what happened to them was what God has narrated in His Book."

Fath al-Qadir

The circumstance in His statement: 60- "And when he said **is related to an omitted verb which is remember**". It was said that the reason for mentioning this story in this surah is that when the Jews asked the Prophet, may God bless him and grant him peace, about the story of the People of the Cave and said: If he tells you, then he is a prophet, otherwise he is not. God mentioned the story of Moses and Al-Khidr as a reminder that a prophet is not required to be knowledgeable about all stories and report. The scholars have agreed that the Moses mentioned is Moses bin Imran, the prophet sent to Pharaoh. A group, no attention should be paid to what Nawf Al-Bakali says, said: He is not the son of Imran, but rather he is Moses bin Mishi bin Yusuf bin Ya'qub, and he was a prophet before Moses bin Imran. This is false and has been rejected by the righteous predecessors from the Companions and those after them as in Sahih Al-Bukhari and others. What is meant by his young man here is Joshua bin Nun. Al-Wahidi said: They agreed that he was Joshua bin Nun, and his mention has already been mentioned in Al-Ma'idah and at the end of Surat Yusuf. Whoever said that Moses was the son of Misha said: This young man was not Joshua bin Nun. Al-Farra' said: He was called the young man of Moses because he was close to him, taking knowledge from them and serving him. The meaning of **I will not leave** is **I will not stop**. From this is his saying: **We will not stop being devoted to him**. And from this is the saying of the poet:

And may God keep my people, praise be to God,
prosperous and glorious

If the word "Barha means Zala, then it is an incomplete verb, and its predicate here is omitted based on the indication of what comes after it, which is until I reach the meeting of the two seas." Al-Zajaj said: "La abhra means La azal, and the predicate was omitted because the state of travel indicates it, and because his saying until I reach" is a set limit, so it must have a limit, so the meaning is: I will not stop walking until I reach, and it is possible that it is meant that my journey will not depart until I reach, and it was said that the meaning of "La abhra" is: I will not leave you until I reach the meeting of the two seas, and it was said that it is possible that it is from the perfect "Barha, meaning Zala", and the meeting of the two seas is their meeting place. It was said that what is meant by "Bahrain" is the Persian and Roman seas, and it was said that the

Jordan Sea and the Red Sea, and it was said that the meeting of the two seas is near Tangier, and it was said that it is in Africa. A group said that what is meant by "Bahrain is Moses and Al-Khidr, and this is very weak, and it was narrated from Ibn Abbas and it is not correct or I spend a long time" meaning I travel for a long time. Al-Jawhari said: "Al-Haqb" with the dammah is eighty years. Al-Nahhas said: What the linguists know is that the era and the period are an indefinite and vague period of time, just as a group or a people from them are unlimited, and its plural is eras. The reason for this determination to travel from Moses, peace be upon him, is what was narrated that Moses was asked, who is the most knowledgeable of people? He said, I am, so God revealed to him: The one who is more knowledgeable than you is a servant of Mine at the confluence of the two seas.

Tafsir al-Baghawi

60 - The Almighty said: **And when Moses said to his boy, 'I will not cease until I reach the junction of the two seas.'** Most scholars said: He is Moses bin Imran. Some of them said: He is Moses bin Misha, one of the sons of Joseph, and the first is more correct.

Abdul Wahid bin Ahmed Al-Malhi told us, Ahmed bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Al-Hamidi told us, Sufyan told us, Amr bin Dinar told us, Saeed bin Jubair told me: I said to Ibn Abbas: Nawf Al-Bakali claims that Moses, the companion of Al-Khidr, is not the Moses of the Children of Israel. Ibn Abbas said: The enemy of God has lied. Abi bin Kaab told us that he heard the Messenger of God, may God bless him and grant him peace, say: "Moses stood up as a preacher among the Children of Israel, and was asked who is the most knowledgeable of people? He said: I am. God rebuked him, because he did not refer the knowledge to Him. Then God revealed to him that I have a servant at the confluence of the two seas who is more knowledgeable than you. Moses said: O Lord, how can I get him? He said: Take a fish with you and put it in a basket, and wherever you lose the fish, it is there. So he took a fish and put it in a basket and set off, and his servant Joshua bin Nun set off with him, until they reached the rock, they put their heads down and slept, and the fish stirred in the basket and came out of it and fell into The sea, so it took its path in the sea as a shoal, and God Almighty held back the flow of water from the whale, so it became like a ceiling over it. When he woke up, his companion forgot to tell him about the whale, so they set out for the rest of their day and night until the next day, Moses said to his boy: Bring us our lunch, we have certainly encountered fatigue in this journey of ours. He said: Moses did not find fatigue until he passed the place he was ordered to, and his boy said to him: Did you see when we took refuge at the rock? I forgot the whale, and nothing made me forget to mention it except Satan, and it took its path in the sea as a wonder. He said: So the whale had a shoal, and for Moses and his boy it was a wonder. Moses said: That is what we were seeking. He said: They returned, following their tracks until they reached the rock, and there was a man covered with a

And when Moses said to his boy, "I will not cease until I reach the junction of the two seas or I will spend ages there."

garment, so Moses greeted him, and Al-Khidr, peace be upon him, said: How can I be in your land? He said: I am Moses. He said: Moses, the Children of Israel? He said: Yes, I have come to you so that you may teach me from what you have been taught of sound judgment. He said: You will not be able to have patience with me, O Moses. I have knowledge of the knowledge of God which He has taught me that you do not know, and you have knowledge of the knowledge of God which God has taught you, which I do not know. Moses said: You will find me, God willing, patient, and I will not disobey you in anything. Al-Khidr said to him: If you follow me, do not ask me about anything until I mention it to you. So they set out walking along the shore of the sea, and a ship passed by, so they spoke to them to carry them. They recognized Al-Khidr, so they carried them without a rope. When they boarded the ship, Al-Khidr had already torn off one of the ship's planks with an axe. Moses said to him: They carried us without a rope. Did you go to their ship and rip it open to drown its people? Indeed,

He said: Did I not tell you that you would not be able to have patience with me? He said: Do not hold me accountable for what I forgot and do not burden me with my affair. He said: The Messenger of God, may God bless him and grant him peace, said: The first of Moses was forgetfulness [and the middle was a condition and the third was deliberate]. He said: A bird came and landed on the edge of the ship and pecked at the sea. Al-Khidr said to him: My knowledge and your knowledge have not diminished from the knowledge of God except as this bird has diminished from this sea. Then they got out of the ship. While they were walking on the shore, Al-Khidr saw a boy playing with the boys. Al-Khidr took hold of his head and tore it off with his hand and killed him. Moses said to him: Have you killed a pure soul without a soul? You have certainly done something horrible. He said: Did I not tell you that you would not be able to have patience with me? He said: This is more severe than the first. He said: If I ask you about anything after this, do not accompany me. You have received an excuse from me. So they set out until they came to the people of a town. They asked its people for food, but they refused to host them. They found a wall there that was about to collapse, so he fixed it. He said: It was leaning. Al-Khidr raised his hand and fixed it. Moses said: People we came to, but they did not feed us or host us. If you wished, you could have taken payment for it. He said: This is a parting between me and you. I will inform you of the interpretation of that which you could not bear patiently. So the Messenger of God, may God bless him and grant him peace, said:

And he said: We wish that Moses had been patient so that he could tell us about their story.

Saeed bin Jubair said: Ibn Abbas used to recite: **And before them was a king who seized every good ship by force**, and he used to recite: **And as for the boy, he was a disbeliever, while his parents were believers**.

On the authority of Saeed bin Jubair in another narration on the authority of Ibn Abbas on the authority

of Abi bin Kaab, the Messenger of God, may God bless him and grant him peace, said: "Moses, the Messenger of God, stood up one day and mentioned the people until the eyes overflowed and the hearts softened. He turned away and a man caught up with him and said: O Messenger of God, is there anyone on earth who is more knowledgeable than you? He said: No. So God rebuked him, because he did not refer knowledge to God. It was said: Yes, [our servant Al-Khidr]. He said: O Lord, and where? He said: At the confluence of the two seas. [He said: O Lord, grant me knowledge that is more knowledgeable about you than you.] He said: Take a dead whale where the soul is breathed into it. In another narration, it was said to him: Take provisions of a salty whale, for that is where the whale is lost. So he took a whale and put it in a basket."

We return to the interpretation, the Almighty's saying: **And when Moses said to his servant**, Joshua bin Nun, **I will not cease**, meaning I will not cease walking **until I reach the junction of the two seas**, Qatada said: The Persian Gulf and the Roman Sea, which are towards the east. Muhammad bin Ka'b said: Tangiers. Abi bin Ka'b said: Africa.

Or I spend ages, even if it is ages, meaning a long time and period, and its plural is ages, and ages is the plural of ages. Abdullah bin Omar said: Age is eighty years, so they carried bread and a salted fish until they reached the rock at the confluence of the two seas at night, and near it was a spring called the Water of Life, and nothing touches that water except living, so when the spirit of the water and its cold touched the fish, it stirred in the basket and came to life and entered the sea.

Tafsir al-Baidawi

60. "And when Moses said, **It is estimated that I will mention**. To his boy, "Joshua bin Nun bin Ephraim bin Joseph, peace be upon them," for he used to serve him and follow him, and that is why he called him his boy, and it was said to his boy, **I will not depart**, meaning I will not stop walking, so the predicate was omitted due to the indication of his condition, which is traveling, and his saying, **until I reach the junction of the two seas**, from the point of view that it calls for something that is beyond him, and it is possible that its origin is **I will not depart from my journey until I reach**, on the basis that until I reach is the predicate, so the complement was omitted and the complement to it was established in its place, so the pronoun and the verb were reversed, and **I will not depart** is in the sense that I will not deviate from what I am on of walking and seeking, nor will I leave it, so it does not call for the predicate, and **the junction of the two seas** is the meeting place of the Persian and Roman seas, which is next to the east, and the meeting of Al-Khidr was promised in it. And it was said that the two seas were Moses and Al-Khidr, peace be upon them, for Moses was the sea of apparent knowledge, and

Al-Khidr was the sea of hidden knowledge. And it was read with a kasra on the meem as an anomaly from the verb fa'ala like al-mashriq and al-matla' **or I pass a long time** or I travel a long time, and the meaning is until it happens either the meeting is reached or the ages have passed or until I reach unless I pass a time with which I am certain that the meeting has passed, and the ages are the age and it was said eighty years and it was said seventy. It was narrated that Moses, peace be upon him, gave an eloquent sermon to the people after the destruction of the Copts and his entry into Egypt, and he was impressed by it, so it was said to him: Do you know anyone more knowledgeable than you? He said: No, so God revealed to him, rather, our servant al-Khidr is more knowledgeable than you, and he was at the meeting of the two seas, and al-Khidr was in the days of Afridun and was at the vanguard of Dhul-Qarnayn the Great and remained until the days of Moses. And it was said that Moses, peace be upon him, asked his Lord which of your servants is most beloved to you? He said: The one who remembers me and does not forget me. He said: Then which of your servants is most just? He said: The one who judges with truth and does not follow desire. He said: Then which of your servants is most knowledgeable? He said: The one who seeks the knowledge of the people to his knowledge, perhaps he will find a word that will guide him to guidance or turn him away from ruin. He said: If there is among your servants the most knowledgeable From me, so show me to him. He said, I know Al-Khidr better than you. He said, Where can I look for him? He said, On the shore near the rock. He said, How can I find him? He said, Take a whale in a basket and wherever you lose it, it is there. He said to his servant, If you lose the whale, tell me. So they went walking.

Surat al-Kahf 18:61

So when they reached the place where they met, they forgot their fish, and it took its course into the sea, sneaking along.

Surat al-Kahf 18:61

So when they reached the place where they met, they forgot their fish, and it took its course into the sea, sneaking along.

Tafsir al-Jalalayn

And when they reached the junction between them) between the two seas **they forgot their fish** Joshua forgot to carry it when he departed and Moses forgot to remind him **so the fish took its way in the sea** that is, he made it, by God's making **a gorge** that is, like a gorge, which is a long crack that cannot be penetrated. This is because God Almighty held back the flow of water from the fish, so it withdrew from it and it remained like a hole that did not heal, and what was beneath it of it froze.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means: When Moses and his servant reached the junction of the two seas, as:

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, his statement, **Between the two of them**, he said: between the two seas.

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, similarly. And his saying, **They forgot their fish**, he means by his saying they forgot: they left.

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, **They forgot their fish**, he said: They led him astray.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: They led him astray. Some of the Arabists said: The whale was with Joshua, and it was the one who forgot him, so forgetfulness was attributed to them, as He said: **From them come forth pearls and coral**, and it only comes forth from the salt, not the fresh.

It is permissible for me to say **they forgot** because they had both prepared provisions for their journey, so one of them carrying it was added to the fact that it was carried by them, just as it is said: The people left from such and such a place, and they carried with them such and such provisions, and only one of them carried it, but since it was their opinion and their command, it was attributed to all of them. Likewise, if

its carrier forgets it in a place, it is said that the people forgot their provisions, so it is attributed to all of them because of its carrier's forgetting it, so the speech applies to all of them, and the action is from one, so it is the same in His statement **they forgot their fish**, because God Almighty addressed the Arabs in their language, and in the speech they know among themselves. As for His statement **and from them came forth pearls and coral**, then the statement about that according to us is contrary to what He said about it, and we will explain it, God willing, when we come to it. As for His statement **and it took its way in the sea, a swarm**, it means that the fish took the path it took in the sea, a swarm.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **So he took his way in the sea, a tunnel**. He said: The whale took. And what is meant by the tunnel is the path and the way, he travels in it: he goes in it and follows it.

Then the scholars differed about the description of his path in the sea as a tunnel. Some of them said: His path that he travels on becomes like a stone. Those who said that mentioned:

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, his statement **a path** he said: Its trace was like a stone.

Ibn Hamid told us, he said: Salamah told us, he said: Muhammad ibn Ishaq told me, on the authority of al-Zuhri, on the authority of Ubayd God ibn Abdullah, on the authority of Ibn Abbas, on the authority of Ubay ibn Ka'b, he said: The Messenger of God, may God bless him and grant him peace, said when he mentioned the hadith of that: "No water has been created since people were other than it. The place of the fish in it remained and was created like a window until Moses returned to it and saw a path, so he said: That is what we were seeking."

Abu Kuraib told us, he said: Ibn Atiyah told us, he said: Amr ibn Thabit told us, on the authority of his father, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding his statement, **So he took his way in the sea, a tunnel**, he said: He came and saw the trace of his wings in the mud when he fell into the water. Ibn Abbas said, **So he took his way in the sea, a tunnel**, and he flew with his hand.

Others said: Rather, his path in the sea became solid water. Those who said that mentioned:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: A path of ploughs passed through until it reached the sea, then it traveled, and it did not take a path in it except a hard, solid path. Others said: Rather, its path in the sea became a rock. Mention of those who said that:

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of

Ibn Abbas, he said: The whale did not touch anything in the sea except that it dried up until it became a rock. Others said: Rather, it only took its path on land to the water, until it reached it, not in the sea. Mention of those who said that:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And it took its way in the sea, a swarm**, he said: He said: The whale was gathered in the valley after its death when God revived it. Ibn Zayd said: Abu Shuja' told me that he saw it. He said: I brought it and it was a split whale with one eye, and another split in which there was nothing. The correct statement about that is to say as God the Almighty said: And the whale took its way in the sea, a swarm. It is possible that that swarm was due to its disappearance from the land, and it is possible that it was due to the freezing of the water, and it is possible that it was due to its transformation into a stone. The most correct statement about it is what was narrated about it from the Messenger of God, may God bless him and grant him peace, which we mentioned from Abu from him.

Tafsir al-Qurtubi

The Almighty's saying: **But when they reached the place where they met, they forgot their fish, and it took its course into the sea, running**. The pronoun in His saying: **between them** refers to the two seas, as Mujahid said. A running path is a path, as Mujahid said. Qatada said that the water froze and became like a running path. The majority of commentators say that the fish remained empty in its path, and that Moses walked on it following the fish until the path led him to an island in the sea, where he found Al-Khidr. The apparent meaning of the narrations and the Book is that he found Al-Khidr on the shore of the sea. His saying: **they forgot their fish** was only the young man's forgetfulness, so it was said that the meaning is that he forgot to tell Moses what he saw of his condition, so he attributed the forgetfulness to them because of their companionship, like His Almighty's saying: **From them emerge pearls and coral** but it only comes out of the salt, and His saying: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers are from mankind, not from the jinn. And in Bukhari, he said to his boy: I will not charge you except that you inform me so that the fish may leave you, he said: I have not charged you much, so that is what the Almighty said: **And when Moses said to his boy** Joshua bin Nun - not from Saeed - he said: While he was in the shade of a rock in a rich place, the fish struck and Moses was asleep, so his boy said: I will not wake him, until when he woke up he forgot to inform him, and the fish struck until he entered the sea, so God held back the flow of the sea from him until it was as if his mark was on a stone, Amr said to me: This is how it is as if his mark was on a stone and he shaved between his thumbs and the two thumbs next to them. And in another narration: And God held back the flow of the water from the fish so that it became like an arch, so when he woke up his companion forgot to inform him about the fish, so they went for the rest of their day and night,

Tafsir Ibn Kathir

The reason why Moses said this to his servant, Joshua bin Nun, is that he mentioned to him that there was a servant of God at the confluence of the two seas who had knowledge that Moses did not have, so he wanted to travel to him, and he said to his servant, **I will not leave**, meaning I will not stop walking, **until I reach the confluence of the two seas**, meaning this place where the two seas converge. Al-Farazdaq said:

They did not leave until their women were walking in the plain of Dhi Qara'bat al-Lata'im.

Qatada and others said: They are the Persian Gulf towards the east, and the Mediterranean Sea towards the west. Muhammad ibn Ka'b al-Qurazi said: The two seas meet at Tangier, meaning in the farthest parts of the Maghreb. And God knows best. And His statement: **Or I travel ages** means even if I travel ages of time. Ibn Jarir, may God have mercy on him, said: Some of the scholars of Arabic speech mentioned that a haqb in the language of Qais means a year. Then it was narrated on the authority of Abdullah ibn Amr that he said: A haqb is eighty years. Mujahid said: Seventy autumns. Ali ibn Abi Talha said on the authority of Ibn Abbas that his statement: **Or I travel ages** means: an age. Qatada and Ibn Zayd said the same.

And his saying: **And when they reached the junction between them, they forgot their fish**, that is because he had been ordered to carry a salted fish with him, and it was said to him: Whenever you lose the fish, it is there, so they set out until they reached the junction of the two seas, and there is a spring called the Spring of Life, so they slept there, and the whale was hit by the spray of that water, so it became agitated and it was in a basket with Joshua, peace be upon him, and it jumped from the basket into the sea, so Joshua, peace be upon him, woke up and the whale fell into the sea and it began to move in the water and the water to it was like a bridge that would not heal after it, and for this reason the Almighty said: **And it took its way in the sea, a tunnel**, meaning like a tunnel on the earth. Ibn Jurayj said: Ibn Abbas said: Its trace became like a stone. Al-Awfi said on the authority of Ibn Abbas: The whale did not touch anything in the sea except that it dried up until it became a rock. Muhammad bin Ishaq said on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas, on the authority of Abi bin Kaab, who said: The Messenger of God, may God bless him and grant him peace, said when he mentioned the hadith of that: No water has ever flowed since people were not on the path of the fish that was in it, so it flowed like a window until Moses returned to it and saw its path, so he said: **That is what we were seeking**. Qatada said: It flowed from the sea until it reached the land, then it passed through it and he did not take a path in it except that it became solid water.

And his saying: **And when they passed** meaning the place where they forgot the fish, and the forgetfulness was attributed to them even though Joshua was the one who forgot it, like the saying of God Almighty: **There emerge from them pearls and coral** and it only

So when they reached the place where they met, they forgot their fish, and it took its course into the sea, sneaking along.

emerges from salty water according to one of the two opinions, so when they went from the place where they forgot it by a stage, **Moses said** "to his servant, 'Bring us our lunch. We have certainly encountered on this journey of ours" meaning the place where they passed *exhaustion* meaning fatigue. "He said, 'Have you seen when we took refuge on the rock? I forgot the fish. And none made me forget to mention it except Satan.'" Qatadah said: Ibn Mas'ud read that I should mention it, and for this reason he said, **And he took his way** meaning his path "in the sea, amazingly. He said, 'That is what we were seeking.'" meaning this is what we were seeking. **So they turned back** meaning they returned **on their tracks** meaning their path *recounting* meaning they were recounting the tracks of their walking and following in their footsteps. **And they found a servant from among Our servants to whom We had given mercy from Us and taught him knowledge from Us.** And this is it. Al-Khidr, peace be upon him, as indicated by the authentic hadiths of the Messenger of God, may God bless him and grant him peace.

Al-Bukhari said: Al-Hamidi told us, Sufyan told us, Amr bin Dinar told us, Saeed bin Jubair told me, he said: I said to Ibn Abbas: Nawf Al-Bakali claims that Moses, the companion of Al-Khidr, peace be upon him, is not Moses, the companion of the Children of Israel. Ibn Abbas said: The enemy of God lied. Abi bin Kaab, may God be pleased with him, told us that he heard the Messenger of God, may God bless him and grant him peace, say: "Moses stood up to give a sermon to the Children of Israel and was asked: Who is the most knowledgeable of people? He said: I am. So God rebuked him because he did not refer the knowledge to Him. So God revealed to him: I have a servant at the confluence of the two seas who is more knowledgeable than you. Moses said: O Lord, how can I get him? He said: Take a fish with you and put it in a basket, and wherever you lose the fish, it will be there. So he took a fish and put it in a basket, then he set out and with him set out his servant Joshua bin Nun, peace be upon him, until they reached the rock and put their heads down and slept. The fish stirred in the basket, so it came out of it and fell into the sea and made its way in the sea like a tunnel. God held back the flow of water from the fish, so it became like a vault over it. When he woke up, his companion forgot to tell him about the fish, so they set out for the rest of their day and night until the next day, Moses said to his servant: 'Bring us our lunch. We have certainly suffered much fatigue on this journey of ours.'" Moses found the monument until he passed the place that God had commanded him to go to. His servant said to him, **Did you see when we took refuge at the rock? I forgot the fish - and none made me forget to mention it except Satan - and it took its way into the sea, a wonder.** He said, **The fish was a school, and it was a wonder to Moses and his servant.** He said, **That is what we were seeking.** So they returned, retracing their tracks until they reached the rock, and there was a man covered with a garment. Moses greeted him. Al-Khidr said, "And how can I be at peace in your land?" He said, **I am Moses.** He said, **Moses, the children of Israel?** He said, **Yes.** He said, **I have come**

to you so that you may teach me of what you have been taught of sound judgment. He said, **Indeed, you will never be able to have patience with me.** O Moses, I have knowledge of the knowledge of God that He has taught me which you do not know, and you have knowledge of the knowledge of God that God has taught you which I do not know. **Moses said,** You will find me, God willing, patient, and I will not disobey you in anything. **Al-Khidr said to him,** But if you follow me, do not ask me about anything until I mention it to you."

So they set out walking on the seashore, and a ship passed by, so they spoke to them to carry them, and they recognized Al-Khidr, so they carried them without a reason. When they boarded the ship, they were surprised to find Al-Khidr had torn off one of the ship's planks with an axe. Moses said to him: They carried us without a reason, and you went to their ship and ripped it open to drown its people? You have certainly done a terrible thing. He said: Did I not tell you that you would never be able to have patience with me? He said: Do not hold me accountable for what I forgot, and do not burden me with my affair with hardship. He said: And the Messenger of God, may God bless him and his family and grant them peace, said - and the first was forgetfulness from Moses. He said: A bird came and landed on the edge of the ship, and pecked in the sea once or twice, so Al-Khidr said to him: My knowledge and your knowledge compared to God's knowledge is only like what this bird has taken from this sea.

Then they got out of the ship, and while they were walking on the shore, Al-Khidr saw a boy playing with the boys, so Al-Khidr took his head and tore it off with his hand and killed him. Moses said to him, "Have you killed a pure soul without a soul? You have certainly done a horrible thing. **He said,** Did I not tell you that you would never be able to have patience with me? **He said,** This is more severe than the first. **He said,** If I ask you about anything after this, do not accompany me. You have received an excuse from me." So they set out until, when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. They found therein a wall about to collapse." That is, leaning, so Al-Khidr held out his hand and straightened it. Moses said, **A people we came to, and they did not give us food or hospitality.** If you had wished, you could have taken payment for it. He said, "This is a parting between me and you. I will inform you of the interpretation of that about which you could not have patience." The Messenger of God, may God bless him and grant him peace, said, **We wish that Moses had been patient so that God could relate to us their story.** Sa'id ibn Jubayr said: Ibn Abbas used to recite, "And behind them was a king who seized Every ship was seized by force. And he was reading, **As for the boy, his parents were believers.**"

Then Al-Bukhari narrated it on the authority of Qutaybah on the authority of Sufyan ibn Uyaynah, and he mentioned something similar to it, and in it: So Moses went out with his servant Joshua ibn Nun and the fish with them, until they reached the rock, and they dismounted near it. He said: So Moses put his head down and slept. Sufyan said: And in a hadith on

the authority of Umar, he said: And at the base of the rock there is a spring called Al-Hayat, and nothing touches its water except that it comes to life. So the fish touched the water of that spring, and it moved and slipped out of the container and entered the sea. So when it awoke, Moses said to his servant, **Bring us our lunch.** He said: And he continued the hadith, and a bird landed on the edge of the ship, and dipped its beak in the sea, so Al-Khidr said to Moses: My knowledge and your knowledge and the knowledge of creation compared to the knowledge of God is nothing but the amount that this bird dipped its beak in. And he mentioned the rest of it in a similar manner.

Al-Bukhari also said: Ibrahim bin Musa told us, Hisham bin Yusuf told us that Ibn Jurayj told them, he said: Ya'la bin Muslim and 'Amr bin Dinar told me on the authority of Sa'id bin Jubayr, one of them adding more than the other, and others I heard him narrating on the authority of Sa'id bin Jubayr, he said: We were with Ibn Abbas in his house when he said: Ask me, so I said: O Abu Abbas, may God make me your ransom, in Kufa there is a storyteller called Nawf who claims that he is not the Moses of the Children of Israel. As for 'Amr, he said to me: The enemy of God has lied. As for Ya'la, he said to me: Ibn Abbas said: Ubayy bin Ka'b told me: The Messenger of God, may God bless him and grant him peace, said: "Moses, the Messenger of God, mentioned the people one day until tears filled the eyes and hearts softened, then he turned away. A man caught up with him and said: O Messenger of God, is there anyone on earth more knowledgeable than you? He said: No. So God rebuked him because he did not refer knowledge to God. It was said: Yes. He said: O Lord, and where? He said: At the confluence of the two seas. He said: O Lord, grant me knowledge by which I may know that. 'Amr said to me: He said: Where the fish leaves you." And Ya'la said to me: Take a dead whale where the soul is breathed into it. So he took a whale and put it in a basket and said to his servant: I will not charge you except that you inform me so that the whale may leave you. He said: I have not charged you a great thing. That is what he said: **And when Moses said to his servant** Joshua bin Nun is not with Sa'id bin Jubayr. He said: While he was in the shade of a rock in a place of threshing, the whale struck and Moses was asleep. His servant said: I will not wake him up. Then when he woke up, he forgot to tell him, and the whale struck until he entered the sea, and God stopped the flow of water from him until it was as if his mark was on a stone. He said: Amr said to me: This is how it is as if his mark was on a stone, and he circled between his thumbs and the ones next to them. He said: **Indeed, we have suffered fatigue in this journey of ours.** He said: And God has cut off fatigue from you. This is not with Sa'id bin Jubayr. He told him. So they returned and found green. He said: Uthman bin Abi Sulayman said: On a green rug in the middle of the sea. Sa'id bin Jubayr said: Covered with a garment that had been made. One end was under his feet and the other was at his head. Moses greeted him and he uncovered his face and said: Is there peace in my land? Who are you? He said: I am Moses. He said: Moses of the Children of Israel? He said: Yes. He said: What is the matter with you? He said: I have come to you so that you may teach me from what you have been taught of sound

judgment. He said: Is it not enough for you that the Torah is in your hands and that revelation comes to you, O Moses? I have knowledge that you should not know, and you have knowledge that I should not know. Then a bird took hold of the sea with its beak and said: By God, my knowledge and your knowledge are not comparable to the knowledge of God except as this bird took hold of the sea with its beak. When they boarded the ship, they found small passages carrying the people of this coast to this other coast. They recognized him and said: Abdullah Al-Salih. He said: So we said to Saeed bin Jubair Al-Khidr. He said: Yes, we will not carry him for a fee. So he tore it open and stuck a peg in it. Moses said: You tore it open to drown its people. You have certainly done a terrible thing. Mujahid said: It was strange. He said: Did I not tell you that you would never be able to have patience with me? The first was forgetfulness, the second was a condition, and the third was deliberate. He said: Do not hold me accountable for what I forgot, and do not burden me with my task with difficulty. So they set out until they met a boy and killed him. Ya'la said: Saeed said: He found some boys playing, so he took a charming, unbelieving boy, laid him down, and slaughtered him with a knife. He said, **Have you killed a pure soul who did not commit perjury?** Ibn Abbas read it as Zakiya Muslima, as you would say, a pure young man. So they set out and found a wall about to collapse, so he straightened it. Saeed said: With his hand like this, and he pushed it with his hand and it straightened. He said: If you wished, you could have taken a wage for it. Ya'la said: I thought that Saeed said: So he wiped it with his hand and it straightened. He said: If you wished, you could have taken a wage for it. Saeed said: A wage that we could eat. And behind them was a king, and in front of them. Ibn Abbas read it: In front of them is a king, they claim, from someone other than Saeed, that he was Hadad bin Baddad, and the name of the murdered young man, they claim, was Jaysur, a king who took every ship by force. So I wanted, when it passed by him, for him to leave it with its defect, and when they passed, they repaired it and benefited from it. Some of them say, they sealed it with a bottle, and some of them say, with tar. His parents were believers, and he was a disbeliever, so we feared that he would overburden them with transgression and disbelief, that his love for him would lead them to follow him in his religion. So we intended that their Lord should substitute for them one better than him in purity, like His saying: **Did you kill a pure soul?** And His saying: **And nearer of kinship.** They are more merciful to him than they were to the first one who killed Khidr. And others besides Sa'id bin Jubayr claimed that they substituted a slave girl. As for Dawud bin Abi 'Asim, he said on the authority of more than one: It is a slave girl.

Abdul Razzaq said: Muammar told us on the authority of Abu Ishaq on the authority of Saeed bin Jubair on the authority of Ibn Abbas who said: Moses, peace be upon him, addressed the Children of Israel and said: No one knows God and His command better than me. So he was ordered to meet this man and he mentioned something similar to what was mentioned above with additions and omissions, and God knows best. Muhammad bin Ishaq said on the authority of Al-Hasan bin Amara on the authority of Al-Hakam bin Utaybah on the authority of Saeed bin Jubair who said:

So when they reached the place where they met, they forgot their fish, and it took its course into the sea, sneaking along.

I sat with Ibn Abbas and with him were a group of the People of the Book. Some of them said: O Abu Al-Abbas, Nawf, the son of Kaab's wife, claims on the authority of Kaab that Moses, the prophet who sought knowledge, is in fact Moses bin Misha. Saeed said: Ibn Abbas said: Does Nawf say this, O Saeed? I said to him: Yes, I heard Nawf say that. He said: Did you hear him, O Saeed? He said: Yes. He said: Nawf lied.

Then Ibn Abbas said: My father bin Kaab told me on the authority of the Messenger of God, may God bless him and grant him peace, that Moses, the son of Israel, asked his Lord, saying: O Lord, if there is one among your servants who is more knowledgeable than me, then guide me to him. He said to him: Yes, among my servants is one who is more knowledgeable than you. Then he described his place to him and gave him permission to meet him. So Moses went out with his young man and with him was a beautiful fish. It was said to him: If this fish revives in a place, then your companion is there and you have fulfilled your need. So Moses went out with his young man and with him was that fish carrying him. He walked until he was exhausted and reached the rock and that water. That water is the water of life. Whoever drinks from it will be immortal and nothing dead will compare to it except that it will be revived. So when they came down and the fish touched the water, it revived and took its path in the sea, a tunnel. So they set off. When they had passed the crossroads, Moses said to his young man: Bring us our lunch. We have indeed encountered fatigue on this journey of ours. The young man said and mentioned: Did you see when we took refuge at the rock? I forgot the fish and nothing made me forget to mention it except Satan. And he took his way in the sea in a strange way. Ibn Abbas said: So Moses appeared on the rock until they reached it, and there was a man wrapped in his cloak. Moses greeted him and he returned his greeting, then he said to him: What brought you if you have a job among your people? Moses said to him: I have come to you to teach me from what you have been taught of sound judgment. He said: You will not be able to have patience with me. And he was a man who knew the knowledge of the unseen, and he knew that. Moses said: Yes. He said: **And how can you be patient about that of which you have no knowledge?** That is, you only know the outward appearance of what you see of justice, and you have not known the unseen as much as I know. "He said: 'You will find me, if God wills, patient, and I will not disobey you in any matter.' " And if you see something that contradicts me, he said: **Then if you follow me, do not ask me about anything.** And if you deny it, **until I mention it to you.** So they set out walking on the shore of the sea, circling people and seeking someone to carry them, until a new, secure ship passed by them, the kindest, most beautiful, and most secure of which no ship had ever passed by. He asked its people to carry them, so they carried them. When they were secure in it and it entered with its people, he took out his beak and a hammer, then he went to a corner and struck it with the beak until he tore it open. Then he took a board and closed it over it, then he sat on it to patch it up. So Moses said to him and saw

something more horrific than that: "You have torn it open to drown its people. You have certainly done a terrible thing. He said: "Did I not tell you that you would never be able to have patience with me?" He said: **Do not hold me accountable for what I forgot.** That is, for what He left from your covenant "And do not burden me with my affair with hardship." Then they got out of the ship, and set out until they came to the people of a town, and behold, boys were playing behind it, among them was a boy who was not more charming than any of the boys, nor richer nor more radiant than him, so he took him in his hand and took a stone and struck his head with it until he crushed it and killed him. He said: Moses saw a terrible thing that he could not bear, a young boy he killed for no reason, he said: "Have you killed a pure soul **meaning a young one** for no reason? You have certainly done a horrible thing." He said: Did I not tell you that you would never be able to have patience with me? He said: If I ask you about anything after this, do not accompany me. You have received from Me an excuse." Meaning, you have excused yourself regarding my affair. "So they set out until they came to the people of a town, and they asked its people for food, but they refused to host them. They found in it a wall about to collapse. So he demolished it and sat down to build it. Moses was annoyed by what he saw him doing of the obligation and what he could not bear, so he erected it. He said: "If you wished He said: "This is a parting between me and you. I will inform you of the interpretation of that over which you could not have patience. As for the ship, it belonged to poor people working at sea. I intended to fault it, and behind them was a king who seized every ship by force." In Ibn Ka'b's reading, **every ship by force.** I only faulted it to prevent him from it, but it was safe from him when he saw the fault that I had made with it. "As for the boy, his parents were believers, and we feared that he would overburden them through transgression and disbelief. So we intended that their Lord should substitute for them one better than him, purer in purity and nearer in kinship." "And as for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure belonging to them. Their father had been a righteous man. So your Lord intended that they should reach maturity and extract their treasure as a mercy from your Lord. And I did not do it of my own accord." That is, I did it of my own accord. **That is the interpretation of that about which you could not have patience.** Ibn Abbas used to say: The treasure was nothing but knowledge. Awfi said on the authority of Ibn Abbas that they said: When Moses and his people prevailed over Egypt, he settled his people in Egypt. When they settled in the house, God revealed to them that He would remind them of the days of God. So he addressed his people and mentioned what God had given them of goodness and blessings, and he mentioned to them when God saved them from the people of Pharaoh, and he mentioned to them the destruction of their enemy and that God had made them successors on the earth. He said: God spoke to your Prophet directly and chose me for Himself, and sent down upon me love from Him, and God has given you of all that you asked of Him. So your Prophet is the best of the people of the earth, and you read the Torah.

So he did not leave a blessing that God had bestowed upon them without making it known to them. A man from the Children of Israel said to him: They are like that, O Prophet. God has made known to us what you are saying: Is there anyone on earth more knowledgeable than you, O Prophet of God? He said: No. Then God sent Gabriel to Moses, peace be upon him, and said: God says: How do you know where I will place my knowledge? Yes, I have on the seashore a man who is more knowledgeable than you. Ibn Abbas said: He is Al-Khidr. Moses asked his Lord to show him to him, and He revealed to him: Go to the sea, and you will find a whale on the seashore, so take it and give it to your servant, then stick to the seashore, and if you forget the whale and it perishes from you, then you will find the righteous servant you are looking for. When the journey of Moses, the Prophet of God, became long and he was tired, he asked his servant about the fish. His servant, who was his young man, said to him, **Did you see when we took refuge at the rock? I forgot the fish, and none made me forget to mention it except Satan.** The young man said, **I saw the fish when it took its way in the sea, forming a school, and I was amazed by that.** So Moses returned until he came to the rock and found the fish. The fish began to strike the sea and Moses followed it. Moses advanced his staff, clearing the water from it, following the fish. The fish did not touch anything in the sea except that the water dried up from it until it became a rock. The Prophet of God was amazed by that until the fish reached an island in the sea and met Al-Khidr there. He greeted him and Al-Khidr said, "And upon you be peace. How can there be peace on this land? And who are you?" He said, **I am Moses.** Al-Khidr said, **The companion of the Children of Israel?** He said, *Yes.* So he welcomed him and said, **What brought you?** He said, **I have come to you so that you may teach me from what you have been taught of sound judgment.** He said, **Indeed, you will never be able to have patience with me.** He said, **You will find me, God willing, patient, and I will not disobey you in anything.** He said, **So he went with him and said to him, 'Do not ask me about anything I do until I explain its nature.'** **That is what he said, 'until I make mention of it to you.'**

Al-Zuhri said on the authority of Ubayd God ibn Abdullah ibn Utbah ibn Mas'ud on the authority of Ibn Abbas that he and Al-Har ibn Qays ibn Hisn Al-Fazari had a dispute about the companion of Moses. Ibn Abbas said: He is Al-Khidr. Then Abi ibn Ka'b passed by them and Ibn Abbas called him and said: My companion and I have a dispute about the companion of Moses who asked for the way to meet him. Have you heard the Messenger of God, may God bless him and grant him peace, mention his affair? He said: I heard the Messenger of God, may God bless him and grant him peace, say: "While Moses was in a gathering of the Children of Israel, a man came to him and said: Do you know the location of a man who is more knowledgeable than you? He said: No. So God revealed to Moses: Yes, our servant Khidr. Moses asked how to meet him, so God made the whale a sign for him, and it was said to him: If you miss the whale, go back, for you will meet him. So Moses followed the traces of the whale in the sea, and Moses' servant said to Moses: Did you see when we took refuge on the rock, for I forgot the whale? Moses said: That is what

we were seeking. So they returned, following their traces, and found our servant Khidr, and what happened to them was what God has narrated in His Book."

Fath al-Qadir

61- **When they reached** meaning Moses and his boy **the place where they met** meaning between the two seas. *Meeting* was added to the circumstance as an extension. It was said that **the two seas** means *separation* meaning that the two separated seas meet there. It was said that the pronoun refers to Moses and Al-Khidr, meaning that they reached the place where they met. **The two seas** according to this means *connection* because it is one of the opposites, and the first is more appropriate. **They forgot their fish** The commentators said that they had stocked up on a salted fish in a basket, and they would take from it when they needed food. God had made its loss a sign for them that they had found what they wanted. The meaning is that they forgot about his matter, and it was said that the one who forgot was Moses' young man, because he entrusted the matter of the whale to him, and ordered him to inform him if he lost it. So when they reached the seashore, his young man put down the basket in which the whale was, and God revived it, so it moved and swayed in the basket, then it slipped into the sea. That is why He said: **Then it took its way in the sea, a tunnel.** The accusative of **a tunnel** is that it is the second object of *took*, meaning it took a tunnel, and a tunnel is a tunnel that is in the ground for the lizard and similar animals. That is because God, glory be to Him, held back the flow of water at the place where the whale slipped, so it became like an arch, so He likened the path of the whale in the sea while remaining and the water retreating from it to a tunnel, which is a hole dug in the ground. Al-Farra' said: When he fell into the water, his path in the sea froze and was like a shoal. When they passed that place where the rock was and the whale had gone into it, they set off, and they were afflicted with what afflicts a traveler of fatigue and exhaustion, and they did not find fatigue until they passed the place where Al-Khidr was.

Tafsir al-Baghawi

61 - This is what God Almighty said: **So when they reached**, meaning Moses and his servant, **the place where they met**, meaning between the two seas, **they forgot**, they left, **their fish**, and the fish was with Joshua, and he is the one who forgot it, and he attributed the forgetfulness to them because they both had provisions for their journey, just as it is said: The people went out to such and such a place, and they carried such and such provisions, and only one of them carried it.

So he took - that is, the whale - **his path in the sea, a swarm** - that is, a path. [It was narrated on the authority of Abi bin Ka'b on the authority of the Messenger of God, may God bless him and grant him peace: **The water separated from the path** of the whale and became a hole that did not close, so Moses entered the hole following the whale's trail and behold,

Surat al-Kahf 18:61

So when they reached the place where they met, they forgot their fish, and it took its course into the sea, sneaking along.

he was Al-Khidr.”

Ibn Abbas said: The whale did not touch anything in the sea without drying up until it became a rock.

Al-Kalbi said: Joshua bin Nun performed ablution from the spring of life, and the salty fish in the bucket of that water was sprinkled on it, and it came to life. Then it jumped into that water and began to strike with its tail, and it did not strike anything of the water with its tail while it was going except that it dried up.

We have narrated that when they reached the rock, they put their heads down and slept, and the whale became agitated, so it came out and fell into the sea, and it took its way in the sea as a swarm, so God stopped the flow of water from the whale, so it became like a ceiling over it. When Moses woke up, his companion forgot to tell him, so they set off until the next day.

Tafsir al-Baidawi

61. **When they reached the junction between them** meaning the junction of the two seas, and **between them** is a circumstance added to it for the sake of expansion or in the sense of connection. **They forgot their fish** Moses, peace be upon him, forgot to ask for it and find out about its condition, and Joshua forgot to mention to him what he saw of its life and its falling into the sea. It was narrated: Moses, peace be upon him, slept, and the grilled fish became agitated and jumped into the sea as a miracle for Moses or Al-Khidr. It was said that Joshua performed ablution from the spring of life, and the water gushed over him, so he came back to life and jumped into the water. It was said that they forgot to check on his condition and what would be a sign of attaining what was sought. **So he took his way in the sea, a path.** So the fish took his way in the sea, a path from His saying, **and he traveled by day.** It was said that God stopped the flow of water over the fish, so it became like a canopy over it, and poured it on the second object, and in the sea is a state of it or of the path, and it is permissible for it to be connected to took.

Surat al-Kahf 18:62

So when they had passed, he said to his boy, "Bring us our lunch. We have certainly suffered much fatigue on this journey of ours."

Tafsir al-Jalalayn

62 - **So when they had passed** that place by walking until lunchtime on the second day **Moses said** to his boy, **Bring us our lunch** is what is eaten at the beginning of the day **We have certainly suffered from this journey of ours** fatigue and its occurrence after passing

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So when they had passed** Moses and his servant, the junction of the two seas, *Moses* said to his servant, *Joshua*, "Bring us our lunch," meaning: We brought our lunch and gave it to him, and he said: Bring us our lunch, as it is said: The lunch came and I brought it, like he went and I made it go away, **We have certainly suffered from this journey of ours**, meaning: We have certainly suffered from this journey of ours hardship and fatigue, and Moses said that, as mentioned, after he had passed the rock, when hunger was cast upon him, so that he would remember the fish and return to the place of his request.

Tafsir al-Qurtubi

Until the next day, Moses said to his servant, "Bring us our breakfast. We have certainly suffered much fatigue in this journey of ours." Moses did not find any fatigue until he passed the place that God had commanded, so his servant said to him, "Did you see when we took refuge at the rock? I forgot the fish. None made me forget to mention it except Satan." It was said that the forgetfulness was from them, because God Almighty said, **I forgot**. So the forgetfulness was attributed to them, because the beginning of carrying the fish was from Moses because he was the one who ordered it, so when they went, his servant was the one carrying it until they took refuge at the rock and dismounted. **So when they passed** means the fish there forgotten - that is, abandoned - so when Moses asked for breakfast, the servant attributed the forgetfulness to himself when addressing him, and God only mentioned their forgetfulness when they reached the junction of the two seas, which is the rock, so Moses was a partner in forgetting, because forgetfulness is delay, from that is their saying in supplication: May God prolong your life. When they left the rock, they delayed their whale from carrying it, and neither of them carried it. So it is permissible to attribute it to them because they left and abandoned the whale.

The Almighty's saying: **Bring us our food** contains one

issue, which is taking provisions for travel. It is a response to the ignorant and foolish Sufis who storm the wilderness and deserts, claiming that this is reliance on the One, Almighty God. This is Moses, the Prophet of God and the one who spoke to Him from the people of the earth, who took provisions despite his knowledge of his Lord and his reliance on the Lord of the servants. And in Sahih al-Bukhari:

Some people from Yemen used to perform Hajj without taking provisions, and they would say: We are the trusting ones. When they arrived, they would ask people. So God revealed: **And take provisions**. This has already been mentioned in *Al-Baqarah*. There is a difference of opinion as to what Moses' provisions were. Ibn Abbas said: It was a salted fish in a basket, and they would eat from it for lunch and dinner. When they reached the rock on the shore of the Harrah, his young man put down the basket, and the fish found the current of the sea, so the fish moved in the basket, so the basket turned over and the fish escaped. The young man forgot to tell Moses the story of the fish. It was said: The fish was a guide to the location of Al-Khidr, based on his saying in the hadith: **Take a fish with you in a basket, and wherever you lose the fish, it is there**. Based on this, they would have taken provisions other than the fish, and this was mentioned by our Sheikh, Imam Abu Al-Abbas, and he chose it. Ibn Atiyah said: My father, may God be pleased with him, said: I heard Abu al-Fadl al-Jawhari say in his sermon: Moses walked to the place of communion and remained forty days without needing food. When he walked to Bashir, hunger overtook him for part of a day. His saying: *tired* means tired, and tiredness is fatigue and hardship. It was said: He meant hunger here, and in this is evidence of the permissibility of reporting what a person feels of pain and illness, and that this does not detract from contentment, nor from submission to fate, but only if it does not come from annoyance or discontent.

Tafsir Ibn Kathir

The reason why Moses said this to his servant, Joshua bin Nun, is that he mentioned to him that there was a servant of God at the confluence of the two seas who had knowledge that Moses did not have, so he wanted to travel to him, and he said to his servant, **I will not leave**, meaning I will not stop walking, **until I reach the confluence of the two seas**, meaning this place where the two seas converge. Al-Farazdaq said:

They did not leave until their women were walking in the plain of Dhi Qara'bat al-Lata'im.

Qatada and others said: They are the Persian Gulf towards the east, and the Mediterranean Sea towards the west. Muhammad ibn Ka'b al-Qurazi said: The two seas meet at Tangier, meaning in the farthest parts of the Maghreb. And God knows best. And His statement: **Or I travel ages** means even if I travel ages of time. Ibn Jarir, may God have mercy on him, said: Some of the scholars of Arabic speech mentioned that a haqb in the language of Qais means a year. Then it was narrated on the authority of Abdullah ibn Amr that he said: A haqb is eighty years. Mujahid said: Seventy

So when they had passed, he said to his boy, "Bring us our lunch. We have certainly suffered much fatigue on this journey of ours."

autumns. Ali ibn Abi Talha said on the authority of Ibn Abbas that his statement: **Or I travel ages** means: an age. Qatada and Ibn Zayd said the same.

And his saying: **And when they reached the junction between them, they forgot their fish**, that is because he had been ordered to carry a salted fish with him, and it was said to him: Whenever you lose the fish, it is there, so they set out until they reached the junction of the two seas, and there is a spring called the Spring of Life, so they slept there, and the whale was hit by the spray of that water, so it became agitated and it was in a basket with Joshua, peace be upon him, and it jumped from the basket into the sea, so Joshua, peace be upon him, woke up and the whale fell into the sea and it began to move in the water and the water to it was like a bridge that would not heal after it, and for this reason the Almighty said: **And it took its way in the sea, a tunnel**, meaning like a tunnel on the earth. Ibn Jurayj said: Ibn Abbas said: Its trace became like a stone. Al-Awfi said on the authority of Ibn Abbas: The whale did not touch anything in the sea except that it dried up until it became a rock. Muhammad bin Ishaq said on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas, on the authority of Abi bin Kaab, who said: The Messenger of God, may God bless him and grant him peace, said when he mentioned the hadith of that: No water has ever flowed since people were not on the path of the fish that was in it, so it flowed like a window until Moses returned to it and saw its path, so he said: **That is what we were seeking**. Qatada said: It flowed from the sea until it reached the land, then it passed through it and he did not take a path in it except that it became solid water.

And his saying: **And when they passed** meaning the place where they forgot the fish, and the forgetfulness was attributed to them even though Joshua was the one who forgot it, like the saying of God Almighty: **There emerge from them pearls and coral** and it only emerges from salty water according to one of the two opinions, so when they went from the place where they forgot it by a stage, **Moses said** "to his servant, 'Bring us our lunch. We have certainly encountered on this journey of ours" meaning the place where they passed *exhaustion* meaning fatigue. "He said, 'Have you seen when we took refuge on the rock? I forgot the fish. And none made me forget to mention it except Satan.'" Qatadah said: Ibn Mas'ud read that I should mention it, and for this reason he said, **And he took his way** meaning his path "in the sea, amazingly. He said, 'That is what we were seeking.'" meaning this is what we were seeking. **So they turned back** meaning they returned **on their tracks** meaning their path *recounting* meaning they were recounting the tracks of their walking and following in their footsteps. **And they found a servant from among Our servants to whom We had given mercy from Us and taught him knowledge from Us**. And this is it. Al-Khidr, peace be upon him, as indicated by the authentic hadiths of the Messenger of God, may God bless him and grant him peace.

Al-Bukhari said: Al-Hamidi told us, Sufyan told us, Amr bin Dinar told us, Saeed bin Jubair told me, he said: I

said to Ibn Abbas: Nawf Al-Bakali claims that Moses, the companion of Al-Khidr, peace be upon him, is not Moses, the companion of the Children of Israel. Ibn Abbas said: The enemy of God lied. Abi bin Kaab, may God be pleased with him, told us that he heard the Messenger of God, may God bless him and grant him peace, say: "Moses stood up to give a sermon to the Children of Israel and was asked: Who is the most knowledgeable of people? He said: I am. So God rebuked him because he did not refer the knowledge to Him. So God revealed to him: I have a servant at the confluence of the two seas who is more knowledgeable than you. Moses said: O Lord, how can I get him? He said: Take a fish with you and put it in a basket, and wherever you lose the fish, it will be there. So he took a fish and put it in a basket, then he set out and with him set out his servant Joshua bin Nun, peace be upon him, until they reached the rock and put their heads down and slept. The fish stirred in the basket, so it came out of it and fell into the sea and made its way in the sea like a tunnel. God held back the flow of water from the fish, so it became like a vault over it. When he woke up, his companion forgot to tell him about the fish, so they set out for the rest of their day and night until the next day, Moses said to his servant: 'Bring us our lunch. We have certainly suffered much fatigue on this journey of ours.'" Moses found the monument until he passed the place that God had commanded him to go to. His servant said to him, **Did you see when we took refuge at the rock? I forgot the fish - and none made me forget to mention it except Satan - and it took its way into the sea, a wonder**. He said, **The fish was a school, and it was a wonder to Moses and his servant**. He said, **That is what we were seeking**. So they returned, retracing their tracks until they reached the rock, and there was a man covered with a garment. Moses greeted him. Al-Khidr said, "And how can I be at peace in your land?" He said, **I am Moses**. He said, **Moses, the children of Israel?** He said, **Yes**. He said, **I have come to you so that you may teach me of what you have been taught of sound judgment**. He said, **Indeed, you will never be able to have patience with me**. O Moses, I have knowledge of the knowledge of God that He has taught me which you do not know, and you have knowledge of the knowledge of God that God has taught you which I do not know. **Moses said**, You will find me, God willing, patient, and I will not disobey you in anything. **Al-Khidr said to him**, But if you follow me, do not ask me about anything until I mention it to you."

So they set out walking on the seashore, and a ship passed by, so they spoke to them to carry them, and they recognized Al-Khidr, so they carried them without a plank. When they boarded the ship, they were surprised to find Al-Khidr had torn off one of the ship's planks with an axe. Moses said to him: They carried us without a plank, and you went to their ship and ripped it open to drown its people? You have certainly done a terrible thing. He said: Did I not tell you that you would never be able to have patience with me? He said: Do not hold me accountable for what I forgot, and do not burden me with my affair with hardship. He said: And the Messenger of God, may God bless him and his

family and grant them peace, said - and the first was forgetfulness from Moses. He said: A bird came and landed on the edge of the ship, and pecked in the sea once or twice, so Al-Khidr said to him: My knowledge and your knowledge compared to God's knowledge is only like what this bird has taken from this sea.

Then they got out of the ship, and while they were walking on the shore, Al-Khidr saw a boy playing with the boys, so Al-Khidr took his head and tore it off with his hand and killed him. Moses said to him, "Have you killed a pure soul without a soul? You have certainly done a horrible thing. **He said**, Did I not tell you that you would never be able to have patience with me? **He said**, This is more severe than the first. **He said**, If I ask you about anything after this, do not accompany me. You have received an excuse from me." So they set out until, when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. They found therein a wall about to collapse." That is, leaning, so Al-Khidr held out his hand and straightened it. Moses said, **A people we came to, and they did not give us food or hospitality**. If you had wished, you could have taken payment for it. He said, "This is a parting between me and you. I will inform you of the interpretation of that about which you could not have patience." The Messenger of God, may God bless him and grant him peace, said, **We wish that Moses had been patient so that God could relate to us their story**. Sa'id ibn Jubayr said: Ibn Abbas used to recite, "And behind them was a king who seized Every ship was seized by force. And he was reading, **As for the boy, his parents were believers**."

Then Al-Bukhari narrated it on the authority of Qutaybah on the authority of Sufyan ibn Uyaynah, and he mentioned something similar to it, and in it: So Moses went out with his servant Joshua ibn Nun and the fish with them, until they reached the rock, and they dismounted near it. He said: So Moses put his head down and slept. Sufyan said: And in a hadith on the authority of Umar, he said: And at the base of the rock there is a spring called Al-Hayat, and nothing touches its water except that it comes to life. So the fish touched the water of that spring, and it moved and slipped out of the container and entered the sea. So when it awoke, Moses said to his servant, **Bring us our lunch**. He said: And he continued the hadith, and a bird landed on the edge of the ship, and dipped its beak in the sea, so Al-Khidr said to Moses: My knowledge and your knowledge and the knowledge of creation compared to the knowledge of God is nothing but the amount that this bird dipped its beak in. And he mentioned the rest of it in a similar manner.

Al-Bukhari also said: Ibrahim bin Musa told us, Hisham bin Yusuf told us that Ibn Jurayj told them, he said: Ya'la bin Muslim and 'Amr bin Dinar told me on the authority of Sa'id bin Jubayr, one of them adding more than the other, and others I heard him narrating on the authority of Sa'id bin Jubayr, he said: We were with Ibn Abbas in his house when he said: Ask me, so I said: O Abu Abbas, may God make me your ransom, in Kufa there is a storyteller called Nawf who claims that he is not the Moses of the Children of Israel. As for 'Amr, he said to me: The enemy of God has lied. As for Ya'la, he said to me: Ibn Abbas said: Ubayy bin Ka'b told me: The Messenger of God, may God bless

him and grant him peace, said: "Moses, the Messenger of God, mentioned the people one day until tears filled the eyes and hearts softened, then he turned away. A man caught up with him and said: O Messenger of God, is there anyone on earth more knowledgeable than you? He said: No. So God rebuked him because he did not refer knowledge to God. It was said: Yes. He said: O Lord, and where? He said: At the confluence of the two seas. He said: O Lord, grant me knowledge by which I may know that. 'Amr said to me: He said: Where the fish leaves you." And Ya'la said to me: Take a dead whale where the soul is breathed into it. So he took a whale and put it in a basket and said to his servant: I will not charge you except that you inform me so that the whale may leave you. He said: I have not charged you a great thing. That is what he said: **And when Moses said to his servant** Joshua bin Nun is not with Sa'id bin Jubayr. He said: While he was in the shade of a rock in a place of threshing, the whale struck and Moses was asleep. His servant said: I will not wake him up. Then when he woke up, he forgot to tell him, and the whale struck until he entered the sea, and God stopped the flow of water from him until it was as if his mark was on a stone. He said: Amr said to me: This is how it is as if his mark was on a stone, and he circled between his thumbs and the ones next to them. He said: **Indeed, we have suffered fatigue in this journey of ours**. He said: And God has cut off fatigue from you. This is not with Sa'id bin Jubayr. He told him. So they returned and found green. He said: Uthman bin Abi Sulayman said: On a green rug in the middle of the sea. Sa'id bin Jubayr said: Covered with a garment that had been made. One end was under his feet and the other was at his head. Moses greeted him and he uncovered his face and said: Is there peace in my land? Who are you? He said: I am Moses. He said: Moses of the Children of Israel? He said: Yes. He said: What is the matter with you? He said: I have come to you so that you may teach me from what you have been taught of sound judgment. He said: Is it not enough for you that the Torah is in your hands and that revelation comes to you, O Moses? I have knowledge that you should not know, and you have knowledge that I should not know. Then a bird took hold of the sea with its beak and said: By God, my knowledge and your knowledge are not comparable to the knowledge of God except as this bird took hold of the sea with its beak. When they boarded the ship, they found small passages carrying the people of this coast to this other coast. They recognized him and said: Abdullah Al-Salih. He said: So we said to Saeed bin Jubair Al-Khidr. He said: Yes, we will not carry him for a fee. So he tore it open and stuck a peg in it. Moses said: You tore it open to drown its people. You have certainly done a terrible thing. Mujahid said: It was strange. He said: Did I not tell you that you would never be able to have patience with me? The first was forgetfulness, the second was a condition, and the third was deliberate. He said: Do not hold me accountable for what I forgot, and do not burden me with my task with difficulty. So they set out until they met a boy and killed him. Ya'la said: Saeed said: He found some boys playing, so he took a charming, unbelieving boy, laid him down, and slaughtered him with a knife. He said, **Have you killed a pure soul who did not commit perjury?** Ibn Abbas read it as Zakiya Muslima, as you would say, a pure young man. So

So when they had passed, he said to his boy, "Bring us our lunch. We have certainly suffered much fatigue on this journey of ours."

they set out and found a wall about to collapse, so he straightened it. Saeed said: With his hand like this, and he pushed it with his hand and it straightened. He said: If you wished, you could have taken a wage for it. Ya'la said: I thought that Saeed said: So he wiped it with his hand and it straightened. He said: If you wished, you could have taken a wage for it. Saeed said: A wage that we could eat. And behind them was a king, and in front of them. Ibn Abbas read it: In front of them is a king, they claim, from someone other than Saeed, that he was Hadad bin Baddad, and the name of the murdered young man, they claim, was Jaysur, a king who took every ship by force. So I wanted, when it passed by him, for him to leave it with its defect, and when they passed, they repaired it and benefited from it. Some of them say, they sealed it with a bottle, and some of them say, with tar. His parents were believers, and he was a disbeliever, so we feared that he would overburden them with transgression and disbelief, that his love for him would lead them to follow him in his religion. So we intended that their Lord should substitute for them one better than him in purity, like His saying: **Did you kill a pure soul?** And His saying: **And nearer of kinship.** They are more merciful to him than they were to the first one who killed Khidr. And others besides Sa'id ibn Jubayr claimed that they substituted a slave girl. As for Dawud ibn Abi 'Asim, he said on the authority of more than one: It is a slave girl.

Abdul Razzaq said: Muammar told us on the authority of Abu Ishaq on the authority of Saeed bin Jubair on the authority of Ibn Abbas who said: Moses, peace be upon him, addressed the Children of Israel and said: No one knows God and His command better than me. So he was ordered to meet this man and he mentioned something similar to what was mentioned above with additions and omissions, and God knows best. Muhammad bin Ishaq said on the authority of Al-Hasan bin Amara on the authority of Al-Hakam bin Utaybah on the authority of Saeed bin Jubair who said: I sat with Ibn Abbas and with him were a group of the People of the Book. Some of them said: O Abu Al-Abbas, Nawf, the son of Kaab's wife, claims on the authority of Kaab that Moses, the prophet who sought knowledge, is in fact Moses bin Misha. Saeed said: Ibn Abbas said: Does Nawf say this, O Saeed? I said to him: Yes, I heard Nawf say that. He said: Did you hear him, O Saeed? He said: Yes. He said: Nawf lied.

Then Ibn Abbas said: My father bin Kaab told me on the authority of the Messenger of God, may God bless him and grant him peace, that Moses, the son of Israel, asked his Lord, saying: O Lord, if there is one among your servants who is more knowledgeable than me, then guide me to him. He said to him: Yes, among my servants is one who is more knowledgeable than you. Then he described his place to him and gave him permission to meet him. So Moses went out with his young man and with him was a beautiful fish. It was said to him: If this fish revives in a place, then your companion is there and you have fulfilled your need. So Moses went out with his young man and with him was that fish carrying him. He walked until he was exhausted and reached the rock and that water. That

water is the water of life. Whoever drinks from it will be immortal and nothing dead will compare to it except that it will be revived. So when they came down and the fish touched the water, it revived and took its path in the sea, a tunnel. So they set off. When they had passed the crossroads, Moses said to his young man: Bring us our lunch. We have indeed encountered fatigue on this journey of ours. The young man said and mentioned: Did you see when we took refuge at the rock? I forgot the fish and nothing made me forget to mention it except Satan. And he took his way in the sea in a strange way. Ibn Abbas said: So Moses appeared on the rock until they reached it, and there was a man wrapped in his cloak. Moses greeted him and he returned his greeting, then he said to him: What brought you if you have a job among your people? Moses said to him: I have come to you to teach me from what you have been taught of sound judgment. He said: You will not be able to have patience with me. And he was a man who knew the knowledge of the unseen, and he knew that. Moses said: Yes. He said: **And how can you be patient about that of which you have no knowledge?** That is, you only know the outward appearance of what you see of justice, and you have not known the unseen as much as I know. "He said: 'You will find me, if God wills, patient, and I will not disobey you in any matter.' " And if you see something that contradicts me, he said: **Then if you follow me, do not ask me about anything.** And if you deny it, **until I mention it to you.** So they set out walking on the shore of the sea, circling people and seeking someone to carry them, until a new, secure ship passed by them, the kindest, most beautiful, and most secure of which no ship had ever passed by. He asked its people to carry them, so they carried them. When they were secure in it and it entered with its people, he took out his beak and a hammer, then he went to a corner and struck it with the beak until he tore it open. Then he took a board and closed it over it, then he sat on it to patch it up. So Moses said to him and saw something more horrific than that: "You have torn it open to drown its people. You have certainly done a terrible thing. He said: "Did I not tell you that you would never be able to have patience with me?" He said: **Do not hold me accountable for what I forgot.** That is, for what He left from your covenant "And do not burden me with my affair with hardship." Then they got out of the ship, and set out until they came to the people of a town, and behold, boys were playing behind it, among them was a boy who was not more charming than any of the boys, nor richer nor more radiant than him, so he took him in his hand and took a stone and struck his head with it until he crushed it and killed him. He said: Moses saw a terrible thing that he could not bear, a young boy he killed for no reason, he said: "Have you killed a pure soul **meaning a young one** for no reason? You have certainly done a horrible thing." He said: Did I not tell you that you would never be able to have patience with me? He said: If I ask you about anything after this, do not accompany me. You have received from Me an excuse." Meaning, you have excused yourself regarding my affair. "So they set out until they came to the people of a town, and they asked its people for food, but they refused to host them. They

found in it a wall about to collapse. So he demolished it and sat down to build it. Moses was annoyed by what he saw him doing of the obligation and what he could not bear, so he erected it. He said: "If you wished He said: "This is a parting between me and you. I will inform you of the interpretation of that over which you could not have patience. As for the ship, it belonged to poor people working at sea. I intended to fault it, and behind them was a king who seized every ship by force." In Ibn Ka'b's reading, **every ship by force**. I only faulted it to prevent him from it, but it was safe from him when he saw the fault that I had made with it. "As for the boy, his parents were believers, and we feared that he would overburden them through transgression and disbelief. So we intended that their Lord should substitute for them one better than him, purer in purity and nearer in kinship." "And as for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure belonging to them. Their father had been a righteous man. So your Lord intended that they should reach maturity and extract their treasure as a mercy from your Lord. And I did not do it of my own accord." That is, I did it of my own accord. **That is the interpretation of that about which you could not have patience.** Ibn Abbas used to say: The treasure was nothing but knowledge. Awfi said on the authority of Ibn Abbas that they said: When Moses and his people prevailed over Egypt, he settled his people in Egypt. When they settled in the house, God revealed to them that He would remind them of the days of God. So he addressed his people and mentioned what God had given them of goodness and blessings, and he mentioned to them when God saved them from the people of Pharaoh, and he mentioned to them the destruction of their enemy and that God had made them successors on the earth. He said: God spoke to your Prophet directly and chose me for Himself, and sent down upon me love from Him, and God has given you of all that you asked of Him. So your Prophet is the best of the people of the earth, and you read the Torah. So he did not leave a blessing that God had bestowed upon them without making it known to them. A man from the Children of Israel said to him: They are like that, O Prophet. God has made known to us what you are saying: Is there anyone on earth more knowledgeable than you, O Prophet of God? He said: No. Then God sent Gabriel to Moses, peace be upon him, and said: God says: How do you know where I will place my knowledge? Yes, I have on the seashore a man who is more knowledgeable than you. Ibn Abbas said: He is Al-Khidr. Moses asked his Lord to show him to him, and He revealed to him: Go to the sea, and you will find a whale on the seashore, so take it and give it to your servant, then stick to the seashore, and if you forget the whale and it perishes from you, then you will find the righteous servant you are looking for. When the journey of Moses, the Prophet of God, became long and he was tired, he asked his servant about the fish. His servant, who was his young man, said to him, **Did you see when we took refuge at the rock? I forgot the fish, and none made me forget to mention it except Satan.** The young man said, **I saw the fish when it took its way in the sea, forming a school, and I was amazed by that.** So Moses returned until he came to the rock and found the fish. The fish began to strike the sea and Moses followed it. Moses advanced his staff, clearing the water from it, following

the fish. The fish did not touch anything in the sea except that the water dried up from it until it became a rock. The Prophet of God was amazed by that until the fish reached an island in the sea and met Al-Khidr there. He greeted him and Al-Khidr said, "And upon you be peace. How can there be peace on this land? And who are you?" He said, **I am Moses.** Al-Khidr said, **The companion of the Children of Israel?** He said, *Yes.* So he welcomed him and said, **What brought you?** He said, **I have come to you so that you may teach me from what you have been taught of sound judgment.** He said, **Indeed, you will never be able to have patience with me.** He said, **You will find me, God willing, patient, and I will not disobey you in anything.** He said, **So he went with him and said to him, 'Do not ask me about anything I do until I explain its nature.'** **That is what he said, 'until I make mention of it to you.'**

Al-Zuhri said on the authority of Ubayd God ibn Abdullah ibn Utbah ibn Mas'ud on the authority of Ibn Abbas that he and Al-Har ibn Qays ibn Hisn Al-Fazari had a dispute about the companion of Moses. Ibn Abbas said: He is Al-Khidr. Then Abi ibn Ka'b passed by them and Ibn Abbas called him and said: My companion and I have a dispute about the companion of Moses who asked for the way to meet him. Have you heard the Messenger of God, may God bless him and grant him peace, mention his affair? He said: I heard the Messenger of God, may God bless him and grant him peace, say: "While Moses was in a gathering of the Children of Israel, a man came to him and said: Do you know the location of a man who is more knowledgeable than you? He said: No. So God revealed to Moses: Yes, our servant Khidr. Moses asked how to meet him, so God made the whale a sign for him, and it was said to him: If you miss the whale, go back, for you will meet him. So Moses followed the traces of the whale in the sea, and Moses' servant said to Moses: Did you see when we took refuge on the rock, for I forgot the whale? Moses said: That is what we were seeking. So they returned, following their traces, and found our servant Khidr, and what happened to them was what God has narrated in His Book."

Fath al-Qadir

That is why the Almighty said: 62- **So when they had passed** meaning the meeting place of the two seas which was set as a meeting place, **He said to his boy, 'Bring us our lunch'** which is what is eaten in the morning, and Moses wanted to bring him the fish which they had carried with them. **We have certainly encountered fatigue on this journey of ours** meaning exhaustion and weariness. The commentators said: The reference in His saying **this journey of ours** is to the journey that would take place between them after passing the mentioned place, for they did not encounter fatigue except in that and not what came before it.

Tafsir al-Baghawi

62 - The Almighty's saying: **So when they had passed**, meaning that place, which is the meeting place of the

Surat al-Kahf 18:62

So when they had passed, he said to his boy, "Bring us our lunch. We have certainly suffered much fatigue on this journey of ours."

two seas, **he said**, Moses, **to his boy**, '**Bring us our lunch**,' meaning our food. Lunch is what is prepared for eating in the morning, and dinner is what is prepared for eating in the evening. **We have certainly encountered fatigue on this journey of ours**, meaning: exhaustion and hardship, and that is because hunger was cast upon Moses after passing the rock, so that he would remember the fish and return to his goal.

Tafsir al-Baidawi

62. **When they had passed the meeting place of the two seas, he said to his servant, 'Bring us our lunch.' 'We have certainly encountered fatigue in this journey of ours.'** It was said that he did not experience fatigue until he had passed Al-Mar'ad. When he had passed it and traveled that night and the next day until noon, hunger and fatigue were afflicted upon him. It was said that Moses did not tire on a journey other than his, and this is supported by the restriction of the demonstrative pronoun.

Surat al-Kahf 18:63

He said, "Have you seen when we took refuge in the rock? Indeed, I forgot the fish. And none made me forget it except Satan, that I should mention it. And it took its way into the sea, astonishing."

Tafsir al-Jalalayn

63 - (He said: Did you see) that is, did you notice **when we took refuge on the rock** in that place **that I forgot the fish, and none made me forget it except Satan** he replaces the *ha'* **that I should mention it** a substitute for inclusion, that is, he made me forget to mention it **and the fish took** (its way in the sea as a wonder) a second object, that is, Moses and his servant were amazed by it, as previously explained.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: The servant of Moses said to Moses when he said to him: Bring us our lunch so that we may eat: Did you see when we took refuge at the rock, I forgot the fish there? **And none made me forget to mention it except Satan.** He says: And none made me forget to mention it except Satan, **that I should mention it.** So *an* is in the accusative case in response to the fish, because the meaning of the statement is: And none made me forget to mention the fish except Satan. The fish preceded the action, and his saying **that I should mention it** responded to it. It has been mentioned that this is in the copy of Abdullah: And none made me forget to mention it except Satan.

Bishr told me that. He said: Yazid told us. He said: Saeed told us, on the authority of Qatada. Al-Abbas bin Al-Walid told me that he heard Muhammad bin Muqal narrating on the authority of his father that the rock that Moses took refuge in was the rock that was below the River of the Wolf on the road. **And he took his way into the sea, astonishing.** He was amazed by it.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **In the sea is a wonder**, he said: Moses was amazed by the trace of the whale in the sea and its circles in which it disappeared, and he found greenness there.

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.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **And he took his way in the sea, astonishingly**, so when Moses took his way in the sea, astonishingly, he was amazed by the school of whales.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And it took its course in the sea, astonishing**, he said: By God, it is amazing, a whale that was eaten for ages. What is more amazing than a whale that was eaten for ages, then it became clear until it was gathered into the sea?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, he said: The whale did not touch anything in the sea except that it dried up until it became a rock, so the Prophet of God, may God bless him and grant him peace, was amazed by that.

Abu Kuraib told us, he said: Al-Hasan bin Atiyah told us, he said: Amr bin Thabit told us, on the authority of his father, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And he took his way in the sea as a wonder.** He said: meaning, the school of whales in the sea was a wonder for Moses.

Tafsir al-Qurtubi

And in his saying: **And nothing made me forget to mention it except Satan**, *that* with the verb is interpreted as a source, and it is accusative as a substitute for inclusion from the pronoun in *mansahih*, and it is a substitute for the apparent from the implied, meaning, and nothing made me forget to mention it except Satan. And in the Mushaf of Abdullah: **And nothing made me forget to mention it except Satan.** And this was only mentioned by Joshua in the context of apologizing for what Moses said: I will not charge you except that you inform me so that the fish will leave you, so he said: I have not been charged much, so he apologized with that statement.

The Almighty's saying: **And it took its way in the sea as a wonder** may be from what Joshua said to Moses, meaning the whale took its way as a wonder for the people. It may be that his saying: **And it took its way in the sea** is the end of the report, then he resumed the wonder and said to himself: *Amazing* about this matter. The place of wonder is that a whale died and its left side was eaten and then it came back to life after that. Abu Shuja' said in the book of Al-Tabari: I saw it - I brought it - and behold, it was a half of a whale with one eye, and another half in which there was nothing. Ibn Atiyyah said: And I saw it and the half in which there was nothing had a thin shell with no thorns under it. It may be that his saying: **And it took its way** is a report from God the Almighty, and that is in two ways: Either it is informing about Moses that he took the whale's way in the sea as a wonder, meaning he was amazed by it, or it is informing about the whale that it took its way as a wonder for the people. Among the strange stories narrated in Bukhari on the authority of Ibn Abbas regarding this verse is that the whale came to life because it was touched by water from a spring there called the Spring of Life. It has never touched anything without it coming to life. In the interpretation: The sign was that the whale came to life. It was said: When Moses descended after his exhaustion on the journey, on a rock next to which was the water of life, some of that water touched the whale and it came to

He said, "Have you seen when we took refuge in the rock? Indeed, I forgot the fish. And none made me forget it except Satan, that I should mention it. And it took its way into the sea, astonishing."

life. Al-Tirmidhi said in his hadith: Sufyan said: Some people claim that there is a spring of life near that rock, and nothing touches its water without it coming to life. He said: The whale had eaten from it, and when the water dripped on it, it came to life. The author of the Book of the Bride mentioned that Moses, peace be upon him, performed ablution from the Spring of Life, and a drop dripped from his beard onto the whale and it came to life. And God knows best.

Tafsir Ibn Kathir

The reason why Moses said this to his servant, Joshua bin Nun, is that he mentioned to him that there was a servant of God at the confluence of the two seas who had knowledge that Moses did not have, so he wanted to travel to him, and he said to his servant, **I will not leave**, meaning I will not stop walking, **until I reach the confluence of the two seas**, meaning this place where the two seas converge. Al-Farazdaq said:

They did not leave until their women were walking in the plain of Dhi Qara'bat al-Lata'im.

Qatada and others said: They are the Persian Gulf towards the east, and the Mediterranean Sea towards the west. Muhammad ibn Ka'b al-Qurazi said: The two seas meet at Tangier, meaning in the farthest parts of the Maghreb. And God knows best. And His statement: **Or I travel ages** means even if I travel ages of time. Ibn Jarir, may God have mercy on him, said: Some of the scholars of Arabic speech mentioned that a haqb in the language of Qais means a year. Then it was narrated on the authority of Abdullah ibn Amr that he said: A haqb is eighty years. Mujahid said: Seventy autumns. Ali ibn Abi Talha said on the authority of Ibn Abbas that his statement: **Or I travel ages** means: an age. Qatada and Ibn Zayd said the same.

And his saying: **And when they reached the junction between them, they forgot their fish**, that is because he had been ordered to carry a salted fish with him, and it was said to him: Whenever you lose the fish, it is there, so they set out until they reached the junction of the two seas, and there is a spring called the Spring of Life, so they slept there, and the whale was hit by the spray of that water, so it became agitated and it was in a basket with Joshua, peace be upon him, and it jumped from the basket into the sea, so Joshua, peace be upon him, woke up and the whale fell into the sea and it began to move in the water and the water to it was like a bridge that would not heal after it, and for this reason the Almighty said: **And it took its way in the sea, a tunnel**, meaning like a tunnel on the earth. Ibn Jurayj said: Ibn Abbas said: Its trace became like a stone. Al-Awfi said on the authority of Ibn Abbas: The whale did not touch anything in the sea except that it dried up until it became a rock. Muhammad bin Ishaq said on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas, on the authority of Abi bin Kaab, who said: The Messenger of God, may God bless him and grant him peace, said when he mentioned the hadith of that: No water has

ever flowed since people were not on the path of the fish that was in it, so it flowed like a window until Moses returned to it and saw its path, so he said: **That is what we were seeking**. Qatada said: It flowed from the sea until it reached the land, then it passed through it and he did not take a path in it except that it became solid water.

And his saying: **And when they passed** meaning the place where they forgot the fish, and the forgetfulness was attributed to them even though Joshua was the one who forgot it, like the saying of God Almighty: **There emerge from them pearls and coral** and it only emerges from salty water according to one of the two opinions, so when they went from the place where they forgot it by a stage, **Moses said** "to his servant, 'Bring us our lunch. We have certainly encountered on this journey of ours" meaning the place where they passed *exhaustion* meaning fatigue. "He said, 'Have you seen when we took refuge on the rock? I forgot the fish. And none made me forget to mention it except Satan.'" Qatadah said: Ibn Mas'ud read that I should mention it, and for this reason he said, **And he took his way** meaning his path "in the sea, amazingly. He said, 'That is what we were seeking.'" meaning this is what we were seeking. **So they turned back** meaning they returned **on their tracks** meaning their path *recounting* meaning they were recounting the tracks of their walking and following in their footsteps. **And they found a servant from among Our servants to whom We had given mercy from Us and taught him knowledge from Us**. And this is it. Al-Khidr, peace be upon him, as indicated by the authentic hadiths of the Messenger of God, may God bless him and grant him peace.

Al-Bukhari said: Al-Hamidi told us, Sufyan told us, Amr bin Dinar told us, Saeed bin Jubair told me, he said: I said to Ibn Abbas: Nawf Al-Bakali claims that Moses, the companion of Al-Khidr, peace be upon him, is not Moses, the companion of the Children of Israel. Ibn Abbas said: The enemy of God lied. Abi bin Kaab, may God be pleased with him, told us that he heard the Messenger of God, may God bless him and grant him peace, say: "Moses stood up to give a sermon to the Children of Israel and was asked: Who is the most knowledgeable of people? He said: I am. So God rebuked him because he did not refer the knowledge to Him. So God revealed to him: I have a servant at the confluence of the two seas who is more knowledgeable than you. Moses said: O Lord, how can I get him? He said: Take a fish with you and put it in a basket, and wherever you lose the fish, it will be there. So he took a fish and put it in a basket, then he set out and with him set out his servant Joshua bin Nun, peace be upon him, until they reached the rock and put their heads down and slept. The fish stirred in the basket, so it came out of it and fell into the sea and made its way in the sea like a tunnel. God held back the flow of water from the fish, so it became like a vault over it. When he woke up, his companion forgot to tell him about the fish, so they set out for the rest of their day and night until the next day, Moses said to his servant: 'Bring us our lunch. We have certainly suffered much fatigue on this journey of ours.'" Moses

found the monument until he passed the place that God had commanded him to go to. His servant said to him, **Did you see when we took refuge at the rock? I forgot the fish - and none made me forget to mention it except Satan - and it took its way into the sea, a wonder.** He said, **The fish was a school, and it was a wonder to Moses and his servant.** He said, **That is what we were seeking.** So they returned, retracing their tracks until they reached the rock, and there was a man covered with a garment. Moses greeted him. Al-Khidr said, "And how can I be at peace in your land?" He said, **I am Moses.** He said, **Moses, the children of Israel?** He said, **Yes.** He said, **I have come to you so that you may teach me of what you have been taught of sound judgment.** He said, **Indeed, you will never be able to have patience with me.** O Moses, I have knowledge of the knowledge of God that He has taught me which you do not know, and you have knowledge of the knowledge of God that God has taught you which I do not know. **Moses said,** You will find me, God willing, patient, and I will not disobey you in anything. **Al-Khidr said to him,** But if you follow me, do not ask me about anything until I mention it to you."

So they set out walking on the seashore, and a ship passed by, so they spoke to them to carry them, and they recognized Al-Khidr, so they carried them without a reason. When they boarded the ship, they were surprised to find Al-Khidr had torn off one of the ship's planks with an axe. Moses said to him: They carried us without a reason, and you went to their ship and ripped it open to drown its people? You have certainly done a terrible thing. He said: Did I not tell you that you would never be able to have patience with me? He said: Do not hold me accountable for what I forgot, and do not burden me with my affair with hardship. He said: And the Messenger of God, may God bless him and his family and grant them peace, said - and the first was forgetfulness from Moses. He said: A bird came and landed on the edge of the ship, and pecked in the sea once or twice, so Al-Khidr said to him: My knowledge and your knowledge compared to God's knowledge is only like what this bird has taken from this sea.

Then they got out of the ship, and while they were walking on the shore, Al-Khidr saw a boy playing with the boys, so Al-Khidr took his head and tore it off with his hand and killed him. Moses said to him, "Have you killed a pure soul without a soul? You have certainly done a horrible thing. **He said,** Did I not tell you that you would never be able to have patience with me? **He said,** This is more severe than the first. **He said,** If I ask you about anything after this, do not accompany me. You have received an excuse from me." So they set out until, when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. They found therein a wall about to collapse." That is, leaning, so Al-Khidr held out his hand and straightened it. Moses said, **A people we came to, and they did not give us food or hospitality.** If you had wished, you could have taken payment for it. He said, "This is a parting between me and you. I will inform you of the interpretation of that about which you could not have patience." The Messenger of God, may God bless him and grant him peace, said, **We wish that Moses had been patient so that God could relate to us their story.** Sa'id ibn Jubayr said: Ibn Abbas used to recite, "And behind them was a king who seized

Every ship was seized by force. And he was reading, **As for the boy, his parents were believers.**

Then Al-Bukhari narrated it on the authority of Qutaybah on the authority of Sufyan ibn Uyaynah, and he mentioned something similar to it, and in it: So Moses went out with his servant Joshua ibn Nun and the fish with them, until they reached the rock, and they dismounted near it. He said: So Moses put his head down and slept. Sufyan said: And in a hadith on the authority of Umar, he said: And at the base of the rock there is a spring called Al-Hayat, and nothing touches its water except that it comes to life. So the fish touched the water of that spring, and it moved and slipped out of the container and entered the sea. So when it awoke, Moses said to his servant, **Bring us our lunch.** He said: And he continued the hadith, and a bird landed on the edge of the ship, and dipped its beak in the sea, so Al-Khidr said to Moses: My knowledge and your knowledge and the knowledge of creation compared to the knowledge of God is nothing but the amount that this bird dipped its beak in. And he mentioned the rest of it in a similar manner.

Al-Bukhari also said: Ibrahim bin Musa told us, Hisham bin Yusuf told us that Ibn Jurayj told them, he said: Ya'la bin Muslim and 'Amr bin Dinar told me on the authority of Sa'id bin Jubayr, one of them adding more than the other, and others I heard him narrating on the authority of Sa'id bin Jubayr, he said: We were with Ibn Abbas in his house when he said: Ask me, so I said: O Abu Abbas, may God make me your ransom, in Kufa there is a storyteller called Nawf who claims that he is not the Moses of the Children of Israel. As for 'Amr, he said to me: The enemy of God has lied. As for Ya'la, he said to me: Ibn Abbas said: Ubayy bin Ka'b told me: The Messenger of God, may God bless him and grant him peace, said: "Moses, the Messenger of God, mentioned the people one day until tears filled the eyes and hearts softened, then he turned away. A man caught up with him and said: O Messenger of God, is there anyone on earth more knowledgeable than you? He said: No. So God rebuked him because he did not refer knowledge to God. It was said: Yes. He said: O Lord, and where? He said: At the confluence of the two seas. He said: O Lord, grant me knowledge by which I may know that. 'Amr said to me: He said: Where the fish leaves you." And Ya'la said to me: Take a dead whale where the soul is breathed into it. So he took a whale and put it in a basket and said to his servant: I will not charge you except that you inform me so that the whale may leave you. He said: I have not charged you a great thing. That is what he said: **And when Moses said to his servant** Joshua bin Nun is not with Sa'id bin Jubayr. He said: While he was in the shade of a rock in a place of threshing, the whale struck and Moses was asleep. His servant said: I will not wake him up. Then when he woke up, he forgot to tell him, and the whale struck until he entered the sea, and God stopped the flow of water from him until it was as if his mark was on a stone. He said: Amr said to me: This is how it is as if his mark was on a stone, and he circled between his thumbs and the ones next to them. He said: **Indeed, we have suffered fatigue in this journey of ours.** He said: And God has cut off fatigue from you. This is not with Sa'id bin Jubayr. He told him. So they returned and found green. He said: Uthman bin Abi Sulayman

He said, "Have you seen when we took refuge in the rock? Indeed, I forgot the fish. And none made me forget it except Satan, that I should mention it. And it took its way into the sea, astonishing."

said: On a green rug in the middle of the sea. Sa'id bin Jubayr said: Covered with a garment that had been made. One end was under his feet and the other was at his head. Moses greeted him and he uncovered his face and said: Is there peace in my land? Who are you? He said: I am Moses. He said: Moses of the Children of Israel? He said: Yes. He said: What is the matter with you? He said: I have come to you so that you may teach me from what you have been taught of sound judgment. He said: Is it not enough for you that the Torah is in your hands and that revelation comes to you, O Moses? I have knowledge that you should not know, and you have knowledge that I should not know. Then a bird took hold of the sea with its beak and said: By God, my knowledge and your knowledge are not comparable to the knowledge of God except as this bird took hold of the sea with its beak. When they boarded the ship, they found small passages carrying the people of this coast to this other coast. They recognized him and said: Abdullah Al-Salih. He said: So we said to Saeed bin Jubair Al-Khidr. He said: Yes, we will not carry him for a fee. So he tore it open and stuck a peg in it. Moses said: You tore it open to drown its people. You have certainly done a terrible thing. Mujahid said: It was strange. He said: Did I not tell you that you would never be able to have patience with me? The first was forgetfulness, the second was a condition, and the third was deliberate. He said: Do not hold me accountable for what I forgot, and do not burden me with my task with difficulty. So they set out until they met a boy and killed him. Ya'la said: Saeed said: He found some boys playing, so he took a charming, unbelieving boy, laid him down, and slaughtered him with a knife. He said, **Have you killed a pure soul who did not commit perjury?** Ibn Abbas read it as Zakiya Muslima, as you would say, a pure young man. So they set out and found a wall about to collapse, so he straightened it. Saeed said: With his hand like this, and he pushed it with his hand and it straightened. He said: If you wished, you could have taken a wage for it. Ya'la said: I thought that Saeed said: So he wiped it with his hand and it straightened. He said: If you wished, you could have taken a wage for it. Saeed said: A wage that we could eat. And behind them was a king, and in front of them. Ibn Abbas read it: In front of them is a king, they claim, from someone other than Saeed, that he was Hadad bin Baddad, and the name of the murdered young man, they claim, was Jaysur, a king who took every ship by force. So I wanted, when it passed by him, for him to leave it with its defect, and when they passed, they repaired it and benefited from it. Some of them say, they sealed it with a bottle, and some of them say, with tar. His parents were believers, and he was a disbeliever, so we feared that he would overburden them with transgression and disbelief, that his love for him would lead them to follow him in his religion. So we intended that their Lord should substitute for them one better than him in purity, like His saying: **Did you kill a pure soul?** And His saying: **And nearer of kinship.** They are more merciful to him than they were to the first one who killed Khidr. And others besides Sa'id ibn Jubayr claimed that they substituted a slave girl. As for Dawud ibn Abi 'Asim, he said on the authority of more than one: It is a slave girl.

Abdul Razzaq said: Muammar told us on the authority of Abu Ishaq on the authority of Saeed bin Jubair on the authority of Ibn Abbas who said: Moses, peace be upon him, addressed the Children of Israel and said: No one knows God and His command better than me. So he was ordered to meet this man and he mentioned something similar to what was mentioned above with additions and omissions, and God knows best. Muhammad bin Ishaq said on the authority of Al-Hasan bin Amara on the authority of Al-Hakam bin Utaybah on the authority of Saeed bin Jubair who said: I sat with Ibn Abbas and with him were a group of the People of the Book. Some of them said: O Abu Al-Abbas, Nawf, the son of Kaab's wife, claims on the authority of Kaab that Moses, the prophet who sought knowledge, is in fact Moses bin Misha. Saeed said: Ibn Abbas said: Does Nawf say this, O Saeed? I said to him: Yes, I heard Nawf say that. He said: Did you hear him, O Saeed? He said: Yes. He said: Nawf lied.

Then Ibn Abbas said: My father bin Kaab told me on the authority of the Messenger of God, may God bless him and grant him peace, that Moses, the son of Israel, asked his Lord, saying: O Lord, if there is one among your servants who is more knowledgeable than me, then guide me to him. He said to him: Yes, among my servants is one who is more knowledgeable than you. Then he described his place to him and gave him permission to meet him. So Moses went out with his young man and with him was a beautiful fish. It was said to him: If this fish revives in a place, then your companion is there and you have fulfilled your need. So Moses went out with his young man and with him was that fish carrying him. He walked until he was exhausted and reached the rock and that water. That water is the water of life. Whoever drinks from it will be immortal and nothing dead will compare to it except that it will be revived. So when they came down and the fish touched the water, it revived and took its path in the sea, a tunnel. So they set off. When they had passed the crossroads, Moses said to his young man: Bring us our lunch. We have indeed encountered fatigue on this journey of ours. The young man said and mentioned: Did you see when we took refuge at the rock? I forgot the fish and nothing made me forget to mention it except Satan. And he took his way in the sea in a strange way. Ibn Abbas said: So Moses appeared on the rock until they reached it, and there was a man wrapped in his cloak. Moses greeted him and he returned his greeting, then he said to him: What brought you if you have a job among your people? Moses said to him: I have come to you to teach me from what you have been taught of sound judgment. He said: You will not be able to have patience with me. And he was a man who knew the knowledge of the unseen, and he knew that. Moses said: Yes. He said: **And how can you be patient about that of which you have no knowledge?** That is, you only know the outward appearance of what you see of justice, and you have not known the unseen as much as I know. "He said: 'You will find me, if God wills, patient, and I will not disobey you in any matter.' " And if you see something that contradicts me, he said: **Then if you follow me, do not ask me about anything.** And if you

deny it, **until I mention it to you**. So they set out walking on the shore of the sea, circling people and seeking someone to carry them, until a new, secure ship passed by them, the kindest, most beautiful, and most secure of which no ship had ever passed by. He asked its people to carry them, so they carried them. When they were secure in it and it entered with its people, he took out his beak and a hammer, then he went to a corner and struck it with the beak until he tore it open. Then he took a board and closed it over it, then he sat on it to patch it up. So Moses said to him and saw something more horrific than that: "You have torn it open to drown its people. You have certainly done a terrible thing. He said: "Did I not tell you that you would never be able to have patience with me?" He said: **Do not hold me accountable for what I forgot**. That is, for what He left from your covenant "And do not burden me with my affair with hardship." Then they got out of the ship, and set out until they came to the people of a town, and behold, boys were playing behind it, among them was a boy who was not more charming than any of the boys, nor richer nor more radiant than him, so he took him in his hand and took a stone and struck his head with it until he crushed it and killed him. He said: Moses saw a terrible thing that he could not bear, a young boy he killed for no reason, he said: "Have you killed a pure soul **meaning a young one** for no reason? You have certainly done a horrible thing." He said: Did I not tell you that you would never be able to have patience with me? He said: If I ask you about anything after this, do not accompany me. You have received from Me an excuse." Meaning, you have excused yourself regarding my affair. "So they set out until they came to the people of a town, and they asked its people for food, but they refused to host them. They found in it a wall about to collapse. So he demolished it and sat down to build it. Moses was annoyed by what he saw him doing of the obligation and what he could not bear, so he erected it. He said: "If you wished He said: "This is a parting between me and you. I will inform you of the interpretation of that over which you could not have patience. As for the ship, it belonged to poor people working at sea. I intended to fault it, and behind them was a king who seized every ship by force." In Ibn Ka'b's reading, **every ship by force**. I only faulted it to prevent him from it, but it was safe from him when he saw the fault that I had made with it. "As for the boy, his parents were believers, and we feared that he would overburden them through transgression and disbelief. So we intended that their Lord should substitute for them one better than him, purer in purity and nearer in kinship." "And as for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure belonging to them. Their father had been a righteous man. So your Lord intended that they should reach maturity and extract their treasure as a mercy from your Lord. And I did not do it of my own accord." That is, I did it of my own accord. **That is the interpretation of that about which you could not have patience**. Ibn Abbas used to say: The treasure was nothing but knowledge. Awfi said on the authority of Ibn Abbas that they said: When Moses and his people prevailed over Egypt, he settled his people in Egypt. When they settled in the house, God revealed to them that He would remind them of the days of God. So he addressed his people and mentioned what God had given them of goodness and blessings, and he

mentioned to them when God saved them from the people of Pharaoh, and he mentioned to them the destruction of their enemy and that God had made them successors on the earth. He said: God spoke to your Prophet directly and chose me for Himself, and sent down upon me love from Him, and God has given you of all that you asked of Him. So your Prophet is the best of the people of the earth, and you read the Torah. So he did not leave a blessing that God had bestowed upon them without making it known to them. A man from the Children of Israel said to him: They are like that, O Prophet. God has made known to us what you are saying: Is there anyone on earth more knowledgeable than you, O Prophet of God? He said: No. Then God sent Gabriel to Moses, peace be upon him, and said: God says: How do you know where I will place my knowledge? Yes, I have on the seashore a man who is more knowledgeable than you. Ibn Abbas said: He is Al-Khidr. Moses asked his Lord to show him to him, and He revealed to him: Go to the sea, and you will find a whale on the seashore, so take it and give it to your servant, then stick to the seashore, and if you forget the whale and it perishes from you, then you will find the righteous servant you are looking for. When the journey of Moses, the Prophet of God, became long and he was tired, he asked his servant about the fish. His servant, who was his young man, said to him, **Did you see when we took refuge at the rock? I forgot the fish, and none made me forget to mention it except Satan**. The young man said, **I saw the fish when it took its way in the sea, forming a school, and I was amazed by that**. So Moses returned until he came to the rock and found the fish. The fish began to strike the sea and Moses followed it. Moses advanced his staff, clearing the water from it, following the fish. The fish did not touch anything in the sea except that the water dried up from it until it became a rock. The Prophet of God was amazed by that until the fish reached an island in the sea and met Al-Khidr there. He greeted him and Al-Khidr said, "And upon you be peace. How can there be peace on this land? And who are you?" He said, **I am Moses**. Al-Khidr said, **The companion of the Children of Israel?** He said, *Yes*. So he welcomed him and said, **What brought you?** He said, **I have come to you so that you may teach me from what you have been taught of sound judgment**. He said, **Indeed, you will never be able to have patience with me**. He said, **You will find me, God willing, patient, and I will not disobey you in anything**. He said, **So he went with him and said to him, 'Do not ask me about anything I do until I explain its nature.'** **That is what he said, 'until I make mention of it to you.'**

Al-Zuhri said on the authority of Ubayd God ibn Abdullah ibn Utbah ibn Mas'ud on the authority of Ibn Abbas that he and Al-Har ibn Qays ibn Hisn Al-Fazari had a dispute about the companion of Moses. Ibn Abbas said: He is Al-Khidr. Then Abi ibn Ka'b passed by them and Ibn Abbas called him and said: My companion and I have a dispute about the companion of Moses who asked for the way to meet him. Have you heard the Messenger of God, may God bless him and grant him peace, mention his affair? He said: I heard the Messenger of God, may God bless him and grant him peace, say: "While Moses was in a gathering of the Children of Israel, a man came to him and said: Do you know the location of a man who is more

Surat al-Kahf 18:63

He said, "Have you seen when we took refuge in the rock? Indeed, I forgot the fish. And none made me forget it except Satan, that I should mention it. And it took its way into the sea, astonishing."

knowledgeable than you? He said: No. So God revealed to Moses: Yes, our servant Khidr. Moses asked how to meet him, so God made the whale a sign for him, and it was said to him: If you miss the whale, go back, for you will meet him. So Moses followed the traces of the whale in the sea, and Moses' servant said to Moses: Did you see when we took refuge on the rock, for I forgot the whale? Moses said: That is what we were seeking. So they returned, following their traces, and found our servant Khidr, and what happened to them was what God has narrated in His Book."

Fath al-Qadir

63- **He said, 'Have you seen when we took refuge at the rock?'** That is, Moses' young man said to Moses. The meaning of the question is his astonishment at Moses for what happened to him of forgetfulness there, despite the fact that that matter is something that cannot be forgotten, because he had witnessed a great matter of God's dazzling power. The object of **Have you seen** is omitted because what he mentioned of forgetfulness indicates it, and the meaning is: Have you seen what happened to me, or befell me at that time and place? And that rock was at the junction of the two seas, which is the meeting place. Rather, he mentioned it without mentioning the junction of the two seas because it includes an additional specification of the place, because it is possible that the junction is a large place that includes the place of the rock and other things. He attributed forgetfulness to the fish, not to the food that was mentioned earlier, to clarify that that desired food is that fish that they made as provision for them, and a sign of finding what they wanted. Then he mentioned what is the reason for the occurrence of that forgetfulness, so he said: **And nothing made me forget it except Satan**, due to what he does of whispering, and **that I should remember it** is a substitute for inclusion from the pronoun in **that I should forget it**. In the Mushaf of Abdullah: **And nothing made me forget to remember it except Satan**. "And he took his way in the sea as a wonder." The accusative of wonder is that it is the second object, as mentioned in **a flock**, and the adverb is in the accusative case as a state. It is possible that this is from the words of Joshua, who informed Moses that the whale took its way as a wonder to the people. The place of wonder is that a whale that had died and eaten its half comes back to life, then jumps into the sea and the trace of its running in the water remains, the trace of which is not erased by the running of the sea water. It is possible that it is from the words of God Almighty to explain another aspect of the matter of the whale, so what is between the two words is an interruption.

Tafsir al-Baghawi

63 - **He said** to him, and he remembered, **Did you see when we took refuge at the rock?** It was a rock that was in the promised place. Maqal bin Ziyad said: It is

the rock that is below the River of Oil, **I forgot the fish**, meaning I left it and lost it. That is because when Joshua saw that from the fish, he got up to catch up with Moses and tell him, but he forgot to tell him, so they stayed that day until they prayed the noon prayer the next day.

It was said that there is an omission in the verse, meaning: I forgot to mention to you the matter of the whale. Then he said: **And none made me forget to mention it to you except Satan**, meaning: And none made me forget to mention to you the matter of the whale except Satan. Hafs read: **He made me forget it**, and in al-Fath 48: **upon him be God** with a damma on the ha.

It was said that it means he made me forget him so that I would not remember him.

And he took his way in the sea, a wondrous thing. It was said: This is from the words of Joshua, who said: The whale leapt into the sea and took a path in it, so I was amazed by that.

We narrated in al-Naba 78: The whale had a school, and Moses and his servant had a wonder.

It was said: This is from what Moses said when Joshua told him and took his way in the sea. Moses said to him: *Amazing*, as if he said: **Amazingly amazing**.

Ibn Zayd said: What is more amazing than a whale that is eaten openly, then becomes alive after some of it has been eaten?

Tafsir al-Baidawi

63. **He said, 'Have you seen when we took refuge?'** **'Have you seen what overcame me when we took refuge' 'at the rock?'** meaning the rock near which Moses slept. It was said that it is the rock below the River of Oil. **I forgot the fish** I lost it or forgot to mention it because of what I saw of it. **And nothing made me forget to mention it except Satan** meaning, **And nothing made me forget to mention it except Satan** because **to mention it** is a substitute for the pronoun, and it was read that I remind you of it. It is an apology for forgetting it because Satan occupied him with his whispers, and the situation, although it was amazing, the likes of which are not forgotten, but when he was harmed by seeing similar things with Moses and became accustomed to them, his interest in it decreased, and perhaps he forgot that because he was absorbed in insight and attracted by the evil of his evil to the side of holiness because of what he was stripped of from seeing the dazzling signs, and he attributed it to Satan to belittle himself or because the inability of strength to bear both sides and its preoccupation with one of them rather than the other is considered a deficiency. **And he took his way in the sea a wonder** a wonderful way, which is that it is like a flock or taking a wonder, and the second object is the circumstance and it was said that it is the source of his implied action, meaning he said at the end of his

speech, or Moses in his answer a wonder of amazement at that situation. It was said that the action was attributed to Moses, meaning that Moses took the path of the whale in the sea as a wonder.

Surat al-Kahf 18:64

He said, "That is what we were seeking." So they returned, following in their footsteps, telling stories.

Surat al-Kahf 18:64

He said, **That is what we were seeking**. So they returned, following in their footsteps, telling stories.

Tafsir al-Jalalayn

64 - **He said** Moses *that* that is, we lost the fish *that* that is, what **we were seeking** seeking, for it is a sign for us of the existence of the one we are seeking **so they returned** they went back **on their tracks** recounting them *recounting* so they came to the rock

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So Moses said to his servant, *That* meaning: your forgetting the fish. **What we were seeking** meaning: what we were seeking and asking for, because Moses was told, **Your companion whom you want is when you forget the fish**.

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, his statement, **That is what we were seeking**, Musa said: That was when I was informed that I would find Khidr when the fish escaped me.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly, except that he said: Where the fish leaves me. And His statement, **So they returned, following their footsteps**, means: So they returned on the path they had traveled, turning back, following the footsteps they had taken.

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

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, *stories*, he said: Moses and his servant followed the trace of the whale, and they parted the sea, returning.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **So they returned, following their footsteps**, he said: Moses and his servant followed the traces of the whale in splitting the sea, and Moses and his servant were returning, and Moses was amazed by the traces of the whale in the sea, and the circles in which it disappeared.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: They

returned to their original state, **and they returned to their footsteps, retracing their steps**.

Ibn Hamid told us, he said: Salamah told us, he said: Muhammad ibn Ishaq told me, on the authority of Al-Zuhri, on the authority of Ubayd God ibn Abdullah, on the authority of Ibn Abbas, on the authority of Ubay ibn Ka'b, he said: The Messenger of God, may God bless him and grant him peace, said in his statement, **That is what we were seeking**. So they returned, following their footsteps, retracing their footsteps, meaning they followed their footsteps until they reached the entrance of the fish.

Tafsir al-Qurtubi

God the Almighty said: **That is what we were seeking**. That is, Moses said to his servant, "The matter of the fish and its loss is what we were seeking. The man we came for is then." So they returned, tracing their tracks so that they would not lose their way. In Bukhari: They found Khidr on a green rug in the middle of the sea, covered with his garment, one end under his feet and the other under his head. Moses greeted him, so he uncovered his face and said: Is there peace in your land?! Who are you? He said: I am Moses. He said: Moses of the Children of Israel? He said: Yes. He said: What is your business? He said: You have come to teach me from what you have been taught of right guidance. The hadith. Al-Tha'labi said in the Book of Brides: Moses and his servant found Al-Khidr sleeping on a green rug in the water, wrapped in a green garment. Moses greeted him, so he uncovered his face and said: How can there be peace in our land?! Then he raised his head and sat up straight and said: And upon you be peace, O Prophet of the Children of Israel. Moses said to him: How do you know me? Who told you that I am the Prophet of the Children of Israel? He said: The one who told you about me and directed you to me. Then he said: O Moses, you have been busy with the Children of Israel. Moses said: My Lord sent me to you to follow you and learn from your knowledge. Then they sat talking, and a swallow came and carried water in its beak, and the story is mentioned as follows.

Tafsir Ibn Kathir

The reason why Moses said this to his servant, Joshua bin Nun, is that he mentioned to him that there was a servant of God at the confluence of the two seas who had knowledge that Moses did not have, so he wanted to travel to him, and he said to his servant, **I will not leave**, meaning I will not stop walking, **until I reach the confluence of the two seas**, meaning this place where the two seas converge. Al-Farazdaq said:

They did not leave until their women were walking in the plain of Dhi Qara'bat al-Lata'im.

Qatada and others said: They are the Persian Gulf

towards the east, and the Mediterranean Sea towards the west. Muhammad ibn Ka'b al-Qurazi said: The two seas meet at Tangier, meaning in the farthest parts of the Maghreb. And God knows best. And His statement: **Or I travel ages** means even if I travel ages of time. Ibn Jarir, may God have mercy on him, said: Some of the scholars of Arabic speech mentioned that a haqb in the language of Qais means a year. Then it was narrated on the authority of Abdullah ibn Amr that he said: A haqb is eighty years. Mujahid said: Seventy autumns. Ali ibn Abi Talha said on the authority of Ibn Abbas that his statement: **Or I travel ages** means: an age. Qatada and Ibn Zayd said the same.

And his saying: **And when they reached the junction between them, they forgot their fish**, that is because he had been ordered to carry a salted fish with him, and it was said to him: Whenever you lose the fish, it is there, so they set out until they reached the junction of the two seas, and there is a spring called the Spring of Life, so they slept there, and the whale was hit by the spray of that water, so it became agitated and it was in a basket with Joshua, peace be upon him, and it jumped from the basket into the sea, so Joshua, peace be upon him, woke up and the whale fell into the sea and it began to move in the water and the water to it was like a bridge that would not heal after it, and for this reason the Almighty said: **And it took its way in the sea, a tunnel**, meaning like a tunnel on the earth. Ibn Jurayj said: Ibn Abbas said: Its trace became like a stone. Al-Awfi said on the authority of Ibn Abbas: The whale did not touch anything in the sea except that it dried up until it became a rock. Muhammad bin Ishaq said on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas, on the authority of Abi bin Kaab, who said: The Messenger of God, may God bless him and grant him peace, said when he mentioned the hadith of that: No water has ever flowed since people were not on the path of the fish that was in it, so it flowed like a window until Moses returned to it and saw its path, so he said: **That is what we were seeking**. Qatada said: It flowed from the sea until it reached the land, then it passed through it and he did not take a path in it except that it became solid water.

And his saying: **And when they passed** meaning the place where they forgot the fish, and the forgetfulness was attributed to them even though Joshua was the one who forgot it, like the saying of God Almighty: **There emerge from them pearls and coral** and it only emerges from salty water according to one of the two opinions, so when they went from the place where they forgot it by a stage, **Moses said** "to his servant, 'Bring us our lunch. We have certainly encountered on this journey of ours" meaning the place where they passed *exhaustion* meaning fatigue. "He said, 'Have you seen when we took refuge on the rock? I forgot the fish. And none made me forget to mention it except Satan.'" Qatadah said: Ibn Mas'ud read that I should mention it, and for this reason he said, **And he took his way** meaning his path "in the sea, amazingly. He said, 'That is what we were seeking.'" meaning this is what we were seeking. **So they turned back** meaning they returned **on their tracks** meaning their path *recounting* meaning they were recounting the tracks of their walking and following in their footsteps. **And they found a servant from among Our servants to whom We**

had given mercy from Us and taught him knowledge from Us. And this is it. Al-Khidr, peace be upon him, as indicated by the authentic hadiths of the Messenger of God, may God bless him and grant him peace.

Al-Bukhari said: Al-Hamidi told us, Sufyan told us, Amr bin Dinar told us, Saeed bin Jubair told me, he said: I said to Ibn Abbas: Nawf Al-Bakali claims that Moses, the companion of Al-Khidr, peace be upon him, is not Moses, the companion of the Children of Israel. Ibn Abbas said: The enemy of God lied. Abi bin Kaab, may God be pleased with him, told us that he heard the Messenger of God, may God bless him and grant him peace, say: "Moses stood up to give a sermon to the Children of Israel and was asked: Who is the most knowledgeable of people? He said: I am. So God rebuked him because he did not refer the knowledge to Him. So God revealed to him: I have a servant at the confluence of the two seas who is more knowledgeable than you. Moses said: O Lord, how can I get him? He said: Take a fish with you and put it in a basket, and wherever you lose the fish, it will be there. So he took a fish and put it in a basket, then he set out and with him set out his servant Joshua bin Nun, peace be upon him, until they reached the rock and put their heads down and slept. The fish stirred in the basket, so it came out of it and fell into the sea and made its way in the sea like a tunnel. God held back the flow of water from the fish, so it became like a vault over it. When he woke up, his companion forgot to tell him about the fish, so they set out for the rest of their day and night until the next day, Moses said to his servant: 'Bring us our lunch. We have certainly suffered much fatigue on this journey of ours.'" Moses found the monument until he passed the place that God had commanded him to go to. His servant said to him, **Did you see when we took refuge at the rock? I forgot the fish - and none made me forget to mention it except Satan - and it took its way into the sea, a wonder**. He said, **The fish was a school, and it was a wonder to Moses and his servant**. He said, **That is what we were seeking**. So they returned, retracing their tracks until they reached the rock, and there was a man covered with a garment. Moses greeted him. Al-Khidr said, "And how can I be at peace in your land?" He said, **I am Moses**. He said, **Moses, the children of Israel?** He said, **Yes**. He said, **I have come to you so that you may teach me of what you have been taught of sound judgment**. He said, **Indeed, you will never be able to have patience with me**. O Moses, I have knowledge of the knowledge of God that He has taught me which you do not know, and you have knowledge of the knowledge of God that God has taught you which I do not know. **Moses said**, You will find me, God willing, patient, and I will not disobey you in anything. **Al-Khidr said to him**, But if you follow me, do not ask me about anything until I mention it to you."

So they set out walking on the seashore, and a ship passed by, so they spoke to them to carry them, and they recognized Al-Khidr, so they carried them without a plank. When they boarded the ship, they were surprised to find Al-Khidr had torn off one of the ship's planks with an axe. Moses said to him: They carried us without a plank, and you went to their ship and ripped it open to drown its people? You have certainly done a terrible thing. He said: Did I not tell you that you would never be able to have patience with me? He said: Do

He said, "That is what we were seeking." So they returned, following in their footsteps, telling stories.

not hold me accountable for what I forgot, and do not burden me with my affair with hardship. He said: And the Messenger of God, may God bless him and his family and grant them peace, said - and the first was forgetfulness from Moses. He said: A bird came and landed on the edge of the ship, and pecked in the sea once or twice, so Al-Khidr said to him: My knowledge and your knowledge compared to God's knowledge is only like what this bird has taken from this sea.

Then they got out of the ship, and while they were walking on the shore, Al-Khidr saw a boy playing with the boys, so Al-Khidr took his head and tore it off with his hand and killed him. Moses said to him, "Have you killed a pure soul without a soul? You have certainly done a horrible thing. **He said**, Did I not tell you that you would never be able to have patience with me? **He said**, This is more severe than the first. **He said**, If I ask you about anything after this, do not accompany me. You have received an excuse from me." So they set out until, when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. They found therein a wall about to collapse." That is, leaning, so Al-Khidr held out his hand and straightened it. Moses said, **A people we came to, and they did not give us food or hospitality.** If you had wished, you could have taken payment for it. He said, "This is a parting between me and you. I will inform you of the interpretation of that about which you could not have patience." The Messenger of God, may God bless him and grant him peace, said, **We wish that Moses had been patient so that God could relate to us their story.** Sa'id ibn Jubayr said: Ibn Abbas used to recite, "And behind them was a king who seized Every ship was seized by force. And he was reading, **As for the boy, his parents were believers.**"

Then Al-Bukhari narrated it on the authority of Qutaybah on the authority of Sufyan ibn Uyaynah, and he mentioned something similar to it, and in it: So Moses went out with his servant Joshua ibn Nun and the fish with them, until they reached the rock, and they dismounted near it. He said: So Moses put his head down and slept. Sufyan said: And in a hadith on the authority of Umar, he said: And at the base of the rock there is a spring called Al-Hayat, and nothing touches its water except that it comes to life. So the fish touched the water of that spring, and it moved and slipped out of the container and entered the sea. So when it awoke, Moses said to his servant, **Bring us our lunch.** He said: And he continued the hadith, and a bird landed on the edge of the ship, and dipped its beak in the sea, so Al-Khidr said to Moses: My knowledge and your knowledge and the knowledge of creation compared to the knowledge of God is nothing but the amount that this bird dipped its beak in. And he mentioned the rest of it in a similar manner.

Al-Bukhari also said: Ibrahim bin Musa told us, Hisham bin Yusuf told us that Ibn Jurayj told them, he said: Ya'la bin Muslim and 'Amr bin Dinar told me on the authority of Sa'id bin Jubayr, one of them adding more than the other, and others I heard him narrating on the authority of Sa'id bin Jubayr, he said: We were with Ibn Abbas in his house when he said: Ask me, so I

said: O Abu Abbas, may God make me your ransom, in Kufa there is a storyteller called Nawf who claims that he is not the Moses of the Children of Israel. As for 'Amr, he said to me: The enemy of God has lied. As for Ya'la, he said to me: Ibn Abbas said: Ubayy bin Ka'b told me: The Messenger of God, may God bless him and grant him peace, said: "Moses, the Messenger of God, mentioned the people one day until tears filled the eyes and hearts softened, then he turned away. A man caught up with him and said: O Messenger of God, is there anyone on earth more knowledgeable than you? He said: No. So God rebuked him because he did not refer knowledge to God. It was said: Yes. He said: O Lord, and where? He said: At the confluence of the two seas. He said: O Lord, grant me knowledge by which I may know that. 'Amr said to me: He said: Where the fish leaves you." And Ya'la said to me: Take a dead whale where the soul is breathed into it. So he took a whale and put it in a basket and said to his servant: I will not charge you except that you inform me so that the whale may leave you. He said: I have not charged you a great thing. That is what he said: **And when Moses said to his servant** Joshua bin Nun is not with Sa'id bin Jubayr. He said: While he was in the shade of a rock in a place of threshing, the whale struck and Moses was asleep. His servant said: I will not wake him up. Then when he woke up, he forgot to tell him, and the whale struck until he entered the sea, and God stopped the flow of water from him until it was as if his mark was on a stone. He said: Amr said to me: This is how it is as if his mark was on a stone, and he circled between his thumbs and the ones next to them. He said: **Indeed, we have suffered fatigue in this journey of ours.** He said: And God has cut off fatigue from you. This is not with Sa'id bin Jubayr. He told him. So they returned and found green. He said: Uthman bin Abi Sulayman said: On a green rug in the middle of the sea. Sa'id bin Jubayr said: Covered with a garment that had been made. One end was under his feet and the other was at his head. Moses greeted him and he uncovered his face and said: Is there peace in my land? Who are you? He said: I am Moses. He said: Moses of the Children of Israel? He said: Yes. He said: What is the matter with you? He said: I have come to you so that you may teach me from what you have been taught of sound judgment. He said: Is it not enough for you that the Torah is in your hands and that revelation comes to you, O Moses? I have knowledge that you should not know, and you have knowledge that I should not know. Then a bird took hold of the sea with its beak and said: By God, my knowledge and your knowledge are not comparable to the knowledge of God except as this bird took hold of the sea with its beak. When they boarded the ship, they found small passages carrying the people of this coast to this other coast. They recognized him and said: Abdullah Al-Salih. He said: So we said to Saeed bin Jubair Al-Khidr. He said: Yes, we will not carry him for a fee. So he tore it open and stuck a peg in it. Moses said: You tore it open to drown its people. You have certainly done a terrible thing. Mujahid said: It was strange. He said: Did I not tell you that you would never be able to have patience with me? The first was forgetfulness, the second was a condition,

and the third was deliberate. He said: Do not hold me accountable for what I forgot, and do not burden me with my task with difficulty. So they set out until they met a boy and killed him. Ya'la said: Saeed said: He found some boys playing, so he took a charming, unbelieving boy, laid him down, and slaughtered him with a knife. He said, **Have you killed a pure soul who did not commit perjury?** Ibn Abbas read it as Zakiya Muslima, as you would say, a pure young man. So they set out and found a wall about to collapse, so he straightened it. Saeed said: With his hand like this, and he pushed it with his hand and it straightened. He said: If you wished, you could have taken a wage for it. Ya'la said: I thought that Saeed said: So he wiped it with his hand and it straightened. He said: If you wished, you could have taken a wage for it. Saeed said: A wage that we could eat. And behind them was a king, and in front of them. Ibn Abbas read it: In front of them is a king, they claim, from someone other than Saeed, that he was Hadad bin Baddad, and the name of the murdered young man, they claim, was Jaysur, a king who took every ship by force. So I wanted, when it passed by him, for him to leave it with its defect, and when they passed, they repaired it and benefited from it. Some of them say, they sealed it with a bottle, and some of them say, with tar. His parents were believers, and he was a disbeliever, so we feared that he would overburden them with transgression and disbelief, that his love for him would lead them to follow him in his religion. So we intended that their Lord should substitute for them one better than him in purity, like His saying: **Did you kill a pure soul?** And His saying: **And nearer of kinship.** They are more merciful to him than they were to the first one who killed Khidr. And others besides Sa'id ibn Jubayr claimed that they substituted a slave girl. As for Dawud ibn Abi 'Asim, he said on the authority of more than one: It is a slave girl.

Abdul Razzaq said: Muammar told us on the authority of Abu Ishaq on the authority of Saeed bin Jubair on the authority of Ibn Abbas who said: Moses, peace be upon him, addressed the Children of Israel and said: No one knows God and His command better than me. So he was ordered to meet this man and he mentioned something similar to what was mentioned above with additions and omissions, and God knows best. Muhammad bin Ishaq said on the authority of Al-Hasan bin Amara on the authority of Al-Hakam bin Utaybah on the authority of Saeed bin Jubair who said: I sat with Ibn Abbas and with him were a group of the People of the Book. Some of them said: O Abu Al-Abbas, Nawf, the son of Kaab's wife, claims on the authority of Kaab that Moses, the prophet who sought knowledge, is in fact Moses bin Misha. Saeed said: Ibn Abbas said: Does Nawf say this, O Saeed? I said to him: Yes, I heard Nawf say that. He said: Did you hear him, O Saeed? He said: Yes. He said: Nawf lied.

Then Ibn Abbas said: My father bin Kaab told me on the authority of the Messenger of God, may God bless him and grant him peace, that Moses, the son of Israel, asked his Lord, saying: O Lord, if there is one among your servants who is more knowledgeable than me, then guide me to him. He said to him: Yes, among my servants is one who is more knowledgeable than you. Then he described his place to him and gave him permission to meet him. So Moses went out with his young man and with him was a beautiful fish. It was

said to him: If this fish revives in a place, then your companion is there and you have fulfilled your need. So Moses went out with his young man and with him was that fish carrying him. He walked until he was exhausted and reached the rock and that water. That water is the water of life. Whoever drinks from it will be immortal and nothing dead will compare to it except that it will be revived. So when they came down and the fish touched the water, it revived and took its path in the sea, a tunnel. So they set off. When they had passed the crossroads, Moses said to his young man: Bring us our lunch. We have indeed encountered fatigue on this journey of ours. The young man said and mentioned: Did you see when we took refuge at the rock? I forgot the fish and nothing made me forget to mention it except Satan. And he took his way in the sea in a strange way. Ibn Abbas said: So Moses appeared on the rock until they reached it, and there was a man wrapped in his cloak. Moses greeted him and he returned his greeting, then he said to him: What brought you if you have a job among your people? Moses said to him: I have come to you to teach me from what you have been taught of sound judgment. He said: You will not be able to have patience with me. And he was a man who knew the knowledge of the unseen, and he knew that. Moses said: Yes. He said: **And how can you be patient about that of which you have no knowledge?** That is, you only know the outward appearance of what you see of justice, and you have not known the unseen as much as I know. "He said: 'You will find me, if God wills, patient, and I will not disobey you in any matter.' " And if you see something that contradicts me, he said: **Then if you follow me, do not ask me about anything.** And if you deny it, **until I mention it to you.** So they set out walking on the shore of the sea, circling people and seeking someone to carry them, until a new, secure ship passed by them, the kindest, most beautiful, and most secure of which no ship had ever passed by. He asked its people to carry them, so they carried them. When they were secure in it and it entered with its people, he took out his beak and a hammer, then he went to a corner and struck it with the beak until he tore it open. Then he took a board and closed it over it, then he sat on it to patch it up. So Moses said to him and saw something more horrific than that: "You have torn it open to drown its people. You have certainly done a terrible thing. He said: "Did I not tell you that you would never be able to have patience with me?" He said: **Do not hold me accountable for what I forgot.** That is, for what He left from your covenant "And do not burden me with my affair with hardship." Then they got out of the ship, and set out until they came to the people of a town, and behold, boys were playing behind it, among them was a boy who was not more charming than any of the boys, nor richer nor more radiant than him, so he took him in his hand and took a stone and struck his head with it until he crushed it and killed him. He said: Moses saw a terrible thing that he could not bear, a young boy he killed for no reason, he said: "Have you killed a pure soul **meaning a young one** for no reason? You have certainly done a horrible thing." He said: Did I not tell you that you would never be able to have patience with me? He said: If I ask you about anything after this, do not accompany me. You have received from Me an excuse." Meaning, you have excused yourself regarding my affair. "So they set out until they

He said, "That is what we were seeking." So they returned, following in their footsteps, telling stories.

came to the people of a town, and they asked its people for food, but they refused to host them. They found in it a wall about to collapse. So he demolished it and sat down to build it. Moses was annoyed by what he saw him doing of the obligation and what he could not bear, so he erected it. He said: "If you wished He said: "This is a parting between me and you. I will inform you of the interpretation of that over which you could not have patience. As for the ship, it belonged to poor people working at sea. I intended to fault it, and behind them was a king who seized every ship by force." In Ibn Ka'b's reading, **every ship by force**. I only faulted it to prevent him from it, but it was safe from him when he saw the fault that I had made with it. "As for the boy, his parents were believers, and we feared that he would overburden them through transgression and disbelief. So we intended that their Lord should substitute for them one better than him, purer in purity and nearer in kinship." "And as for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure belonging to them. Their father had been a righteous man. So your Lord intended that they should reach maturity and extract their treasure as a mercy from your Lord. And I did not do it of my own accord." That is, I did it of my own accord. **That is the interpretation of that about which you could not have patience.** Ibn Abbas used to say: The treasure was nothing but knowledge. Awfi said on the authority of Ibn Abbas that they said: When Moses and his people prevailed over Egypt, he settled his people in Egypt. When they settled in the house, God revealed to them that He would remind them of the days of God. So he addressed his people and mentioned what God had given them of goodness and blessings, and he mentioned to them when God saved them from the people of Pharaoh, and he mentioned to them the destruction of their enemy and that God had made them successors on the earth. He said: God spoke to your Prophet directly and chose me for Himself, and sent down upon me love from Him, and God has given you of all that you asked of Him. So your Prophet is the best of the people of the earth, and you read the Torah. So he did not leave a blessing that God had bestowed upon them without making it known to them. A man from the Children of Israel said to him: They are like that, O Prophet. God has made known to us what you are saying: Is there anyone on earth more knowledgeable than you, O Prophet of God? He said: No. Then God sent Gabriel to Moses, peace be upon him, and said: God says: How do you know where I will place my knowledge? Yes, I have on the seashore a man who is more knowledgeable than you. Ibn Abbas said: He is Al-Khidr. Moses asked his Lord to show him to him, and He revealed to him: Go to the sea, and you will find a whale on the seashore, so take it and give it to your servant, then stick to the seashore, and if you forget the whale and it perishes from you, then you will find the righteous servant you are looking for. When the journey of Moses, the Prophet of God, became long and he was tired, he asked his servant about the fish. His servant, who was his young man, said to him, **Did you see when we took refuge at the rock? I forgot the fish, and none made me forget to mention it except Satan.** The young man said, **I saw**

the fish when it took its way in the sea, forming a school, and I was amazed by that. So Moses returned until he came to the rock and found the fish. The fish began to strike the sea and Moses followed it. Moses advanced his staff, clearing the water from it, following the fish. The fish did not touch anything in the sea except that the water dried up from it until it became a rock. The Prophet of God was amazed by that until the fish reached an island in the sea and met Al-Khidr there. He greeted him and Al-Khidr said, "And upon you be peace. How can there be peace on this land? And who are you?" He said, **I am Moses.** Al-Khidr said, **The companion of the Children of Israel?** He said, *Yes.* So he welcomed him and said, **What brought you?** He said, **I have come to you so that you may teach me from what you have been taught of sound judgment.** He said, **Indeed, you will never be able to have patience with me.** He said, **You will find me, God willing, patient, and I will not disobey you in anything.** He said, **So he went with him and said to him, 'Do not ask me about anything I do until I explain its nature.'** **That is what he said, 'until I make mention of it to you.'**

Al-Zuhri said on the authority of Ubayd God ibn Abdullah ibn Utbah ibn Mas'ud on the authority of Ibn Abbas that he and Al-Har ibn Qays ibn Hisn Al-Fazari had a dispute about the companion of Moses. Ibn Abbas said: He is Al-Khidr. Then Abi ibn Ka'b passed by them and Ibn Abbas called him and said: My companion and I have a dispute about the companion of Moses who asked for the way to meet him. Have you heard the Messenger of God, may God bless him and grant him peace, mention his affair? He said: I heard the Messenger of God, may God bless him and grant him peace, say: "While Moses was in a gathering of the Children of Israel, a man came to him and said: Do you know the location of a man who is more knowledgeable than you? He said: No. So God revealed to Moses: Yes, our servant Khidr. Moses asked how to meet him, so God made the whale a sign for him, and it was said to him: If you miss the whale, go back, for you will meet him. So Moses followed the traces of the whale in the sea, and Moses' servant said to Moses: Did you see when we took refuge on the rock, for I forgot the whale? Moses said: That is what we were seeking. So they returned, following their traces, and found our servant Khidr, and what happened to them was what God has narrated in His Book."

Fath al-Qadir

64- **He said, 'That is what we were seeking.'** That is, Moses said to his servant, **That which you mentioned about losing the fish in that place is what we were seeking, for the man we want is there.** "So they returned, following their traces," That is, they returned on the path they came from, following their traces so that they would not lose their way. The accusative of "recordings" is as a source for a deleted verb, or as a state: that is, following or retaliating. "Recordings in the language means following the trace."

Tafsir al-Baghawi

64 - He said, **Moses**, That is what we were seeking, **meaning we were seeking**, so they returned, following their footsteps," meaning: they returned, following the traces from which he had come, meaning: they followed it, and they found a servant of Ours. It was said: he was a king from the angels. The correct version that came in the histories, and was confirmed from the Prophet, may God bless him and grant him peace, is that he was Al-Khidr, and his name was Balya bin Malkan. It was said: he was from the descendants of the Children of Israel. It was said: he was from the sons of kings who renounced the world. Al-Khidr is a title for him, and he was called that because:

Abu Ali Hassan bin Saeed Al-Munai'i told us, Abu Tahir Muhammad bin Muhammad bin Mahmarsh Al-Ziyadi told us, Abu Bakr Muhammad bin Al-Hussein Al-Qattan told us, Ahmad bin Yusuf Al-Salami told us, Abdul Razzaq told us, Muammar told us on the authority of Hammam bin Munabbih, who said, Abu Hurairah told us: The Messenger of God, may God bless him and grant him peace, said: **He was called Al-Khidr because he sat on a white fur and it swayed green beneath him.**

Mujahed said: He was called Al-Khidr because when he prayed, everything around him turned green.

We narrated: Moses saw Al-Khidr covered with a garment, so he greeted him. Al-Khidr said: How can I bring peace to your land? He said: I am Moses, I have come to you so that you may teach me from what you have been taught of sound judgment.

In another narration, he found him covered with a garment, lying on his back, part of the garment under his head and part under his feet. In another narration, he found him while he was praying. It is narrated that he found him on a green carpet on the seabed. This is what God Almighty said:

Tafsir al-Baidawi

64. "He said that **meaning the matter of the fish** what we were seeking" we seek because it is a sign of what was sought. "So they returned on their tracks" they returned on the path they came on. "Stories" they tell stories meaning they follow their tracks following, or retributing until they came to the rock.

Surat al-Kahf 18:65

Then they found one of Our servants to whom We had given mercy from Us and had taught him knowledge from Us.

Surat al-Kahf 18:65

Then they found one of Our servants to whom We had given mercy from Us and had taught him knowledge from Us.

Tafsir al-Jalalayn

65 - **And they found a servant from among Our servants** he is Al-Khidr **We had given him mercy from Us** prophethood in one opinion and guardianship in another, and most scholars agree with this **and We taught him from Us** from before Us *knowledge* a second object, meaning known from the unseen. Al-Bukhari narrated a hadith that Moses stood up as a preacher among the Children of Israel and was asked who among the people is the most knowledgeable, so he said I am. So God rebuked him because he did not refer the knowledge to Him, so God revealed to him that I have a servant at the confluence of the two seas who is more knowledgeable than you. Moses said, O Lord, how can I deal with him? He said, Take a fish with you and put it in a basket, and wherever you lose the fish, it is there. So he took a fish and put it in a basket, then he set out, and his servant Joshua bin Nun set out with him until they came to the rock and put their heads down and slept, and the fish stirred in the basket, so it came out of it and fell into the sea, so it took its way in the sea as a tunnel, and God held back the fish from moving in the water, so it became like a canopy over it. When he woke up, his companion forgot to tell him about the fish, so they set out for the rest of their day. And their night, until it was morning, Moses said to his boy, **Bring us our lunch**, until His saying, **And he took his way in the sea, a wonder**. He said, **And the fish had a school, and Moses and his boy were a wonder**.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And they found one of Our servants to whom We had given mercy from Us**, means: We granted him mercy from Us. **And We taught him knowledge from Us**, means: We taught him knowledge from Us as well.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **From Us is knowledge**: meaning from Us is knowledge.

The reason for Moses and his servant's journey, and his meeting with this scholar whom God mentioned in this place, is that Moses was asked, **Is there anyone on earth who is more knowledgeable than you?** He said, *No*, or his soul told him that, and he disliked that for him. So God wanted to inform him that there are among His servants on earth those who are more knowledgeable than him, and that it was not for him to impose something on him that he had no knowledge of,

but that he should have left that to his scholar. Others said: Rather, the reason for that was that he asked God, may He be glorified and praised, to guide him to a scholar who would increase his knowledge to his own knowledge.

Who said that?

Ibn Humayd narrated: Yaqub narrated on the authority of Harun ibn Antara, on the authority of his father, on the authority of Ibn Abbas, who said: Moses asked his Lord and said: O Lord, which of Your servants is most beloved to You? He said: He who remembers Me and does not forget Me. He said: Which of Your servants is most just? He said: He who judges with truth and does not follow desire. He said: O Lord, which of Your servants is most knowledgeable? He said: He who seeks the knowledge of people for his own knowledge, perhaps he may find a word that will guide him to guidance or turn him back from ruin. He said: O Lord, is there anyone on earth? He said: Yes. He said: O Lord, who is he? He said: Al-Khidr. He said: Where can I look for him? He said: On the shore near the rock from which the fish escapes. He said: So Moses went out looking for him, until what God had mentioned happened, and Moses reached him at the rock, and each of them greeted the other, and Moses said to him: I want you to accompany me. You will not be able to bear my company. He said: Yes. He said: Then if you accompany me, do not ask me about anything until I mention it to you. So they set out. When they embarked on the ship, he made a hole in it. He said: Have you made a hole in it to drown its people? You have certainly done a terrible thing. He said: Did I not tell you that you would never be able to have patience with me? He said: Do not hold me accountable for what I forgot, and do not burden me with my affair with hardship. So they set out. When they met a boy, he killed him. He said: Have you killed a pure soul without a soul? You have certainly done a terrible thing. He said: So Moses' statement about the wall was for himself, and to seek something from this world, and his statement about the ship and the boy was for God, "He said: This is a parting between me and you. I will inform you of the interpretation of that over which you could not have patience." So he told him what he said about the ship, the boy, and the wall. He said: So he sailed with him in the sea until he reached the meeting place of the seas, and there is no place on earth with more water than it. He said: And your Lord sent the swallow, and it began to draw water from it with its beak. It was said to Moses: How much water do you think this swallow has drawn from this water? He said: How little it has drawn! He said: O Moses, my knowledge and your knowledge in comparison to God's knowledge is as much as this swallow has drawn from this water. Moses had thought to himself that there was no one more knowledgeable than him, or spoke about it, so from that he was commanded to go to Al-Khidr.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Abu Ishaq, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Moses addressed the Children of

Israel and said: No one knows more about God and His command than I do. So God revealed to him to go to this man.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, that it was said to him: A sign of your meeting with Him is that you forget some of your belongings. So he and his servant Joshua bin Nun went out and took provisions from a salted fish, until when they were where God willed, God restored the soul to the fish, so it sailed into the sea. The fish took its path through the sea, and sailed into it. "So when they had passed, he said to his servant, 'Bring us our breakfast. We have certainly encountered fatigue on this journey of ours.'" Until he reached **and took its course in the sea in a wondrous way**. So Moses took his course in the sea in a wondrous way, and he was amazed by the school of fish.

Al-Hasan narrated: Abd al-Razzaq narrated: Muammar narrated: Abu Ishaq narrated: Saeed bin Jubair narrated: Ibn Abbas said: When Moses followed the traces of the fish, he came to a man lying down with his garment covered over him. Moses greeted him, but the man uncovered his face and returned his greeting, saying: Who are you? He said: Moses. He said: The companion of the Children of Israel? He said: Yes. He said: Did you not have any business with the Children of Israel? He said: Yes, but I was commanded to come to you and accompany you. He said: You will not be able to have patience with me, as God related, *until* he reached **When they embarked on the ship, the companion of Moses tore it open**. He said: **Have you tore it open to drown its people? You have certainly done a terrible thing**. He said: **Do not hold me accountable for what I forgot, and do not burden me with my task with hardship**. So they set off, until they met a boy, and he killed him. He said: **Have you killed a pure soul without a soul?**

Abu Kuraib narrated: Yahya ibn Adam narrated: Sufyan narrated: Amr ibn Dinar narrated: Saeed bin Jubayr narrated: I said to Ibn Abbas: Nawwaf claims that Al-Khidr was not the companion of Moses. He said: The enemy of God has lied! Ubayy ibn Ka'b narrated: The Prophet, may God bless him and grant him peace, narrated: Moses stood up among the Children of Israel as a preacher and it was said: Who is the most knowledgeable of people? He said: I am. God rebuked him when he did not attribute the knowledge to Himself. He said: Yes, he is a servant of Mine at the confluence of the two seas. He said: O Lord, what about him? It was said: You take a fish and put it in a basket. Then he said to his servant: If you lose this fish, tell me. So they set out walking along the seashore until they came to a rock. Moses lay down, and the fish stirred in the basket, so it came out and fell into the sea. Then God stopped the flow of water from it, so it became like a vault, and the fish became a swarm, and it was a wonder to them. Then they set out. When it was time for the next day, Moses said to his servant: Bring us our lunch, for we have certainly encountered fatigue in this journey of ours. Moses did not find fatigue until he had passed where God had commanded him. He said: Did you see when we took refuge at the rock? I forgot the fish, and nothing made me forget to mention it except Satan, and it took its way into the sea, a

wonder. He said: He said: That is what we were seeking. So they returned, following in their footsteps. He said: They were following in their footsteps. He said: They came to the rock, and there was a man sleeping, covered with his garment. Moses greeted him, and he said: How can I bring peace in our land? He said: I am Moses. He said: Moses of the Children of Israel? He said: Yes. He said: O Moses? I have knowledge from the knowledge of God, which God taught me and you do not know, and you have knowledge from His knowledge which He taught you and I do not know. He said: Then I will follow you on the condition that you teach me from what you have been taught of sound judgment. He said: If you follow me, do not ask me about anything until I mention it to you. So they set off walking along the shore, and Al-Khidr recognized him, so he carried him without a rope. Then a bird came and landed on a seashore and pecked, or pecks, in the water. Al-Khidr said to Moses: My knowledge and your knowledge have not decreased from the knowledge of God except to the extent that this bird has pecked or pecks in the sea. Abu Ja'far Al-Tabari is uncertain, and in his book he pecks. He said: While he was there, nothing surprised Moses except that he was sticking a peg or pulling out a mattress from it, so Moses said to him: We carried him without a rope and you are tearing it apart to drown its people? You have certainly done something terrible. He said: Did I not tell you that you would not be able to have patience with me? He said: Do not hold me accountable for what I forgot. He said: The first time Moses forgot. He said: Then they went out and walked, and they saw a boy playing with the boys, so he took him by the head and killed him. Moses said to him: Have you killed a pure soul without a soul? You have certainly done a horrible thing. He said: Did I not tell you that you would never be able to have patience with me? He said: If I ask you about anything after this, do not accompany me, for you have received an excuse from me. He said: So they set out until they came to the people of a town, and they asked its people for food, but they did not find anyone to feed them or give them water. They found a wall about to collapse, so he straightened it with his hand. He said: He wiped it with his hand. Moses said to him: They did not host us nor did they lodge with us. If you had wanted, you could have taken payment for it. He said: This is parting between me and you. The Messenger of God, may God bless him and grant him peace, said: I wish he had been patient until he told us their stories.

Ibn Hamid told us: Salamah told us: Ibn Ishaq told us, on the authority of Al-Hasan bin Ammarah, on the authority of Al-Hakam bin Utaybah, on the authority of Saeed bin Jubair, who said: I was sitting and Ibn Abbas leaned on him, and there were a group of the People of the Book with him. Some of them said: O Abu Al-Abbas, Nawwaf, the son of Ka'b's wife, claims on the authority of Ka'b that Moses, the prophet who sought knowledge, was in fact Moses bin Misha. Saeed said: Ibn Abbas said: Does Anoo'f say this? Saeed said: I said to him: Yes, I heard Nawwaf say that. He said: Did you hear him, O Saeed? He said: I said: Yes. He said: Nawwaf lied. Then Ibn Abbas said: My father bin Kaab told me that the Messenger of God, may God bless him and grant him peace, said: Moses, the prophet of the Children of Israel, asked his Lord

Then they found one of Our servants to whom We had given mercy from Us and had taught him knowledge from Us.

and said: O Lord, if there is one among Your servants who is more knowledgeable than me, then show me him. He said to him: Yes, among My servants is one who is more knowledgeable than you. Then He described his place to him and gave him permission to meet him. So Moses went out with his young man and with him a beautiful whale. It was said to him: If this whale revives in a place, then your companion is there and you have fulfilled your need. So Moses went out with his young man, and with him was that whale carrying him. He walked until he was exhausted from walking, and he reached the rock and that water, the water of life. Whoever drinks from it will live forever, and nothing dead comes near it except that it will come to life. So when they descended and the whale touched the water, it revived and took its path in the sea, a tunnel, so they set off. When they passed its turning point, Moses said: Bring us our lunch. We have certainly encountered fatigue in this journey of ours. The young man said and mentioned: Did you see when we took refuge at the rock? I forgot the whale, and nothing made me forget it except Satan, I mention it and took his way in the sea, amazingly. Ibn Abbas said: Moses appeared on the rock when they reached it, and if a man wrapped in his cloak, Moses greeted him, and the scholar responded to him, then he said to him: What brought you? If you have a job among your people? Moses said to him: I have come to you to teach me from what you have been taught of sound judgment. He said: You will never be able to have patience with me. He was a man who knew the unseen and knew that. Moses said: Yes. He said: And how can you have patience over that of which you have no knowledge? That is, you only know the outward appearance of what you see of justice, and you have not encompassed the knowledge of the unseen as I know. He said: You will find me, God willing, patient, and I will not disobey you in any matter. And if you see something that contradicts me, He said: If you follow me, do not ask me about anything. And if I deny it, **until I mention it to you.** So they set out walking on the shore of the sea, exposing themselves to people, seeking someone to carry them, until a new, secure ship passed by them, the best, most beautiful, and most secure of which no ship had ever passed by. They asked its people to carry them, so they carried them. When they were secure in it and it entered with them with its people, he took out his beak and a hammer, then he went to a part of it and struck it with the beak until it tore. Then he took a board and closed it over it, then he sat on it patching it. He said: Moses saw a terrible thing, "You have torn it to drown its people. You have certainly done a terrible thing." He said, **Did I not tell you that you would never be able to have patience with me?** He said, **Do not hold me accountable for what I forgot.** That is, what I left of your covenant. **And do not burden me with my affair with hardship.** Then they got out of the ship and set off until they came to the people of a town. There were boys playing behind it, among them was a boy who was not more charming, richer, or more radiant than any of the boys. He took him in his hand and took a stone. He said, **He struck his head with it until it crushed it and killed him.** Moses said, **Then he saw a terrible thing**

that he could not bear, a young boy who had no sin. He said, **Have you killed a pure soul without a soul?** That is, a young boy without a soul. **You have certainly done a terrible thing.** He said, **Did I not tell you that you would never be able to have patience with me?** He said, "If I ask you about anything after this, do not keep company with me. You have received an excuse from Me." That is, you have been excused for my affair. "So they set off until they came to the people of a town. They asked its people for food, but they refused to host them. They found therein a wall about to collapse, so he demolished it, then sat down to build it. Moses was annoyed by what he saw him doing, being tasked with something he could not be patient with, so he said, **If you had wished, you could have taken payment for it.** That is, we asked them for food but they did not feed us, and we hosted them but they did not host us, then you sat down without doing anything. If you had wished, you could have been given payment for his work. He said, "This is a parting between me and you. I will inform you of the interpretation of that over which you could not have patience." As for the ship, it belonged to poor people working at sea, and I intended to discredit it, but behind them was a king who seized every ship by force. In the reading of Ubayy ibn Ka'b: **Every good ship.** I only discredited it to turn him away from it, so it was safe when he saw the defect that had been made in it. "As for the boy, his parents were believers, and we feared that he would overburden them through transgression and disbelief. So we intended that their Lord should substitute for them one better than him in purity and nearer of kinship. And as for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure belonging to them. Their father had been a righteous man. So your Lord intended that they should reach maturity and extract their treasure as a mercy from your Lord. And I did not do it of my own accord. That is the interpretation of that about which you could not have patience." Ibn Abbas used to say: The treasure was nothing but knowledge.

Ibn Humayd told us: Salamah told us: Ibn Ishaq told us, on the authority of Al-Hasan Ibn Ammarah, on the authority of his father, on the authority of Ikrimah, who said: It was said to Ibn Abbas: We have not heard any mention of the youth of Moses in a hadith, and he was with him. So Ibn Abbas said, in what is mentioned of the youth's hadith: The youth drank from the water and became immortal, so the scholar took him and placed him on a ship, then he sent him into the sea, and it will continue to surge with him until the Day of Resurrection, and that was because he was not allowed to drink from it, so he drank.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **And when Moses said to his boy, 'I will not cease until I reach the junction of the two seas or I will continue for ages,'** he said: When Moses and his people prevailed over Egypt, he settled his people in Egypt. When they settled in the house, God revealed to him, **Remind them of the days of God.**

So he addressed his people, and mentioned what God had given them of goodness and blessings, and mentioned to them when God saved them from the people of Pharaoh, and mentioned to them the destruction of their enemy, and God had made them successors on earth, and he said: God spoke to your Prophet directly, and chose me for Himself, and sent down upon me love from Him, and God gave you everything you asked of Him, so your Prophet is the best of the people of the earth, and you read the Torah, so he did not leave a blessing that God had bestowed upon them without mentioning it and explaining it to them, so a man from the Children of Israel said to him: They are like that, O Prophet of God, we know what you are saying, so is there anyone on earth more knowledgeable than you, O Prophet of God? He said: No. So God sent Gabriel to Moses, peace be upon them, and said: God says: How do you know where I put my knowledge? Yes, there is a man on the shore of the sea who is more knowledgeable than you. Ibn Abbas said: He is Al-Khidr. Moses asked his Lord to show him to him, and God revealed to him: Go to the sea, and you will find a whale on the shore of the sea. Take it and give it to your servant, then stick to the shore of the sea, and if you forget the whale and it perishes from you, then you will find the righteous servant you were looking for. When the journey of Moses, the Prophet of God, became long and he was exhausted, he asked his servant about the whale, and his servant, who was his young man, said to him: Did you see when we took refuge on the rock? I forgot the whale, and nothing made me forget to mention it except Satan. The young man said: I saw the whale when it took its way in the sea, forming a swarm. That amazed Moses, so he returned until he came to the rock, and he found the whale thrashing in the sea, and Moses was following it. Moses kept bringing his staff forward, making noise with it.

0About the water following the whale, and the whale made nothing touch the sea except that it dried up until it became a rock, so the Prophet of God was amazed by that until the whale reached an island of the islands of the sea, so he met Al-Khidr there and greeted him, so Al-Khidr said: And upon you be peace, and how can this peace be on this land, and who are you? He said: I am Moses, so Al-Khidr said to him, Am I a companion of the Children of Israel? He said: Yes, so he welcomed him, and said: What brought you? He said: I came to you so that you may teach me from what you have been taught of sound judgment. He said: You will never be able to have patience with me. He said: You will not be able to do that. Moses said: You will find me, God willing, patient, and I will not disobey you in anything. He said: So he went with him and said to him: Do not ask me about anything I do until I explain its matter to you, so that is his saying: **Until I cause you to mention it to me.** So they got on the ship, intending to land, so Al-Khidr got up and tore the ship, so Moses said to him: You tore it to pieces in order to drown its people. You have certainly done a terrible thing.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **But when they reached the place where they met, they forgot their fish,** it was mentioned that when the Prophet, may God bless him and grant him peace, crossed the sea and God saved him from the people of

Pharaoh, he gathered the Children of Israel and addressed them, saying: You are the best and most knowledgeable people on earth. God has destroyed your enemy, and has divided the sea for you, and has sent down the Torah to you. He said: It was said to him: There is a man here who is more knowledgeable than you. He said: So he and his servant Joshua bin Nun set out in search of him, and they stocked up on salted fish in a basket of theirs, and it was said to them: If you forget what you have with you, you will meet a knowledgeable man called Al-Khidr. So when they reached that place, God restored the soul to the fish, so it let it escape from the bridge until it reached the sea, then it traveled and did not travel on any path except that it became frozen water. He said: Moses and his servant went on. God Almighty says: "So when they had passed, he said to his servant, 'Bring us our breakfast. We have certainly suffered on this our journey much fatigue.' He said, 'Have you seen when we took refuge on the rock? I forgot the fish.'" Then he recited until His saying: **And We taught him knowledge from Us.** They met a knowledgeable man called Al-Khidr, and he mentioned to us that the Prophet of God, may God bless him and grant him peace, said: Al-Khidr was called Al-Khidr because he sat on a white fur and it shook green under him.

Al-Abbas bin Al-Walid told me: My father told us: Al-Awza'i told us: Al-Zuhri told us, on the authority of Ubaidullah bin Abdullah bin Utbah bin Mas'ud, on the authority of Ibn Abbas that he and Al-Harbin Qais bin Hisn Al-Fazari had a dispute about the companion of Moses. Ibn Abbas said: He is Al-Khidr. Ubayy bin Ka'b passed by them and Ibn Abbas called him and said: My companion and I have a dispute about the companion of Moses whom he asked about the way to meet. He said: Did you hear the Messenger of God, may God bless him and grant him peace, mention his affair? He said: I heard the Messenger of God, may God bless him and grant him peace, say: While Moses was with a group of the Children of Israel, a man came to him and said: Do you know of anyone more knowledgeable than you? Moses said: No. So God revealed to Moses: Yes, our servant Al-Khidr. Moses asked about the way to meet him, so God made the fish a sign for him, and it was said to him: If you miss the fish, go back, for you will meet him. Moses was following the traces of the whale in the sea, and Moses' servant said to Moses: Did you see when we took refuge on the rock? I forgot the whale. Moses said: That is what we were seeking. So they returned, following their traces, and they found our servant Khidr, and what happened to them was what the Scriptures related.

Muhammad bin Marzouq told me, he said: Al-Hajjaj bin Al-Munhan told us, he said: Abdullah bin Omar Al-Numairi told us, on the authority of Yunus bin Yazid, he said: I heard Al-Zuhri narrating, he said: Ubaidullah bin Abdullah bin Utbah bin Masoud told me, on the authority of Ibn Abbas, that he and Al-Har bin Qais bin Hisn Al-Fazari disputed about the companion of Moses. Then he mentioned something like the hadith of Al-Abbas, on the authority of Ubayy bin Ka'b, on the authority of the Prophet, may God bless him and grant him peace.

Surat al-Kahf 18:65

Then they found one of Our servants to whom We had given mercy from Us and had taught him knowledge from Us.

Tafsir al-Qurtubi

The Almighty said: "And they found one of Our servants." The servant is Al-Khidr, peace be upon him, according to the majority of scholars and according to the established hadiths. Those whose words are not reliable disagreed and said: Al-Khidr is not the companion of Moses, but rather another scholar. Al-Qushayri also narrated this statement, saying: Some people said that he was a righteous servant, and the correct view is that he was Al-Khidr, and this is what was reported from the Prophet, may God bless him and grant him peace. Mujahid said: He was called Al-Khidr because when he prayed, everything around him would turn green. Al-Tirmidhi narrated on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said:

Al-Khidr was called so because he sat on a white fur and it began to shake green beneath him. This is a strange authentic hadith. Fur here is the surface of the earth, as stated by Al-Khattabi and others. Al-Khidr is a prophet according to the majority of scholars. It was also said that he was a righteous servant who was not a prophet, and the verse testifies to his prophethood, because the inner workings of his actions can only be through revelation. Also, a person does not learn or follow anyone except those above him, and it is not permissible for someone who is not a prophet to be above a prophet. It was also said that he was an angel from whom God ordered Moses to learn from what he had acquired of hidden knowledge. The first is correct, and God knows best.

God Almighty says: **We gave him mercy from Us.** Mercy in this verse means prophethood. It was also said: it means blessing. **And We taught him knowledge from Us** meaning knowledge of the unseen. Ibn Atiyyah: Al-Khidr's knowledge was knowledge of the inner meanings that had been revealed to him. The outward appearances of rulings do not give his actions according to them. Moses' knowledge was knowledge of rulings and fatwas based on the outward appearances of people's words and actions.

Tafsir Ibn Kathir

The reason why Moses said this to his servant, Joshua bin Nun, is that he mentioned to him that there was a servant of God at the confluence of the two seas who had knowledge that Moses did not have, so he wanted to travel to him, and he said to his servant, **I will not leave**, meaning I will not stop walking, **until I reach the confluence of the two seas**, meaning this place where the two seas converge. Al-Farazdaq said:

They did not leave until their women were walking in the plain of Dhi Qara'bat al-Lata'im.

Qatada and others said: They are the Persian Gulf towards the east, and the Mediterranean Sea towards the west. Muhammad ibn Ka'b al-Qurazi said: The two seas meet at Tangier, meaning in the farthest parts of

the Maghreb. And God knows best. And His statement: "Or I travel ages" means even if I travel ages of time. Ibn Jarir, may God have mercy on him, said: Some of the scholars of Arabic speech mentioned that a haqb in the language of Qais means a year. Then it was narrated on the authority of Abdullah ibn Amr that he said: A haqb is eighty years. Mujahid said: Seventy autumns. Ali ibn Abi Talha said on the authority of Ibn Abbas that his statement: "Or I travel ages" means: an age. Qatada and Ibn Zayd said the same.

And his saying: **And when they reached the junction between them, they forgot their fish**, that is because he had been ordered to carry a salted fish with him, and it was said to him: Whenever you lose the fish, it is there, so they set out until they reached the junction of the two seas, and there is a spring called the Spring of Life, so they slept there, and the whale was hit by the spray of that water, so it became agitated and it was in a basket with Joshua, peace be upon him, and it jumped from the basket into the sea, so Joshua, peace be upon him, woke up and the whale fell into the sea and it began to move in the water and the water to it was like a bridge that would not heal after it, and for this reason the Almighty said: **And it took its way in the sea, a tunnel**, meaning like a tunnel on the earth. Ibn Jurayj said: Ibn Abbas said: Its trace became like a stone. Al-Awfi said on the authority of Ibn Abbas: The whale did not touch anything in the sea except that it dried up until it became a rock. Muhammad bin Ishaq said on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas, on the authority of Abi bin Kaab, who said: The Messenger of God, may God bless him and grant him peace, said when he mentioned the hadith of that: No water has ever flowed since people were not on the path of the fish that was in it, so it flowed like a window until Moses returned to it and saw its path, so he said: **That is what we were seeking**. Qatada said: It flowed from the sea until it reached the land, then it passed through it and he did not take a path in it except that it became solid water.

And his saying: **And when they passed** meaning the place where they forgot the fish, and the forgetfulness was attributed to them even though Joshua was the one who forgot it, like the saying of God Almighty: **There emerge from them pearls and coral** and it only emerges from salty water according to one of the two opinions, so when they went from the place where they forgot it by a stage, **Moses said** "to his servant, 'Bring us our lunch. We have certainly encountered on this journey of ours" meaning the place where they passed *exhaustion* meaning fatigue. "He said, 'Have you seen when we took refuge on the rock? I forgot the fish. And none made me forget to mention it except Satan.'" Qatadah said: Ibn Mas'ud read that I should mention it, and for this reason he said, **And he took his way** meaning his path "in the sea, amazingly. He said, 'That is what we were seeking.'" meaning this is what we were seeking. **So they turned back** meaning they returned **on their tracks** meaning their path *recounting* meaning they were recounting the tracks of their walking and following in their footsteps. **And they**

found a servant from among Our servants to whom We had given mercy from Us and taught him knowledge from Us. And this is it. Al-Khidr, peace be upon him, as indicated by the authentic hadiths of the Messenger of God, may God bless him and grant him peace.

Al-Bukhari said: Al-Hamidi told us, Sufyan told us, Amr bin Dinar told us, Saeed bin Jubair told me, he said: I said to Ibn Abbas: Nawf Al-Bakali claims that Moses, the companion of Al-Khidr, peace be upon him, is not Moses, the companion of the Children of Israel. Ibn Abbas said: The enemy of God lied. Abi bin Kaab, may God be pleased with him, told us that he heard the Messenger of God, may God bless him and grant him peace, say: "Moses stood up to give a sermon to the Children of Israel and was asked: Who is the most knowledgeable of people? He said: I am. So God rebuked him because he did not refer the knowledge to Him. So God revealed to him: I have a servant at the confluence of the two seas who is more knowledgeable than you. Moses said: O Lord, how can I get him? He said: Take a fish with you and put it in a basket, and wherever you lose the fish, it will be there. So he took a fish and put it in a basket, then he set out and with him set out his servant Joshua bin Nun, peace be upon him, until they reached the rock and put their heads down and slept. The fish stirred in the basket, so it came out of it and fell into the sea and made its way in the sea like a tunnel. God held back the flow of water from the fish, so it became like a vault over it. When he woke up, his companion forgot to tell him about the fish, so they set out for the rest of their day and night until the next day, Moses said to his servant: 'Bring us our lunch. We have certainly suffered much fatigue on this journey of ours.'" Moses found the monument until he passed the place that God had commanded him to go to. His servant said to him, "Did you see when we took refuge at the rock? I forgot the fish - and none made me forget to mention it except Satan - and it took its way into the sea, a wonder. **He said,** The fish was a school, and it was a wonder to Moses and his servant. **He said,** That is what we were seeking." So they returned, retracing their tracks until they reached the rock, and there was a man covered with a garment. Moses greeted him. Al-Khidr said, "And how can I be at peace in your land? **He said,** I am Moses. **He said,** Moses, the children of Israel? **He said,** Yes. **He said,** I have come to you so that you may teach me of what you have been taught of sound judgment. **He said,** Indeed, you will never be able to have patience with me. **O Moses, I have knowledge of the knowledge of God that He has taught me which you do not know, and you have knowledge of the knowledge of God that God has taught you which I do not know.** Moses said, **You will find me, God willing, patient, and I will not disobey you in anything.** Al-Khidr said to him, **But if you follow me, do not ask me about anything until I mention it to you.**

So they set out walking on the seashore, and a ship passed by, so they spoke to them to carry them, and they recognized Al-Khidr, so they carried them without a plank. When they boarded the ship, they were surprised to find Al-Khidr had torn off one of the ship's planks with an axe. Moses said to him: They carried us without a plank, and you went to their ship and ripped it open to drown its people? You have certainly done a terrible thing. He said: Did I not tell you that you would

never be able to have patience with me? He said: Do not hold me accountable for what I forgot, and do not burden me with my affair with hardship. He said: And the Messenger of God, may God bless him and his family and grant them peace, said - and the first was forgetfulness from Moses. He said: A bird came and landed on the edge of the ship, and pecked in the sea once or twice, so Al-Khidr said to him: My knowledge and your knowledge compared to God's knowledge is only like what this bird has taken from this sea.

Then they got out of the ship, and while they were walking on the shore, Al-Khidr saw a boy playing with the boys, so Al-Khidr took his head and tore it off with his hand and killed him. Moses said to him, **Have you killed a pure soul without a soul? You have certainly done a horrible thing.** He said, **Did I not tell you that you would never be able to have patience with me?** He said, **This is more severe than the first.** He said, "If I ask you about anything after this, do not accompany me. You have received an excuse from me." So they set out until, when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. They found therein a wall about to collapse." That is, leaning, so Al-Khidr held out his hand and straightened it. Moses said, "A people we came to, and they did not give us food or hospitality." If you had wished, you could have taken payment for it. He said, "This is a parting between me and you. I will inform you of the interpretation of that about which you could not have patience." The Messenger of God, may God bless him and grant him peace, said, "We wish that Moses had been patient so that God could relate to us their story." Sa'id ibn Jubayr said: Ibn Abbas used to recite, "And behind them was a king who seized Every ship was seized by force. And he was reading, **As for the boy, his parents were believers.**"

Then Al-Bukhari narrated it on the authority of Qutaybah on the authority of Sufyan ibn Uyaynah, and he mentioned something similar to it, and in it: So Moses went out with his servant Joshua ibn Nun and the fish with them, until they reached the rock, and they dismounted near it. He said: So Moses put his head down and slept. Sufyan said: And in a hadith on the authority of Umar, he said: And at the base of the rock there is a spring called Al-Hayat, and nothing touches its water except that it comes to life. So the fish touched the water of that spring, and it moved and slipped out of the container and entered the sea. So when it awoke, Moses said to his servant, **Bring us our lunch.** He said: And he continued the hadith, and a bird landed on the edge of the ship, and dipped its beak in the sea, so Al-Khidr said to Moses: My knowledge and your knowledge and the knowledge of creation compared to the knowledge of God is nothing but the amount that this bird dipped its beak in. And he mentioned the rest of it in a similar manner.

Al-Bukhari also said: Ibrahim bin Musa told us, Hisham bin Yusuf told us that Ibn Jurayj told them, he said: Ya'la bin Muslim and 'Amr bin Dinar told me on the authority of Sa'id bin Jubayr, one of them adding more than the other, and others I heard him narrating on the authority of Sa'id bin Jubayr, he said: We were with Ibn Abbas in his house when he said: Ask me, so I said: O Abu Abbas, may God make me your ransom, in Kufa there is a storyteller called Nawf who claims

Then they found one of Our servants to whom We had given mercy from Us and had taught him knowledge from Us.

that he is not the Moses of the Children of Israel. As for `Amr, he said to me: The enemy of God has lied. As for Ya'la, he said to me: Ibn Abbas said: Ubayy bin Ka'b told me: The Messenger of God, may God bless him and grant him peace, said: "Moses, the Messenger of God, mentioned the people one day until tears filled the eyes and hearts softened, then he turned away. A man caught up with him and said: O Messenger of God, is there anyone on earth more knowledgeable than you? He said: No. So God rebuked him because he did not refer knowledge to God. It was said: Yes. He said: O Lord, and where? He said: At the confluence of the two seas. He said: O Lord, grant me knowledge by which I may know that." `Amr said to me: He said: Where the fish leaves you." And Ya'la said to me: Take a dead whale where the soul is breathed into it. So he took a whale and put it in a basket and said to his servant: I will not charge you except that you inform me so that the whale may leave you. He said: I have not charged you a great thing. That is what he said: **And when Moses said to his servant** Joshua bin Nun is not with Sa'id bin Jubayr. He said: While he was in the shade of a rock in a place of threshing, the whale struck and Moses was asleep. His servant said: I will not wake him up. Then when he woke up, he forgot to tell him, and the whale struck until he entered the sea, and God stopped the flow of water from him until it was as if his mark was on a stone. He said: Amr said to me: This is how it is as if his mark was on a stone, and he circled between his thumbs and the ones next to them. He said: **Indeed, we have suffered fatigue in this journey of ours.** He said: And God has cut off fatigue from you. This is not with Sa'id bin Jubayr. He told him. So they returned and found green. He said: Uthman bin Abi Sulayman said: On a green rug in the middle of the sea. Sa'id bin Jubayr said: Covered with a garment that had been made. One end was under his feet and the other was at his head. Moses greeted him and he uncovered his face and said: Is there peace in my land? Who are you? He said: I am Moses. He said: Moses of the Children of Israel? He said: Yes. He said: What is the matter with you? He said: I have come to you so that you may teach me from what you have been taught of sound judgment. He said: Is it not enough for you that the Torah is in your hands and that revelation comes to you, O Moses? I have knowledge that you should not know, and you have knowledge that I should not know. Then a bird took hold of the sea with its beak and said: By God, my knowledge and your knowledge are not comparable to the knowledge of God except as this bird took hold of the sea with its beak. When they boarded the ship, they found small passages carrying the people of this coast to this other coast. They recognized him and said: Abdullah Al-Salih. He said: So we said to Saeed bin Jubair Al-Khidr. He said: Yes, we will not carry him for a fee. So he tore it open and stuck a peg in it. Moses said: You tore it open to drown its people. You have certainly done a terrible thing. Mujahid said: It was strange. He said: Did I not tell you that you would never be able to have patience with me? The first was forgetfulness, the second was a condition, and the third was deliberate. He said: Do not hold me accountable for what I forgot, and do not burden me

with my task with difficulty. So they set out until they met a boy and killed him. Ya'la said: Saeed said: He found some boys playing, so he took a charming, unbelieving boy, laid him down, and slaughtered him with a knife. He said, **Have you killed a pure soul who did not commit perjury?** Ibn Abbas read it as Zakiya Muslima, as you would say, a pure young man. So they set out and found a wall about to collapse, so he straightened it. Saeed said: With his hand like this, and he pushed it with his hand and it straightened. He said: If you wished, you could have taken a wage for it. Ya'la said: I thought that Saeed said: So he wiped it with his hand and it straightened. He said: If you wished, you could have taken a wage for it. Saeed said: A wage that we could eat. And behind them was a king, and in front of them. Ibn Abbas read it: In front of them is a king, they claim, from someone other than Saeed, that he was Hadad bin Baddad, and the name of the murdered young man, they claim, was Jaysur, a king who took every ship by force. So I wanted, when it passed by him, for him to leave it with its defect, and when they passed, they repaired it and benefited from it. Some of them say, they sealed it with a bottle, and some of them say, with tar. His parents were believers, and he was a disbeliever, so we feared that he would overburden them with transgression and disbelief, that his love for him would lead them to follow him in his religion. So we intended that their Lord should substitute for them one better than him in purity, like His saying: **Did you kill a pure soul?** And His saying: **And nearer of kinship.** They are more merciful to him than they were to the first one who killed Khidr. And others besides Sa'id ibn Jubayr claimed that they substituted a slave girl. As for Dawud ibn Abi `Asim, he said on the authority of more than one: It is a slave girl.

Abdul Razzaq said: Muammar told us on the authority of Abu Ishaq on the authority of Saeed bin Jubair on the authority of Ibn Abbas who said: Moses, peace be upon him, addressed the Children of Israel and said: No one knows God and His command better than me. So he was ordered to meet this man and he mentioned something similar to what was mentioned above with additions and omissions, and God knows best. Muhammad bin Ishaq said on the authority of Al-Hasan bin Amara on the authority of Al-Hakam bin Utaybah on the authority of Saeed bin Jubair who said: I sat with Ibn Abbas and with him were a group of the People of the Book. Some of them said: O Abu Al-Abbas, Nawf, the son of Kaab's wife, claims on the authority of Kaab that Moses, the prophet who sought knowledge, is in fact Moses bin Misha. Saeed said: Ibn Abbas said: Does Nawf say this, O Saeed? I said to him: Yes, I heard Nawf say that. He said: Did you hear him, O Saeed? He said: Yes. He said: Nawf lied.

Then Ibn Abbas said: My father bin Kaab told me on the authority of the Messenger of God, may God bless him and grant him peace, that Moses, the son of Israel, asked his Lord, saying: O Lord, if there is one among your servants who is more knowledgeable than me, then guide me to him. He said to him: Yes, among my servants is one who is more knowledgeable than you. Then he described his place to him and gave him

permission to meet him. So Moses went out with his young man and with him was a beautiful fish. It was said to him: If this fish revives in a place, then your companion is there and you have fulfilled your need. So Moses went out with his young man and with him was that fish carrying him. He walked until he was exhausted and reached the rock and that water. That water is the water of life. Whoever drinks from it will be immortal and nothing dead will compare to it except that it will be revived. So when they came down and the fish touched the water, it revived and took its path in the sea, a tunnel. So they set off. When they had passed the crossroads, Moses said to his young man: Bring us our lunch. We have indeed encountered fatigue on this journey of ours. The young man said and mentioned: Did you see when we took refuge at the rock? I forgot the fish and nothing made me forget to mention it except Satan. And he took his way in the sea in a strange way. Ibn Abbas said: So Moses appeared on the rock until they reached it, and there was a man wrapped in his cloak. Moses greeted him and he returned his greeting, then he said to him: What brought you if you have a job among your people? Moses said to him: I have come to you to teach me from what you have been taught of sound judgment. He said: You will not be able to have patience with me. And he was a man who knew the knowledge of the unseen, and he knew that. Moses said: Yes. He said: **And how can you be patient about that of which you have no knowledge?** That is, you only know the outward appearance of what you see of justice, and you have not known the unseen as much as I know. "He said: 'You will find me, if God wills, patient, and I will not disobey you in any matter.'" And if you see something that contradicts me, he said: **Then if you follow me, do not ask me about anything.** And if you deny it, **until I mention it to you.** So they set out walking on the shore of the sea, circling people and seeking someone to carry them, until a new, secure ship passed by them, the kindest, most beautiful, and most secure of which no ship had ever passed by. He asked its people to carry them, so they carried them. When they were secure in it and it entered with its people, he took out his beak and a hammer, then he went to a corner and struck it with the beak until he tore it open. Then he took a board and closed it over it, then he sat on it to patch it up. So Moses said to him and saw something more horrific than that: "You have torn it open to drown its people. You have certainly done a terrible thing. He said: "Did I not tell you that you would never be able to have patience with me?" He said: **Do not hold me accountable for what I forgot.** That is, for what He left from your covenant **And do not burden me with my affair with hardship.** Then they got out of the ship, and set out until they came to the people of a town, and behold, boys were playing behind it, among them was a boy who was not more charming than any of the boys, nor richer nor more radiant than him, so he took him in his hand and took a stone and struck his head with it until he crushed it and killed him. He said: Moses saw a terrible thing that he could not bear, a young boy he killed for no reason, he said: **Have you killed a pure soul** meaning a young one **for no reason?** **You have certainly done a horrible thing.** He said: Did I not tell you that you would never be able to have patience with me? He said: If I ask you about anything after this, do not accompany me. You have received

from Me an excuse." Meaning, you have excused yourself regarding my affair. "So they set out until they came to the people of a town, and they asked its people for food, but they refused to host them. They found in it a wall about to collapse. So he demolished it and sat down to build it. Moses was annoyed by what he saw him doing of the obligation and what he could not bear, so he erected it. He said: "If you wished He said: "This is a parting between me and you. I will inform you of the interpretation of that over which you could not have patience. As for the ship, it belonged to poor people working at sea. I intended to fault it, and behind them was a king who seized every ship by force." In Ibn Ka'b's reading, **every ship by force.** I only faulted it to prevent him from it, but it was safe from him when he saw the fault that I had made with it. "As for the boy, his parents were believers, and we feared that he would overburden them through transgression and disbelief. So we intended that their Lord should substitute for them one better than him, purer in purity and nearer in kinship." "And as for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure belonging to them. Their father had been a righteous man. So your Lord intended that they should reach maturity and extract their treasure as a mercy from your Lord. And I did not do it of my own accord." That is, I did it of my own accord. **That is the interpretation of that about which you could not have patience.** Ibn Abbas used to say: The treasure was nothing but knowledge. Awfi said on the authority of Ibn Abbas that they said: When Moses and his people prevailed over Egypt, he settled his people in Egypt. When they settled in the house, God revealed to them that He would remind them of the days of God. So he addressed his people and mentioned what God had given them of goodness and blessings, and he mentioned to them when God saved them from the people of Pharaoh, and he mentioned to them the destruction of their enemy and that God had made them successors on the earth. He said: God spoke to your Prophet directly and chose me for Himself, and sent down upon me love from Him, and God has given you of all that you asked of Him. So your Prophet is the best of the people of the earth, and you read the Torah. So he did not leave a blessing that God had bestowed upon them without making it known to them. A man from the Children of Israel said to him: They are like that, O Prophet. God has made known to us what you are saying: Is there anyone on earth more knowledgeable than you, O Prophet of God? He said: No. Then God sent Gabriel to Moses, peace be upon him, and said: God says: How do you know where I will place my knowledge? Yes, I have on the seashore a man who is more knowledgeable than you. Ibn Abbas said: He is Al-Khidr. Moses asked his Lord to show him to him, and He revealed to him: Go to the sea, and you will find a whale on the seashore, so take it and give it to your servant, then stick to the seashore, and if you forget the whale and it perishes from you, then you will find the righteous servant you are looking for. When the journey of Moses, the Prophet of God, became long and he was tired, he asked his servant about the fish. His servant, who was his young man, said to him, **Did you see when we took refuge at the rock? I forgot the fish, and none made me forget to mention it except Satan.** The young man said, **I saw the fish when it took its way in the sea, forming a**

Surat al-Kahf 18:65

Then they found one of Our servants to whom We had given mercy from Us and had taught him knowledge from Us.

school, and I was amazed by that. So Moses returned until he came to the rock and found the fish. The fish began to strike the sea and Moses followed it. Moses advanced his staff, clearing the water from it, following the fish. The fish did not touch anything in the sea except that the water dried up from it until it became a rock. The Prophet of God was amazed by that until the fish reached an island in the sea and met Al-Khidr there. He greeted him and Al-Khidr said, "And upon you be peace. How can there be peace on this land? And who are you?" He said, **I am Moses.** Al-Khidr said, **The companion of the Children of Israel?** He said, *Yes.* So he welcomed him and said, **What brought you?** He said, **I have come to you so that you may teach me from what you have been taught of sound judgment.** He said, **Indeed, you will never be able to have patience with me.** He said, **You will find me, God willing, patient, and I will not disobey you in anything.** He said, **So he went with him and said to him, 'Do not ask me about anything I do until I explain its nature.'** **That is what he said, 'until I make mention of it to you.'**

Al-Zuhri said on the authority of Ubayd God ibn Abdullah ibn Utbah ibn Mas'ud on the authority of Ibn Abbas that he and Al-Har ibn Qays ibn Hisn Al-Fazari had a dispute about the companion of Moses. Ibn Abbas said: He is Al-Khidr. Then Abi ibn Ka'b passed by them and Ibn Abbas called him and said: My companion and I have a dispute about the companion of Moses who asked for the way to meet him. Have you heard the Messenger of God, may God bless him and grant him peace, mention his affair? He said: I heard the Messenger of God, may God bless him and grant him peace, say: "While Moses was in a gathering of the Children of Israel, a man came to him and said: Do you know the location of a man who is more knowledgeable than you? He said: No. So God revealed to Moses: Yes, our servant Khidr. Moses asked how to meet him, so God made the whale a sign for him, and it was said to him: If you miss the whale, go back, for you will meet him. So Moses followed the traces of the whale in the sea, and Moses' servant said to Moses: Did you see when we took refuge on the rock, for I forgot the whale? Moses said: That is what we were seeking. So they returned, following their traces, and found our servant Khidr, and what happened to them was what God has narrated in His Book."

Fath al-Qadir

65- "And they found one of Our servants" is Al-Khidr according to the majority of commentators, and the authentic hadiths indicate this, and those whose words are not taken into account disagreed with this, and said that he is not Al-Khidr but another scholar. It was said that he was called Al-Khidr because when he prayed, everything around him would turn green. It was said that his name was Balya bin Malkan, then God Almighty described him and said: "We gave him mercy from Us **It was said that mercy is prophethood, and it was said that it was the blessing that God bestowed upon him** And We taught him knowledge from Us" which is what God Almighty taught him of the

knowledge of the unseen which He kept to Himself, and in His saying from Us there is an exaltation of the importance of that knowledge, and the journey in that is what indicates that no one should abandon the pursuit of knowledge even if he has reached its end, and that he should be humble before someone who is more knowledgeable than him.

Tafsir al-Baghawi

65 - **And they found one of Our servants to whom We had given mercy**, meaning a blessing, **from Us and had taught him knowledge from Us**, meaning knowledge of the unseen by inspiration. Al-Khidr was not a prophet according to most scholars.

Tafsir al-Baidawi

65. "So they found one of Our servants." The majority of scholars agree that he was Al-Khidr, peace be upon him, and his name was Balya bin Malkan. It was also said that he was Al-Yasa'. It was also said that he was Elias. "We gave him mercy from Us" which is revelation and prophethood. "And We taught him knowledge from Us" which is specific to Us and is not known except by Our guidance, which is the knowledge of the unseen.

Surat al-Kahf 18:66

Moses said to him, **Shall I follow you so that you may teach me from what you have been taught of sound judgment?**

Tafsir al-Jalalayn

66 - (Moses said to him: Shall I follow you so that you may teach me from what you have been taught of sound judgment?) That is, what is right, with which he guided me. And in a reading with a damma on the ra' and a sukoon on the shin, and he asked him that because an increase in knowledge is desired.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Moses said to the scholar: **Shall I follow you so that you may teach me from the knowledge that God taught you what is guidance to the truth and evidence of guidance.**

Tafsir al-Qurtubi

The Almighty's saying: **Moses said to him, 'Shall I follow you so that you may teach me from what you have been taught of sound judgment?'** There are two issues in this:

First: The Almighty's statement: **Moses said to him, 'Shall I follow you?'** This is a question of flattery, and the addressee is exaggerating in good manners. The meaning is: Will it be agreeable to you and easy for you? This is like the hadith: "Can you show me how the Messenger of God, may God bless him and grant him peace, performed ablution?" And according to some interpretations, the Almighty's statement: **Can your Lord send down to us a table spread with food from the heaven?** comes likewise, as explained previously in *Al-Ma'idah*.

Second: In this verse there is evidence that the learner is subordinate to the scholar, even if the ranks differ. It should not be thought that in Moses' learning from al-Khidr there is anything that indicates that al-Khidr was better than him, for what the inferior knows may be an exception to the superior, and superiority is for the one whom God has preferred. So if al-Khidr was a saint, then Moses is better than him, because he is a prophet, and a prophet is better than a saint. And if he was a prophet, then Moses preferred him with the message. And God knows best. And *guidance* is the second object of **you learned**.

Tafsir Ibn Kathir

God Almighty tells us about what Moses, peace be upon him, said to that learned man, Al-Khidr, whom

God had given knowledge that Moses did not have, and that He had given Moses knowledge that He had not given Al-Khidr. **Moses said to him, 'Shall I follow you?'** This was a kind question, not one of obligation or coercion. This is how a learner's question to a learned man should be. And his saying: **I will follow you** means I will accompany you and keep you company **on condition that you teach me from what you have been taught of sound judgment** meaning from what God has taught you something that I can be guided by in my affair of beneficial knowledge and righteous action. Then Al-Khidr said to Moses **You will never be able to have patience with me** meaning you will not be able to accompany me because of what you see from me of actions that contradict your law, because I have knowledge of God's knowledge that God has taught you, and you have knowledge of God's knowledge that God has taught me. So each of us is charged with matters from God without his companion, and you are not able to accompany me **and how can you be patient with what you do not have knowledge of?** So I know that you will deny me what you are excused for, but I have not learned of His wisdom and His inner benefit that I have learned of but you have not learned of. *He* meaning Moses **You will find me, God willing, patient** meaning with what I see of your affairs **and I will not disobey you in anything** meaning I will not disagree with you in anything. Then Al-Khidr, peace be upon him, made a condition with him **He said, 'Then if you follow me, do not ask me about anything'** meaning at first. **Until I tell you about it** means until I tell you about it before you ask me.

Ibn Jarir said: Humayd ibn Jubayr narrated to us, Yaqub narrated to us, on the authority of Harun ibn Antara, on the authority of his father, on the authority of Ibn Abbas, who said: Moses, peace be upon him, asked his Lord, the Almighty, and said: O Lord, which of Your servants is most beloved to You? He said: He who remembers Me and does not forget Me. He said: Which of Your servants is the most just? He said: He who judges with truth and does not follow desire. He said: O Lord, which of Your servants is the most knowledgeable? He said: He who seeks the knowledge of the people to His knowledge, perhaps he may find a word that will guide him to guidance or turn him away from ruin. He said: O Lord, is there anyone on Your earth who is more knowledgeable than me? He said: Yes. He said: Who is he? He said: Al-Khidr. He said: Where can I look for him? He said: On the shore, near the rock where the fish escapes. He said: So Moses went out looking for him until what God had mentioned happened, and Moses reached him at the rock, and each of them greeted the other, and Moses said to him: I would like to be your companion. He said: You will not be able to bear my company. He said: Yes. He said: If you accompany me, do not ask me about anything until I mention it to you. He said: So he sailed with him in the sea until he reached the junction of the two seas, and there is no place on earth with more water than it. He said: And God sent the swallow, and it began to draw water from it with its beak, and it said to Moses: How much of this water do you think this swallow has drawn? He said: How little it has drawn. He said: O Moses, my knowledge and your knowledge in God's knowledge are like the amount of water this swallow has drawn from this water. Moses had thought

Surat al-Kahf 18:66

Moses said to him, "Shall I follow you so that you may teach me from what you have been taught of sound judgment?"

to himself that no one was more knowledgeable than him or spoke about it, so he was ordered to go to Al-Khidr, and he mentioned the entire story about the breach in the ship, the killing of the boy, and the repair of the wall, and his interpretation of that to him.

Fath al-Qadir

Then God the Almighty narrated to us what happened between Moses and Al-Khidr after their meeting, saying: 66- **Moses said to him, 'Shall I follow you so that you teach me from what you have been taught of sound judgment?'** In this question there is a gentleness and exaggeration in good manners, because he asked his permission to follow him so that he would teach him from what God had taught him of knowledge. And sound judgment is to stand on goodness and hit the mark, and its accusative is as a second object for you to teach me: meaning knowledge of sound judgment with which I guide, and it is read as *rashdh* with two fathahs, and they are two languages like *bukhl* and *bukhl*. And in the verse there is evidence that the learner is a follower of the scholar even if the ranks differ. And there is nothing in that to indicate that Al-Khidr is better than Moses, for the superior may take from the superior, and the superior may take from the inferior if one of them specializes in knowledge that the other does not know. Moses' knowledge was knowledge of the legal rulings and judging by their apparent meaning, while Al-Khidr's knowledge was knowledge of some of the unseen and knowledge of the inner meanings.

one object. It is possible that 'guidance' is the cause of 'tab'bak' or a source with the implication of its action. It does not contradict his prophethood and his being the bearer of a Sharia that he learn from others what was not a condition in the chapters of religion, for the Messenger should be more knowledgeable than the one he was sent to in what he was sent with of the principles and branches of religion, not absolutely. He observed in that the utmost humility and politeness, so he considered himself ignorant and asked permission to be his follower, and asked him to guide him and bestow upon him the favor of teaching him some of what God had bestowed upon him.

Tafsir al-Baghawi

66 - So when **Moses said to him, 'Shall I follow you?'** He said: I came to you to follow you and accompany you, **on condition that you teach me from what you have been taught of sound judgment.** Abu Amr and Yaqub read: **Sound judgment** with a fat-ha on the ra' and the shin, and the others read: with a damma on the ra' and a sukoon on the shin, meaning correctness. And it was said: Knowledge with which you guide me.

In some reports, when Moses said this to him, Al-Khidr said to him: The Torah is enough knowledge and the Children of Israel are enough occupation. Moses said to him: God commanded me to do this at that time.

Tafsir al-Baidawi

66. "Moses said to him, 'Shall I follow you on condition that you teach me?'" On the condition that you teach me, and it is in the position of the state of the Kaf. 'From what you have taught me of guidance.' Knowledge of guidance, which is attaining goodness. The two Basrans read it with two Fathas, and they are two languages like *Bukhl* and *Bukhl*. It is the object of 'taught' and the object of 'I learned', the deleted pronoun, and both are transferred from 'ilm, which has

Surat al-Kahf 18:67

He said, **Indeed, you will never be able to have patience with me.**

Tafsir al-Jalalayn

67 - He said, **You will never be able to have patience with me**

Tafsir al-Suyuti

Tafsir al-Tabari

He said, **'You will never be able to have patience with me.'** God Almighty says, "The scholar said, 'You will never be able to have patience with me, because I work with the hidden knowledge that God taught me, and you have no knowledge except the outward aspects of things, so do not have patience with what you see of actions, as we mentioned from the report from Ibn Abbas before that he was a man who worked with the unseen and he knew that.'"

Tafsir al-Qurtubi

He said Al-Khidr: **You will not be able to have patience with me** meaning that you, O Moses, cannot be patient with what you see of my knowledge, because the phenomena that are your knowledge do not give it, and how can you be patient with what you see as wrong and you have not been informed of the wisdom in it, nor the path of correctness?

Tafsir Ibn Kathir

God Almighty tells us about what Moses, peace be upon him, said to that learned man, Al-Khidr, whom God had given knowledge that Moses did not have, and that He had given Moses knowledge that He had not given Al-Khidr. **Moses said to him, 'Shall I follow you?'** This was a kind question, not one of obligation or coercion. This is how a learner's question to a learned man should be. And his saying: **I will follow you** means I will accompany you and keep you company **on condition that you teach me from what you have been taught of sound judgment** meaning from what God has taught you something that I can be guided by in my affair of beneficial knowledge and righteous action. Then Al-Khidr *said* to Moses **You will never be able to have patience with me** meaning you will not be able to accompany me because of what you see from me of actions that contradict your law, because I have knowledge of God's knowledge that God has taught you, and you have knowledge of God's knowledge that God has taught me. So each of us is charged with matters from God without his companion, and you are not able to accompany me **and how can you be patient with what you do not have knowledge of?** So I know that you will deny me what you are excused for, but I

have not learned of His wisdom and His inner benefit that I have learned of but you have not learned of. *He* meaning Moses **You will find me, God willing, patient** meaning with what I see of your affairs **and I will not disobey you in anything** meaning I will not disagree with you in anything. Then Al-Khidr, peace be upon him, made a condition with him **He said, 'Then if you follow me, do not ask me about anything'** meaning at first. **Until I tell you about it** means until I tell you about it before you ask me.

Ibn Jarir said: Humayd ibn Jubayr narrated to us, Yaqub narrated to us, on the authority of Harun ibn Antara, on the authority of his father, on the authority of Ibn Abbas, who said: Moses, peace be upon him, asked his Lord, the Almighty, and said: O Lord, which of Your servants is most beloved to You? He said: He who remembers Me and does not forget Me. He said: Which of Your servants is the most just? He said: He who judges with truth and does not follow desire. He said: O Lord, which of Your servants is the most knowledgeable? He said: He who seeks the knowledge of the people to His knowledge, perhaps he may find a word that will guide him to guidance or turn him away from ruin. He said: O Lord, is there anyone on Your earth who is more knowledgeable than me? He said: Yes. He said: Who is he? He said: Al-Khidr. He said: Where can I look for him? He said: On the shore, near the rock where the fish escapes. He said: So Moses went out looking for him until what God had mentioned happened, and Moses reached him at the rock, and each of them greeted the other, and Moses said to him: I would like to be your companion. He said: You will not be able to bear my company. He said: Yes. He said: If you accompany me, do not ask me about anything until I mention it to you. He said: So he sailed with him in the sea until he reached the junction of the two seas, and there is no place on earth with more water than it. He said: And God sent the swallow, and it began to draw water from it with its beak, and it said to Moses: How much of this water do you think this swallow has drawn? He said: How little it has drawn. He said: O Moses, my knowledge and your knowledge in God's knowledge are like the amount of water this swallow has drawn from this water. Moses had thought to himself that no one was more knowledgeable than him or spoke about it, so he was ordered to go to Al-Khidr, and he mentioned the entire story about the breach in the ship, the killing of the boy, and the repair of the wall, and his interpretation of that to him.

Fath al-Qadir

67- He said, **'You will never be able to have patience with me.'** That is, Al-Khidr said to Moses: You cannot be patient with what you see of my knowledge, because the phenomena that are your knowledge do not agree with that.

Tafsir al-Baghawi

67 - He said, al-Khidr, **You will not be able to have patience with me.** He only said that because he knew that he would see reprehensible things, and it is not permissible for prophets to have patience with

Surat al-Kahf 18:67

He said, "Indeed, you will never be able to have patience with me."

reprehensible things. Then he explained his excuse for not being patient, saying:

Tafsir al-Baidawi

67. **He said, 'You will not be able to have patience with me.'** He denied that he could have patience with him in a number of emphatic ways, as if it were something that was not correct or right. He explained that and apologized for it by saying:

Surat al-Kahf 18:68

And how can you be patient about that which you do not encompass in knowledge?

Tafsir al-Jalalayn

68 - **And how can you be patient about something you do not comprehend?** In the previous hadith after this verse, O Moses, I have knowledge from God that He taught me and you do not know, and you have knowledge from God that God taught you and I do not know. And his saying *report* is a source meaning you did not comprehend, meaning you did not know its truth.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says, informing us about the words of the All-Knowing to Moses: How can you be patient, O Moses, with what you see from me of actions whose correctness you have no knowledge of, and continue with me in them, while you only judge the correctness of the one who is right and the error of the one who is wrong based on what is apparent to you and the extent of your knowledge, and my actions occur without apparent evidence for your own eyes of their correctness, because they begin for reasons that occur later, not immediately, and you have no knowledge of what happened about them, because they are unseen, and you do not encompass the knowledge of the unseen with information? Knowledge.

Tafsir al-Qurtubi

This is the meaning of his saying: **And how can you be patient about something you do not know?** The prophets do not approve of something wrong, and it is not permissible for them to approve. That is, you cannot remain silent in accordance with your custom and your rule. *Khabra* is in the accusative case as a distinction transferred from the subject. It was said: as a source that meets in meaning, because his saying: **You did not know** means you did not inform him, so it is as if he said: you did not inform him of report, and Mujahid referred to this. The one who is knowledgeable about matters is the one who knows their secrets and what he experiences of them.

Tafsir Ibn Kathir

God Almighty tells us about what Moses, peace be upon him, said to that learned man, Al-Khidr, whom God had given knowledge that Moses did not have, and that He had given Moses knowledge that He had not given Al-Khidr. **Moses said to him, 'Shall I follow you?'** This was a kind question, not one of obligation or

coercion. This is how a learner's question to a learned man should be. And his saying: **I will follow you** means I will accompany you and keep you company **on condition that you teach me from what you have been taught of sound judgment** meaning from what God has taught you something that I can be guided by in my affair of beneficial knowledge and righteous action. Then Al-Khidr said to Moses **You will never be able to have patience with me** meaning you will not be able to accompany me because of what you see from me of actions that contradict your law, because I have knowledge of God's knowledge that God has taught you, and you have knowledge of God's knowledge that God has taught me. So each of us is charged with matters from God without his companion, and you are not able to accompany me **and how can you be patient with what you do not have knowledge of?** So I know that you will deny me what you are excused for, but I have not learned of His wisdom and His inner benefit that I have learned of but you have not learned of. *He* meaning Moses **You will find me, God willing, patient** meaning with what I see of your affairs **and I will not disobey you in anything** meaning I will not disagree with you in anything. Then Al-Khidr, peace be upon him, made a condition with him **He said, 'Then if you follow me, do not ask me about anything'** meaning at first. **Until I tell you about it** means until I tell you about it before you ask me.

Ibn Jarir said: Humayd ibn Jubayr narrated to us, Yaqub narrated to us, on the authority of Harun ibn Antara, on the authority of his father, on the authority of Ibn Abbas, who said: Moses, peace be upon him, asked his Lord, the Almighty, and said: O Lord, which of Your servants is most beloved to You? He said: He who remembers Me and does not forget Me. He said: Which of Your servants is the most just? He said: He who judges with truth and does not follow desire. He said: O Lord, which of Your servants is the most knowledgeable? He said: He who seeks the knowledge of the people to His knowledge, perhaps he may find a word that will guide him to guidance or turn him away from ruin. He said: O Lord, is there anyone on Your earth who is more knowledgeable than me? He said: Yes. He said: Who is he? He said: Al-Khidr. He said: Where can I look for him? He said: On the shore, near the rock where the fish escapes. He said: So Moses went out looking for him until what God had mentioned happened, and Moses reached him at the rock, and each of them greeted the other, and Moses said to him: I would like to be your companion. He said: You will not be able to bear my company. He said: Yes. He said: If you accompany me, do not ask me about anything until I mention it to you. He said: So he sailed with him in the sea until he reached the junction of the two seas, and there is no place on earth with more water than it. He said: And God sent the swallow, and it began to draw water from it with its beak, and it said to Moses: How much of this water do you think this swallow has drawn? He said: How little it has drawn. He said: O Moses, my knowledge and your knowledge in God's knowledge are like the amount of water this swallow has drawn from this water. Moses had thought to himself that no one was more knowledgeable than him or spoke about it, so he was ordered to go to Al-Khidr, and he mentioned the entire story about the breach in the ship, the killing of the boy, and the repair

Surat al-Kahf 18:68

And how can you be patient about that which you do not encompass in knowledge?

of the wall, and his interpretation of that to him.

Fath al-Qadir

Then he confirmed that, pointing to the reason for the inability, and said: 68- **And how can you be patient with that which you do not have knowledge of?** That is, how can you be patient with knowledge that appears to be reprehensible, and you do not know, and someone like you, with your being a follower of the Shari'ah, is not permitted to remain silent about reprehensible things and acknowledge them, and *report* is in the accusative case of distinction: that is, your knowledge of it does not encompass it. And knowledge is knowledge of something, and the one who is knowledgeable about matters is the one who knows their secrets and what needs to be tested of them.

Tafsir al-Baghawi

68 - **And how can you be patient with something you do not have knowledge of?**

Tafsir al-Baidawi

68. **And how can you be patient with that which you have no knowledge of?** That is, how can you be patient, as a prophet, with the matters that I undertake, the outward appearances of which are reprehensible, but the inward aspects of which you have no knowledge of? And *report* is a distinction or a source because **you have no knowledge of it** means you have not informed him.

Surat al-Kahf 18:69

He said, **You will find me, God willing, patient, and I will not disobey you in any matter.**

Tafsir al-Jalalayn

69 - (He said, **You will find me, God willing, patient and not disobedient.** That is, not disobedient. **You have a command.** He restricted it to the will because he was not confident in himself regarding what he had committed to. This is the custom of the prophets and saints, that they do not trust themselves for the blink of an eye.

Tafsir al-Suyuti

Tafsir al-Tabari

He said, **You will find me, God willing, patient** with what I see from you, even if it is contrary to what I think is right, **and I will not disobey you in any matter** meaning: I will do what you command me to do, even if it is not in accordance with my desires.

Tafsir al-Qurtubi

The Almighty said: **He said, 'You will find me, if God wills, patient.'** That is, I will be patient by God's will. **And I will not disobey you in any matter.** That is, I have committed myself to obeying you. There is a difference of opinion regarding the exception, does it include His statement, **And I will not disobey you in any matter** or not? It was said: It includes it like His statement, **Men and women who remember God often.** It was said: He made an exception in patience, so he was patient. What was made an exception in His statement, **And I will not disobey you in any matter?** So he objected and asked. Our scholars said: That was from him, because patience is a future matter and he does not know how his condition will be in it, and the negation of the sin is determined and is present in the present, so the exception in it contradicts the determination to do it. It is possible to differentiate between them by the fact that patience is not acquired by us, unlike doing the sin and not doing it, because all of that is acquired by us, and God knows best.

Tafsir Ibn Kathir

God Almighty tells us about what Moses, peace be upon him, said to that learned man, Al-Khidr, whom God had given knowledge that Moses did not have, and that He had given Moses knowledge that He had not given Al-Khidr. **Moses said to him, 'Shall I follow you?'** This was a kind question, not one of obligation or coercion. This is how a learner's question to a learned man should be. And his saying: **I will follow you** means I will accompany you and keep you company **on condition that you teach me from what you have been**

taught of sound judgment meaning from what God has taught you something that I can be guided by in my affair of beneficial knowledge and righteous action. Then Al-Khidr *said* to Moses **You will never be able to have patience with me** meaning you will not be able to accompany me because of what you see from me of actions that contradict your law, because I have knowledge of God's knowledge that God has taught you, and you have knowledge of God's knowledge that God has taught me. So each of us is charged with matters from God without his companion, and you are not able to accompany me **and how can you be patient with what you do not have knowledge of?** So I know that you will deny me what you are excused for, but I have not learned of His wisdom and His inner benefit that I have learned of but you have not learned of. *He* meaning Moses **You will find me, God willing, patient** meaning with what I see of your affairs **and I will not disobey you in anything** meaning I will not disagree with you in anything. Then Al-Khidr, peace be upon him, made a condition with him **He said, 'Then if you follow me, do not ask me about anything'** meaning at first. **Until I tell you about it** means until I tell you about it before you ask me.

Ibn Jarir said: Humayd ibn Jubayr narrated to us, Yaqub narrated to us, on the authority of Harun ibn Antara, on the authority of his father, on the authority of Ibn Abbas, who said: Moses, peace be upon him, asked his Lord, the Almighty, and said: O Lord, which of Your servants is most beloved to You? He said: He who remembers Me and does not forget Me. He said: Which of Your servants is the most just? He said: He who judges with truth and does not follow desire. He said: O Lord, which of Your servants is the most knowledgeable? He said: He who seeks the knowledge of the people to His knowledge, perhaps he may find a word that will guide him to guidance or turn him away from ruin. He said: O Lord, is there anyone on Your earth who is more knowledgeable than me? He said: Yes. He said: Who is he? He said: Al-Khidr. He said: Where can I look for him? He said: On the shore, near the rock where the fish escapes. He said: So Moses went out looking for him until what God had mentioned happened, and Moses reached him at the rock, and each of them greeted the other, and Moses said to him: I would like to be your companion. He said: You will not be able to bear my company. He said: Yes. He said: If you accompany me, do not ask me about anything until I mention it to you. He said: So he sailed with him in the sea until he reached the junction of the two seas, and there is no place on earth with more water than it. He said: And God sent the swallow, and it began to draw water from it with its beak, and it said to Moses: How much of this water do you think this swallow has drawn? He said: How little it has drawn. He said: O Moses, my knowledge and your knowledge in God's knowledge are like the amount of water this swallow has drawn from this water. Moses had thought to himself that no one was more knowledgeable than him or spoke about it, so he was ordered to go to Al-Khidr, and he mentioned the entire story about the breach in the ship, the killing of the boy, and the repair of the wall, and his interpretation of that to him.

Surat al-Kahf 18:69

He said, "You will find me, God willing, patient, and I will not disobey you in any matter."

Fath al-Qadir

69- **He said, 'You will find me, if God wills, patient.'**

That is, Moses said to Al-Khidr: You will find me patient with you, committed to your obedience. **And I will not disobey you in any matter.** So the phrase **and I will not disobey** is conjoined with *patient*. Thus, the restriction by his saying, **if God wills**, includes patience and the negation of disobedience. It was said that the restriction by the will is specific to patience, because it is a future matter in which he does not know how his condition will be, and the negation of disobedience is determined at the present time. The answer to this is that patience and the negation of disobedience agree in that each one of them is determined at the present time. The answer to this is that patience and the negation of disobedience agree in that each one of them is determined at the present time, and in that each one of them does not know how his condition will be in the future.

Tafsir al-Baghawi

69 - **He said**, Moses, **You will find me, God willing, patient**, he only made an exception because he did not trust himself to be patient, **nor will I disobey you in any matter**, meaning: I will not disobey you in what you command.

Tafsir al-Baidawi

69. "He said, 'You will find me, God willing, patient' with you, not disobeying you. 'Nor will I disobey you in any matter' is in apposition to 'patient', meaning you will find me patient and not disobedient, or to 'you will find me.' And the promise being suspended on God's will is either for good fortune, and breaking it forgetfully does not undermine his infallibility, or because he knew the difficulty of the matter, for witnessing corruption and patience contrary to what is usual is severe, so there is no breaking it, and in it is evidence that the actions of the servants occur by the will of God Almighty.

Surat al-Kahf 18:70

He said, **Then if you follow me, do not ask me about anything until I make mention of it to you.**

Tafsir al-Jalalayn

70 - (He said: If you follow me, do not ask me) and in a reading with the opening of the lam and the emphasis on the noon **about anything** that you do not know about me and be patient **until I mention it to you** meaning I mention it to you with its cause. So Moses accepted his condition out of respect for the etiquette of the learner with the scholar.

Tafsir al-Suyuti

Tafsir al-Tabari

The Blessed and Exalted says: The Knower said to Moses: If you follow me now, do not ask me about anything that I know of that you find objectionable, for I have informed you that I do work on the unseen which you do not encompass with knowledge, **until I mention to you about it.** He says: Until I mention to you what you see of the actions that you find objectionable, I mention them to you and explain their matter to you, and I begin the report about them for 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: **So do not ask me about anything until I tell you about it** meaning about something I do until I explain its matter to you.

Tafsir al-Qurtubi

The Almighty said: **He said, 'If you follow me, do not ask me about anything until I tell you about it'** meaning until I am the one who explains it to you. This is from Al-Khidr as discipline and guidance for what requires constant companionship. If he had been patient and persistent, he would have seen wonders, but he objected a lot, so separation and turning away were necessary.

Tafsir Ibn Kathir

God Almighty tells us about what Moses, peace be upon him, said to that learned man, Al-Khidr, whom God had given knowledge that Moses did not have, and that He had given Moses knowledge that He had not given Al-Khidr. **Moses said to him, 'Shall I follow you?'** This was a kind question, not one of obligation or coercion. This is how a learner's question to a learned man should be. And his saying: **I will follow you** means I will accompany you and keep you company **on condition that you teach me from what you have been taught of sound judgment** meaning from what God has

taught you something that I can be guided by in my affair of beneficial knowledge and righteous action. Then Al-Khidr *said* to Moses **You will never be able to have patience with me** meaning you will not be able to accompany me because of what you see from me of actions that contradict your law, because I have knowledge of God's knowledge that God has taught you, and you have knowledge of God's knowledge that God has taught me. So each of us is charged with matters from God without his companion, and you are not able to accompany me **and how can you be patient with what you do not have knowledge of?** So I know that you will deny me what you are excused for, but I have not learned of His wisdom and His inner benefit that I have learned of but you have not learned of. *He* meaning Moses **You will find me, God willing, patient** meaning with what I see of your affairs **and I will not disobey you in anything** meaning I will not disagree with you in anything. Then Al-Khidr, peace be upon him, made a condition with him **He said, 'Then if you follow me, do not ask me about anything'** meaning at first. **Until I tell you about it** means until I tell you about it before you ask me.

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Fath al-Qadir

He said: 70- **If you follow me, do not ask me about**

He said, "Then if you follow me, do not ask me about anything until I make mention of it to you."

anything of what you see of my actions that contradict what is required by the apparent meaning of the law with which God sent you **until I mention it to you** meaning until I am the one who initiates it for you, and explains its meaning and what it leads to. These sentences titled **He said** and **He said** are new, because they are answers to implied questions, each one of which the question arises from what preceded it.

Ad-Daraqutni narrated in Al-Ifrad and Ibn Asakir narrated on the authority of Muqatil bin Sulayman on the authority of Ad-Dahhak on the authority of Ibn Abbas who said: Al-Khidr is the son of Adam, and his life span will be extended until he denies the Dajjal. Al-Bukhari and others narrated on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, who said: **He was called Al-Khidr because he sat on a white fur, and behold, it began to shake green behind him.** Ibn Asakir narrated it on the authority of Ibn Abbas. Saeed bin Mansour, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Asakir narrated on the authority of Mujahid that he was called Al-Khidr because when he prayed, everything around him would turn green. Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding his statement: **I will not leave until I reach the junction of the two seas,** he said: Until I finish. Abd Al-Razzaq, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **The junction of the two seas,** he said: The Persian and Roman seas, which are towards the east and west. Ibn Abi Hatim narrated something similar on the authority of Ar-Rabi' bin Anas. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abi bin Kaab who said: **The meeting place of the two seas** is Africa. Ibn Abi Hatim narrated on the authority of Muhammad bin Kaab who said: Tangier. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **Or shall I pass on for ages?** He said: Seventy autumns. Ibn Jarir and Ibn Abi Hatim narrated on his authority that he said: An age. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Saeed bin Jubayr regarding his statement: **They forgot their fish.** He said: It was salted and its belly was split. Ibn Al-Mundhir narrated on his authority regarding his statement: **So it took its way in the sea, a path.** He said: Its traces were dry in the sea as if it were on a rock. Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **So they returned upon their traces, receding.** He said: He returned them to their beginning. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **We gave him mercy from Us.** He said: We gave him guidance and prophethood.

Know that many hadiths have been narrated about the story of Al-Khidr with Moses mentioned in the Noble Book, and the most complete and perfect of them is what was narrated from Ibn Abbas, but they differed in some of the wording, and all of them were narrated by the path of Saeed bin Jubair from him, and some of them are in the two Sahihs and others, and some of them are in one of them, and some are outside of them. It was narrated by the path of Al-Awfi from him as narrated by Ibn Jarir and Ibn Abi Hatim, and by the

path of Harun bin Antara from his father from him according to Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Khatib and Ibn Asakir, so let us limit ourselves to the narration that is the most complete of the established narrations in the two Sahihs, for in it is what suffices without others, and it is: Saeed bin Jubair said: I said to Ibn Abbas: Nawf Al-Bakali claims that Moses, the companion of Al-Khidr, is not Moses, the companion of the Children of Israel. Ibn Abbas said: The enemy of God has lied. Abi bin Kaab narrated that he heard the Messenger of God, may God bless him and grant him peace, say: "Moses stood up to give a sermon to the Children of Israel and was asked, 'Who is the most knowledgeable of people?' ' He said, 'I am.' ' So God rebuked him because he did not refer the knowledge to Him. Then God revealed to him, 'I have a servant at the confluence of the two seas who is more knowledgeable than you.' ' Moses said, 'O Lord, how can I deal with him?' ' He said, 'Take a fish with you and put it in a basket. Wherever you lose the fish, it will be there.' ' So he took a fish and put it in a basket. Then he set out, and with him went his servant Joshua bin Nun until they reached the rock, where they put their heads down and slept. The fish stirred in the basket and came out of it and fell into the sea, making its way through the sea like a tunnel. God held back the flow of water from the fish, so it became like a vault over it. When he awoke, his companion forgot to tell him about the fish, so they set out for the rest of their day and night, until the next day Moses said to his servant, 'Bring us our lunch. We have certainly encountered fatigue in this journey of ours.' " Moses did not find the fatigue until he passed the place that God had commanded him to go, so he said, He said to his young man: **Did you see when we took refuge at the rock? I forgot the fish, and none made me forget to mention it except Satan, and it took its way into the sea, a wonder.** He said: So the fish had a school, and Moses and his young man had a wonder. Moses said: **That is what we were seeking.** So they returned, following their footsteps. Sufyan said: Some people claim that there is a spring of life near that rock, and its water does not touch a dead person without it living. He said: The fish had eaten from it, and when the water dripped on it, it lived. He said: "So they returned, following their footsteps until they reached the rock, and there was a man covered with a garment. Moses greeted him, and Al-Khidr said: How can I bring peace to your land? He said: I am Moses. Moses said: The Children of Israel? He said, Yes. He said, **I have come to you so that you may teach me from what you have been taught of sound judgment.** He said, "Indeed, you will never be able to have patience with me. O Moses, I have knowledge from God which He has taught me and you do not know, and you have knowledge from God which God has taught you and I do not know." Moses said, **If God wills, you will find me patient, and I will not disobey you in anything.** Al-Khidr said to him, **If you follow me, do not ask me about anything until I mention it to you.** So they set off walking along the seashore, and a ship passed by them, so they spoke to them to carry them, and they recognized Al-Khidr, so they carried him without a plank. When they got on the ship, they were surprised to find Al-Khidr had torn off one of the ship's planks with an axe. Moses said to

him, "People who carried us without a plank, and you deliberately attacked their ship and made a hole in it in order to drown its people. You have indeed done a terrible thing?" He said, **Did I not tell you that you would never be able to have patience with me?** He said, **Do not hold me accountable for what I forgot, and do not burden me with my affair with difficulty.** He said, and the Messenger of God, may God bless him and grant him peace, said, **The first was forgetfulness on the part of Moses.** He said: A bird came and landed on the edge of the ship and made a peck in the sea.

Al-Khidr said to him: My knowledge and your knowledge have not diminished from the knowledge of God except as much as this bird that landed on the edge of the ship has diminished from this sea. Then they got out of the ship, and while they were walking on the shore, Al-Khidr saw a boy playing with the boys, so Al-Khidr took his head in his hand and tore it off with his hand and killed him. Moses said, **Have you killed a pure soul without a soul? You have certainly done a horrible thing.** He said, **Did I not tell you that you would never be able to have patience with me?** He said, **And this is worse than the first.** He said, "If I ask you about anything after this, do not accompany me. You have received an excuse from me." So they set out until, when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. They found therein a wall about to collapse, so he set it straight. "Ma'il said, 'So Al-Khidr said with his hand like this,' so he set it straight. Moses said, "A people we came to, but they did not feed us or offer us hospitality." If you had wished, you could have taken payment for it. He said, "This is a parting between me and you. I will inform you of the interpretation of that over which you could not have patience." The Messenger of God, may God bless him and grant him peace, said, "We wish that Moses had been patient so that God could tell us of their story." Sa'id ibn Jubayr said: Ibn Abbas used to recite and Before them was a king who seized every ship by force, and he was reciting: "As for the boy, he was a disbeliever, and his parents were believers." The rest of the narrations of Saeed bin Jubair on the authority of Ibn Abbas on the authority of Ubayy bin Ka'b are in agreement with this narration in meaning, even if the wording differs in some of them, so there is no benefit in mentioning them at length. The same is true of narrations other than Saeed's on his authority.

Tafsir al-Baghawi

70 - "He said: If you follow me," meaning if you accompany me, and he did not say: follow me, but rather left the choice up to him, except that he imposed a condition on him, saying: "Do not ask me, **Abu Ja'far, Nafi', and Ibn `Amir read it with the opening of the lam and the emphasis on the noon, and the others with the sukoon of the lam and the softening of the noon**, about something **that I do of what you disapprove of and do not object to**, until I mention it to you," until I begin to mention it to you and explain its matter to you.

Tafsir al-Baidawi

70. "He said, 'If you follow me, do not ask me about anything, until I begin to explain it to you.' **So do not ask me about anything that you have denied about me and you do not know the reason for its authenticity, until I mention it to you, until I begin to explain it to you. Nafi' and Ibn Amir read, Do not ask me with the heavy nun.**"

Surat al-Kahf 18:71

So they set out, until, when they embarked on the ship, he scuttled it. He said, "Have you scuttled it to drown its people? You have certainly done a terrible thing."

Surat al-Kahf 18:71

So they set out, until, when they embarked on the ship, he scuttled it. He said, **Have you scuttled it to drown its people? You have certainly done a terrible thing.**

Tafsir al-Jalalayn

71 - **So they set out** walking on the seashore **until, when they boarded the ship** that passed by them **he tore it** Al-Khidr by pulling out a plank or two from the side of the sea with an axe when it reached the depths **he said** to him Moses **Have you tore it to drown its people** and in a reading with the opening of the lower and the ra' and raising its people **you have certainly done a terrible thing** meaning a great and reprehensible thing. It was narrated that the water did not enter it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So Moses and the scholar set out, searching for a ship to board, until they found it and boarded the ship. When they boarded it, the scholar tore the ship apart. Moses said to him: You tore it apart after we had gone into the sea, "to drown its people. You have certainly done a terrible thing." He said: You have certainly done a terrible thing, and you have committed an evil act.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **You have certainly done a most terrible thing**, meaning, amazing. A people have set their ship adrift and it has been punctured, when we are most in need of it. But he knew of that what the Prophet of God, Moses, did not know, from the knowledge of God that He gave him, and He said to the Prophet of God, Moses, peace be upon him, **If you follow me, do not ask me about anything until I mention it to you.**

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **You have certainly done something terrible**, meaning: something strange.

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, his statement, **You have certainly done something terrible**, he said: something reprehensible.

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 the word *imr* in Arabic speech means: a calamity, and from it is the saying of the rajaz poet:

My peers have purified me from a terrible calamity if I

am a woman

Some scholars of Arabic speech say: Its root is: everything that is severe and plentiful. It is said that it is said to the al-Nas 114: they have been commanded if they have become numerous and their matter has become severe. He said: The source of it is: the matter, and the noun is: the matter. The reciters differed in the recitation of His statement, **to drown its people**. The majority of the reciters of Medina and Basra and some of the Kufians recited it as **to drown its people** with the ta' in **to drown**, and the people are in the accusative case, meaning: to drown you, O man, the people of this ship with the hole that was torn in it. The majority of the reciters of Kufa recited it as **to drown its people** with the ya' in the nominative case, on the basis that the people are the ones who drown.

The correct thing to say about this, in my opinion, is: They are two well-known readings that are widespread in the readings of the regions, and they agree in meaning even if their wording differs. So whichever one the reader reads, he is correct.

We said: They are in agreement in meaning, because it is known that Moses' denial of the world's breach of the ship was only because he believed that this would be a cause for the drowning of its people if such an event happened in it. The meaning of this is not hidden from anyone. It was read with the ta' and the accusative of the people, or with the ya' and the nominative of the people.

Tafsir al-Qurtubi

God Almighty says:

So they set out, and when they boarded the ship, he tore it open. There are two issues in this:

First: In Sahih Muslim and Al-Bukhari:

So they set out walking along the seashore, and a ship passed by, so they spoke to them to carry them, and they recognized Al-Khidr, so they carried him without a rope. When they got on the ship, Moses was surprised to find Al-Khidr had removed one of the ship's planks with an axe. Moses said to him: People who carried us without a rope, and you deliberately attacked their ship and punctured it in order to drown its people. **You have certainly done a terrible thing.**

Tafsir Ibn Kathir

The Almighty says, informing about Moses and his companion, who is Al-Khidr, that they set out when they agreed and accompanied each other, and he stipulated that he would not ask him about something that he denied until he was the one who initiated it on his own by explaining and clarifying it, so they boarded the ship. It was mentioned in the hadith how they boarded the ship, and that they knew Al-Khidr, so they

carried them without a fee, meaning without a wage, as an honor to Al-Khidr. So when the ship took them to sea and became agitated, that is, entered the depths, Al-Khidr stood up and made a hole in it, and took out a plank from its planks and patched it up, so Moses, peace be upon him, could not control himself and said, denouncing him, **You made a hole in it to drown its people.** This lam is the lam of consequence, not the lam of reason, as the poet said:

They were born for death and built for destruction

You have certainly done something very bitter.

Mujahid said: **It is strange.** Qatada said: **It is strange.**

Then Al-Khidr said to him, reminding him of the previous condition: **Did I not tell you that you would never be able to have patience with me?** meaning, I did this deed intentionally, and it is one of the things that I stipulated with you that you would not criticize me for, because you did not have complete knowledge of it and it had an interest that you did not know. **He said,** meaning Moses, **Do not hold me accountable for what I forgot and do not burden me with my task with difficulty,** meaning do not make things difficult for me or make things hard for me. This is why it was mentioned in the hadith from the Messenger of God, may God bless him and grant him peace, that he said: **The first thing Moses forgot.**

Fath al-Qadir

His saying: 71- **So they set out** meaning Moses and Al-Khidr on the seashore looking for the ship. A ship passed by them, so they spoke to them to carry them, so they carried them. **Until when they boarded the ship, he tore it open.** It was said that he tore off one of its planks, and it was said that it was two planks that were close to the water, and it was said that he tore open the ship's wall to damage it and prevent its people from drowning quickly. **He said** Moses: "You tore it open to drown its people. You have certainly done a terrible thing." That is, you have done a great thing. It is said that the matter is great, and the noun is a matter. Abu Ubaidah said: The matter is the great disaster, and he recited:

My peers have suffered a terrible and terrible punishment from me.

Al-Qatibi said: The matter is strange. Al-Akhfash said: A matter is something he commands if it is intense, and the noun is the matter. Hamza and Al-Kisa'i read **to drown its people** with a fatha on the lower ya', and raised its people as the subject. The rest read it with a damma on the upper ya', and lowered its people as the object.

Tafsir al-Baghawi

71 - **So they set out,** walking along the coast looking for a ship to board. They found a ship to board. They found a ship and boarded it. The people on the ship said: These are thieves, and they ordered them to leave. The owner of the ship said: They are not thieves, but I see the faces of the prophets.

We narrated on the authority of Abi bin Kaab on the

authority of the Prophet, may God bless him and grant him peace: "A ship passed by them and they spoke to them to carry them. They recognized Al-Khidr, so they carried them without a ship. When they reached the sea, Al-Khidr took an axe and tore a plank from the ship."

"Until, when they embarked on the ship, he made a hole in it. Moses said to him, 'Did you make a hole in it to drown its people?'" Hamza and Al-Kisa'i read: *li-yaghraq* with a ya' and a fatha on the ra', **its people** in the nominative case as a requirement. The others read: with a ta' and a ya' and a kasra on the ra', **its people** in the accusative case as belonging to Al-Khidr.

You have done something bitter meaning: something reprehensible. In the speech of the Arabs, *Imr* means *cunning*. Its origin is: everything severe and plentiful. It is said: **The people became numerous** if they became numerous and their matter became severe.

Al-Qatibi said: *Imran* means: amazing.

It was narrated that when Al-Khidr made a hole in the ship, the water did not enter it. It was narrated that when Moses saw that, he took his garment and stuffed the hole with it. It was narrated that Al-Khidr took a glass cup and patched the hole in the ship with it.

Tafsir al-Baidawi

71. **So they set out** on the shore, seeking the ship, **until, when they boarded the ship, he tore it open.** Al-Khidr took an axe and tore the ship open by pulling out two of its planks. **He said, 'Have you tore it open to drown its people?'** For tearing it open caused water to enter it, leading to the drowning of its people. It was read **to drown** with emphasis for emphasis. Hamza and Al-Kisa'il read **to drown its people** with attribution to the people. **Indeed, you have done a terrible thing.** You have done a great thing from the word *amr* if it is great.

Surat al-Kahf 18:72

He said, "Did I not tell you that you would never be able to have patience with me?"

Surat al-Kahf 18:72

He said, **Did I not tell you that you would never be able to have patience with me?**

Tafsir al-Jalalayn

72 - He said, **Did I not tell you that you would never be able to have patience with me?**

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says: **He said** to Moses when he said to him what he said, **Did I not tell you that you would never be able to have patience with me** over what you see of my actions, because you see what you do not know about.

Tafsir al-Qurtubi

He said, 'Did I not tell you that you would never be able to have patience with me?' He said, 'Do not hold me accountable for what I forgot, and do not burden me with my affair with hardship.' He said: And the Messenger of God, may God bless him and grant him peace, said: **And the first was forgetfulness from Moses.** He said: A bird came and landed on the edge of the ship and pecked a pecket in the sea, so Al-Khidr said to him: My knowledge and your knowledge of God's knowledge is only like what this bird took from this sea. Our scholars said: The edge of the ship is its edge, and the edge of everything is its edge, and from it the edge of the mountain, which is its defined top. Knowledge here means what is known, as he said: **And they do not encompass anything of His knowledge**, meaning of His information, and this is a metaphor from Al-Khidr, meaning my information and your information have no effect on God's knowledge, just as what this bird took from this sea has no effect in comparison to the water of the sea, and he only used the sea as an example for him because it is most of what he sees of what is in our hands, and the use of the word deficiency here is permissible with the intention of representation and understanding, as there is no deficiency in God's knowledge, and there is no end to His information. Al-Bukhari explained this meaning when he said: By God, my knowledge and your knowledge are not compared to the knowledge of God except as this bird takes from the sea with its beak. In the interpretation of the verse on the authority of Abu Al-Aaliyah: When Al-Khidr breached the ship, no one saw anyone but Moses. He was a slave whom no one could see except the eye of the one whom God wanted to see. If the people had seen him, they would have prevented him from breaching the ship. It was said: The people of the ship went to an island, and Al-Khidr stayed behind and breached the ship. Ibn Abbas said: When Al-Khidr breached the ship, Moses

stepped aside and said to himself: What would I have done with the company of this man! I was among the Children of Israel, reciting the Book of God to them morning and evening, and they would obey me! Al-Khidr said to him: O Moses, do you want me to tell you what your soul has told you? He said: Yes, he said such and such. He said: You have spoken the truth. Al-Tha'labi mentioned it in the Book of Brides.

Second: The breach of the ship is evidence that the guardian may reduce the orphan's money if he sees it as good, such as if he fears that his income will be lost unjustly and some of it will be destroyed. Abu Yusuf said: It is permissible for the guardian to appease the ruler by giving some of the orphan's money instead of some. Hamza and Al-Kisa'i read *li-yaghraq* with a ya', *ahlha* in the nominative case as the subject of yaghraq, so the lam according to the reading of the group in *li-yaghraq* is the lam of the outcome like **yakunu lahum 'udun wa haznan** and according to the reading of Hamza it is the lam of ki, and he did not say *li-yaghraqni* because what overcame him at the time was his extreme compassion for them and his consideration of their rights. And *imra* means astonishment, as Al-Qutbi said. And it was said: it is reprehensible, as Mujahid said. Abu Ubaidah said: The matter is the great calamity, and he recited:

My peers have suffered a terrible, terrible punishment from me.

Al-Akhfash said: It is said that he ordered something, he orders something, if it became intense, and the noun is the order.

Tafsir Ibn Kathir

The Almighty says, informing about Moses and his companion, who is Al-Khidr, that they set out when they agreed and accompanied each other, and he stipulated that he would not ask him about something that he denied until he was the one who initiated it on his own by explaining and clarifying it, so they boarded the ship. It was mentioned in the hadith how they boarded the ship, and that they knew Al-Khidr, so they carried them without a fee, meaning without a wage, as an honor to Al-Khidr. So when the ship took them to sea and became agitated, that is, entered the depths, Al-Khidr stood up and made a hole in it, and took out a plank from its planks and patched it up, so Moses, peace be upon him, could not control himself and said, denouncing him, **You made a hole in it to drown its people.** This lam is the lam of consequence, not the lam of reason, as the poet said:

They were born for death and built for destruction

You have certainly done something very bitter.

Mujahid said: **It is strange.** Qatada said: **It is strange.**

Then Al-Khidr said to him, reminding him of the previous condition: **Did I not tell you that you would never be able to have patience with me?** meaning, I did this deed intentionally, and it is one of the things that I stipulated with you that you would not criticize me for, because you did not have complete knowledge

of it and it had an interest that you did not know. **He said**, meaning Moses, **Do not hold me accountable for what I forgot and do not burden me with my task with difficulty**, meaning do not make things difficult for me or make things hard for me. This is why it was mentioned in the hadith from the Messenger of God, may God bless him and grant him peace, that he said: **The first thing Moses forgot.**

Fath al-Qadir

72- **He said**, meaning Al-Khidr, **Did I not tell you that you would never be able to have patience with me?** I remind him of what he had previously said to him, **You would never be able to have patience with me.**

Tafsir al-Baghawi

72 - **He said**, the scholar, who was Al-Khidr, **Did I not tell you that you would not be able to have patience with me?**

Tafsir al-Baidawi

72. **He said**, '**Did I not tell you that you would never be able to have patience with me?**' A reminder of what he had mentioned before.

Surat al-Kahf 18:73

He said, "Do not hold me accountable for what I forgot, and do not burden me with my affair with difficulty."

Surat al-Kahf 18:73

He said, **Do not hold me accountable for what I forgot, and do not burden me with my affair with difficulty.**

Tafsir al-Jalalayn

73 - (He said, **Do not hold me accountable for what I forgot**, meaning I neglected to submit to you and not to denounce you. **And do not burden me with difficulty in my affair**, meaning treat me with forgiveness and ease.

Tafsir al-Suyuti

Tafsir al-Tabari

Moses said to him, **Do not hold me accountable for what I forgot.** The people of interpretation differed about the meaning of that. Some of them said: This speech from Moses, peace be upon him, to the scholar was a contradiction, not that he had forgotten his covenant, and what had preceded it when he accompanied him with his saying, **But if you follow me, do not ask me about anything until I mention it to you.** Those who said that mentioned:

It was narrated on the authority of Yahya bin Ziyad, who said: Yahya bin Al-Muhallab narrated on the authority of a man, on the authority of Saeed bin Jubair, on the authority of Abi bin Kaab Al-Ansari, regarding his statement, **Do not hold me accountable for what I forgot.** He said: He did not forget, but it is one of the metaphors of speech.

Others said: Rather, the meaning of this is: Do not hold me accountable for abandoning your covenant. The reason is that the meaning of forgetfulness is abandonment. Those who said this were mentioned:

Ibn Hamid told us, he said: Salamah told us, he said: Muhammad ibn Ishaq told us, on the authority of al-Hasan ibn Ammarah, on the authority of al-Hakam, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **He said, 'Do not hold me accountable for what I forgot,'** meaning for what I left out of your covenant.

The correct thing to say about this is that Moses asked his companion not to hold him accountable for what he forgot about his covenant with him asking him about the way he did and the reason for it, not for what he asked him about while he was remembering the authentic hadith from the Messenger of God, may God bless him and grant him peace, that this is part of the meaning of the report, and that is what:

Abu Kuraib narrated to us, he said: Yahya bin Adam narrated to us, he said: Ibn Uyaynah narrated to us, on the authority of Amr bin Dinar, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of Ubayy bin Ka'b, on the authority of the Messenger of God, **Do not hold me accountable for**

what I forgot. He said: The first was from Moses forgetfulness. And His statement, **And do not burden me with hardship in my affair**, means: Do not deceive me with hardship in my affair, meaning: Do not make my affair with You and my companionship with You difficult for me.

Tafsir al-Qurtubi

The Almighty's saying: **He said, 'Do not hold me accountable for what I forgot.'** There are two opinions on its meaning: One of them is narrated on the authority of Ibn Abbas, who said: This is an indirect expression. The other is that he forgot and apologized. This indicates that forgetfulness does not require accountability, that it does not fall under accountability, and that no ruling of divorce or anything else is related to it, as has been mentioned previously. If he had forgotten the second time, he would have apologized.

Tafsir Ibn Kathir

The Almighty says, informing about Moses and his companion, who is Al-Khidr, that they set out when they agreed and accompanied each other, and he stipulated that he would not ask him about something that he denied until he was the one who initiated it on his own by explaining and clarifying it, so they boarded the ship. It was mentioned in the hadith how they boarded the ship, and that they knew Al-Khidr, so they carried them without a fee, meaning without a wage, as an honor to Al-Khidr. So when the ship took them to sea and became agitated, that is, entered the depths, Al-Khidr stood up and made a hole in it, and took out a plank from its planks and patched it up, so Moses, peace be upon him, could not control himself and said, denouncing him, **You made a hole in it to drown its people.** This lam is the lam of consequence, not the lam of reason, as the poet said:

They were born for death and built for destruction

You have certainly done something very bitter. Mujahid said: **It is strange.** Qatada said: **It is strange.** Then Al-Khidr said to him, reminding him of the previous condition: **Did I not tell you that you would never be able to have patience with me?** meaning, I did this deed intentionally, and it is one of the things that I stipulated with you that you would not criticize me for, because you did not have complete knowledge of it and it had an interest that you did not know. **He said,** meaning Moses, **Do not hold me accountable for what I forgot and do not burden me with my task with difficulty,** meaning do not make things difficult for me or make things hard for me. This is why it was mentioned in the hadith from the Messenger of God, may God bless him and grant him peace, that he said: **The first thing Moses forgot.**

Fath al-Qadir

F 73- **Moses said** to him, **Do not hold me accountable for what I forgot**. It is possible that *ma* is a source, meaning do not hold me accountable for my forgetting, or a relative pronoun, meaning do not hold me accountable for what I forgot, which is what Al-Khidr said, **So do not ask me about anything until I mention it to you**. Forgetting is either in its true sense, assuming that Moses forgot that, or in the sense of abandonment, assuming that he did not forget what he said to him, but he abandoned acting on it. **And do not burden me with difficulty in my affair**. Abu Zaid said: I burdened him with difficulty if I forced him to do that: and the meaning is treat me with ease, not with difficulty. It was read *asran* with two dammahs.

Tafsir al-Baghawi

73 - **He said**, Moses, **Do not hold me accountable for what I forgot**, Ibn Abbas said: He did not forget, but it is an implied speech, as if he forgot something else. It was said: Its meaning is what you left out of your covenant, and forgetting is abandonment. Abi bin Kaab said on the authority of the Prophet, may God bless him and grant him peace: **The first of Moses was forgetfulness, the middle was a condition, and the third was deliberate**.

Do not burden me and do not deceive me, **with my affair being difficult**. It was said: Do not impose hardship on me. It is said: I burdened him with hardship, meaning: I made that difficult for him. He says: Do not make my affair difficult for me, and treat me with ease, and do not treat me with difficulty.

Tafsir al-Baidawi

73. "He said, 'Do not hold me accountable for what I forgot' for what I forgot or for something I forgot, meaning his will that he not be objected to or for my forgetting it, and it is an apology for forgetting that he made in the context of forbidding holding me accountable when there is an obstacle to it. It was said that he meant by forgetting to leave, i.e. do not hold me accountable for what I left out of your will the first time. It was said that it is one of the metaphors of speech and what is meant is something else that he forgot. "And do not overburden me with difficulty in my affair **and do not deceive me with difficulty in my affair by making things difficult and holding me accountable for what I forgot, because that makes it difficult for you to follow up, and difficulty is a second object of to overburden**", as it is said: "he overburdened him **if he covered him and he overburdened him, and it was read hardly**" with two dhammahs.

Surat al-Kahf 18:74

So they set out, until, when they met a boy, he killed him. He said, "Have you killed a pure soul without just cause? You have certainly done a terrible thing."

Surat al-Kahf 18:74

So they set out, until, when they met a boy, he killed him. He said, **Have you killed a pure soul without just cause? You have certainly done a terrible thing.**

Tafsir al-Jalalayn

74 - **So they set out** after they got out of the ship, walking **until they met a boy** who had not reached puberty, playing with the boys, the most handsome of them **and he killed him** Al-Khidr by slaughtering him with a knife or pulling his head off with his hand or hitting his head against the wall. These are sayings. The connective fa was used here because the killing follows the encounter and is the answer to if **he said** Moses **Have you killed a pure soul** meaning pure, who had not reached the age of accountability. And in the reading of Dhakiah with a shaddah on the ya' without an alif **without a soul** meaning you did not kill a soul **You have certainly done a thing monstrous** with a sukoon on the kaf and a damma on it, meaning monstrous.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: **So they set out, until they met a boy, and he killed him.** The scholar, then *Moses* said to him: **Have you killed a pure soul?** The reciters differed in the recitation of that, so most of the reciters of Hijaz and Basra recited it as **I have killed a pure soul** and they said that its meaning is: the purified one who has no sin, and has never sinned because of her youth. Most of the reciters of Kufa recited it as **a pure soul** meaning: the repentant one whose sins have been forgiven. Mention of those 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: **Did you kill a pure soul?** The pure soul is the one who repents.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "He said: Did you kill a pure soul?" He said: The pure soul is the repentant one.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, **Did you kill a pure soul?** He said: Al-Hasan said: Repentant, thus in the hadith of Al-Hasan and it is famous: pure.

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 regarding His statement, **A pure soul**, that he said: Repentant. He mentioned those who said: Its meaning is the Muslim one who has no sin.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us, on the authority of Ibn Jurayj, saying: Ya'la ibn Muslim informed me that he heard Sa'id ibn Jubayr say: Al-Khidr found some boys playing, so he took a charming boy, laid him down, and then slaughtered him with a knife. He said: Wahb ibn Sulayman informed me, on the authority of Shu'ayb al-Jubba'i, saying: The name of the boy whom Al-Khidr killed was Jaysur. He said: Did you kill a pure soul? He said: Muslim. He said: Ibn Abbas read it as *Zakiya* like you say: Zakatana. Some of the scholars of the Arabic language from Kufa used to say: The meaning of *Zakiya* and *Zakiya* is one, like *Qasiyya* and *Qasiyya*. He used to say: It is the one that has not committed any sin. And that is what is correct in my opinion, because I have not found any difference between them in any of the Arabic speech. If that is the case, then whichever of the two readings that reciter recited is correct, because they are two readings that are widespread in the readings of the regions with the same meaning.

His saying, **without a soul**, means: without retaliation for a soul that was killed, so killing was required in retaliation for it. His saying, **You have certainly done something reprehensible**, means: You have certainly done something reprehensible, and you have committed an unacceptable act.

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: **You have certainly done something reprehensible.** Reprehensible is more severe than imr.

Tafsir al-Qurtubi

God the Almighty said: **So they set out, until they met a boy, and he killed him.** In Bukhari, Ya'la said, Sa'id said: He found boys playing, so he took a disbelieving boy, laid him down, and slaughtered him with a knife. **He said, 'Have you killed a pure soul without a soul?'** He did not commit an oath. In the two Sahihs and Sahih al-Tirmidhi: Then they got out of the ship, and while they were walking on the shore, al-Khidr saw a boy playing with the boys, so al-Khidr took his head in his hand and tore it off with his hand and killed him. Moses said to him: **Have you killed a pure soul without a soul? You have certainly done a terrible thing.**

Tafsir Ibn Kathir

God Almighty says: **So they set out** meaning after that **until they met a boy and killed him** and it was mentioned that he was playing with the boys in a village, and that he went to him from among them, and he was the best, most beautiful and brightest of them,

and killed him, and it was narrated that he cut off his head, and it was said that he crushed it with a stone, and in another narration he pulled it out with his hand, and God knows best, so when Moses, peace be upon him, saw this, he disapproved of it more than the first time, and he hastened and said: **Have you killed a pure soul** meaning a young one who had not committed perjury or sinned after that, so you killed him **for no reason** meaning without a basis for killing him **You have certainly done a thing reprehensible** meaning apparently reprehensible **He said, Did I not tell you that you would never be able to have patience with me** so he also emphasized the reminder with the first condition, so for this reason Moses said to him: **If I ask you about anything after this** meaning if I object to you about something after this time **do not accompany me, you have already received an excuse from me** meaning you have excused me time after time, Ibn Jarir: Abdullah bin Abi Ziyad told us, Hajjaj bin Muhammad told us, on the authority of Hamza al-Zayyat, 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 Kaab, who said: Whenever the Prophet, may God bless him and grant him peace, mentioned someone and prayed for him, he would start with himself. One day he said: "May God's mercy be upon us and upon Moses. If he had stayed with his companion, he would have seen the wonder. But he said: If I ask you about anything after this, do not keep company with me, for you have received an excuse from me."

Fath al-Qadir

74- **So they set out until they met a boy, and he killed him** meaning Al-Khidr. The word *boy* includes a young adult as well as a child. It was said that the boy was playing with the boys and Al-Khidr tore off his head. **Moses said, Have you killed a pure soul without a soul?** Nafi', Ibn Kathir, Abu Amr, Abu Ja'far and Uways read it with an alif after the zay and a light ya', active participle. The rest read it with a shaddah on the ya' without an alif. Az-Zakiya: is the one who is free from sins. Abu Amr said: Az-Zakiya is the one who did not sin, and Az-Zakiya is the one who sinned and then repented. Al-Kisa'i said: Az-Zakiya and Az-Zakiya are two dialects. Al-Farra' said: Az-Zakiya and Az-Zakiya are like Qasiya and Qasiya. The meaning of **without a soul** is without killing a forbidden soul so that killing this one would be retaliation. **Indeed, you have done something monstrous** meaning something terrible and reprehensible that is not known in the Sharia. It was said that its meaning is more denial than the first command because killing cannot be remedied, unlike removing the tablet from the ship, which can be remedied by returning it. It was also said that denial is less than the command, because killing one person is easier than drowning the people of the ship. It was said that Moses ruled out killing a person without a person, and he did not interpret to Al-Khidr that killing is permissible for other reasons.

Tafsir al-Baghawi

74 - **So they set out until they met a boy and killed him.**

In the story, they came out of the sea walking, and they passed by two boys playing, so Al-Khidr took a charming boy with a bright face, laid him down, and then slaughtered him with a knife.

Al-Suddi said: He had the most handsome face. His face was glowing with beauty.

We narrated that he took hold of his head and pulled it out with his hand. Abd al-Razzaq narrated this story, and he pointed with his three fingers, the thumb, index finger and middle finger, and pulled out his head.

It was narrated that he hit his head with stones.

It was said: He hit his head against the wall and killed him.

Ibn Abbas said: He was a boy who had not yet reached puberty, and this is the opinion of the majority. Ibn Abbas said: The Prophet of God did not say: You killed a pure soul except when he was a boy who had not yet reached puberty.

Al-Hasan said: He was a man. Shuaib al-Jubba'i said: His name was Haisur.

Al-Kalbi said: He was a young man who would cut off the land, take possessions, and seek refuge with his parents.

Al-Dahhak said: He was a young boy who was corrupt and his parents were harmed by him.

Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Abdullah bin Muslimah bin Mu'tab told us, Muammar bin Sulayman told us, on the authority of his father, on the authority of Ruqayyah bin Musaqala, on the authority of Abu Ishaq, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of Ubayy bin Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: **The boy whom Al-Khidr killed was born a disbeliever, and if he had lived, he would have exhausted his parents with his transgression and disbelief.**

He said, **Moses, did you kill a pure soul?** Ibn Kathir, Nafi', Abu Ja'far, and Abu Amr read: *pure* with an alif, and the others read: *pure*. Al-Kisa'i and Al-Farra' said: Their meaning is the same, like **the harsh and the harsh**. Abu Amr ibn Al-Ala' said: *pure* is the one who never sinned, and *pure* is the one who sinned and then repented.

Without a soul, meaning: she did not kill a soul [with something] that required killing.

You have done something reprehensible, meaning something reprehensible. Qatada said: **Reprehensible is greater than something commanded, because it is the reality of destruction, and in the breach of the ship there was fear of destruction.**

It was said: The matter is greater, because it involved drowning a large number of people.

Nafi', Ibn 'Amir, Ya'qub, and Abu Bakr read here: *Nakar* and in Surat At-Talaq with a dammah on the kaf, and the others with a sukoon on it.

Surat al-Kahf 18:74

So they set out, until, when they met a boy, he killed him. He said, "Have you killed a pure soul without just cause? You have certainly done a terrible thing."

Tafsir al-Baidawi

74. **So they set out** meaning after they got out of the ship. **Until, when they met a boy, he killed him.** It was said that he cut off his neck, and it was said that he hit his head against the wall, and it was said that he laid him down and slaughtered him. The letter *fa* is to indicate that as he met him, he killed him without deliberation or investigating the situation. Therefore, **He said, 'Have you killed a pure soul without a soul?'** meaning pure from sins. Ibn Kathir, Nafi', Abu Amr, and Ruways read on the authority of Ya'qub, *pure*, and the first is more eloquent. Abu Amr said, **pure is the one who has never sinned, and pure is the one who sinned and then was forgiven.** Perhaps he chose the first for that reason, because she was young and had not reached puberty, or because he had not seen her commit a sin that would require punishment before her, or kill a soul so that she would be killed for it. He alerted with it that killing is only permitted as a prescribed punishment or as retaliation, and both matters are absent. Perhaps the change in the system by making its breach a punishment, and Moses' objection, peace be upon him, is a new beginning in the first in the second. Killing him is part of the condition and objecting to it is a punishment because killing is more ugly and objecting to it is more important, so it was worthy of being the main point of the speech. Therefore, he separated it by saying: **You have certainly done something reprehensible**, meaning reprehensible. Nafi' read in the narration of Qalun, Warsh, Ibn Amir, Ya'qub, and Abu Bakr *reprehensible* with two dammahs.

Surat al-Kahf 18:75

He said, **Did I not tell you that you would never be able to have patience with me?**

Tafsir al-Jalalayn

75 - **He said, Did I not tell you that you would never be able to have patience with me?** He added to what came before it because there is no excuse here.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The scholar said to Moses, **Did I not tell you that you would never be able to have patience with me** regarding what you see of my actions that you do not know about?

Tafsir al-Qurtubi

He said, '**Did I not tell you that you would never be able to have patience with me?**' He said, **This is more severe than the first.**

Tafsir Ibn Kathir

God Almighty says: **So they set out** meaning after that **until they met a boy and killed him** and it was mentioned that he was playing with the boys in a village, and that he went to him from among them, and he was the best, most beautiful and brightest of them, and killed him, and it was narrated that he cut off his head, and it was said that he crushed it with a stone, and in another narration he pulled it out with his hand, and God knows best, so when Moses, peace be upon him, saw this, he disapproved of it more than the first time, and he hastened and said: **Have you killed a pure soul** meaning a young one who had not committed perjury or sinned after that, so you killed him **for no reason** meaning without a basis for killing him **You have certainly done a thing reprehensible** meaning apparently reprehensible **He said, Did I not tell you that you would never be able to have patience with me** so he also emphasized the reminder with the first condition, so for this reason Moses said to him: **If I ask you about anything after this** meaning if I object to you about something after this time **do not accompany me, you have already received an excuse from me** meaning you have excused me time after time, Ibn Jarir: Abdullah bin Abi Ziyad told us, Hajjaj bin Muhammad told us, on the authority of Hamza al-Zayyat, 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 Kaab, who said: Whenever the Prophet, may God bless him and grant him peace, mentioned someone and prayed for him, he would start with himself. One day he said: "May God's mercy be upon us and upon Moses. If he had

stayed with his companion, he would have seen the wonder. But he said: If I ask you about anything after this, do not keep company with me, for you have received an excuse from me."

Fath al-Qadir

75- **He said** Al-Khidr **Did I not tell you that you would never be able to have patience with me?** Here the word **for you** was added because the reason for the rebuke is greater and its justification is stronger. It was said that the word **for you** was added for the purpose of emphasis, as you say to someone you are rebuking: I say to you and I mean you.

Tafsir al-Baghawi

75 - **He said** meaning Al-Khidr: **Did I not tell you that you would never be able to have patience with me?** In Surat At-Talaq, with the kaf in the damma, and the others with it in the sukoon.

Tafsir al-Baidawi

75. **He said, 'Did I not tell you that you would not be able to have patience with me?'** He added **to you** to it, combating with reproach for refusing the commandment, and branding him with lack of steadfastness and patience because of his repeated disgust and disapproval, and he did not heed the reminder the first time until he increased his disapproval the second time.

Surat al-Kahf 18:76

He said, "If I ask you about anything after this, do not keep company with me. You have already received an excuse from me."

Surat al-Kahf 18:76

He said, "If I ask you about anything after this, do not keep company with me. You have already received an excuse from me."

Tafsir al-Jalalayn

76 - And for this reason (he said: If I ask you about anything after this) meaning after this time **do not accompany me** do not let me follow you **you have conveyed from me** with emphasis and with emphasis from me **an excuse** for your separation from me

Tafsir al-Suyuti

Tafsir al-Tabari

Moses said to him: **If I ask you about anything after this** meaning: after this time **do not accompany me** meaning: then leave me, do not be my companion **I have reached an excuse from me** meaning: I have reached an excuse in my case. The reciters differed in the recitation of that, so most of the reciters of Medina recited it from me an excuse with a fatha on the lam, a damma on the dal, and a lightened noon. Most of the reciters of Kufa and Basra recited it with a fatha on the lam, a damma on the dal, and a shaddah on the noon. Some of the reciters of Kufa recited it with a damma on the lam, a sukoon on the dal, and a lightened noon. It is as if those who stressed the noon sought to keep the noon in la-dun from moving, since it was originally silent, and if it had not been stressed it would have moved, so they stressed it out of their dislike of moving it, as they did with min and 'an when they added them to the two places of the one reporting about himself, so they stressed them, and said minni and 'ani. As for those who lightened it, they found that the one who is reporting on himself in the case of the lowering is a ya' alone, without a nun with it. So they did that from the beginning according to what their speech did in that with all other things besides it.

The correct thing to say about this, in my opinion, is that they are two eloquent languages, and each of them has been recited by scholars of the Qur'an, so whichever of them the reciter recites is correct. However, the reading that I like the most in this regard is the reading with the fatha on the lam, the damma on the dal, and the shaddah on the nun, for two reasons: One of them is that it is the more famous of the two languages, and the other is that Muhammad ibn Nafi' al-Basri told us, he said: Umayyah ibn Khalid told us, he said: Abu al-Jariyah al-Abdi told us, on the authority of Abu Ishaq, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, on the authority of Ubayy ibn Ka'b, that the Prophet, may God bless him and grant him peace, recited **I have conveyed an excuse from Me** with emphasis.

Abdullah bin Abi Ziyad told me: Hajjaj bin Muhammad

told us, on the authority of Hamza al-Zayyat, 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 Kaab, on the authority of the Prophet, may God bless him and grant him peace, similarly. He mentioned that the Messenger of God, may God bless him and grant him peace, recited this verse and said: Moses was ashamed for God's sake.

Muhammad bin Al-Muthanna told us: Badal bin Al-Muhabbir told us: Ibad bin Rashid told us: Dawud told us, regarding the words of God Almighty: "If I ask you about anything after this, do not accompany me. You have received an excuse from Me." He said: The Messenger of God, may God bless him and grant him peace, said: Moses felt shy for God's sake at that time.

Abdullah bin Abi Ziyad told me: Hajjaj bin Muhammad told us, on the authority of Hamza al-Zayyat, 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 Kaab, who said: Whenever the Prophet, may God bless him and grant him peace, mentioned someone and prayed for him, he would start with himself. One day he said: May God have mercy on us and on Moses. If he had stayed with his companion, he would have seen the wonder. But he said: If I ask you about anything after this, do not keep company with me. You have received a burdensome excuse from me.

Tafsir al-Qurtubi

He said, 'If I ask you about anything after this, do not keep company with me, for you have received an excuse from me.' Bukhari's wording: In the interpretation: Al-Khidr passed by some boys playing, so he took a boy by the hand, the brightest of them all, and took a stone and struck him on the head with it until it crushed him, killing him. Abu Al-Aaliyah said: No one saw him except Moses, and if they had seen him, they would have prevented him from the boy.

I said: There is no difference between these three cases, as it is possible that he first stamped him with a stone, then laid him down and slaughtered him, then pulled out his head, and God knows best what happened in that regard, and it is sufficient for you what came in the Sahih. The majority read: *Zakiyyah* with an alif. The Kufians and Ibn Amir read: *Zakiyyah* without an alif and with a shaddah on the ya'. It was said: The meaning is the same, as Al-Kisa'i said. Tha'lab said: *Zakiyyah* is more eloquent. Abu Amr said: *Zakiyyah* is the one who has never sinned, and *Zakiyyah* is the one who sinned and then repented.

God the Almighty said: **A young boy**. The scholars differed about the young boy, was he an adult or not? Al-Kalbi said: He was an adult who used to cut off the road between two villages, and his father was one of the nobles of one of the villages, and his mother was one of the nobles of the other village, so Al-Khidr seized him and wrestled him to the ground, and tore

his head from his body. Al-Kalbi said: The young boy's name was Shimon. Ad-Dahhak said: Haysun. Wahb said: His father's name was Salas and his mother's name was Rahmi. Al-Suhayli narrated that his father's name was Kazir and his mother's name was Sahwa. The majority said: He was not an adult, and that is why Moses said: Pure and did not sin. This is what is required by the word **young boy**, because the word **young boy** is used for men who have not yet reached puberty, and the equivalent of **young girl** is used for women. Al-Khidr killed him because he knew his secret, and that he was naturally a disbeliever, as in the authentic hadith, and that if he had reached puberty, he would have exhausted his parents with disbelief. Killing a young child is not impossible if God permits it, because God the Almighty is the doer of what He wills, and is able to do whatever He wills. In the Book of Brides, when Moses said to Al-Khidr: **You have killed a pure soul** - the verse - Al-Khidr became angry and tore off the boy's left shoulder, peeled the flesh off it, and on the bone of his shoulder was written: Unbeliever who will never believe in God. The proponents of the first opinion argued that the Arabs keep the boy's name, and from this is the saying of Layla Al-Akhiliya:

He cured her of the incurable disease she had. If a boy shook the canal, he would give her water to drink.

Safwan said to Hassan:

Receive the flies of the sword from me, for I am a young man, and if I am provoked, I am not a poet.

In the hadith, it is stated that this boy was spreading corruption on earth, and he swore to his parents that he did not do it, so they would swear to his oath, and protect him from anyone who sought him. They said: His saying: **unless it was for killing a soul** implies that if it was for killing a soul, there would be no harm in it, and this indicates the boy's age, otherwise if he had not reached puberty, it would not have been obligatory to kill him for killing a soul, but it was permissible to kill him because he was an adult and disobedient. Ibn Abbas said: He was a young man who used to cut off the road. Ibn Jubayr believed that he had reached the age of accountability based on the reading of Abi and Ibn Abbas **And as for the boy, he was a disbeliever, and his parents were believers**. Disbelief and faith are attributes of those who are accountable, and they are not applied to those who are not accountable except by virtue of their subordination to their parents, and the boy's parents were believers according to the text, so the name of disbeliever cannot be applied to him except by reaching puberty, so it must be referred to. The word *boy* comes from *aghtlam*, which means intense sexual desire.

God the Almighty says: *Nakra* People differed as to which of the two is more eloquent, *Imra* or His saying *Nakra*. A group said: This is a clear killing, and there is something to be expected, so *Nakra* is more eloquent. A group said: This is a single killing, and that is a group killing, so *Imra* is more eloquent. Ibn Atiyyah said: I think they have two meanings, and His saying: *Imra* is more horrific and terrible because it is expected and great, and *Nakra* is clear in corruption because its abhorrent act has already occurred, and this is clear. His saying: "He said: If I ask you about anything after

this, do not accompany me" is a condition and it is binding, and Muslims are bound by their conditions, and the most deserving of conditions or to be fulfilled are those that the prophets committed to, and were committed to the prophets. His saying: **You have conveyed from Me an excuse** indicates that the apology is made once in general, and the proof is made from the second time with certainty, as Ibn al-Arabi said. Ibn Atiyyah: It is likely that this story is also the basis for the terms of judgments, which are three, and the days of the one being blamed are three, so reflect on it.

God the Almighty said: **So do not accompany me** This is how the majority read it, meaning follow me. Al-A'raj read *tasahhabni* with a fat-ha on the ta' and the ba' and a shaddah on the noon. It was also read *tasahhabni* meaning follow me. Ya'qub read *tasahhabni* with a damma on the ta' and a kasra on the ha'. Sahl narrated it on the authority of Abu Amr. Al-Kisa'i said: Its meaning is do not let me accompany you. **You have reached an excuse from me** meaning you have reached a level that makes it an excuse for not accompanying me. The majority read: **from me** with a damma on the daal, except that Nafi' and Asim lightened the noon, so it is *ladun* connected to the speaker's ya' in **ghulami wa farsi**, and the letter before the ya' was broken as in this. Abu Bakr read on the authority of Asim *ladunni* with a fat-ha on the lam, a sukoon on the daal, and a lightened noon. It was narrated on the authority of Asim, *Ladni* with a damma on the lam and a sukoon on the dal. Ibn Mujahid said: This is a mistake. Abu Ali said: This mistake may be due to the narration, but according to the standard Arabic language, it is correct. The majority read *Udhran*. Isa read *Udhran* with a damma on the dhal. Ad-Dani narrated that Abi narrated on the authority of the Prophet, may God bless him and grant him peace, *Udhri* with a kasra on the ra and a ya after it.

Question: Al-Tabari narrated that: "Whenever the Messenger of God (peace and blessings of God be upon him) supplicated for someone, he would start with himself. One day he said: 'May God have mercy on us and on Moses. If he had been patient with his companion, he would have seen wonders. But he said: 'Do not be my companion, for you have received an excuse from me.'" And in Sahih Muslim, the Messenger of God (peace and blessings of God be upon him) said: "May God have mercy on us and on Moses. If he had not been hasty, he would have seen wonders. But he was held responsible by his companion. If he had been patient, he would have seen wonders." He said: And whenever he mentioned one of the prophets, he would start with himself: **May God have mercy on us and on my brother so-and-so**. And in Bukhari, on the authority of the Prophet (peace and blessings of God be upon him), he said: "May God have mercy on Moses. We wish that he had been patient until he told us about their affair." Dhimmah with the open voiced dhal, and it means blame with the open and broken dhal, and it is tenderness and shame from that sanctity: it is said: I was held responsible by you, blame, and dhimmah. It is as if he was ashamed of his repeated opposition, and of the harsh denunciation that came from him.

Surat al-Kahf 18:76

He said, "If I ask you about anything after this, do not keep company with me. You have already received an excuse from me."

Tafsir Ibn Kathir

God Almighty says: **So they set out** meaning after that **until they met a boy and killed him** and it was mentioned that he was playing with the boys in a village, and that he went to him from among them, and he was the best, most beautiful and brightest of them, and killed him, and it was narrated that he cut off his head, and it was said that he crushed it with a stone, and in another narration he pulled it out with his hand, and God knows best, so when Moses, peace be upon him, saw this, he disapproved of it more than the first time, and he hastened and said: **Have you killed a pure soul** meaning a young one who had not committed perjury or sinned after that, so you killed him **for no reason** meaning without a basis for killing him **You have certainly done a thing reprehensible** meaning apparently reprehensible **He said, Did I not tell you that you would never be able to have patience with me** so he also emphasized the reminder with the first condition, so for this reason Moses said to him: **If I ask you about anything after this** meaning if I object to you about something after this time **do not accompany me, you have already received an excuse from me** meaning you have excused me time after time, Ibn Jarir: Abdullah bin Abi Ziyad told us, Hajjaj bin Muhammad told us, on the authority of Hamza al-Zayyat, 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 Kaab, who said: Whenever the Prophet, may God bless him and grant him peace, mentioned someone and prayed for him, he would start with himself. One day he said: "May God's mercy be upon us and upon Moses. If he had stayed with his companion, he would have seen the wonder. But he said: If I ask you about anything after this, do not keep company with me, for you have received an excuse from me."

Fath al-Qadir

76- **He said** Moses **If I ask you about anything after that** meaning after this time, or after this murdered soul **then do not keep me company** meaning do not make me your companion, he forbade him from keeping company with him despite his eagerness to learn because his excuse was clear, and so he said: **You have received an excuse from me** meaning that you have been excused since I disobeyed you three times, and this is the speech of someone who is very remorseful, and the situation forced him to confess and take the path of justice. Al-A'raj read *tasahabni* with the opening of the ta' and the ba' and the shaddah of the nun. The majority read *tasahabni* and Ya'qub read *tasahabni* with the damma of the ta' and the kasrah of the ha' and Sahl narrated it from Abu Amr. Al-Kisa'i said: Its meaning is do not let me keep you company. The majority read *la-dini* with the damma of the dal except that Nafi' and Asim lightened the nun, and the rest stressed it. Abu Bakr read from Asim *la-dini* with the damma of the lam and the sukoon of

the dal. Ibn Mujahid said: It is a mistake. Abu Ali said: This emphasis is perhaps due to the narration, but according to the standard Arabic, it is correct. The majority read *adhran* with a sukoon on the dhal. Isa bin Omar read it with a dammah on the dhal. Ad-Dani narrated that Abi narrated from the Prophet, may God bless him and grant him peace, with a kasrah on the ra' and a ya' after it, adding the excuse to himself.

Tafsir al-Baghawi

76 - **He said**, Moses, **If I ask you about anything after this**, after this time, **do not accompany me**, and leave me. Jacob read: **do not accompany me**, without the alif of companionship.

I have given you an excuse from Me. Abu Ja'far, Nafi', and Abu Bakr read **from Me** with a light *nun*, while the others read it with a heavy *nun*. Ibn Abbas said: That is, I have given you an excuse for what is between Me and you.

It was said: You warned me that I could not be patient with you. It was also said: The excuse for leaving me became clear to you.

Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Muhammad bin Abdullah Al-Qaisi told us, Al-Mu'tamir bin Sulaiman told us, on the authority of his father, on the authority of Ruqayyah, on the authority of Abu Ishaq, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of Ubayy bin Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: **May God have mercy on us and on Moses.** Whenever he mentioned one of the prophets, he would start with himself. Had he not been hasty, he would have seen wonder. But he was held back by his companion. He said: "If I ask you about anything after this, do not keep company with me. You have received an excuse from me." If he had been patient, he would have seen wonder.

Tafsir al-Baidawi

76. **He said**, 'If I ask you about anything after this, do not keep me company.' And if I ask you to keep me company, and I mean Jacob, do not keep me company, meaning do not make me your companion. **You have received an excuse from me.**

I found an excuse from myself for disobeying you three times. "And on the authority of the Messenger of God, may God bless him and grant him peace, may God have mercy on my brother Moses, he felt shy and said that, if he had stayed with his companion he would have seen the most amazing wonders." And Nafi' read **from me** with the nun moved and was satisfied with it instead of the nun of the pillar, as in his saying:

Give me a share of the victory of the two lovers

Abu Bakr *Ladni* with a sukoon on the *nun* and a sukoon on the *dhad* from *udhud*.

Surat al-Kahf 18:77

So they set out, until, when they came to the people of a town, they asked its people for food, but they refused to entertain them. Then they found therein a wall about to collapse, so he put it back together. He said, "If you had wished, you could have taken payment for it."

Surat al-Kahf 18:77

So they set out, until, when they came to the people of a town, they asked its people for food, but they refused to entertain them. Then they found therein a wall about to collapse, so he put it back together. He said, **If you had wished, you could have taken payment for it.**

Tafsir al-Jalalayn

77 - **So they set out, until, when they came to the people of a town** which is Antioch **they asked its people for food** they asked them for food as hospitality (but they refused to host them. Then they found therein a wall) one hundred cubits high **about to collapse** that is, about to fall due to its tilt **so Al-Khidr straightened it** with his hand **and Moses said** to him **If you had wished, you could have taken** and in another reading, I would have taken **for it a fee** a fee since they did not host us despite our need for food.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So Moses and the scholar set out, "until, when they came to the people of a town, they asked its people for food, but they did not feed them. They offered them hospitality, but they refused to host them. Then they found therein a wall about to collapse." He says: They found in the town a wall about to collapse and fall. It is said from this: the house collapsed, if it collapsed and fell, and from this comes the collapse of the star.

This is its fall and removal from its place, and from it is the saying of Dhu al-Rummah:

Then he swooped down like a shining star

It was narrated on the authority of Yahya bin Ya'mar that he read that, intending to destroy it.

The scholars of Arabic speech differed in their meaning when it was read in this way. Some of the people of Basra among them said: It is a metaphor for *yanqad* meaning it is uprooted from its root and cracks, similar to their saying: **Qad anqadat as-san** meaning it has cracked and has cracked from its root. It is said: **Firaq ka qayd as-san** meaning its people will not meet. Some of the people of Kufa among them said: *Anqiyad* is a crack in the length of the wall in the folds of a well or in a man's tooth. It is said: **Qad anqadat as-san** meaning it has split lengthwise. It was said: The village whose people asked Moses and his companion for food, but they refused to host them, was Al-Ayla.

Who said that?

Al-Husayn ibn Muhammad al-Dhar'i told me: 'Umar ibn al-Mu'tamir, the companion of al-Karabisi, told us:

Hammad Abu Salih told us, on the authority of Muhammad ibn Sirin, who said: They went to al-Aylah, for few come to it and return disappointed. It is the land to which they refused to host them, and it is the land farthest from the sky from God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **So they set out until, when they came to the people of a town**, and he recited to his statement, **I would have taken payment for it**, the worst of towns is the one that does not host guests, and does not recognize the right of the wayfarer.

The scholars of the Arabic language differed regarding the meaning of God Almighty's statement, **He wants to destroy it**. Some of the people of Basra said: The wall has no will, nor does the dead, but if it is in this case from the ruins, then it is his will. This is like what the Arabs say about something else:

The spear wants Abu Baraa's chest and he wants the blood of Bani Aqil

Another of them said: He only spoke to the people with what they understand. He said: That is because it was close to collapsing. It is permissible for him to say: He wants to collapse. He said: And similar to it is: **The heavens almost burst** and their saying: I almost fly with joy, and you did not come close to that, and you did not care about it, but the matter is very serious to you. And some of the Kufians among them said: It is from the speech of the Arabs to say: The wall is about to fall. He said: And similar to it from the speech of the Arabs is the saying of the poet:

A time that surrounds me with a camel for a time that intends to do good

And the other said:

My camel complains to me about the length of the journey. Be patient, for we are both afflicted.

He said: The camel did not doubt, but he spoke about it on the basis that if he had spoken, he would have said that. He said: And so is the saying of Antarah:

I visit the one who was struck by the spear and complained to me with tears and snorted

He said: And from this is the saying of God the Almighty: **And when Moses' anger subsided**, and anger does not subside, but rather its companion subside, and its meaning is: it subsides. And His saying: **And when the matter is decided**, it is only the people who decide it. Another of them said: This is from the most eloquent speech of the Arabs. And he said: The meaning of the wall is its inclination, as the Prophet (peace and blessings of God be upon him) said: Their two fires are visible, and it is that there are two fires, each one from the other in a place where if a person stood in it he would see the other in proximity. He said: And it is like the saying of God the Almighty about the idols: **And you will see them looking at you, but they do not see**. He said: And the Arabs say: My

house looks at the house of so-and-so, meaning the proximity between them, and he cited as evidence the saying of Dhu al-Rumma in his description of a pond or a dilapidated house:

He almost did or was about to do it

He said: So he made it important, but its meaning is that it has changed due to wear and tear. What we say about that is that God, the Almighty, in His kindness, made speech between His creation out of mercy towards them, so that some of them might explain to others what is in their hearts, which their eyes cannot perceive.

The Arabs understood the meaning of the saying:

On a mission, her heads were worried about her, as axes worry about cutting, and she understood that axes are not described by what the sons of Adam are described by, from the consciences of the chests, while describing her as wanting, and she knew what the speaker meant when he said:

Like a hill, the pedestrians are covered with dust at times and the dust at other times.

Rather, He did not mean that the dust spoke, but rather that it was covered with dew, which prevented it from pouring down. So preventing it from doing so was like preventing someone with logic from pouring down. Likewise, His statement, **a wall about to collapse**, you know that its meaning is: it is about to fall or collapse. Rather, the Most High addressed with the Qur'an the one through whose tongue the revelation was sent down, and they understood what He meant, even though the dull and blind were unable to understand it, and the ignorant and foolish were led astray by it.

His saying, **So he erected it**. It was mentioned on the authority of Ibn Abbas that he said: He demolished it and then sat down to build it.

Ibn Hamid told us that: Salamah told us that: Ibn Ishaq told us, on the authority of Al-Hasan Ibn Ammarah, on the authority of Al-Hakam Ibn Utaybah, on the authority of Saeed Ibn Jubayr, on the authority of Ibn Abbas. And others said about that what:

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 Amr ibn Dinar, on the authority of Saeed ibn Jubayr, **And they found therein a wall about to collapse**. He said: He lifted the wall with his hand and it stood straight.

The correct thing to say about this is that God, the Exalted, informed us that the companion of Moses and Moses found a wall that was about to collapse, so the companion of Moses straightened it, meaning: he adjusted its tilt until it became level. It is possible that this was due to repair after it had been demolished. It is possible that this was due to him raising it with his hand, so it became level by the power of God, and its tilt was removed by His kindness. There is no evidence from the Book of God or any report of the excuse that is decisive as to which of these things it was from. And His statement, **He said, 'If you wished, you could have taken payment for it,'** means that Moses said to his companion, **If you wished, you could not have**

straightened the wall of these people until they gave you payment for your erection. Some of them said, **What Moses meant by the payment that he said to him, 'If you wished, you could have taken payment for it,' was hospitality**, meaning until they hosted us, for they refused to host us.

Others said: Rather, he meant by that the compensation and reward for building the leaning wall.

The reciters differed in reading this. The majority of the reciters of Medina and Kufa read it as **If you wished, you would have taken a reward for it**, based on their interpretation of it as if it were from the verb **to take**. Some of the people of Basra read it as **If you wished, you would have taken** with a light ta' and a kasra on the kha'. Its original form is *lafa'alt*, except that they made the ta' as if it were part of the root of the word. This is because the speech, according to them, is in the form of *fa'ala* and *yayfa'ul* from that: **takhadhu fulan kadha yatakhadah takhadan**, which is a language, as mentioned by Hudhayl. Some poets said:

My feet have been planted beside me, like the hammers of a sandpiper.

The correct thing to say about this, in my opinion, is that they are two well-known dialects of the Arabs with one meaning. Whichever one the reader reads, he is correct. However, I choose to read it with a shaddah on the ta' of la-ta'ala, because it is the more eloquent and famous of the two dialects, and the one most often used by the Arabs.

Tafsir al-Qurtubi

It contains thirteen issues:

The first: The Almighty's saying: **Until, when they came to the people of a town** in Sahih Muslim on the authority of Abi bin Ka'b on the authority of the Prophet, may God bless him and grant him peace: *mean*, so they went around the gatherings and "asked the people of it for food, but they refused to offer them hospitality. Then they found therein a wall about to collapse" he said: leaning. He said: **So he straightened it** al-Khidr with his hand. Moses said to him: People we came to, but they did not offer us hospitality, nor did they offer us food. "If you had wished, you could have taken payment for it. He said: This is a parting between me and you. I will inform you of the interpretation of that over which you could not have patience." The Messenger of God, may God bless him and grant him peace, said: "May God have mercy on Moses. I wish he had been patient until he told us about their report."

Second: The scholars differed regarding the village. It was said: It is Ablah, as Qatada said, and Muhammad bin Sirin said the same. It is the stingiest village and the farthest from the sky. It was also said: Antioch. It was also said: In the island of Andalusia, as narrated by Abu Hurairah and others, and it is mentioned that it is the Green Island. A group said: It is Bajrawan, which is in the region of Azerbaijan. Al-Suhayli narrated and said: It is Barqa. Al-Tha'labi is a village of the Romans called Nazareth, and the Christians are attributed to it.

Surat al-Kahf 18:77

So they set out, until, when they came to the people of a town, they asked its people for food, but they refused to entertain them. Then they found therein a wall about to collapse, so he put it back together. He said, "If you had wished, you could have taken payment for it."

All of this is according to the disagreement regarding which part of the earth the story of Moses took place. And God knows best the truth of that.

Third: When Moses, peace be upon him, watered the two daughters of Shu'aib, he was in greater need than when he came to the village with al-Khidr. He did not ask for food, but rather watered them first, and in the village they asked for food. There are many differences in this for scholars, including that Moses was alone in the story of Madyan and in the story of al-Khidr, following someone else.

I said: And this meaning is consistent with what he said at the beginning of the verse to his young man: "Bring us our breakfast. We have certainly suffered much fatigue on this journey of ours." So he became hungry out of consideration for his companion Joshua, and God knows best.

It was said: Since this was a journey of discipline and he was entrusted with the burden of hardship, and it was a journey of migration, he was entrusted with the aid and support of food.

Fourth: This verse is evidence of asking for sustenance, and that whoever is hungry must ask for what satisfies his hunger, contrary to the ignorant Sufis. Asking for food is asking for food, and what is meant here is asking for hospitality, as evidenced by His statement: **But they refused to host them.** Therefore, the people of the village deserved to be criticized and accused of meanness and miserliness, as our Prophet, peace and blessings be upon him, described them. Qatadah said about this verse: The worst villages are those that do not host guests and do not recognize the right of the wayfarer. It is clear from this that hospitality was obligatory upon them, and that Al-Khidr and Moses only asked for what was due to them of hospitality, and this is more appropriate for the state of the prophets and the position of the virtuous and the saints. Hospitality has been discussed previously in Hud, and praise be to God. God forgives Al-Hariri for making light of this verse and acting rashly, and making a mistake and slipping, and using it as evidence of begging and insistence, and that this is not a defect in the one who does it, nor does it diminish him, so he said:

If you respond, then there is no shortcoming in responding to you. Moses and Al-Khidr responded before.

I said: This is playing with religion, and a departure from respecting the prophets. It is a literary slap in the face, and a ridiculous slip. May God have mercy on the righteous predecessors, for they exaggerated in their advice to every person of sound mind, and they said: No matter how much you play with something, beware of playing with your religion.

Fifth: The Almighty's saying: **A wall.** The wall and the walls have the same meaning. In the hadith:

Until the water reaches the walls. A worthy place has a

wall built around it, and its root is to raise. The tree *ajdara* grew, and from it smallpox.

Sixth: The Almighty's saying: **It wants to collapse** means it is close to falling. This is a metaphor and expansion. It was explained in the hadith by saying: *leaning*. This was evidence of the existence of metaphor in the Qur'an, and this is the view of the majority. All actions that are rightfully attributed to a living, speaking being, when they are attributed to an inanimate object or an animal, are metaphors, meaning that if a human were in its place, he would be in compliance with that action. This

There are many examples of this in the speech and poetry of the Arabs, including the saying of Al-A'sha:

Do you desist while those who are extravagant do not desist? Like stabbing, in which the oil and the twist are lost.

So he added the prohibition to the insult. And from that is the saying of another:

The spear wants Abu Baraa's chest and he wants the blood of Bani Aqil

Another said:

An age surrounds me with a camel, a time that intends to do good

Another said:

On a mission, he split their heads like axes when they want blades.

That is, fixed in the ground, from their saying, the blade of the sword if fixed in the throw, so he likened the impact of the swords on their heads to the impact of axes on the ground, for the axe falls in it and fixes itself and hardly comes out. Hassan bin Thabit said:

If meanness were attributed, he would be an ugly-faced, one-eyed slave from Thaqif.

Antara said:

He was frightened by the sound of the spear and complained to me with tears and snorted.

This meaning was explained by saying:

If he knew what the dialogue was about, he would have complained.

This is very common in this sense. It is from this that people say: My house overlooks so-and-so's house. And in the hadith:

The fire complained to its Lord. Some people forbade metaphor in the Qur'an, including Abu Ishaq al-Isfarayini, Abu Bakr Muhammad ibn Dawud al-Isfahani and others, because the speech of God Almighty and the speech of His Messenger, to be taken literally, is more appropriate for the one with virtue and religion, because it narrates the truth as God Almighty informed us in His Book. Among the

evidence they used was that they said: If God Almighty addressed us metaphorically, it would also be necessary to describe Him as metaphorical, because turning from the literal to the metaphorical would require inability to be literal, and this is impossible for God Almighty. God Almighty said: **On the Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do.** And He Almighty said: **And they will say, 'Is there any more?'** And He Almighty said: **When it sees them from a distant place, they will hear its wrath and its roaring.** And He Almighty said: **It calls whoever turns back and turns away and The Fire complained to its Lord.**

And: **Hell and Paradise argued** and there was nothing like it in reality, and that its Creator, who made everything speak, made it speak. And in Sahih Muslim, from the hadith of Anas, on the authority of the Prophet, may God bless him and grant him peace:

"Then his mouth will be sealed and his thigh will be told, 'Speak.' Then his thigh, flesh and bones will speak of his deeds. This is so that he may excuse himself, and that is the hypocrite, and that is the one with whom God is angry." This is in the Hereafter. As for in this world, it is narrated in Al-Tirmidhi on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of God, may God bless him and grant him peace, said:

"By the One in Whose Hand is my soul, the Hour will not come until wild beasts speak to mankind, and until a man speaks to the tip of his whip and the strap of his sandal, and his thigh informs him of what his family did after him." Abu 'Isa said: There is a hadith on this topic from Abu Hurairah, and this is a good, rare hadith.

Seventh: The Almighty's saying: **So he established it.** It was said: He demolished it and then sat down to build it. So Moses said to Al-Khidr: **If you had wished, you could have taken payment for it,** because he did something that deserved payment. Abu Bakr Al-Anbari mentioned on the authority of Ibn Abbas on the authority of [Ubayy ibn Ka'b] on the authority of the Messenger of God, may God bless him and grant him peace, that he recited: **So they found therein a wall about to collapse, so he demolished it and sat down to build it.** Abu Bakr said: If the chain of transmission of this hadith is authentic, then it is in accordance with the Messenger's, may God bless him and grant him peace, interpretation of the Qur'an. Some of the narrators inserted an interpretation of the Qur'an in a place and interpreted it as Qur'an that was missing from the Mushaf of Uthman, according to what some of the critics said. Sa'id ibn Jubayr said: He wiped it with his hand and established it, so it stood up. This statement is correct, and it is most similar to the actions of the prophets, may God bless them and grant them peace, and even the saints. In some reports: The thickness of that wall was thirty cubits by the cubit of that century, and its length on the surface of the earth was five hundred cubits, and its width was fifty cubits, so Al-Khidr, peace be upon him, straightened it, that is, he leveled it with his hand, so it became straight. Al-Tha'labi said this in the book *Al-Ara'is*. So Moses said to Al-Khidr: **If you wanted, you could have taken a wage for it,** that is, food that you would eat. So in this is evidence of the miracles of the saints, and likewise

what was described of the conditions of Al-Khidr, peace be upon him, in this chapter are all extraordinary matters, if we assume that he is a saint and not a prophet.

The Almighty's saying: **And I did not do it of my own accord** indicates his prophethood and that the duties and rulings were revealed to him, just as the prophets, peace and blessings be upon them, were revealed, except that he is not a messenger, and God knows best.

Eighth: It is obligatory for a person not to sit under a leaning wall for fear of it falling, but rather to walk quickly if he is passing by it, because in the hadith of the Prophet, may God bless him and grant him peace:

If one of you passes a leaning tarpaulin, let him walk quickly. Abu Ubaid al-Qasim ibn Salam said: Abu Ubaidah used to say: The tarpaulin is similar to the view of the Persians, in the form of a minaret and a tall building. Jarir said:

I twisted it, pruning the veins, pruning it, as if I were on a tarpaulin

It is said: Wakan yakan if he sat. In Al-Sahah: The tarbal is the high piece of the wall, and the great rock protruding from the mountain, and the tarabils of the Levant are its monasteries. It is said: Tarbal urinated if he stretched it upwards.

Ninth: The miracles of the saints are proven, as indicated by the proven reports and the continuous verses, and none denies them except the innovating denier or the corrupt deviant. The verses are what God the Most High informed about Maryam about the appearance of winter fruits in the summer, and summer fruits in the winter - as mentioned above - and what appeared at her hand when she ordered the palm tree, which was dry, to bear fruit, and she was not a prophet, according to the disagreement. What appears at the hand of Al-Khidr, peace be upon him, of the breach of the ship, the killing of the boy, and the erection of the wall is evidence of this. Some scholars said: It is not permissible to say that he was a prophet, because proving prophethood is not permissible by individual reports, especially since it was narrated by way of continuous narration - without being open to interpretation - by the consensus of the nation that he, peace and blessings be upon him, said:

There is no prophet after me. And God Almighty said: **And the Seal of the Prophets.** Al-Khidr and Elias are both still alive with this honor, so it is necessary that they are not prophets, because if they were prophets, then it would be necessary that there be a prophet after our Prophet, peace and blessings be upon him, except for what is indicated in the hadith of Jesus that he will descend after him.

I said: Al-Khidr was a prophet - as mentioned above - and there is no prophet after our Prophet, peace and blessings be upon him, that is, no prophet will ever claim prophethood after him, and God knows best.

Tenth: People differed as to whether it is permissible for a saint to know that he is a saint or not. There are two opinions: One of them is that it is not permissible, and that what appears on his hands must be observed

So they set out, until, when they came to the people of a town, they asked its people for food, but they refused to entertain them. Then they found therein a wall about to collapse, so he put it back together. He said, "If you had wished, you could have taken payment for it."

with an eye of fear of deception, because there is no certainty that it is a deception and a lure for him. It was narrated from Al-Sarri that he used to say: If a man entered a garden and a bird from the top of every tree spoke to him in an eloquent tongue: Peace be upon you, O saint of God, if he did not fear that it was a deception, he would have been deceived. And because if he knew that he was a saint, the fear would have been removed from him and he would have been secure. And one of the conditions of a saint is that fear should continue until the angels descend upon him, as God Almighty said: **The angels descend upon them, [saying], 'Do not fear and do not grieve.'** And because a saint is one who is sealed with happiness, and the consequences are hidden and no one knows what he will be sealed with. For this reason, the Prophet (peace and blessings of God be upon him) said:

Actions are judged by their endings. The second statement: It is permissible for a saint to know that he is a saint. Don't you see that the Prophet, peace and blessings be upon him, is permissible to know that he is a saint? There is no disagreement that it is permissible for others to know that they are saints of God, the Most High, so it is permissible for him to know that. The Prophet, peace and blessings be upon him, informed us about the state of the ten of his companions, that they are from the people of Paradise. However, that did not remove their fear, rather they were more reverent of God, the Most High, and more fearful and awe-inspiring. So if that is permissible for the ten and it does not remove their fear, then so is it for others. Al-Shibli used to say: I am safe on this side. When he died and was buried, the Daylamites crossed the Tigris that day and took control of Baghdad. People say: Two calamities: the death of Al-Shibli and the crossing of the Daylam. It is not said that it is possible that this was a means of enticement, because if that were permissible, then it would be permissible for the Prophet not to know that he was a prophet and a saint of God, because it is permissible for that to be a means of enticement. So when that was not permissible because it would invalidate miracles, this was not permissible because it would invalidate miracles. What was narrated about the appearance of miracles at the hands of Balaam and his renunciation of religion after that, based on his saying: **Then he renounced it**, does not state in the verse that he was a saint and then the sainthood was renounced from him. What was narrated that what was shown at his hands was something that is similar to miracles is individual reports that do not require knowledge, and God knows best. The difference between a miracle and a miracle is that a condition for a miracle is concealment, while a condition for a miracle is manifestation. It was said: A miracle is what appears without a claim, and a miracle is what appears when the prophets claim, so they are asked for proof and the effect of that appears. The conditions of a miracle were mentioned in the introduction to the book, and praise be to God alone, with no partner. As for the hadiths that were reported indicating the proof of miracles, among them is what Al-Bukhari narrated from the hadith of Abu Hurairah,

who said:

The Messenger of God, may God bless him and grant him peace, sent ten men as a secret expedition and put in charge of them Asim bin Thabit Al-Ansari, the grandfather of Asim bin Omar bin Al-Khattab, may God be pleased with him. They set out until they reached Al-Hada, which is between Usfan and Mecca. They mentioned a tribe of Hudhayl called Banu Lihyan, so they sent out to them about two hundred men, all of them archers. They tracked them down until they found their food, dates that they had taken from Medina. They said: These are dates from Yathrib. They tracked them down. When Asim and his companions saw them, they took refuge in Fadfad, and the people surrounded them. They said to them: Come down and give us your hands, and we will pledge and covenant that we will not kill any of you. Asim bin Thabit, the commander of the expedition, said: By God, I will not come down today under the protection of the infidel. O God, inform your Prophet about us. They shot arrows and killed Asim with seven men. Three men came down to them with a pledge and covenant, and they were Khubayb Al-Ansari, Ibn Al-Dathna, and another man. When they were able to overpower them, they released them. The third man said: This is the beginning of treachery! By God, I will not accompany you, for I have an example in these people - meaning the dead - so they dragged him and treated him so that he would accompany them, but he did not, so they killed him. They went with Khubayb and Ibn al-Dathna until they sold them in Mecca after the Battle of Badr. Banu al-Harith ibn Amir ibn Nawfal ibn Abd Manaf bought Khubayb, and it was Khubayb who killed al-Harith ibn Amir on the day of Badr. Khubayb remained with them as a prisoner. Ubayd God ibn Ayyadh informed him that the daughter of al-Harith had told him that when they had gathered, he had borrowed a razor from her to sharpen with, so she lent it to him. Then a son of mine took it while I was unaware until he came to him. She said: I found him sitting on his thigh with the razor in his hand, and I was startled by a fear that Khubayb recognized in my face. He said: Are you afraid that I will kill him? I would not have done that. She said: By God, I have never seen a prisoner better than Khubayb. By God, I found him one day eating a bunch of grapes in his hand, and he was bound with iron, and there was no fruit in Mecca. She used to say: This is a provision that God Almighty has provided for Khubayb. When they took him out of the sanctuary to kill him outside, Khubayb said to them: Let me bow two rak'ahs. So they left him, so he bowed two rak'ahs, then he said: If it were not for the fact that you think that what is in me is fear of death, I would have increased it. Then he said: O God, count them in number, and kill them one by one, and do not leave a single one of them. Then he said:

I do not care when I kill a Muslim on which side my death is for God

This is in the essence of God, and if He wills, He will bless the limbs of a torn limb.

Then Banu Al-Harith killed him, and it was Khabib who established the two Rak'ahs for every Muslim who was killed with patience. So God responded to Asim on the day he was killed, and he informed the Prophet (*peace be upon him*) and his companions of their report and what had happened to them. Some of the infidels of Quraysh sent to Asim when they heard that he had been killed, to bring something of him that they could recognize, and he had killed one of their leaders on the day of Badr, so God sent upon Asim something like a shade of wasps, which protected him from their messengers, and they were not able to cut off any of his flesh. Ibn Ishaq said about this story: When Asim bin Thabit was killed, Hudhayl wanted his head to sell it to Salafah bint Saad bin Shahid. She had vowed when her two sons were killed at Uhud that if she could get hold of his head, they would drink wine from his skulls, but Ad-Dabr prevented them. When she stood between him and them, they said: Leave him until evening, then he will go away from him, and we will take him. Then God sent the valley, which carried Asim and he left. Asim had made a covenant with God that he would never touch a polytheist, nor would a polytheist ever touch him, during his lifetime. So God prevented him after his death from what he had refrained from during his lifetime. And on the authority of Amr bin Umayyah Ad-Damri: The Messenger of God, may God bless him and grant him peace, had sent him as a spy alone, and he said: I came to the wood of Khubayb and climbed it, fearing spies, so I released him, and he fell to the ground, then it rushed in and retreated a little, then it turned around as if the ground had swallowed him. And in another narration there is an addition: We have not mentioned any wound to Khubayb until this hour, as mentioned by Al-Bayhaqi.

Eleventh: It is not denied that the guardian has money and a trust with which he protects his money and his children. The companions and their money are enough for you, along with their guardianship and virtue, and they are the proof against others. In Sahih Muslim, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, he said:

"While a man was in a desert, he heard a voice in a cloud saying, 'Water the garden of so-and-so.' That cloud moved away and emptied its water into a lava field, and behold, one of those clouds had absorbed all that water. He followed the water and saw a man standing in his garden, moving the water with his shovel. He said, 'O servant of God, what is your name?' He said, 'So-and-so is the name he heard in the cloud.' He said to him, 'O servant of God, why did you ask me my name?' He said, 'I heard a voice in the cloud whose water is this saying, 'Water the garden of so-and-so, in your name. So what do you do with it?' He said, 'Since you have said this, I look at what comes out of it and give a third of it in charity, and I and my family eat a third, and I return a third of it to it.'" And in another narration, **And I give a third of it to the poor, the beggars, and the wayfarer.** I said: This hadith does not contradict his statement, may the peace and blessings of God be upon him:

Do not take a farm and be content with the world. Al-Tirmidhi narrated it from the hadith of Ibn Masoud,

and he said about it a good hadith, for it is understood to refer to the one who takes it as a means of increasing it or enjoying its pleasures and prosperity. As for the one who takes it as a livelihood with which he protects his religion and his family, taking it with this intention is one of the best deeds, and it is one of the best kinds of money. The Prophet, may God bless him and grant him peace, said:

Yes, good money for the good man. People have talked a lot about the miracles of the saints, and what we have mentioned about it is sufficient. And God is the guide to success.

Twelfth: The Almighty's saying: **I would have taken a wage for it.** This is evidence of the validity of hiring, which is the tradition of the prophets and saints, as will be explained in Surat Al-Qasas, God willing. The majority read **I would have taken** and Abu Amr read **I would have taken** and this is the reading of Ibn Masoud, Al-Hasan, and Qatada, and they are two languages with the same meaning of taking, like your saying: *taba'a* and *ataba'a*, and *taqa* and *attaqa*. Some of the reciters supported the *dhal* in the *ta'*, and some of them did not assimilate it. In the hadith of Ubayy ibn Ka'b: **If I had wanted, I would have been given a wage.** This was issued by Moses as a question in the form of an offer, not an objection.

Tafsir Ibn Kathir

God Almighty says, informing about them that they **set out** after the first two times **until, when they came to the people of a town** Ibn Jarir narrated on the authority of Ibn Sirin that it was Al-Aylah, and in the hadith **until, when they came to the people of a town, mean** meaning stingy **they asked its people for food but they refused to host them, and they found therein a wall about to collapse** The attribution of the will here to the wall is by way of metaphor, for the will in new things means inclination, and collapsing is falling. And his saying: **So he straightened him up** means he restored him to a state of uprightness. It was mentioned in the hadith that he restored him with his hands and supported him until he returned his inclination, and this is extraordinary. At that time, Moses said to him: **If you had wanted, you could have taken a wage for it** meaning because they did not host us, it was not appropriate for you to work for them for free. "He said: This is a parting between me and you" meaning because you stipulated when killing the boy that if you asked me about anything after that, do not accompany me, so it is a parting between me and you. **I will inform you of the interpretation** meaning the explanation of that about which you were not able to have patience.

Fath al-Qadir

77- **So they set out until they came to the people of a village** It was said that it was Ayla, and it was said that it was Antioch, and it was said that it was Barqa, and it was said that it was a village from the villages of Azerbaijan, and it was said that it was a village from the villages of the Romans **and they asked for food**

Surat al-Kahf 18:77

So they set out, until, when they came to the people of a town, they asked its people for food, but they refused to entertain them. Then they found therein a wall about to collapse, so he put it back together. He said, "If you had wished, you could have taken payment for it."

from its people This sentence is in the accusative case as an attribute of the village, and the apparent was placed in place of the implicit for more emphasis, or because of the dislike of the two pronouns coming together in this word because of the difficulty involved, or to increase the ugliness of the people of the village by showing them **but they refused to host them** meaning they refused to give them what is rightfully their duty of hospitality, so whoever uses this verse as evidence for the permissibility of asking and the permissibility of begging has made a clear mistake, and from that is the saying of some of the writers who ask people:

If I respond, then there is no shortcoming in responding to me. Moses and Al-Khidr responded before.

It has been proven in the Sunnah that asking for something that cannot be refuted is forbidden, from many authentic hadiths: **And they found therein meaning in the village a wall that was about to collapse.** Attributing the will to the wall is metaphorical. Al-Zajaj said: The wall does not have a real will, but the appearance of falling appeared in it, as the actions of those who desire and intend appear, so it was described as having a will. From this is the saying of Al-Ra'i:

On a mission, he split their heads like axes when they want to cut them.

The meaning of swooping is to fall quickly. It is said that a wall swooped down if it fell, and a bird swooped down if it descended from its flight and fell on something. The meaning of *fa-qa-mahu* is *fa-s-taq-hu* **he straightened it** because he found it leaning so he put it back as it was. It is also said that he demolished it and built it, and it is also said that he erected it with a column. It was mentioned in the authentic hadith that he wiped it with his hand. **He said Moses If you wished, you could have taken a reward for it** meaning for erecting it and fixing it, urging Moses to Al-Khidr to take a reward. Al-Farra' said: Its meaning is if you wished, you could not have straightened it until they had settled us, so it is the reward. Abu Amr, Ya'qub, Ibn Kathir, Ibn Muhaisin, Al-Yazidi and Al-Hasan read *latakhadhti* i.e., **someone took it and straightened it** like ikhtada. The rest read *latakhadhti* i.e., **someone took it and straightened it**.

Tafsir al-Baghawi

77 - The Almighty said: **So they set out, until they came to the people of a town**, Ibn Abbas said: He means: *Antioch*. Ibn Sirin said: It is *Al-Ubla*, which is the land furthest from the sky. It was also said: *Barqa*. And on the authority of Abu Hurairah: The town of Andalusia **They asked its people for food, but they refused to host them**.

Abi bin Kaab said on the authority of the Prophet, may

God bless him and grant him peace: **Until when they came to the people of a village, they were mean and went around the gatherings and asked the people for food, but they refused to host them.**

It was narrated that they went around the village and asked them for food, but they did not feed them, and they asked them for hospitality, but they did not host them.

Qatada said: The worst villages are those that do not host guests.

It was narrated on the authority of Abu Hurairah that he said: A Berber woman fed them after they had asked the men for food but they did not feed them, and he prayed for their women and cursed their men.

The Almighty says: **And they found therein a wall about to collapse**, meaning to fall. This is a metaphor for the speech of the Arabs, because the wall has no will, but rather its meaning is: it is close and about to fall, just as the Arabs say: My house looks at so-and-so's house if it is opposite it.

So he straightened it, that is, he leveled it. It was narrated on the authority of Abi bin Ka'b on the authority of the Prophet, may God bless him and grant him peace, **So Al-Khidr raised his hand and straightened it**. Saeed bin Jubair said: He wiped the wall with his hand and it became straight. It was narrated on the authority of Ibn Abbas: He demolished it and then sat down to build it. Al-Suddi said: Rather, he made it with clay and began to build the wall.

He said, Moses, **If you had wished, you could have taken a wage for it**. Ibn Kathir, Abu Amr, and Ya'qub read: **I would have taken a wage for it**, with a light ta' and a kasra on the kha'. The others read: **I would have taken a wage for it**, with a heavy ta' and a fatha on the kha'. These are two dialects: like **I followed** and **I followed**. "For it" means for repairing the wall. *Ajran* means a fee. Its meaning is: You know that we are hungry and that the people of the village have not fed us, so if you had taken a wage for your work.

Tafsir al-Baidawi

77. **So they set out until they came to the people of a village** the village of Antioch, and it was said Ablah al-Basra. And it was said Bajrawan Armenia. **They asked its people for food, but they refused to host them**. It was also read **they host them** from the verb to **host**, it is said *host* if he came to him as a guest, and **host him** and *host* means to put him down. The origin of the construction is for inclination, it is said **the arrow deviated from the target** if it deviated. **And they found therein a wall about to collapse** almost falling, so the will was borrowed for approaching, just as the concern and determination were borrowed for it. He said:

The spear wants to pierce Abu Baraa's chest and refrain from shedding the blood of Banu Uqayl

He said:

A time will reunite me with a camel for a time that
cares about kindness

And it is said that he wiped it with his hand and it stood up. And it is said that he demolished it and built it. He said, **If you wish, you could have taken a wage for it**, inciting people to take a wage to recover from it, or hinting that it is superfluous because of what is in *law* of negation, as if when he saw the deprivation and the need to touch it and his preoccupation with what does not concern him, he could not control himself. And it is said that it is taken from the verb **to take**, like **to follow** from **to follow**, and it is not from **to take** according to the Basrans. Ibn Kathir and the two Basrans read **to take**, meaning **to take**. Ibn Kathir, Ya'qub, and Hafs made the dal clear, but the rest assimilated it.

Surat al-Kahf 18:78

He said, "This is a parting between me and you. I will inform you of the interpretation of that over which you could not have patience."

Surat al-Kahf 18:78

He said, "This is a parting between me and you. I will inform you of the interpretation of that over which you could not have patience."

Tafsir al-Jalalayn

78 - **He said** to him Al-Khidr **This is a parting** meaning a time of parting **between me and you** in it there is an addition of between to something that is not multiple, and its repetition by the conjunction with the waw is permissible **I will inform you** before my parting from you **of the interpretation of that over which you could not have patience**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The companion of Moses said to Moses: What you said, which is His statement, **If you had willed, you could have taken payment for it**, "is a separation between me and you," meaning: a separation between me and you: meaning a separation between me and you. **Shall I inform you?** He says: I will tell you **the interpretation of that which you could not have patience for?** He says: what the consequences of my actions that I knew would lead to, so you could not have patience to stop asking about them and to stop criticizing me for them. And God knows best.

Tafsir al-Qurtubi

Then Al-Khidr said to him: **This is a parting between me and you** by virtue of what you had stipulated for yourself. His repetition of **between me and you** and his enemy to him about **between us** is for emphasis. Sibawayh said: Just as it is said, **May God disgrace the liar from me and you**, meaning from us. Ibn Abbas said: Moses' words about the ship and the boy were for God, and his words about the wall were for himself to seek something from this world, so that was the reason for the parting. Wahb ibn Munabbih said: That wall was a wall whose height in the sky was one hundred cubits.

Thirteenth: The Almighty's saying: **I will inform you of the interpretation of that over which you could not have patience**. The interpretation of something is its outcome, meaning He said to him: I will tell you why you did what you did. It was said in the interpretation of these signs that happened to Moses with Al-Khidr: They are an argument against Moses, and a wonder to him. That is because when he denied the matter of the breach in the ship, he was called: O Moses, where was this plan of yours while you were in the chest thrown in the sea! So when he denied the matter of the

boy, he was told: Where is your denial of this compared to your prodding the Copt and your judgment on him! So when he denied the construction of the wall, he was told: Where is this compared to your lifting the stone of the well for the daughters of Shu'aib without payment!

Tafsir Ibn Kathir

God Almighty says, informing about them that they **set out** after the first two times **until, when they came to the people of a town** Ibn Jarir narrated on the authority of Ibn Sirin that it was Al-Aylah, and in the hadith **until, when they came to the people of a town, mean** meaning stingy **they asked its people for food but they refused to host them, and they found therein a wall about to collapse** The attribution of the will here to the wall is by way of metaphor, for the will in new things means inclination, and collapsing is falling. And his saying: **So he straightened him up** means he restored him to a state of uprightness. It was mentioned in the hadith that he restored him with his hands and supported him until he returned his inclination, and this is extraordinary. At that time, Moses said to him: **If you had wanted, you could have taken a wage for it** meaning because they did not host us, it was not appropriate for you to work for them for free. "He said: This is a parting between me and you" meaning because you stipulated when killing the boy that if you asked me about anything after that, do not accompany me, so it is a parting between me and you. **I will inform you of the interpretation** meaning the explanation of **that about which you were not able to have patience**.

Fath al-Qadir

78- **He said** Al-Khidr **This is a parting between me and you** adding parting to the circumstance for the sake of expansion: meaning this speech and your denial of abandoning the reward is the parting between us. Al-Zajaj said: The meaning is this is a parting between us: meaning this is a parting of our connection, and he repeated *between* for emphasis, and when Al-Khidr said this to Moses, he began to explain the reason for which he did those actions that Moses denied, so he said: **I will inform you of the interpretation of that which you could not have patience for** and the interpretation is the return of something to its destination.

Tafsir al-Baghawi

78 - **He said**, Al-Khidr: **This is a parting between me and you**, meaning this is a time of parting between me and you. It was said: This denial of abandoning the reward is the parting between us. Al-Zajaj said: Its meaning is this is a parting between us, meaning the parting of our connection, and he repeated *between* for emphasis.

I will inform you, meaning I will tell you **the**

interpretation of that which you could not bear patiently.
In some interpretations, Moses took hold of his garment and said: Tell me the meaning of what you did before you left me. He said:

Tafsir al-Baidawi

78. He said, 'This is a parting between you and me.'

The reference is to the parting promised by his saying, **So do not accompany me**, or to the third objection, or to the time, meaning this objection is the reason for our parting, or this time is its time. Adding the parting to the parting is adding the source to the circumstance in the expansion, and it has been read according to the original. **I will inform you of the interpretation of that which you could not bear with patience**, with the hidden report of that which you could not bear with patience because it is denied from the outward point of view.

Surat al-Kahf 18:79

As for the ship, it belonged to poor people working at sea, and I intended to cause damage to it, while there was behind them a king who seized every ship by force.

Surat al-Kahf 18:79

As for the ship, it belonged to poor people working at sea, and I intended to cause damage to it, while there was behind them a king who seized every ship by force.

Tafsir al-Jalalayn

79 - **As for the ship, it belonged to ten poor people** who worked at sea) on rent, seeking earnings **so I intended to damage it, and behind them** if they returned or in front of them now **was a king** an infidel **who seized every ship** good **by force** its accusative is a source indicating the type of taking.

Tafsir al-Suyuti

Tafsir al-Tabari

He says: As for what I did to the ship, it was because it belonged to poor people who worked at sea, so I wanted to damage it with the holes I made in it.

As Ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **So I wanted to fault it**, he said: I would tear it apart.

Al-Harith told us, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

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.

And his saying, **And behind them was a king who seized every ship by force**, and in front of them and ahead of them was a king.

As Al-Hasan bin Yahya told us, he said: Abd Al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, **And behind them was a king**. Qatada said: In front of them. Do you not see that he says, **Behind them is Hell**, and it is in front of them?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: It was in the recitation: And before them was a king who seized every intact ship by force. And it was mentioned on the authority of Ibn Uyaynah, on the authority of Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas that he recited that: And before them was a king.

Abu Jaafar said: Some of the people who know the Arabic language have made *raa* one of the letters of opposites, and he claimed that it refers to what is in front of it and what is behind it, and he cited as evidence for the validity of that the words of the poet:

I hope that the Banu Marwan will listen to me and obey me, and my people Tamim and the desert behind them

Meaning in front of me, and he has overlooked the correct aspect of that. Rather, what is in front of him is said: He is behind me, because you are behind him.

So you will meet him as he will meet you, so it became: when he was meeting you, it was as if he was behind you and you were in front of him. Some of the Arab scholars from Kufa did not allow it to be said to a man in front of you: he is behind me, nor if he was behind you to be said: he is in front of me, and he said: this is only permissible in times of days and times like the saying of the one who says: behind you is severe cold, and in front of you is severe heat, because you are behind it, so it was permissible because it is something that comes, so it is as if it catches up with you it becomes behind you, and as if if you reach it it becomes in front of you. He said: therefore the two meanings are permissible. And his saying: **He seizes every ship by force** the speaker says: what benefit did this scholar's tearing of the ship he boarded from its people, since because of its tearing he seizes all the ships, defective and non-defective, and what was the reason for his justification for tearing it, that he tearing it, because behind them is a king who seizes every ship by force? It was said: The meaning of this is that he would take every sound ship by force, and leave every defective one, not that he would take the sound ones and the unsound ones. If he says: What is the evidence that this is the case? It was said: His saying, **So I wanted to find fault with it**, thus made clear that he only found fault with it because the defective ones were not exposed to it, so it was sufficient for it to be said: And behind them was a king who would take every sound ship by force, although this is also the case in some readings.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, on the authority of Mal: It is in the wording of Ibn Masoud: And behind them was a king who seized every good ship by force.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: Al-Hasan bin Dinar told us, on the authority of Al-Hakam bin Uyaynah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: In my father's reading: And behind them was a king who seized every good ship by force, and I only blamed it to turn him away from it.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **And behind them was a king who would seize every ship by force**. So when they succeeded him, they would repair it with pitch and enjoy it. Ibn Jurayj said: Wahb ibn Sulayman told me, on the authority of Shu'ayb al-Jubba'i, that the name of the man who would seize every ship by force was Hadad ibn Badad.

Tafsir al-Qurtubi

The Almighty said: **As for the ship, it belonged to poor people working at sea.** This was used as evidence by those who said that the poor are in a better condition than the needy. This meaning has already been fully explained in Surah Bara'ah. It has been said that they were merchants, but since they were travelers with few resources in the midst of the sea, and in a state of weakness to fend off calamities, they were referred to as poor, since they were in a state that was pitiable. This is like saying to a rich man who was struck by a sudden disaster or a calamity: poor. Ka'b and others said: It belonged to ten poor brothers who inherited it from their father, five of whom were in a state of weakness and five of whom were working at sea. It has also been said that there were seven of them, each of whom had a state of weakness that was not like the other. Al-Naqqash mentioned their names. As for the workers, one of them was a leper, the second was one-eyed, the third was lame, the fourth was a leper, and the fifth had a fever that never stopped for a lifetime, and he was the youngest of them. The five who could not work were: blind, deaf, mute, crippled, and insane. The sea they worked on was between Persia and Rome. Al-Tha'labi mentioned it. A group read: *Limasakeen* with a shaddah on the *seen*, and there was a difference of opinion about that. It was said: They are the sailors of the ship, because the *misak* is the one who holds the ship's man, and all service is suitable for holding him, so they were all called *misakeen*. A group said: He meant by *misakeen* the tanning of the *musuk*, which is hides, the singular of which is *musk*. The most apparent reading is *misakeen* with a shaddah, the plural of *miskeen*, and that its meaning is: The ship belongs to weak people who should be pitied. And God knows best.

God the Almighty said: **So I wanted to make it defective.** That is, to make it have a defect. It is said: I found fault with something and it became defective, so it is defective and faulty. And His statement: **And behind them was a king who seized every ship by force.** Ibn Abbas and Ibn Jubayr read *saheeha*. Ibn Abbas and Uthman ibn Affan also read *saliha*. The root of *behind* means behind. Some of the commentators said: He was behind him and they would return to him. Most of them are of the opinion that the meaning of *behind* here is in front, which is supported by the reading of Ibn Abbas and Ibn Jubayr: **And before them was a king who seized every intact ship by force.** Ibn Atiyah said: **Behind them** is in my opinion appropriate, and that is because these words come with consideration of time, and that is because the existing preceding event is the forward, and that which comes after it is the backward, and it is what is behind, and that is contrary to what appears at first sight. Consider these words in their places where they appear, and you will find that they are consistent. The meaning of this verse is: These people, their work and their efforts will come after him in time, the usurpation of this kingdom. And whoever reads **in front of them** meant in place, that is, as if they were walking to a country. And his saying, may the peace and blessings of God be upon him:

The prayer is in front of you means in place, otherwise their being at that time was in front of the prayer in time.

Consider this article, for it is a relief from the commotion of these words. Qatada found in the book of al-Tabari: **And behind them was a king.** Qatada said: In front of them. Don't you see him saying: **Behind them is Hell** while he is in front of them? This statement is not correct, and this is the foregnness that al-Hasan ibn Abi al-Hasan was upset about, as al-Zajjaj said.

I said: What this Imam chose was preceded by Ibn Arafah. Al-Harawi said: Ibn Arafah said: The speaker says: How did he say **behind him** when it is in front of him? Abu Ubaid and Abu Ali Qatib claimed that this is one of the opposites, and that behind is in the meaning of in front, but this is not obtained, because in front is the opposite of behind, and this is only valid at times, like when you say to a man if he made a promise in Rajab for Ramadan and then said: And behind you is Sha'ban, it is permissible even if it was in front of him, because it replaces him until the time of his promise. Al-Qushayri also referred to this statement and said: This is only said at times, and it is not said to a man in front of you that he is behind you. Al-Farra' said: And others permitted it, and the people were not aware of the report of the king, so God Almighty informed Al-Khidr even of the defect in the ship, and Al-Zajjaj mentioned it. Al-Mawardi said: The Arabs differed in using behind instead of in front into three opinions: One of them: It is permissible to use it in any case and in any place and it is one of the opposites. God Almighty said: **Behind them is Hell** meaning in front of them. And the poet said:

Do you expect the Banu Marwan to listen to me and obey me, while my people Tamim and the desert are behind me?

It means in front of me. The second: that behind is used in place of in front of in times and times because a person passes it and it becomes behind him and it is not permissible in anything else. The third: that it is permissible in objects that have no face like two stones facing each other, each one behind the other and it is not permissible in anything else, and this is the saying of Ali bin Isa. There is a difference of opinion regarding the name of this king, so it was said: Hadad bin Badad. And it was said: Al-Jalandi, and Al-Suhayli said it. Al-Bukhari mentioned the name of the king who took every ship by force, so he said: He is Hadad bin Badad and the name of the murdered boy was Jaysur, and this is how we recorded it in Al-Jami' from the narration of Yazid Al-Marwazi, and in a narration other than this, Haysur with a ha', and I have a third narration in the margin of the book: It is Haysun. He used to take every good ship by force, and that is why Al-Khidr criticized it and tore it up, so in this there is jurisprudence working with interests if its face is proven, and the permissibility of repairing all of the money by spoiling some of it, and this has been mentioned previously. In Sahih Muslim there is the reason for the wisdom of tearing up the ship, and that is his saying: So when the one who is harnessing it comes, he finds it torn up and passes over it, so repair it with a piece of wood, the hadith. And you get from this encouragement to be patient in times of hardship, how many benefits are contained in that which is disliked, and this is the meaning of His saying: **And perhaps you dislike a thing which is good for you.**

Surat al-Kahf 18:79

As for the ship, it belonged to poor people working at sea, and I intended to cause damage to it, while there was behind them a king who seized every ship by force.

Tafsir Ibn Kathir

This is an explanation of what was unclear to Moses, peace be upon him, and what he denied on the surface. God showed Al-Khidr, peace be upon him, an inner wisdom, and he said: I only punctured the ship to make it defective because they were passing by a king of oppressors who **seizes every good ship**, meaning good **by force**. So I wanted to make it defective to return it to him because of its defect, so that its poor owners who had nothing to benefit from other than it would benefit from it. It has been said that they were orphans. Ibn Jurayj narrated on the authority of Wahb bin Sulayman, on the authority of Shu'ayb Al-Jubba'i, that the name of the king was Hadad bin Badad, and it was also mentioned in the narration of Al-Bukhari, and he is mentioned in the Torah in the descendants of Esau bin Isaac, and he is one of the kings mentioned in the Torah, and God knows best.

Fath al-Qadir

Then he began to explain to him, saying: 79- **As for the ship**, meaning the one he had breached, **it belonged to poor people**, weak people who were unable to repel those who wanted to oppress them, **working at sea**, and they had no money other than that ship, which they would rent out to those who sailed the sea and take wages. Al-Shafi'i used this verse as evidence that the poor are in a worse state than the needy. **So I wanted to make it defective**, meaning to make it defective by removing what I had removed from it. **And behind them was a king**, the commentators said: meaning in front of them, and *behind* can mean in front of them. We have already discussed this in His statement: **Behind him is a severe punishment**, and it was said that he meant **behind them**, and it was their way of returning to him, and they did not have any report that **He seizes every ship by force**, meaning every ship that was sound and not defective. It was read with the addition of *sound*, and this was narrated from Abi and Ibn Abbas. A group of people read it with emphasis on the seen from *masakeen*, and there was a difference of opinion regarding its meaning. It was said that they are the sailors of the ship, because *masakeen* is the one who holds the ship, and the most apparent reading is the majority's reading with emphasis.

Tafsir al-Baghawi

79 - **As for the ship, it belonged to poor people who worked at sea**. Ka'b said: It belonged to ten brothers, five of whom were in the sea and five of whom worked at sea. This is evidence that even if a poor person owns something, the name *poor* does not cease to apply to him if what he owns does not suffice him. **They work at sea** means: they are hired and earn from it. **So I wanted to make it defective**, make it defective.

And behind them means in front of them, **was a king**, as in His saying: **Behind him was Hell** (Ibrahim 14:16).

It was said: **behind them** behind them, and their return was on their way to him, and the first is more correct, indicated by the reading of Ibn Abbas **and there was a king before him**.

He takes every ship by force, meaning: every good ship by force. Ibn Abbas used to recite it like this, so Al-Khidr tore it apart and damaged it so that the usurping king would not take it. His name was Al-Julanda and he was an unbeliever.

Muhammad bin Ishaq said: His name is **Mutawala bin Julanda Al-Azdi**.

Shuaib al-Juba'i said: His name is **Haddad bin Badad**.

It was narrated that Al-Khidr apologized to the people and told them about the usurping king, and they did not know about him. He said: I wanted him to leave her when she passed by him because of her defect, and when he passed by them they would fix her and benefit from her. It was said: They sealed her with a bottle. It was also said: With tar.

Tafsir al-Baidawi

79. **As for the ship, it belonged to poor people who worked at sea** for the needy, and it is evidence that the word *poor* refers to someone who owns something if it is not enough for him. It was said that they were called poor because of their inability to pay the king or because of their poverty, as it belonged to ten brothers, five of whom were poor and five of whom worked at sea. **So I wanted to make it defective** to make it have a defect. **And behind them was a king** in front of them or behind them, and they were to return to him, and his name was Julanda bin Karkar, and it was said Manwar bin Julanda Al-Azdi. **He takes every ship by force** from its owners. The right of the system was to delay his saying I **wanted to damage it** after his saying **and there was a king behind them** because the desire to damage is caused by fear of usurpation, but it was presented for attention or because the reason, since the sum of the two matters was fear of usurpation and its dwelling was the king, he arranged it on the stronger and more appropriate of the two parts and followed it with the other by way of restriction and completion, and it was read **every good ship** and the meaning is on it.

Surat al-Kahf 18:80

And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

Tafsir al-Jalalayn

80 - **And as for the boy, his parents were believers, and we feared that he would overburden them through transgression and disbelief** for as in the hadith of Muslim, he was by nature a disbeliever, and if he had lived, that would have overburdened them because of their love for him and their following him in that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: As for the boy, he was a disbeliever, and his parents were believers. So do we know that he would overwhelm them? He says, he would overwhelm them with transgression, which is arrogance towards God and disbelief in Him. And similar to what we said about that, the people of interpretation said, and it was mentioned in some letters: As for the boy, he was a disbeliever. Mention of those who said that:

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: As for the boy, he was a disbeliever in the letter of Abi: And his parents were believers. **So we intended that their Lord should substitute for them one better than him in purity and nearer to kinship.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And as for the boy, his parents were believers.** And he was a disbeliever in some readings. His saying: **So we feared.** And it is in the Mushaf of Abdullah: So your Lord feared that He would overburden them with transgression and disbelief.

Amr ibn Ali told us: Abu Qutaybah told us: Abdul-Jabbar ibn Abbas al-Hamadani told us, on the authority of Abu Ishaq, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, on the authority of Ubayy ibn Ka'b, that the Messenger of God, may God bless him and grant him peace, said: The boy whom al-Khidr killed was marked as an unbeliever on the day he was marked. The Arabs direct fear and dread to the meaning of suspicion, and these letters are directed to the meaning of knowledge of something that is perceived through something other than the senses and sight. We have explained that with its evidence in other places, so there is no need to repeat it.

Some of the Arab scholars from Basra used to say: The meaning of his saying **we feared** in this place is: **we hated**, because God is not feared. And he said in some of the readers: **So fear your Lord.** He said: It is like the two men feared that they would be dependent, and he does not fear that more than he hates it for

them.

Tafsir al-Qurtubi

The Almighty said: **And as for the boy, his parents were believers.** It was stated in the authentic hadith:

He was created a disbeliever on the day he was created. This supports the apparent meaning that he was not an adult, and it is possible that it is report about him even though he was an adult, and this has been mentioned previously.

God the Almighty said: **So we feared that he would overburden them.** It was said: This is from the words of Al-Khidr, peace be upon him, and this is what the context of the speech testifies to, and it is the saying of many commentators, meaning we feared that he would overburden them with transgression and disbelief, and God had permitted him to strive to kill people in this manner. It was also said: This is from the words of God the Almighty and Al-Khidr spoke about it. Al-Tabari said: Its meaning is so we knew, and Ibn Abbas said the same, meaning so we knew. This is like the way he referred to knowledge with fear in his saying: **Except that they fear that they will not be able to keep within the limits set by God.** It was narrated that Ubayy read **So your Lord knew.** It was said: Fear means dislike. It is said: I separated them for fear that they would fight, meaning dislike of that. Ibn Atiyyah said: What is most apparent to me in explaining this interpretation, even though the wording contradicts it, is that it is a metaphor, meaning that if the created beings and those being addressed knew his condition, they would fear overburdening the parents. Ibn Masoud read **fear your Lord**, and this is clear in the metaphor, and this is similar to what occurred in the Qur'an regarding God Almighty from perhaps and perhaps, and that all that is in all of this of hope and expectation and fear and dread is only sufficient for you, O those addressed, and **exhausts them** makes them groan and burdens them, and the meaning is that his love makes them follow him so they go astray and become religious with his religion.

Tafsir Ibn Kathir

It was mentioned earlier that this boy's name was Jessor. In this hadith, on the authority of Ibn Abbas, on the authority of Abi bin Kaab, on the authority of the Prophet, may God bless him and grant him peace, he said: **The boy whom Al-Khidr killed was born a disbeliever on the day he was born.** It was narrated by Ibn Jarir from the hadith of Ibn Ishaq, on the authority of Saeed, on the authority of Ibn Abbas, and for this reason he said: **His parents were believers, so we feared that he would burden them with transgression and disbelief**, meaning that their love for him would lead them to follow him in disbelief. Qatada said: His parents were happy with him when he was born, and they were sad about him when he was killed, and if he had lived, it would have led to their destruction. So let a person be satisfied with the decree of God, for God's decree for a believer in what he dislikes is better for

Surat Maryam: 76

And God increases those who are guided in guidance. And the lasting good deeds are better in the sight of your Lord as reward and better as a return.

him than His decree for what he likes. It is authentically stated in the hadith: **God does not decree for a believer a decree except that it is good for him.** And God Almighty said: **And perhaps you dislike a thing while it is good for you.** And His statement: **So We intended that their Lord should substitute for them one better than him in purity and nearer of kinship,** meaning a child purer than this one, and they are more merciful to him than him, as Ibn Jurayj said. Qatada said: He was dutiful to his parents, and it was previously mentioned that they were a substitute for a slave girl. It was said: When Al-Khidr killed him, his mother was pregnant with a Muslim boy, as Ibn Jurayj said.

Fath al-Qadir

80- **And as for the boy** meaning the one he killed, **his parents were believers** meaning he was not. **So we feared that he would overwhelm them** meaning that the boy would overwhelm his parents. It is said that he overwhelms him, and overwhelms him means he overwhelms him. The commentators said: Its meaning is we feared that his love would lead them to follow him in his religion, which is disbelief, and *transgression* is the object of **overwhelms them** and *disbelief* is conjoined with it. It was said that the meaning is: So we feared that he would overwhelm the parents by transgressing against them and being ungrateful for their blessings by his disobedience. It was said that it is possible that **so we feared** is from the words of God, and the meaning is that we hated the hatred of one who fears the bad consequences of his matter and changes it, and this is very weak, as the words are the words of Al-Khidr. Some scholars have questioned Al-Khidr's killing of this boy for this reason. It was said that he was an adult and deserved it because of his disbelief. It was also said that he was cutting off the road and deserved to be killed for that. The meaning of **We feared that he would overburden them with transgression and disbelief** is that Al-Khidr feared that his parents would defend him and be fanatical about him, and thus fall into sin, which could lead to disbelief and apostasy. In conclusion, there is no problem with Al-Khidr killing him if he was an adult, a disbeliever or a highway robber. This is according to what is required by Islamic law, and it is possible that Al-Khidr had a law from God the Almighty that permitted him to do that. However, if the boy was a young boy who had not yet reached puberty, it was said that Al-Khidr knew, through God's knowledge, that if he had become an adult, he would have been a disbeliever whose disbelief would have led his parents astray and made them disbelievers. This is even though the apparent meaning of Islamic law forbids it. Killing someone who has no sin and who has not been subject to the pen of accountability for fear that he might do something after reaching puberty that would make it permissible to kill him is not permissible in Muhammadan law, but it is permissible in another law, so there is no problem. The majority of scholars have said that Al-Khidr was a prophet.

Tafsir al-Baghawi

80 - The Almighty said: **And as for the boy, his parents were believers, so we feared,** meaning we knew, [and in the reading of Ibn Abbas: **And as for the boy, his parents were believers, so we feared,** meaning: we knew], **that he would overburden them,** that he would overwhelm them, and Al-Kalbi said: that he would burden them, **through transgression and disbelief,** Saeed bin Jubair said: So we feared that his love would lead them to follow him in his religion.

Tafsir al-Baidawi

80. **And as for the boy, his parents were believers, and we feared that he would overburden them** that he would overwhelm them with **transgression and disbelief** for their favor by his disobedience, so that evil would befall them, or that he would combine her faith with his transgression and disbelief, so that two believers and a transgressor and a disbeliever would come together in one house, or that he would infect them with his illness, so that they would apostatize by his misguidance, or by his collusion with him in his transgression and disbelief towards him. He only feared that because God Almighty informed him. And on the authority of Ibn Abbas, may God Almighty be pleased with them both: Najdah al-Haruri wrote to him how he killed him, and the Prophet, may God bless him and grant him peace, forbade the killing of parents, so he wrote to him, **If you know about the condition of children what the scholar of Moses was like, then you may kill.** And it was read, **Fakhr Rabbik** means he hated it, with the hatred of one who fears the evil of his end. And it is possible that his saying *Fakhr* is a narration of the saying of God Almighty.

Surat al-Kahf 18:81

So We intended that their Lord should substitute for them one better than him in purity and nearer to kinship.

Tafsir al-Jalalayn

81 - **So We intended that their Lord should substitute for them** with emphasis and with emphasis **one better than him in purity** meaning righteousness and piety **and nearer to him in mercy** with a sukoon on the ha' and a damma on it, mercy, which is being dutiful to one's parents, so God Almighty substituted for them a girl who married a prophet and gave birth to a prophet, and God Almighty guided a nation through her.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So We intended that their Lord should substitute them**: The reciters differed in the recitation of that, so a group of the reciters of Mecca, Medina, and Basra recited it, **So We intended that their Lord should substitute them**. Some of them used to justify the validity of that by saying that it was found stressed in most of the Qur'an, like the statement of God, the Almighty, **So those who wronged substituted**, and His statement, **And when We substituted a verse for another verse**: so the correct statement is, **So We intended that He should substitute them with it**. The majority of the reciters of Kufa recited that, **So We intended that He should substitute them** with a light dal. Some of those who recited that in the same way from the people of Arabic said: Abdal yabdal with a light dal and badal yabdal with a heavy dal have the same meaning.

The correct thing to say about this in my opinion is that they are two readings with similar meanings. A group of reciters have recited each of them, so whichever one the reciter recites, he is correct. It has been said that God Almighty replaced the parents of the boy whom Moses' companion killed with a girl. Those who said this:

Yaqub told me, he said: Hashim bin Al-Qasim told us, he said: Al-Mubarak bin Saeed told us, he said: Amr bin Qais told us regarding His statement, **So we intended that their Lord should substitute for them one better than him in purity and nearer to kinship**. He said: It has reached me that she is a girl.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, he said: Ibn Jurayj said: Sulayman ibn Umayyah told me that he heard Yaqub ibn Asim say: They replaced the boy with a girl. Ibn Jurayj said: Abdullah ibn Uthman ibn Khathim told me that he heard Saeed ibn Jubayr say: They replaced the boy with a girl. Others said: Their Lord replaced them with a Muslim boy. Mention of those who said that:

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

Hajjaj told us, on the authority of Ibn Jurayj, **So we intended that their Lord should substitute for them one better than him in purity and nearer to kinship**. He said: His mother was pregnant at that time with a Muslim boy.

Al-Qasim told us, he said: Al-Husayn told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada, that he mentioned the boy whom Al-Khidr killed, and he said: His parents were happy with him when he was born and grieved for him when he was killed, and if he had lived, it would have led to their destruction. So let a person be satisfied with the decree of God, for God's decree for the believer in what he dislikes is better for him than His decree in what he likes.

And his saying, **Better than him in zakat**, means: Better than the boy he killed in terms of righteousness and religion.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **So we intended that their Lord should substitute for them one better than him in purity**, he said: Islam.

And his saying, **and closer in kinship**, the people of interpretation differed in its interpretation. Some of them said: The meaning of that is: and closer in mercy to his parents and more dutiful to them than the one who was killed. Those who said that mentioned:

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us on the authority of Qatada: **And the closest of kin** means the most pious to him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And closer to kinship**, meaning closer to goodness.

Others said: Rather, the meaning of this is: It is more likely that his parents will have mercy on him than the one who was killed.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **And closer in kinship** means more merciful to him than they were to the one who killed Al-Khidr. Some of the Arab scholars interpreted that as: And closer to have mercy on him. Womb is the source of mercy. It is said: I had mercy on him with mercy and compassion. Some of the Basrans used to say: From womb and kinship. And it may be said: womb and womb like 'asr and 'asr, and halaka and halaka. And he cited as evidence for his statement the verse of Al-Ajjaj:

And the womb of those who are crooked is not crooked

There is no point in the womb in this context, because the murdered person was the one whose parents God replaced with a son for the murdered person's parents, so their kinship to his parents and their kinship to him in the womb are the same. Rather, the meaning of that is: And it is closer to the murdered person that he shows mercy to his parents and is dutiful to them, as Qatada said. The statement may be directed to its meaning being: And it is closer to them showing mercy to him, but no one among the people of interpretation

Surat al-Kahf 18:81

So We intended that their Lord should substitute for them one better than him in purity and nearer to kinship.

interpreted it in this way, so since there is no one who interpreted it, then what we said is correct in it, for what we have explained.

Tafsir al-Qurtubi

The Almighty said: **So We intended that their Lord should substitute for them a son.** The majority of scholars read it with a fat-ha on the ba' and a shaddah on the dal. Asim read it with a sukoon on the ba' and a light dal, meaning that God should grant them a son. **Better than him in purity** meaning in religion and righteousness. It is said: badala and wabadala like mahal and amahla and nazala and wanzala. **And nearer in kinship** Ibn Abbas read *kinship*. The poet said:

How can I wrong a slave girl who is kind and merciful?

The rest are silent, and from this is the saying of Ru'bah ibn al-'A'aj:

O you who sent down mercy upon Idris and cursed Satan

It was differed from Abu Amr. *Rahma* is in apposition to *zakat*. It is said: Rahma rahma and rahma, and its alif is for the feminine, and its masculine is rahma. It was said: Rahm here means womb. Ibn Abbas read it **and connect rahma** meaning womb, and he also read **purer than it**. Ibn Jubayr and Ibn Jurayj said that they are a substitute for a girl. Al-Kalbi said that a prophet from the prophets married her and she bore him a prophet, and God guided a nation from the nations through him. Qatada: She bore twelve prophets. Ibn Jurayj also said that the mother of the boy on the day he was killed was pregnant with a Muslim boy and the one killed was an unbeliever. On the authority of Ibn Abbas: She gave birth to a slave girl who gave birth to a prophet. In another narration: God replaced her with a slave girl who gave birth to seventy prophets. Jaafar bin Muhammad said this on the authority of his father. Our scholars said: This is far-fetched, and the number of prophets is not known except among the Children of Israel, and this woman was not among them. We learn from this verse that calamities caused by the loss of children are not to be trivialized, even if they are pieces of the heart. Whoever submits to fate, his end will be clear. Qatada said: His parents rejoiced when he was born and grieved when he was killed. If he had survived, it would have led to their destruction. It is obligatory for every person to be satisfied with the decree of God, for God's decree for the believer in what he dislikes is better for him than His decree for him in what he loves.

Tafsir Ibn Kathir

It was mentioned earlier that this boy's name was Jessor. In this hadith, on the authority of Ibn Abbas, on the authority of Abi bin Kaab, on the authority of the

Prophet, may God bless him and grant him peace, he said: **The boy whom Al-Khidr killed was born a disbeliever on the day he was born.** It was narrated by Ibn Jarir from the hadith of Ibn Ishaq, on the authority of Saeed, on the authority of Ibn Abbas, and for this reason he said: **His parents were believers, so we feared that he would burden them with transgression and disbelief**, meaning that their love for him would lead them to follow him in disbelief. Qatada said: His parents were happy with him when he was born, and they were sad about him when he was killed, and if he had lived, it would have led to their destruction. So let a person be satisfied with the decree of God, for God's decree for a believer in what he dislikes is better for him than His decree for what he likes. It is authentically stated in the hadith: **God does not decree for a believer a decree except that it is good for him.** And God Almighty said: **And perhaps you dislike a thing while it is good for you.** And His statement: **So We intended that their Lord should substitute for them one better than him in purity and nearer of kinship**, meaning a child purer than this one, and they are more merciful to him than him, as Ibn Jurayj said. Qatada said: He was dutiful to his parents, and it was previously mentioned that they were a substitute for a slave girl. It was said: When Al-Khidr killed him, his mother was pregnant with a Muslim boy, as Ibn Jurayj said.

Fath al-Qadir

81- **So We desired that their Lord should substitute for them one better than him** The majority of scholars read it with a fat-ha on the unified ba' and a shaddah on the dal. Asim, Ibn Amir, Abu Ja'far, and Ya'qub read it with a sukoon on the ba' and a light dal. The meaning is: We desired that God should provide them with a better son instead of this child, *purity* meaning religion, righteousness, and purity from sins. **And nearer in kinship** Ibn Abbas, Hamza, Al-Kisa'i, Ibn Kathir, and Ibn Amir read it with a damma on the ha'. The rest read it with a sukoon on it. The meaning of kinship is mercy. It is said, **May God have mercy on him, the mercy of my mercy.** The alif is for feminization.

Tafsir al-Baghawi

81 - **So We wanted to replace them both**, Abu Jaafar, Nafi' and Abu Amr read: with emphasis here and in Surat At-Tahrim and Al-Qalam, and the others read it with emphasis, and they are two dialects, and some of them differentiated and said: *Al-Tabdil* is changing something, or changing its state and the same thing is still there, and *Al-Ibdal* is raising something and putting something else in its place, **Their Lord is better than him in purity**, meaning righteousness and piety, **and nearer to kinship**, Ibn Amir, Abu Jaafar, and Ya'qub read: with a damma on the ha', and the rest read it with a jazm, meaning: in connection with mercy. It was said: It is from the womb and kinship, Qatada said: meaning he is more connected to the womb and is dutiful to his parents.

Al-Kalbi said: God replaced them with a slave girl, and a prophet married her, and she bore him a prophet, and God guided his mother from the nations through him.

On the authority of Jaafar bin Muhammad, on the authority of his father: God replaced them with a girl who gave birth to seventy prophets.

Ibn Jurayj said: Replace them with a Muslim boy.

Mutraf said: His parents were happy when he was born and sad when he was killed. If he had lived, it would have been their destruction. So let a person be satisfied with the decree of God Almighty, for God's decree for the believer in what he dislikes is better for him than His decree in what he likes.

Tafsir al-Baidawi

81. **So We intended that their Lord should substitute for them one better than him** that He should provide them with a son better than him. **Purity** purity from sins and bad morals. **And nearer of kinship** mercy and compassion to his parents. It was said that a slave girl was born to them, and a prophet married her, and she bore him a prophet through whom God guided a nation. Nafi' and Abu Amr read **and substituted for them** with emphasis, and Ibn Amir, Yaqub, and Asim read *kinship* with emphasis, and its accusative is for the distinction and the agent is the name of comparison, and so is *purity*.

Surat al-Kahf 18:82

And as for the wall, it belonged to two orphan boys in the city, and there was beneath it their treasure. Their father had been a righteous man. So your Lord intended that they should reach maturity and extract their treasure as a mercy from your Lord. And I did not do it of my own accord. That is the interpretation of that over which you could not have patience.

Surat al-Kahf 18:82

And as for the wall, it belonged to two orphan boys in the city, and there was beneath it their treasure. Their father had been a righteous man. So your Lord intended that they should reach maturity and extract their treasure as a mercy from your Lord. And I did not do it of my own accord. That is the interpretation of that over which you could not have patience.

Tafsir al-Jalalayn

82 - **And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure** buried money of gold and silver (for them. Their father had been righteous) so they preserved their lives and their wealth through his righteousness **so your Lord intended that they should reach their maturity** that is, to make them feel mature **and extract their treasure as a mercy from your Lord** an object for which its agent is intended **and I did not do it** that is, what was mentioned of breaching the ship and killing the boy and erecting the wall **of my own command** that is, of my own choice, but by the command of inspiration from God **that is the interpretation of that about which you could not have patience** and it is said that he was able and was able to mean he was able, so in this and what preceded it he combined the two languages and varied the expression, so I intended, so we intended, so your Lord intended.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about the words of Moses' companion: As for the wall that I erected, it belonged to two orphan boys in the city, and there was a treasure beneath it for them. The people of interpretation differed about that treasure, and some of them said: It was scrolls containing buried knowledge.

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 beneath it was a treasure for them.** He said: There was a treasure of knowledge beneath it. Yaqub told us, he said: Hisham told us, he said: Hisin told us, on the authority of Saeed bin Jubair, **And beneath it was a treasure for them.** He said: It was a treasure of knowledge.

Muhammad bin Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, **And there was a treasure under it for them.** He

said: Knowledge.

Muhammad bin Al-Muthanna told us, he said: Abu Dawud told us, he said: Shu'bah told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, **And there was a treasure under it for them.** He said: Knowledge.

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, his statement, **And there was beneath it a treasure for them,** he said: scrolls for two boys in which there was knowledge.

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

Ahmad bin Hazim Al-Ghafari told me: Hanada bint Malik Al-Shaibaniyyah told us: I heard my friend Hammad bin Al-Walid Al-Thaqafi say: I heard Jaafar bin Muhammad say about the statement of God Almighty: **And beneath it was a treasure for them both.** He said: Two lines and a half, the third was not completed: I am amazed at the one who is certain of provision how he tires himself, and I am amazed at the one who is certain of the reckoning how he is heedless, and I am amazed at the one who is certain of death how he rejoices when He said: **And if there be the weight of a mustard seed, We will bring it forth, and sufficient are We as reckoners.** She said: It was mentioned that they were preserved by the righteousness of their father, and no righteousness was mentioned from them, and between them and the father by whom they were preserved were seven fathers, who was a weaver.

Yaqub told me, he said: Al-Hasan bin Habeemb bin Nadbah told us, he said: Salamah bin Muhammad told us, on the authority of Na'im al-Anbari, who was one of Al-Hasan's companions, he said: I heard Al-Hasan say, regarding His statement, **And beneath it was a treasure for them both,** he said: A golden tablet on which was written: In the name of God, the Most Gracious, the Most Merciful: I am amazed at the one who believes, how he can grieve, and I am amazed at the one who is certain of death, how he can rejoice, and I am amazed at the one who knows the world and its vicissitudes with its people, how he can be reassured by it. There is no god but God, and Muhammad is the Messenger of God.

Ibn Hamid told us, he said: Salamah told us, he said: Ibn Ishaq told me, on the authority of Al-Hasan bin Ammarah, on the authority of Al-Hakam, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that he used to say: The treasure was nothing but knowledge.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Ibn Uyaynah told us, on the authority of Hamid, on the

authority of Mujahid, regarding his statement, **And there was beneath it a treasure for them**, he said, **Pages of knowledge**.

Yunus told me, he said: Ibn told us, he said: Abdullah bin Ayyash told me, on the authority of Omar, the freed slave of Ghafra, he said: The treasure that God said in the Surah in which the cave is mentioned, **And beneath it was a treasure for them**, he said: It was a solid gold tablet, on which was written: In the name of God, the Most Gracious, the Most Merciful. I am amazed at someone who knew death and then laughed. I am amazed at someone who was certain of destiny and then became weary. I am amazed at someone who was certain of death and then felt secure. I bear witness that there is no god but God, and that Muhammad is His servant and Messenger. Others said: Rather, it was hidden wealth. Those who said that mentioned:

Yaqub told me, he said: Hisham told us, he said: Hishin told us, on the authority of Ikrimah: **And there was a treasure beneath it for them**. He said: A treasure.

Ibn Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Hasin, on the authority of Ikrimah, the same.

Ibn Al-Muthanna told us: Abu Dawud told us, on the authority of Shu'bah, who said: Abu Husayn told me, on the authority of Ikrimah, something similar. Shu'bah said: We did not hear it from him.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada: **And beneath it was a treasure for them**. He said: It was money for them. Qatada said: The treasure was made permissible for those who came before us, and forbidden for us. For God makes permissible whatever He wills of His command, and forbids, and they are the Sunnahs and the obligatory duties. He makes permissible for one nation and forbids for another, but God does not accept from anyone who has passed away except sincerity and monotheism for Him.

The first of the two interpretations is the correct one: the statement made by Ikrimah, because it is known from the speech of the Arabs that the treasure is the name for whatever is hoarded of money, and that everything that is hoarded has the name treasure applied to it. So the interpretation is diverted to the most common usage of those addressed by the revelation, unless there is evidence that requires diverting it to something else, for reasons that we have explained in more than one place.

And His statement, **And their father was Salih, and your Lord intended that they should reach maturity**, means: So your Lord intended that they should reach maturity and strength and then extract their treasure hidden under the wall that you had erected, out of mercy from your Lord for them. He says: You did this to the wall, out of mercy from your Lord for the orphans. And Ibn Abbas used to say about that what:

Musa bin Abdul Rahman told me: Abu Usamah told us, on the authority of Misa'ar, on the authority of Abdul Malik bin Maysarah, on the authority of Saeed bin Jubayr, who said: Ibn Abbas said, in his statement, **And their father was righteous**, he said: They were

preserved by the righteousness of their father, and what was mentioned of their righteousness.

Abu Kuraib told us: Sufyan told us, on the authority of Misa'ar, on the authority of Abd al-Malik bin Maysarah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, similarly. And his statement, **And I did not do it of my own accord**, means: And I did not do, O Moses, all that you saw me do of my own accord, and of my own accord. Rather, I did it based on God's command to me.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And I did not do it of my own accord**. He was a servant who was commanded, so he carried out God's command.

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq: **And what I did of my own accord** means I have not seen anything that I did of my own accord. And His statement: **That is the interpretation of that over which you were not able to have patience** means: What is the interpretation of what I mentioned to you of the reasons for which I did the actions that you found reprehensible from me? He says: What is the interpretation of the actions that you were not able to leave off asking Me about and your denouncing them with patience? These stories that God Almighty told His Prophet Muhammad, may God bless him and grant him peace, about Moses and his companion, are a lesson from Him to him, and a warning to him to stop hastening the punishment of the polytheists who denied Him and mocked Him and His Book, and an announcement from Him to him that His actions towards them, even if they happened as the eyes see, in a way that might sometimes happen to His friends, their interpretation leads them to the conditions of His enemies in them, just as the actions of Moses' companion were contrary to what appeared to be correct in Moses's eyes, since he was not aware of their consequences, while they were correct in reality and would eventually lead to the truth. The correctness of that is indicated by His statement: "And your Lord is the Forgiving, the Merciful. If He were to impose blame on them for what they have earned, He would have hastened the punishment for them. Rather, for them is an appointed time from which they will not find any refuge." Then he followed that with the story of Moses and his companion, teaching his prophet that his leaving the punishment of these polytheists to be hastened, without looking at them, even if that is what one who has no knowledge of what God has planned for them thinks, is looking at them, because the interpretation of that leads to their destruction and ruin by the sword in this world and their deserving of eternal disgrace from God in the Hereafter.

Tafsir al-Qurtubi

The Almighty said: **And as for the wall, it belonged to two boys**. These two boys were young, as indicated by their description as orphans, and their names were Asram and Sareem. The Prophet, may God bless him and grant him peace, said:

They are not orphans after reaching puberty. This is

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And as for the wall, it belonged to two orphan boys in the city, and there was beneath it their treasure. Their father had been a righteous man. So your Lord intended that they should reach maturity and extract their treasure as a mercy from your Lord. And I did not do it of my own accord. That is the interpretation of that over which you could not have patience.

what appears. It may be possible that the term *orphan* will remain for them after reaching puberty if they are orphans, in the sense of compassion for them. It was previously mentioned that orphanhood in people is due to the loss of the father, and in other animals it is due to the loss of the mother. His statement, **in the city**, indicates that a village is called a city, and from this is the hadith:

I was commanded to create a village that will eat villages. And in the hadith of the migration, **Whose people are you?** The man said, **From the people of Medina**, meaning Mecca.

God the Almighty said: **And beneath it was a treasure for them.** People differed about the treasure. Ikrimah and Qatada said: It was a physical wealth, which is what is apparent from the word treasure, as in the language it means accumulated wealth, and we have already discussed it. Ibn Abbas said: It was a sign in buried pages. He also said: It was a tablet of gold on which was written: In the name of God, the Most Gracious, the Most Merciful. I am amazed at the one who believes in destiny, how he grieves. I am amazed at the one who believes in provision, how he tires. I am amazed at the one who believes in death, how he rejoices. I am amazed at the one who believes in the reckoning, how he is heedless. I am amazed at the one who believes in the world and its vicissitudes with its people, how he feels reassured by them. There is no god, there is no god but God, Muhammad is the Messenger of God. Something similar was narrated from Ikrimah and Umar, the freed slave of Ghafra, and Uthman ibn Affan, may God be pleased with him, narrated it from the Prophet, may God bless him and grant him peace.

God the Almighty said: **And their father was a righteous man.** The apparent meaning of the wording and the previous one is that their father was Dunya. It was said: He is the seventh father, said by Ja'far bin Muhammad. It was also said: The tenth, so they preserved him even though he was not mentioned as righteous. He was called Kashh, said by Muqatil. Their mother's name was Dunya, mentioned by Al-Naqqash. This indicates that God the Almighty preserves the righteous man in himself and in his children, even if they are far away from him. It has been narrated that God the Almighty preserves the righteous man in seven of his offspring, and this is indicated by His Almighty saying: **Indeed, my ally is God, who has sent down the Book, and He is the ally of the righteous.**

The Almighty's saying: **And I did not do it of my own accord** implies that al-Khidr was a prophet, and the disagreement on that has already been mentioned. **That is an interpretation** means explanation. **That which you could not have patience for** A group read **you could**. The majority read **you could shine**. Abu Hatim said: This is how we read it as it is written in the Mushaf. Here are five issues:

First: If someone says that the youth of Moses was not

heard mentioned at the beginning of the verse or at the end of it, he will be told: There is a difference of opinion on that. So Ikrimah said to Ibn Abbas: The youth of Moses was not heard mentioned even though he was with him? He said: The youth drank from the water and became immortal, and the scholar took him and closed a ship over him and then sent him into the sea and it will continue to surge with him in it until the Day of Resurrection. That is because he was not allowed to drink from it, so he drank from it. Al-Qushayri said: If this is proven, then the youth is not Joshua bin Nun, for Joshua bin Nun lived after Moses and was his successor, and it is more apparent that Moses dismissed his youth when he met Al-Khidr. Our Sheikh, Imam Abu Al-Abbas, said: It is possible that he was satisfied with mentioning the one who was followed instead of the one who followed, and God knows best.

Second: If someone were to say: How did Al-Khidr attribute the story of extracting the treasure of the two boys to God Almighty, and say about the breach in the ship: **So I wanted to damage it**, thus attributing the damage to himself? It would be said to him: He attributed the will in the wall to God Almighty because it was a new matter in a long time that was hidden from the unseen, so it was good to single out this place for mentioning God Almighty, and if Al-Khidr intended that, then what he knew was that God Almighty intended it. It was said: Since all of that was good, He attributed it to God Almighty, and attributed the defect of the ship to Himself out of respect for etiquette, because it is a word of defect, so he behaved himself by not attributing the will in it to anyone but himself, just as Abraham, peace be upon him, behaved himself in his saying: **And when I am ill, it is He who cures me.** So he attributed the action before and after to God Almighty, and attributed the illness to himself, since it is a meaning of deficiency and calamity, so no words are attributed to Him, glory be to Him, except what is good from them and not what is bad. This is like what God Almighty said: **In Your hand is all good**, and He limited himself to it, so He did not attribute evil to Him, even though good and evil, harm and benefit are in His hand, since He is capable of all things, and He is All-Knowing of all things. There is no objection to what he, peace be upon him, narrated from his Lord, glory be to Him, that He will say on the Day of Resurrection:

"O son of Adam, I was sick and you did not visit Me. I asked you for food and you did not feed Me. I asked you for drink and you did not give Me drink." This is an address and a gentle reproach, the implication of which is to define the grace of the Majestic One and the amounts of reward for these deeds. This meaning has been presented above. And God knows best. And God may attribute to Himself whatever He wishes, and we do not attribute to Himself except what He has permitted us to of beautiful descriptions and noble actions. He is far above all shortcomings and defects. And He said about the boy: **So We intended**, as if He attributed the killing to Himself and the change to God.

And the most severe is the perfection of creation and intellect. We have already discussed this in *Al-An'am*, and praise be to God.

Third: Our Sheikh, Imam Abu al-Abbas, said: Some heretics from the Batiniyya went to a path that requires these legal rulings, so they said: These general legal rulings are only to be ruled upon by the prophets and the common people, but as for the saints and the elite, they do not need those texts, rather what is required of them is what occurs in their hearts, and they are ruled upon by what predominates in their thoughts. They said: This is because their hearts are pure from impurities and are free from others, so the divine sciences and divine truths are revealed to them, so they stand on the secrets of the universe and know the rulings of the particulars, and with them they are independent of the rulings of the general laws, as happened to al-Khidr, for he was independent of what was revealed to him of the sciences, from what Moses had of those understandings. And it came in what they transmit:

Consult your heart, even if the fatwa-givers give you a fatwa. Our Sheikh, may God be pleased with him, said: This statement is heresy and disbelief. Its speaker should be killed and not given a chance to repent, because it is a denial of what he has learned from the laws. God, the Most High, has implemented His Sunnah and executed His wisdom, such that His rulings are not known except through His messengers, the ambassadors between Him and His creation. They are the ones who convey His message and His words, who explain His laws and rulings. He chose them for this and singled them out for what is there, as God, the Most High, said: "God chooses from the angels messengers and from the people. Indeed, God is Hearing and Seeing." And God, the Most High, said: **God knows best where to place His message.** And God, the Most High, said: **Mankind was one community, and God sent the prophets as bringers of good tidings and warners.** And other verses. In short, absolute knowledge, necessary certainty, and the consensus of the predecessors and successors have been obtained that there is no way to know the rulings of God the Most High, which are related to His commands and prohibitions, and none of them can be known except through the messengers. So whoever says that there is another way to know His commands and prohibitions other than the messengers, such that one can do without the messengers, then he is a disbeliever, and he should be killed and not given a chance to repent, and he does not need to ask or answer him. Then it is a statement that there are prophets after our Prophet, peace and blessings be upon him, whom God made the Seal of His Prophets and Messengers, so there is no prophet or messenger after him. The explanation of that is that whoever says that he takes from his heart and that whatever he falls into is the ruling of God the Most High, and that he acts according to it, and that he does not need a book or a Sunnah, then he has proven for himself the special status of prophethood, for this is similar to what he, peace and blessings be upon him, said:

The Holy Spirit breathed into my soul Hadith.

Fourth: The majority of people believed that Al-Khidr

died, peace be upon him. A group said: He is alive because he drank from the spring of life, and that he will remain on earth, and that he will perform Hajj to the House. Ibn Atiyyah said: The discussion on this meaning has been extensive, and he mentioned in his book many things about Ali bin Abi Talib and others, and none of them stand up to reason. If Al-Khidr, peace be upon him, were alive and performing Hajj, he would have a presence in the religion of Islam, and God is the All-Knowing of the details of things, there is no Lord other than Him. What indicates that Al-Khidr, peace be upon him, is dead now is his saying, peace be upon him: **Have you seen this night of yours? No one will remain from those who are on the face of the earth today.**

I said: This is what Al-Bukhari went for and Judge Abu Bakr Ibn Al-Arabi chose it, and the correct opinion is the second one, which is that it is alive according to what we mention. The hadith was included by Muslim in his Sahih on the authority of Abdullah Ibn Umar, who said:

"The Messenger of God, may God bless him and grant him peace, led us in the 'Isha' prayer one night at the end of his life. When he had finished, he stood up and said: 'What do you think of this night of yours? After a hundred years, no one on the face of the earth will remain.' Ibn 'Umar said: 'So, are the people in the statement of the Messenger of God, may God bless him and grant him peace, in what they say of these hadiths about a hundred years? Rather, he, may God bless him and grant him peace, said: 'No one on the face of the earth today will remain.' He meant by that that century would be destroyed. He also narrated it from the hadith of Jabir ibn 'Abdullah, who said: I heard the Messenger of God, may God bless him and grant him peace, say a month before he died:

You ask me about the Hour, but its knowledge is with God. I swear by God that there is not a soul on the earth that will live a hundred years. In another narration, Salim said: We discussed that it is "created on that day." In another narration: **There is not a soul today that will live a hundred years and be alive on that day.** Abd al-Rahman, the owner of the water-skin, explained it and said: The age will decrease. Abu Sa'id al-Khudri narrated something similar to this hadith. Our scholars said: The gist of what this hadith includes is that he, peace and blessings be upon him, informed us a month before his death that everyone from the children of Adam who was present at that time would not live more than a hundred years, based on his saying, peace and blessings be upon him: **There is not a soul that will live a hundred years.** This wording does not include the angels or the jinn, since it has not been authenticated from them that they are like that, nor the irrational animal, based on his saying: **Anyone who is on the face of the earth.** This is only said based on the original meaning of it being applied to those who have reason, so it is clear that what is meant is the children of Adam.

Ibn Omar explained this meaning, saying: He means by that that century will be destroyed. There is no argument for those who use it as evidence for the invalidity of the statement of those who say that Al-Khidr is alive, due to the generality of his statement:

And as for the wall, it belonged to two orphan boys in the city, and there was beneath it their treasure. Their father had been a righteous man. So your Lord intended that they should reach maturity and extract their treasure as a mercy from your Lord. And I did not do it of my own accord. That is the interpretation of that over which you could not have patience.

(**There is no soul that has been breathed**), because the generality, even if it confirms its comprehensiveness, is not a text in it, rather it is subject to specification. Just as it does not include Jesus, peace be upon him, because he did not die and was not killed, so he is alive according to the text of the Qur'an and its meaning, and it does not include the Antichrist, although he is alive according to the evidence of the hadith of Al-Jassasah, likewise it does not include Al-Khidr, peace be upon him, and he is not a witness to the people, nor one of those who mix with them to the point that it occurs to them when they are talking to each other, so a generality like this does not include him. It has been said that the People of the Cave are alive and are performing Hajj with Jesus, peace be upon him, as mentioned above. And the same applies to the young man of Moses in the statement of Ibn Abbas, as we mentioned. Abu Ishaq al-Tha'labi mentioned in his book *Al-Ara'is*: The correct view is that Al-Khidr was a long-lived prophet who was hidden from sight. Muhammad ibn al-Mutawakkil narrated on the authority of Damrah ibn Rabi'ah on the authority of Abdullah ibn Shawdhab who said: Al-Khidr, peace be upon him, is from the descendants of Persia, and Elias is from the Children of Israel. They meet every year during the season. And on the authority of Amr ibn Dinar who said: Al-Khidr and Elias will remain alive on earth as long as the Qur'an is on earth. When it is lifted, they will die. Our Sheikh, Imam Abu Muhammad Abdul-Mu'ti ibn Mahmud ibn Abdul-Mu'ti al-Lakhmi mentioned in his explanation of the message by al-Qushayri many stories about a group of righteous men and women who saw Al-Khidr, peace be upon him, and met him. Their sum indicates the utmost suspicion of his life, along with what was mentioned by al-Naqqash, al-Tha'labi, and others. It was stated in *Sahih Muslim*:

The Antichrist will come to some of the salt marshes near Madinah, and on that day a man will come out to him who is the best of people - or - from the best of people. The hadith, and at the end of it Abu Ishaq said: meaning that this man is Al-Khidr. Ibn Abi Al-Dunya mentioned in the book *Al-Hawatif* with a chain of transmission that goes back to Ali bin Abi Talib, may God be pleased with him, that he met Al-Khidr and taught him this supplication, and he mentioned that in it is a great reward, forgiveness, and mercy for whoever says it after every prayer, and it is: O He Who is not distracted by one hearing from another, and O He Who is not misled by questions, and O He Who is not tired of the importunity of the importunate, let me taste the coolness of Your pardon and the sweetness of Your forgiveness. He also mentioned from Omar bin Al-Khattab, may God be pleased with him, in this very supplication something similar to what was mentioned from Ali bin Abi Talib, may God be pleased with him, in hearing it from Al-Khidr. He also mentioned the meeting of Elias with the Prophet, may God bless him and grant him peace. If it is permissible for Elias to have remained until the time of the Prophet, may God

bless him and grant him peace, then it is permissible for Al-Khidr to have remained. It has been mentioned that they would meet at the House every year, and that when they parted they would say: "Whatever God wills, whatever God wills. None can avert evil except God. Whatever God wills, whatever God wills. Whatever blessing there is is from God. Whatever God wills, whatever God wills. I put my trust in God. God is sufficient for us, and He is the best Disposer of affairs." As for the story of Elias, it will come in *Al-Saffat*, God willing. Abu Omar bin Abdul Barr mentioned in the book *Al-Tamhid* on the authority of Ali, may God be pleased with him, who said:

When the Prophet (peace and blessings of God be upon him) died and was covered with a garment, a voice called from the direction of the house. They heard his voice but did not see his person: "Peace be upon you and the mercy and blessings of God, peace be upon you, O people of the house. Every soul will taste death" - the verse - "In God there is a replacement for every lost one, a substitute for every lost one, and consolation for every calamity. So trust in God, and be happy with Him, for the one who is afflicted is the one who is deprived of reward." So they thought that he was Al-Khidr (peace and blessings of God be upon him), meaning the companions of the Prophet (peace and blessings of God be upon him). The definite article in his statement **on the earth** is for the covenant, not for the species. It is the land of the Arabs, as evidenced by their movement in and towards it, mostly, but not the land of Gog and Magog. The farthest reaches of the islands of India and Sindh are places whose name does not ring a bell, and whose knowledge is not known. And there is no answer about the Antichrist.

Al-Suhayli said: There is a great deal of disagreement about the name of Al-Khidr. Ibn Munabbih said: Abliya bin Malkan bin Faligh bin Shalih bin Arfakhshad bin Sam bin Noah. It was said: He is the son of Amil bin Samaqhah bin Aria bin Alqama bin Esau bin Isaac, and that his father was a king, and that his mother was the daughter of Persia and her name was Alma, and that she gave birth to him in a cave, and that he found there a sheep suckling him every day from the sheep of a man from the village, so the man took him and raised him, and when he grew up, the king - his father - asked for a scribe and gathered the people of knowledge and nobility to write the scrolls that were revealed to Abraham and Seth, and among the scribes who came to him was his son Al-Khidr, and he did not know him, so when he admired his handwriting and knowledge, and searched for the truth of his matter, he knew that he was his son, so he took him to himself and put him in charge of the people, then Al-Khidr fled from the kingship for reasons that would take too long to mention until he found the spring of life and drank from it, so he is alive until the Antichrist comes out, and he is the man whom the Antichrist will kill and cut up, then God Almighty will revive him. It was said: He did not live to see the time of the Prophet, may God

bless him and grant him peace, and this is not correct. Al-Bukhari and a group of the people of hadith, including our Sheikh Abu Bakr Ibn al-Arabi, may God Almighty have mercy on him, said: He died before the end of the hundred years, based on his saying, may the peace and blessings of God be upon him: **Until the beginning of a hundred years, no one will remain on this earth from those who are on it**, meaning whoever was alive when he said this statement.

I said: We have mentioned this hadith and discussed it, and we have explained the life of Al-Khidr until now, and God knows best.

Fifth: It was said: When Al-Khidr went to leave Moses, Moses said to him: Give me advice. He said: Be smiling and do not laugh, and leave obstinacy, and do not walk without need, and do not burden the sinners with their sins, and weep over your sin, O son of Imran.

Tafsir Ibn Kathir

In this verse is evidence that the word village refers to the city, because He first said, **Until, when they came to the people of a city**, and He said here, **And there were two orphan boys in the city**, as God Almighty said, **And how many a city was stronger than your city which expelled you?** "And they said, 'Why was this Qur'an not sent down to a great man from the two cities?'" meaning Mecca and Taif. The meaning of the verse is that this wall was repaired because it belonged to two orphan boys in the city, and there was a treasure under it for them. Ikrimah, Qatadah, and more than one said: And there was buried money for them under it, and this is the apparent context of the verse, and it is the choice of Ibn Jarir, may God have mercy on him.

Al-Awfi said on the authority of Ibn Abbas: There was a treasure of knowledge beneath it. Saeed bin Jubair said the same. Mujahid said: Pages containing knowledge. There is a hadith with a chain of transmission traceable to the Prophet that supports this. Al-Hafiz Abu Bakr Ahmad bin Amr bin Abdul Khaliq Al-Bazzar said in his famous Musnad: Ibrahim bin Saeed Al-Jawhari told us, Bishr bin Al-Mundhir told us, Al-Harith bin Abdullah Al-Yahsabi told us, on the authority of Ayyash bin Abbas Al-Ghani, on the authority of Ibn Hujaira, on the authority of Abu Dharr, who said: "The treasure that God mentioned in His Book is a solid gold tablet, on which is written: I am amazed at the one who is certain of destiny, why is he afflicted? I am amazed at the one who remembers Hell, why does he laugh? I am amazed at the one who remembers death, why is he heedless. There is no god but God, Muhammad is the Messenger of God." This Bishr bin Al-Mundhir was called the judge of Misisa. Al-Hafiz Abu Ja'far al-Uqayli said in his hadith that they were mistaken, and there are traces of this narrated from the predecessors. Ibn Jarir said in his interpretation: Ya'qub told me, al-Hasan ibn Habib ibn Nudbah told us, Salamah told us on the authority of Na'im al-Anbari, who was one of al-Hasan's companions, he said: I heard al-Hasan, meaning al-Basri, say regarding his statement: **And beneath it was a treasure for them both**, he said: A tablet of gold on which was written: In the name of God, the Most

Gracious, the Most Merciful. I am amazed at the one who believes in destiny, how he is sad, and I am amazed at the one who believes in death, how he is happy, and I am amazed at the one who knows the world and its vicissitudes with its people, how he is reassured by it. There is no god but God, Muhammad is the Messenger of God.

Yunus told me, Ibn Wahb told us, Abdullah bin Ayyash told me, on the authority of Omar, the freed slave of Ghafra, who said: The treasure that God mentioned in the Surah in which the cave is mentioned, **And beneath it was a treasure for them**, was a solid gold tablet, on which was written: In the name of God, the Most Gracious, the Most Merciful. I am amazed at the one who knew the Fire and then laughed. I am amazed at the one who was certain of destiny and then became weary. I am amazed at the one who was certain of death and then felt secure. I bear witness that there is no god but God and I bear witness that Muhammad is His servant and Messenger. Ahmad bin Hazim al-Ghifari told me, Hanada bint Malik al-Shaibaniyyah told us, she said: I heard my companion Hammad bin al-Walid al-Thaqafi say: I heard Ja'far bin Muhammad say regarding the statement of God, the Most High, **And beneath it was a treasure for them**, he said: Two and a half lines, the third is not complete: I am amazed at the one who is certain of provision, how he tires himself out, I am amazed at the one who believes in the reckoning, how he is heedless, and I am amazed at the one who believes in death, how he rejoices. And God said: **And if it be the weight of a mustard seed, We will bring it forth, and sufficient are We as reckoners**. She said: And it was mentioned that they were preserved by the righteousness of their father, and no righteousness was mentioned from them, and between them and the father by whom they were preserved were seven fathers, and he was a weaver. And what these imams mentioned and the previous hadith was narrated by it, even if it is authentic, does not contradict the statement of Ikrimah that it was wealth, because they mentioned that it was a tablet of gold, and in it was a great deal of wealth, and what they added most of all was that knowledge was deposited in it, and it was wisdom and sermons, and God knows best.

His saying: **And their father was a righteous man** is evidence that a righteous man is preserved in his offspring and the blessing of his worship includes them in this world and the hereafter through his intercession for them, and raising their status to the highest status in Paradise, so that his eyes may be comforted by them, as stated in the Qur'an and the Sunnah. Saeed bin Jubair said on the authority of Ibn Abbas: They were preserved by the righteousness of their father, and he did not mention righteousness for them, and it was mentioned previously that he was the previous father, and God knows best. His saying: **And your Lord intended that they should reach maturity and extract their treasure** here He attributed the will to God Almighty, because their reaching maturity is not within the power of anyone except God. He said about the boy: **So We intended that their Lord should substitute for them one better than him as purity** and He said about the ship: **So I intended to damage it** and God knows best.

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And as for the wall, it belonged to two orphan boys in the city, and there was beneath it their treasure. Their father had been a righteous man. So your Lord intended that they should reach maturity and extract their treasure as a mercy from your Lord. And I did not do it of my own accord. That is the interpretation of that over which you could not have patience.

And the Almighty's saying: "A mercy from your Lord. And I did not do it of my own accord." That is, what I did in these three situations is from the mercy of God to those we mentioned from the people of the ship, the father of the boy, and the son of the righteous man. And I did not do it of my own accord, that is, I was commanded to do it and I was informed about it. And in it is evidence for those who say that al-Khidr, peace be upon him, was a prophet, along with what came before from His saying: **And they found a servant from among Our servants to whom We had given mercy from Us and had taught him knowledge from Us.** And others said: He was a messenger. And it was said: Rather, he was an angel, as al-Mawardi mentioned in his interpretation. And many went to the view that he was not a prophet, but rather a saint, and God knows best.

Ibn Qutaybah mentioned in Al-Ma'arif that Al-Khidr's name was Baliya bin Malkan bin Faligh bin Aamer bin Shalih bin Arfakhshad bin Sam bin Noah, peace be upon him. They said: He was called Abu Al-Abbas and was nicknamed Al-Khidr. He was one of the sons of kings. Al-Nawawi mentioned him in Tahdhib Al-Asma'. He and others narrated two opinions about his remaining until now, then until the Day of Resurrection. He and Ibn Al-Salah tended towards his remaining. They mentioned stories and traces from the predecessors and others about that. He was mentioned in some hadiths, but none of that is authentic. The most famous of them is the hadith of condolence, and its chain of transmission is weak. Others from the hadith scholars and others preferred the opposite of that, and they cited as evidence the words of God Almighty: **And We have not granted to any human being before You immortality** and the words of the Prophet, may God bless him and grant him peace, on the day of Badr: **O God, if this group is destroyed, You will not be worshipped on the earth.** And that it was not reported that he came to the Messenger of God, may God bless him and grant him peace, nor was he present with him nor fought with him. If he had been alive, he would have been among the followers of the Prophet, may God bless him and grant him peace, and his companions, because he, peace be upon him, was... Sent to all of mankind and jinn, he said: **If Moses and Jesus were alive, they would have no choice but to follow me.** And he informed us shortly before his death that no one on the face of the earth would remain for a hundred years from that night, not even an eye would blink, and other evidence.

Imam Ahmad said: Yahya bin Adam told us, Ibn Al-Mubarak told us, on the authority of Muammar, on the authority of Hammam bin Munabbih, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding Al-Khidr, he said: **He was called Al-Khidr because he sat on a white fur, and suddenly it began to shake green beneath him.** He also narrated it on the authority of Abd Al-Razzaq, and

it has also been proven in Sahih Al-Bukhari on the authority of Hammam, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **He was called Al-Khidr because he sat on a fur, and suddenly it began to shake green beneath him.** What is meant by fur here is dry grass, which is the stubble of plants, as Abd Al-Razzaq said. It was also said that what is meant by it is the surface of the earth. And His saying: **That is the interpretation of that over which you could not have patience.** That is, this is the interpretation of that over which you were unable to bear it, and you could not have patience until He informed you of it from the beginning. And when He explained it to him and clarified it and made it clear and removed the difficulty, He said **that it shines.** And before that, the difficulty was strong and heavy, so He said: **I will inform you of the interpretation of that over which you could not have patience.** So He compared the heavier with the heavier, and the lighter with the lighter, as He said: **And they were not able to ascend it, which is to climb to its top, nor were they able to tunnel into it,** which is more difficult than that, so He compared each with what suited it in wording and meaning, and God knows best.

If it is said: Why was the young man of Moses mentioned at the beginning of the story and then not mentioned after that? The answer is that what is meant by the context is the story of Moses with Al-Khidr and the mention of what happened between them, and the young man of Moses with him was Tubba, and it was stated in the previous hadiths in the Sahihis and others that he was Joshua bin Nun, and he was the one who ruled the Children of Israel after Moses, peace be upon him. This indicates the weakness of what Ibn Jarir mentioned in his interpretation where he said: Ibn Hamid told us, Salamah told us: Ibn Ishaq told me on the authority of Al-Hasan bin Ammarah on the authority of his father on the authority of Ikrimah who said: It was said to Ibn Abbas: We have not heard any mention of the young man of Moses in a hadith, and he was with him? Ibn Abbas said in what is mentioned in the hadith of the young man, he said: The young man drank from the water and became immortal, so the scholar took him and put him in a ship, then he sent him into the sea, and it will surge with him until the Day of Resurrection, and that is because he was not allowed to drink from it so he drank. Its chain of transmission is weak, and Al-Hasan is rejected, and his father is unknown.

Fath al-Qadir

82- **And as for the wall,** meaning the one he repaired, **it belonged to two orphan boys in the city,** which is the village mentioned previously, and it is permissible to use the name city for the village linguistically. **And there was beneath it a treasure for them,** it was said that it was a large sum of money, as the name treasure indicates, since it is the collected money. Al-Zajjaj said: It is known in the language that when the word

treasure is singular, it means buried money. If it is not money, it is said: a treasure of knowledge and a treasure of understanding. It is said: a tablet of gold. It is said: written scrolls. **And their father was righteous.** So his righteousness required him to take care of his two sons and preserve their money. It is said: he is the one who buried him. It is said: he is the seventh father from the one who buried him. It is said: the tenth. **So your Lord intended** meaning: your owner and the manager of your affairs. The Lord added to the pronoun of Moses to honor him. **That they should reach their maturity** meaning: their perfection and full growth. **And extract their treasure** from that place where the wall was. If it had collapsed, the treasure would have come out from under it. **A mercy from your Lord** for them. It is a source in the place of the state: meaning: they were shown mercy by God Almighty. **And I did not do it of my own accord** meaning: of my effort and opinion. It is an emphasis on what came before it. It is known by His saying: **So your Lord intended** that Al-Khidr did not do it of his own accord. **That is the interpretation of that over which you could not have patience** meaning: that which was mentioned from those. The evidence that I have shown you and clarified its aspects is the interpretation of what you were impatient about and could not remain silent about. The meaning of interpretation here is the outcome to which those matters came, which is the clarification of what was unclear to Moses and the appearance of his face. The letter *ta'* was deleted from *tasata'a* for the sake of lightness.

Abdur-Razzaq and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **You have certainly done a bitter thing**, meaning: something strange. Ibn Abi Hatim narrated something similar from Mujahid. Abdullah Ibn Ahmad narrated in Zawa'id Al-Zuhd and Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **a bitter thing**, he said: something strange. Ibn Jarir narrated on the authority of Ubayy Ibn Ka'b regarding his statement: **Do not hold me accountable for what I forgot**, he said: He did not forget, but it is an indirect expression. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah who said: Al-Khidr was a slave whom no eyes could see, except for those whom God wanted to show him to. No one from the people saw him except Moses. If the people had seen him, they would have prevented him from tearing the ship and killing the boy. I say: It should be seen where he got this from? If his only proof is his saying: **And if the people saw him, etc.**, then that is not in accordance with what he mentioned. Firstly, it is permissible for him to do that without the people of the ship and the boy's family seeing him, not because the eyes do not see him, but because he did that without their knowledge. Secondly, it is possible that the people of the ship and the boy's family knew him and knew that he would not do that except by the command of God, as the prophets do, so they submitted to the command of God. Ibn Jarir narrated from Ibn Abbas regarding his statement: **A pure soul**, he said: A Muslim. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Saeed bin Jubayr, he said: The sins did not reach the level. Abd Al-Razzaq and Ibn Al-Mundhir narrated something similar from Al-Hasan. Abdullah bin Ahmad narrated in Zawa'id Al-Zuhd and Ibn Abi Hatim narrated from

Qatadah regarding his statement: **Something strange**, he said: Strangeness is more strange than wonder. Ahmad narrated from Ata' who said: Najdah Al-Haruri wrote to Ibn Abbas asking him about killing children, so he wrote to him: If you are Al-Khidr, you can tell the disbeliever from the believer, then kill them. Ibn Abi Shaybah added from another chain of transmission on his authority: But you do not know, the Messenger of God (peace and blessings of God be upon him) forbade killing them, so he kept away from them. Muslim, Abu Dawud, Al-Tirmidhi, Abdullah bin Ahmad in Zawa'id Al-Musnad, and Ibn Mardawayh narrated on the authority of Ubayy bin Ka'b on the authority of the Prophet (peace and blessings of God be upon him) who said: **The boy whom Al-Khidr killed was born a disbeliever on the day he was born, and if he had lived to see it, he would have exhausted his parents with his transgression and disbelief.** Abu Dawud, Al-Tirmidhi, Abdullah bin Ahmad, Al-Bazzar, Ibn Al-Mundhir, Al-Tabarani, and Ibn Mardawayh narrated on the authority of Ubayy that the Prophet (peace and blessings of God be upon him) recited **from me an excuse** with a heavy *an*. Ibn Mardawayh narrated on the authority of Ubayy that the Prophet (peace and blessings of God be upon him) recited **that they should host them** with a heavy *an*. Ibn Al-Anbari in Al-Masahif and Ibn Mardawayh narrated on the authority of Ubayy bin Ka'b on the authority of the Messenger of God (peace and blessings of God be upon him) that he recited **and they found therein a wall about to collapse**, so he demolished it, then sat down to rebuild it. I say: The narration of the two Sahihs that we presented is more appropriate that he wiped it with his hand. Al-Faryabi in his Mu'jam, Ibn Hibban, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Abi that the Prophet (peace and blessings of God be upon him) recited: **If you had willed, you could have taken payment for it** in a lightened form. Ibn Abi Shaybah, Abu Dawud, Al-Tirmidhi, Al-Nasa'i, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas on the authority of Abi bin Ka'b who said: The Messenger of God (peace and blessings of God be upon him) said: "May the mercy of God be upon us and upon Moses. If he had been patient, God would have told us of his story." But he said: **If I ask you about anything after this, do not accompany me.** Sa'eed bin Mansur, Ibn Jarir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas that the Prophet (peace and blessings of God be upon him) used to recite: **And before them was a king who seized every good ship by force.** Ibn Al-Anbari narrated on the authority of Abi bin Ka'b that he recited it in this way. Abu Ubaid and Ibn Al-Mundhir narrated on the authority of Abi Al-Zahariyyah who said: Uthman wrote: **And behind them was a king who seized every ship by force.** Abu Ubaid, Saeed bin Mansour, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Al-Anbari narrated on the authority of Ibn Abbas that he used to recite: **As for the boy, he was a disbeliever, and his parents were believers.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatadah that he said: It is in the Mushaf of Abdullah, so your Lord feared that He would overburden them through transgression and disbelief. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Better than him in purity**, he said: Religion, and nearer in

And as for the wall, it belonged to two orphan boys in the city, and there was beneath it their treasure. Their father had been a righteous man. So your Lord intended that they should reach maturity and extract their treasure as a mercy from your Lord. And I did not do it of my own accord. That is the interpretation of that over which you could not have patience.

kinship, he said: Love, so they replaced it with a girl who gave birth to a prophet. Abd Al-Razzaq, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And beneath it was a treasure for them**, he said: The treasure was for those before us and was forbidden to us, and the spoils were forbidden to those before us and were made lawful for us. So let no man be amazed and say: What is the matter with the treasure? It was made lawful for those before us and forbidden to us? Indeed, God makes lawful whatever He wills of His command and forbids whatever He wills, and these are the Sunnahs and obligations. He makes lawful for one nation and forbids another. Al-Bukhari narrated in his history, and Al-Tirmidhi who authenticated it, Al-Bazzar, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim who authenticated it, and Ibn Mardawayh narrated on the authority of Abu Al-Darda' on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And beneath it was a treasure for them**, he said: Gold and silver. Al-Tabarani narrated on the authority of Abu Al-Darda' regarding his statement: **And beneath it was a treasure for them**, he said: Treasures were made lawful for them and spoils were forbidden to them, and spoils were made lawful for us and treasures were forbidden to us. Al-Bazzar, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Abu Dharr who traced it back to the Prophet, may God bless him and grant him peace, who said: The treasure that God mentioned in His Book is a solid gold tablet on which are written: I am amazed at the one who is certain of destiny then becomes stubborn, I am amazed at the one who remembers Hell then laughs, I am amazed at the one who remembers death then becomes heedless, There is no god but God, Muhammad is the Messenger of God, and there are many narrations similar to this, but there is no benefit in mentioning them. Ibn Al-Mubarak, Saeed bin Mansour, Ahmad in Az-Zuhd, Al-Hamid in his Musnad, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Hakim narrated **and authenticated it** on the authority of Ibn Abbas regarding his statement: **And their father was righteous**, he said: They were preserved through the righteousness of their father. Ibn Mardawayh narrated on the authority of Jabir who said: The Messenger of God (blessings and peace of God be upon him) said: "Verily, God, the Almighty, the Majestic, corrects, through the righteousness of the righteous man, his children, his children's children, the people of his household, and the people of the households around him. They will continue to be under the protection of God, the Almighty, as long as he is among them." Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Verily, God, the Almighty, corrects, through the righteousness of the righteous man, his children, his children's children, and protects him in his household and the households around him. They will continue to be covered by God and in well-being. Ibn Jarir narrated on the authority of Al-Hasan bin Ammarah on the authority of his father who said: It was said to Ibn Abbas: We have not heard

any mention of the servant of Moses, even though he was with him? Ibn Abbas said: He said, in what is mentioned in the hadith of the young man, that he drank from the water and became immortal, so the scholar took him and loaded him into a ship and then sent him into the sea, and it will continue to surge with him until the Day of Resurrection, and that is because he was not allowed to drink from it. Ibn Kathir said: Its chain of transmission is weak, al-Hasan is rejected and his father is unknown.

Tafsir al-Baghawi

82 - The Almighty said: **And as for the wall, it belonged to two orphan boys in the city**, and their names were Asram and Sareem, **and beneath it was a treasure belonging to them**, they differed about that treasure, they differed about that treasure: It was narrated on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, that he said: **It was gold and silver**.

Akrima said: It was money.

On the authority of Saeed bin Jubair: The treasure was pages containing knowledge.

On the authority of Ibn Abbas: He said: It was a golden tablet on which was written: (It is strange that one who is certain of death, how he rejoices! It is strange that one who is certain of the reckoning, how he is heedless! It is strange that one who is certain of provision, how he tires himself! It is strange that one who is certain of destiny, how he is exhausted! It is strange that one who is certain of the transience of the world and its vicissitudes with its people, how he feels reassured by it! There is no god but God, Muhammad is the Messenger of God). And on the other side it was written: (I am God, there is no god but Me, alone, without partner. I created good and evil, so blessed is he whom I created for good and through whose hands I made it happen, and woe to he whom I created for evil and through whose hands I made it happen). This is the saying of most of the commentators. It was also narrated with a chain of transmission traceable to the Prophet.

Al-Zajaj said: When the word *treasure* is used in general, it refers to a treasure of money. However, when it is restricted, it is permissible to say that he has a treasure of knowledge, and this tablet was a collection of both.

And their father was righteous. It was said that his name was *Kaseh* and that he was one of the pious. Ibn Abbas said: They were preserved by the righteousness of their parents.

It was said: There were seven fathers between them and the righteous father.

Muhammad bin Al-Munkadir said: God protects, through the righteousness of the servant, his children [and his children's children], his family, his clan, and the people of the villages around him. They will remain in God's protection as long as he is among them.

Saeed bin Al-Musayyab said: I am praying and then I remember my son, so I prolong my prayer.

The Almighty said: **And your Lord intended that they should reach their maturity**, meaning: that they should reach maturity and understand. It was said: that they should reach their maturity and strength. It was also said: eighteen years.

"And they will extract **then** their treasure, a mercy, a **blessing**, from your Lord."

And I did not do it of my own accord, meaning by my choice and opinion, but rather I did it by the command and inspiration of God. **That is the interpretation of that which you could not bear patiently**, meaning you could not bear it patiently. **Was able** and **was able** have the same meaning.

It was narrated that when Moses wanted to leave him, he said to him: Give me advice. He said: Do not seek knowledge to speak about it, but seek it to act upon it.

They differed as to whether Al-Khidr was alive or dead. It was said that Al-Khidr and Elias were alive and met every year at the season. The reason for his life, as it is narrated, was that he drank from the spring of life. This was because Dhul-Qarnayn entered the darkness to seek the spring of life. Al-Khidr was at the forefront of his army, so Al-Khidr came upon the spring, so he descended, washed, performed ablution, drank, and prayed in thanks to God Almighty. Dhul-Qarnayn lost his way and returned.

The Prophet, may God bless him and grant him peace, said after praying the Isha prayer one night: **What do you think of this night of yours? After a hundred years, not one of those who is alive today on the face of the earth will remain.** If Al-Khidr were alive, he would not have lived after him.

Tafsir al-Baidawi

82. "As for the wall, it belonged to two orphan boys in the city." It was said that their names were Asram and Sareem, and that the name of the murdered man was Jaysur. "And beneath it was a treasure of theirs" of gold and silver. This was narrated with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. The blame for their treasure in the Almighty's statement: "And those who hoard gold and silver" is for those who do not pay their zakat and the rights attached to them. It was said that it was from the books of knowledge. It was said that it was a golden tablet on which was written: I am amazed at the one who believes in destiny, how he grieves, and I am amazed at the one who believes in provision, how he tires, and I am amazed at the one who believes in the reckoning, how he is heedless, and I am amazed at the one who believes in death, how he rejoices, and I am amazed at the one who knows the world and its

vicissitudes with its people, how he feels secure in it, there is no god but God, Muhammad is the Messenger of God. **And their father was righteous** is a reminder that his striving was due to his righteousness. It was said that there were seven fathers between them and their father, and he was a wanderer and his name was Kashih. **So your Lord intended that they should reach maturity** meaning patience and perfect opinion. **And extract their treasure as a mercy from your Lord** having mercy from your Lord. It is possible that it is a cause or source for *wanted* because the will of good is mercy. It was said that it is related to an omitted word, the meaning of which is **I did what I did as a mercy from your Lord**. Perhaps the attribution of the will is first to himself because he is the one directly attributing the fault, and second to God and to himself because the change is by destroying the boy and God creating a replacement for him, and third to God alone because he had no role in the boys reaching maturity. Or because the first is evil in itself, the third is good, and the second is mixed. Or because of the difference in the state of the knower in paying attention to the intermediaries. **And I did not do it** and I did not do what I saw. **Of my own accord** of my opinion, and I only did it by the command of God Almighty, and the basis of that is that if two harms conflict, the lesser of the two must be borne in order to repel the greater of the two, and it is a paved principle, but the laws differ in its details. **That is the interpretation of that over which you could not have patience** meaning that you could not, so the *ta'* was deleted for the sake of lightening.

Among the benefits of this story is that a person should not be amazed by his knowledge and should not rush to deny what he does not like, for perhaps there is a secret in it that he does not know, and that he should continue to learn and humble himself before the teacher, and observe good manners in return, and that he should alert the criminal to his crime and forgive him until his persistence is confirmed, then he should abandon him.

Surat al-Kahf 18:83

And they ask you about Dhul-Qarnayn. Say, "I will recite to you about him a report."

Surat al-Kahf 18:83

And they ask you about Dhul-Qarnayn. Say, **I will recite to you about him a report.**

Tafsir al-Jalalayn

83 - **And they ask you** that is, the Jews **about Dhul-Qarnayn** his name was Alexander and he was not a prophet (Say: I will recite to you about him) about his condition **a report** a story.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: And these polytheists ask you, O Muhammad, about Dhul-Qarnayn, what was his affair and what was his story. So say to them: I will recite to you a mention of his story. He says: I will relate to you a story about him. It has been said that those who asked the Messenger, peace and blessings be upon him, about the affair of Dhul-Qarnayn were people from the People of the Book. As for the report that those who asked him about that were polytheists from his people, we have mentioned it before.

As for the report that those who asked him were people of the Book:

Abu Kuraib narrated it to us. He said: Zaid bin Habbab narrated to us on the authority of Ibn Lahi'ah. He said: Abd al-Rahman bin Ziyad bin An'am narrated to us on the authority of two sheikhs from Tajib. One of them said to his companion: Let us go to Uqbah bin Amir so that we may talk. They said: So they went to him and said: We have come so that you may talk to us. He said: One day I was serving the Messenger of God, may God bless him and grant him peace, and I left him and some people from the People of the Book met me. They said: We want to ask the Messenger of God, may God bless him and grant him peace. He asked permission for us to see him, so I entered upon him and told him. He said: What do I have to do with them? I have no knowledge except what God has taught me. Then he said: Pour me some water. So he performed ablution and prayed. He said: Before he finished, I could see the joy on his face. Then he said: Bring them in to me, and whoever you see of my companions. So they entered and stood before him. He said: If you wish, you may ask, and I will tell you what you find written in your book, and if you wish, I will tell you. They said: Yes, tell us. He said: You came to ask me about Dhul-Qarnayn, and what you find written in your book. He was a young man from the Romans. He came and built the city of Alexandria in Egypt. When he finished, an angel came to him and lifted him up to the sky. He said to him: What do you see? He said: I see my city and cities. Then he ascended with him. He said: What do you see? He said: I see my city. Then

he ascended with him and said: What do you see? He said: I see the earth. He said: This sea surrounds the world. Indeed, God has sent me to you to teach the ignorant and to confirm the knowledgeable. So he brought him the dam, which is two soft mountains that everything slips from. Then he went with him until he passed Gog and Magog. Then he went with him to another nation, their faces are the faces of dogs fighting Gog and Magog. Then he went with him until he cut off another nation fighting those whose faces are the faces of dogs. Then he went with him until he cut off these to another nation that he named. The scholars differed about the meaning for which Dhul-Qarnayn was called Dhul-Qarnayn. Some of them said: He was called that because he was struck on his horn and perished, then he was revived and struck on the other horn and perished. Those who said that mentioned:

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Ubayd al-Maktab, on the authority of Abu al-Tayyil, who said: Ibn al-Kawwa asked Ali about Dhul-Qarnayn, and he said: He is a servant who loved God and He loved him, and he advised God and He advised him, so he commanded them to fear God, so they struck him on his horn and killed him, then God resurrected him, so they struck him on his horn and he died.

Muhammad bin Bashir told us: Yahya told us, on the authority of Sufyan, on the authority of Habib bin Abi Thabit, on the authority of Abu al-Tayyib, who said: Ali, may God be pleased with him, was asked about Dhul-Qarnayn, and he said: He was a servant who advised God and God advised him. He called his people to God, and they struck him on his horn and he died, but God revived him. He called his people to God, and they struck him on his horn and he died, so he was called Dhul-Qarnayn.

Muhammad 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, who said: I heard Ali, and they asked him about Dhul-Qarnayn: Was he a prophet? He said: He was a righteous servant who loved God and God loved him, and he advised God and God advised him. Then God sent him to his people, and they struck him twice on the head, so he was called Dhul-Qarnayn, and there is someone like him among you today. Others said about that as follows:

Muhammad bin Sahl al-Bukhari narrated to me, saying: Ismail bin Abdul Karim narrated to us, saying: Abdul Samad bin Maqal narrated to us, saying: Wahb bin Munabbih said: Dhul-Qarnayn was a king. It was said to him: Why was he called Dhul-Qarnayn? He said: The People of the Book differed concerning him. Some of them said: The king of the Romans and Persians. Some of them said: He had something like two horns on his head. Others said: He was called that because the two sides of his head were made of copper. Those who said that are mentioned:

Ibn Hamid told us: Salamah told us: Ibn Ishaq told us: Someone I do not accuse told me on the authority of Wahb ibn Munabbih al-Yamani: He was called

Dhul-Qarnayn because the two sides of his head were made of copper.

Tafsir al-Qurtubi

The Almighty said: "And they ask you about Dhul-Qarnayn. Say, 'I will recite to you a report about him.'" Ibn Ishaq said: And the story of Dhul-Qarnayn was that he was given what no one else was given, so the means were extended to him until he reached the countries to the east and west of the earth, and he did not step on a land except that he had power over its people, until he reached the east and the west to what was beyond him of creation. Ibn Ishaq said: Someone who narrates hadiths from the non-Arabs told me about what they inherited from the knowledge of Dhul-Qarnayn that Dhul-Qarnayn was from the people of Egypt, his name was Marzban bin Mardaba the Greek, from the descendants of Yunan bin Yafith bin Noah. Ibn Hisham said: His name was Alexander, and he was the one who built Alexandria, so it was named after him. Ibn Ishaq said: Thawr bin Yazid told me on the authority of Khalid bin Ma'dan Al-Kila'i - and Khalid was a man who had met the people - "that the Messenger of God, may God bless him and grant him peace, was asked about Dhul-Qarnayn, so he said:

A king wiped the earth from beneath it with the means." Khalid said: Omar bin Al-Khattab, may God be pleased with him, heard a man saying: O Dhul-Qarnayn, so he said: O God, forgive me! Were you not satisfied to be named after the names of the prophets, so you named yourselves after the names of the angels! Ibn Ishaq said: God knows which of them it was. Did the Messenger of God, may God bless him and grant him peace, say that or not? And what he said is true.

I said: It has been narrated from Ali bin Abi Talib, may God be pleased with him, similar to what Omar said, he heard a man calling another, O Dhul-Qarnayn, so Ali said: Is it not enough for you to name yourself with the names of prophets, so you also name yourself with the names of angels! And from him that he was a righteous slave king **with a kasra on the lam** who advised God and He supported him. And it was said: He was a prophet sent by whom God Almighty conquered the earth. And Al-Daraqutni mentioned in the Book of report that an angel called Rabaqeel used to descend upon Dhul-Qarnayn, and that angel is the one who will fold the earth on the Day of Resurrection, and will destroy it so that the feet of all creation will fall in the wakefulness, according to what some scholars have mentioned. Al-Suhayli said: This is similar to his being entrusted with Dhul-Qarnayn who cut across the earth from east to west, just as the story of Khalid bin Sinan in subjugating fire to him is similar to the state of the angel entrusted with it, who is Malik, peace be upon him and all the angels together. Ibn Abi Khaithama mentioned in his book Al-Bid'a Khalid bin Sinan Al-Absi and mentioned his prophethood, and mentioned that Malik, the keeper of Hell, was assigned to him from the angels. One of the signs of his prophethood was that a fire called the Fire of Al-Hadathan used to come out to the people from a cave and consume them and they could not stop it, so Khalid bin Sinan stopped it and it did not come out

after that. There is a great deal of disagreement about the name of Dhul-Qarnayn and the reason for which he was called that. As for his name, it was said that he is Alexander the Greek Macedonian king, and his qaf is stressed and it is said: the Macedonian. It was also said that his name is Hermes. It was also said that his name is Herdis. Ibn Hisham said that he is Al-Sa'b bin Dhi Yazan Al-Himyari from the descendants of Wa'il bin Himyar. The statement of Ibn Ishaq was mentioned above. Wahb bin Munabbih said that he is Roman. Al-Tabari mentioned a hadith from the Prophet, may God bless him and grant him peace:

"That Dhul-Qarnayn was a young man from the Romans." This is a hadith with a weak chain of transmission, Ibn Atiyyah said. Al-Suhayli said: What appears from the science of report is that they are two: One of them was during the time of Abraham, peace be upon him, and it is said that he is the one who ruled in favor of Abraham, peace be upon him, when they brought their case before him in Bir al-Saba' in Ash-Sham. The other was close to the time of Jesus, peace be upon him. It was said that he was Afridun, who killed Bayurasp bin Arundasp, the tyrannical king, during the time of Abraham, peace be upon him, or some time before that. As for the difference in the reason for which he was named, it was said that he had two braids of hair, so he was named after them, as mentioned by al-Tha'labi and others. Braids are the horns of the head, and from this is the saying of the poet:

I kissed her mouth, taking hold of her horns, and drank the bleeding with the cold water of the trough.

It was said: He saw in the beginning of his kingdom as if he was holding the two horns of the sun, so he narrated that, and it was interpreted that he would overcome what the sun scattered upon him, so he was called Dhul-Qarnayn. It was also said: He was called that because he reached the west and the east, so it was as if he had captured the two horns of the world. A group said: When he reached the rising of the sun, he revealed its horns by vision, so he was called Dhul-Qarnayn, or the two horns of the devil in it. Wahb ibn Munabbih said: He had two horns under his turban. Ibn al-Kawwa asked Ali, may God be pleased with him, about Dhul-Qarnayn, was he a prophet or a king? He said: Neither this nor that, he was a righteous servant who called his people to God Almighty, so they wounded him on his horn, then he called them, so they wounded him on his other horn, so he was called Dhul-Qarnayn. They also differed about the time of his reign, some said: It was after Moses. Some said: It was during the period after Jesus. It was said: It was during the time of Abraham and Ishmael. Al-Khidr, peace be upon him, was the bearer of his greatest standard, and we have mentioned him in (*Al-Baqarah*). In short, God Almighty empowered him and made him king, and kings submitted to him. It was narrated that all the kings of the entire world are four: two believers and two unbelievers. The two believers are Solomon bin David and Alexander, and the unbelievers are Nimrod and Nebuchadnezzar. A fifth will rule from this nation, according to the Almighty's saying: **That He may make him prevail over all religions**. He is the Mahdi. It has been said that he was called Dhul-Qarnayn because he was of noble descent from

And they ask you about Dhul-Qarnayn. Say, "I will recite to you about him a report."

a noble family on both sides of his father and mother. It has also been said that two centuries of people became extinct during his time while he was alive. It has also been said that when he fought, he fought with both his hands and his stirrups. It has also been said that he was given knowledge of the apparent and the hidden. It has also been said that he entered darkness and light. It has also been said that he was the king of Persia and Rome.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace, "And they ask you, **O Muhammad**, about Dhul-Qarnayn", meaning about his story. We have already mentioned that the infidels of Mecca sent to the People of the Book to ask them what they could test the Prophet, may God bless him and grant him peace, with. They said: Ask him about a man who travels around the earth, and about young men who do not know what they did, and about the soul. So Surat Al-Kahf was revealed. Ibn Jarir mentioned here and Al-Umawi in his Maghazi a hadith with a chain of transmission, and it is weak, on the authority of Uqbah bin Amir that a group of Jews came to ask the Prophet, may God bless him and grant him peace, about Dhul-Qarnayn, so he informed them of what they had come for in the beginning. Among what he informed them of was that he was a young man from the Romans, and that he built Alexandria, and that an angel ascended with him to the heavens and took him to the dam, and he saw people whose faces were like the faces of dogs, and in it is length and strangeness, and his ascension is not correct, and most of what it contains is that it is from the stories of the Children of Israel.

It is strange that Abu Zar'ah al-Razi, with his great stature, included it in full in his book, **Dala'il al-Nubuwwah**, which is strange of him, and it is strange that he was from the Romans. The one who was from the Romans was Alexander II, the son of Philip the Macedonian, by whom the Romans date their history. As for the first, al-Azraqi and others mentioned that he circumambulated the Kaaba with Abraham, peace be upon him, when it was first built, and believed in it and followed it, and his minister was al-Khidr, peace be upon him. As for the second, he is Alexander the son of Philip the Macedonian Greek, and his minister was the famous philosopher Aristotle. And God knows best. He is the one from whose kingdom the Roman religion dates, and he was about three hundred years before Christ, peace be upon him. As for the first mentioned in the Qur'an, he was in the time of Abraham, as al-Azraqi and others mentioned, and that he circumambulated the ancient Kaaba with Abraham, peace be upon him, when it was built, and he offered himself as a sacrifice to God. We have mentioned a good portion of his stories in the book **Al-Bidaya wa al-Nihaya** which is sufficient, and praise be to God.

Wahb ibn Munabbih said: He was a king, and he was called Dhul-Qarnayn because the two sides of his

head were made of copper. He said: Some of the People of the Book said: Because he was the king of the Romans and the Persians. Some of them said: There was something like two horns on his head. Sufyan al-Thawri said on the authority of Habib ibn Abi Thabit on the authority of Abu al-Tufayl who said: Ali, may God be pleased with him, was asked about Dhul-Qarnayn. He said: He was a sincere servant of God, so he advised him. He called his people to God, so they struck him on his horn, so he died, then God revived him. He called his people to God, so they struck him on his horn, so he died, so he was called Dhul-Qarnayn. Shu'bah narrated it likewise on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl who heard Ali say that. It is said that he was called Dhul-Qarnayn because he reached the East and the West from where the horn of the sun rises and sets.

And His statement: "Indeed, We established him in the land" means We gave him a great kingdom in which he was able to have all that is given to kings of empowerment, soldiers, war machines and sieges. For this reason, he ruled the East and the West of the earth, and the countries submitted to him, and the kings of the servants submitted to him, and the nations of the Arabs and the non-Arabs served him. For this reason, some of them mentioned that he was called Dhul-Qarnayn because he reached the two horns of the sun, its east and its west. And His statement: "And We gave him a reason for everything" Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, As-Suddi, Qatadah, Ad-Dahhak and others said: It means knowledge. Qatadah also said regarding His statement: "And We gave him a reason for everything" He said: The stations of the earth and its landmarks.

Abdul Rahman bin Zaid bin Aslam said about his statement: **And We gave him a means of everything** he said: Teaching languages. He said: He would not fight a people except that he spoke to them in their language. Ibn Lahi'ah said: Salim bin Ghailan told me on the authority of Saeed bin Abi Hilal that Muawiyah bin Abi Sufyan said to Ka'b al-Ahbar: Do you say that Dhul-Qarnayn used to tie his horses to the Pleiades? Ka'b said to him: If you said that, then God the Most High said: **And We gave him a means of everything** and this is what Muawiyah, may God be pleased with him, denied about Ka'b al-Ahbar is correct, and the truth is with Muawiyah in that denial, for Muawiyah used to say about Ka'b: We would test him for lying, meaning in what he transmitted, not that he deliberately transmitted what was not in his scrolls, but the matter with his scrolls was that they were from the Israelite stories, most of which were altered, distorted and fabricated Qur'ans, and we have no need for any of it at all with the report of God the Most High and the Messenger of God, may God bless him and grant him peace, for much evil and widespread corruption entered the people from it. Ka'b's interpretation of God's statement, "And We gave him a means of everything," and his citing as evidence for that what he finds in his books that he used to tie his horses to the Pleiades is not correct and does not match, because there is no way for humans to do any of that, nor to ascend in the means of the heavens. God said about

Bilqis, "And she has been given of everything," that is, what is given to the likes of her from the kings. And so it is with Dhul-Qarnayn, God made the means easy for him, that is, the paths and means to conquer regions, districts, countries and lands, and to defeat the enemies and subdue the kings of the earth and humiliate the people of polytheism. He was given of everything that someone like him needs, a means, and God knows best. And in *Al-Mukhtara* by Al-Hafiz Al-Dhiya Al-Maqdisi, on the authority of Qutaybah, on the authority of Abu Uwanah, on the authority of Samak bin Harb, on the authority of Habib bin Hamaz, he said: I was with Ali, may God be pleased with him, and a man asked him about Dhul-Qarnayn, how did he reach the east and the west? He said, "Glory be to God, He subjected the clouds to him, and decreed the means for him, and extended His hand to him."

Fath al-Qadir

When God Almighty answered two of the Jews' questions, and the speech ended where it ended, God Almighty began with the third question and the answer to it. The questioners here are meant to be the Jews.

They differed greatly about Dhul-Qarnayn. It was said that he was Alexander bin Philocoelhos, the Greek who ruled the entire world and built Alexandria. Ibn Ishaq said: He was a man from Egypt, his name was Marzban bin Marzuba the Greek, from the descendants of Yunan bin Japheth bin Noah. It was said that he was a king named Hermes, and it was said that he was a king named Herodes, and it was said that he was a young man from the Romans, and it was said that he was a prophet, and it was said that he was a righteous slave, and it was said that his name was Abdullah bin Al-Dahhak, and it was said that he was Mus'ab bin Abdullah, from the descendants of Kahlan bin Saba. Al-Qurtubi narrated on the authority of Al-Suhayli that he said: What appears from the science of history is that they were two: one of them was during the time of Abraham, peace be upon him, and the other was close to Jesus, peace be upon him. It was said that he is Abu Karb Al-Himyari, and it was said that he is an angel king, and Al-Razi preferred the first statement, he said: Because the one whose kingdom reached the extent and power that the revelation spoke of is none other than Alexander the Greek as history books testify, he said: So it is necessary to be certain that Dhul-Qarnayn is Alexander, he said: And there is a problem with this because he was a student of the wise Aristotle, and he followed his school of thought, so God's glorification of him necessitates the ruling that Aristotle's school of thought is true and correct, and that is something that cannot be done. Al-Naysaburi said: I said that not everything that the philosophers went to is false, so perhaps he took from them what was clear and left what was cloudy, and God knows best. Ibn Kathir preferred what Al-Suhayli mentioned that they were two as we mentioned before, and he explained that the first circumambulated the House with Abraham when he first built it and believed in him and followed him and his minister was Al-Khidr. As for the second, he is Alexander the Macedonian Greek, and his minister was the famous philosopher Aristotle, and he was about three hundred years before Christ. As for the

first mentioned in the Qur'an, it was during the time of Abraham. This is the meaning of what Ibn Kathir mentioned in his interpretation, narrating it from Al-Azraqi and others. Then he said: We have mentioned a good part of his stories in the book *Al-Bidaya wa Al-Nihaya*, which is sufficient. Abu Al-Su'ud narrated in his interpretation from Ibn Kathir that he said: We have only explained this, meaning that they are two, because many people believe that they are one, and that the one mentioned in the great Qur'an is this later one, and thus a great error and much corruption occurs. How could it not be, when the first was a righteous, believing slave, a just king, and his minister was Al-Khidr, and it has been said that he was a prophet. As for the second, he was an unbeliever, and his minister was the philosopher Aristotle, and there was more than two thousand years between them in time, so where is this in relation to that? End quote. I said: Perhaps he mentioned this in the book he mentioned previously, and called it *The Beginning and the End*, but he did not find it. What is learned from the history books is that they are two, as mentioned by Al-Suhayli, Al-Azraqi, Ibn Kathir, and others, not as mentioned by Al-Razi, who claimed that he is the one who is attested to in the history books. There was a dispute as to whether he was a prophet or not. What is learned from what is required will come at the end of this research, God willing.

As for the reason for which he was called Dhul-Qarnayn, Al-Zajjaj and Al-Azhari said: He was called Dhul-Qarnayn because he reached the horn of the sun from its rising, and the horn of the sun from its setting. It was said that he had two braids of hair, and braids are called horns, and from this the poet said:

I kissed her mouth, taking hold of her horns, and drank the bleeding with the cold water of the trough.

Al-Hashraj is one of the waters of the Arabs. It was said that at the beginning of his reign he saw as if he was holding the two horns of the sun, so he was called that. It was also said that he had two horns under his turban. It was also said that he called to God, so his people wounded him on one horn. Then he called to God, so they wounded him on his other horn. It was said that he was called that because he was noble on both sides, from a house of honor on both sides of his father and mother. It was also said that two horns of people became extinct during his time while he was alive. It was also said that when he fought, he fought with both his hands and his stirrups. It was also said that he was given knowledge of the apparent and the hidden. It was also said that he entered the light and the darkness. It was also said that he was the king of Persia and Rome. It was also said that he was the king of Rome and Turkey. It was also said that his crown had two horns. His statement: **Say, 'I will recite to you from him a report.'** That is, I will recite to you, O questioners, report from Dhul-Qarnayn, by way of the recited revelation.

Tafsir al-Baghawi

83 - The Almighty said: "And they ask you about Dhul-Qarnayn. Say, 'I will recite to you a report about

Surat al-Kahf 18:83

And they ask you about Dhul-Qarnayn. Say, "I will recite to you about him a report."

him." As report, and they differed about his prophethood: Some of them said: He was a prophet.

was said to God.

Abu al-Tayyib said: Ali, may God be pleased with him, was asked about Dhul-Qarnayn: Was he a prophet or a king? He said: He was neither a prophet nor a king, but he was a servant who loved God and God loved him. He advised God and God advised him.

It was narrated that Omar, may God be pleased with him, heard a man say to another: O Dhul-Qarnayn. He said: You named yourself after the names of the prophets, but you were not satisfied until you named yourself after the names of the angels.

Most people agree that he was a just and righteous king.

They differed about the reason for calling him *Dhul-Qarnayn*. Al-Zuhri said: Because he reached the two horns of the sun, its rising and setting.

It was said: Because he was the king of Rome and Persia.

It was said: Because he entered the light and darkness.

It was said that he saw in a dream that he was seized by the horns of the sun.

It was said: Because he had two beautiful locks of hair.

It was said: Because he had two horns that were hidden by the turban.

Abu al-Tayyib narrated on the authority of Ali that he said: He was called *Dhul-Qarnayn* because he ordered his people to fear God, so they struck him on his right horn and he died, then God resurrected him. Then he ordered them to fear God, so they struck him on his left horn and he died, then God revived him.

They differed about his name. It was said that his name was **Marzban bin Marzaba the Greek** from the descendants of Yunan bin Japheth bin Noah. It was also said that his name was **Alexander bin Philophus bin Yamalos the Roman**.

Tafsir al-Baidawi

83. "And they ask you about Dhul-Qarnayn" meaning Alexander the Roman, king of Persia and Rome. It was said the East and the West, and that is why he was called Dhul-Qarnayn, or because he traveled the two horns of the world, its East and its West. It was said because two horns of people became extinct during his days. It was said that he had two horns, meaning two braids, and it was said that his crown had two horns. It is possible that he was given this title because of his bravery, as the ram is said to the brave, as if he butts his peers. There is disagreement about his prophethood, although there is agreement on his faith and righteousness. The questioners are the Jews who asked him as a test, or the polytheists of Mecca. "Say, 'I will recite to you from it a reminder' **is addressed to the questioners, and the ha**" refers to Dhul-Qarnayn. It

Surat al-Kahf 18:84

Indeed, We established him on the earth and gave him a way to everything.

Tafsir al-Jalalayn

84 - **Indeed, We established him upon the earth** by making it easy to travel on it **and We gave him from everything** that he needed **a cause** a path that would lead him to his goal.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, We established him upon the earth and gave him from every thing a means**, means: We established him upon the earth. **And We gave him from every thing a means**, means: We gave him from every thing: meaning what leads to it, which is knowledge of it.

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

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And We gave him a reason for everything**, meaning: knowledge.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We gave him a reason for everything**: meaning knowledge.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **And We gave him a reason for everything**, he said: Knowledge of everything.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **And We gave him a reason for everything**, he said: knowledge of everything.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas: **And We gave him a reason for everything** knowledge.

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, **And We gave him a cause for everything**, meaning: knowledge.

Tafsir al-Qurtubi

The Almighty said: **Indeed, We established him in the land**. Ali, may God be pleased with him, said: The

clouds were made subservient to him, the means were extended for him, and the light was spread out for him, so that night and day were the same for him. And in the hadith of Uqbah ibn Amir, "The Prophet, may God bless him and grant him peace, said to some men from the People of the Book who asked him about Dhul-Qarnayn, so he said:

His first command was that he was a young Roman slave who was given a kingdom. He traveled until he reached the land of Egypt and built a city there called Alexandria. When he finished, a king came to him and took him up. He said to him, **Look at what is beneath you**. He said, **I see my city alone, I see nothing else**. The king said to him, "That is the entire land, and this darkness that you see surrounding it is the sea. God Almighty only wanted to show you the land and He has given you authority over it. So travel through the land and teach the ignorant and establish the knowledgeable."

God the Almighty said: **And We gave him from every thing a cause**. Ibn Abbas said: From every thing knowledge that leads to what he wants. Al-Hasan said: A means to reach where he wants. It was also said: From every thing that creation needs. It was also said: From every thing that kings seek help from, such as conquering cities and subduing enemies. The root of the word *cause* is the rope, so it was used as a metaphor for everything that leads to something.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace, "And they ask you, **O Muhammad**, about Dhul-Qarnayn", meaning about his story. We have already mentioned that the infidels of Mecca sent to the People of the Book to ask them what they could test the Prophet, may God bless him and grant him peace, with. They said: Ask him about a man who travels around the earth, and about young men who do not know what they did, and about the soul. So Surat Al-Kahf was revealed. Ibn Jarir mentioned here and Al-Umawi in his Maghazi a hadith with a chain of transmission, and it is weak, on the authority of Uqbah bin Amir that a group of Jews came to ask the Prophet, may God bless him and grant him peace, about Dhul-Qarnayn, so he informed them of what they had come for in the beginning. Among what he informed them of was that he was a young man from the Romans, and that he built Alexandria, and that an angel ascended with him to the heavens and took him to the dam, and he saw people whose faces were like the faces of dogs, and in it is length and strangeness, and his ascension is not correct, and most of what it contains is that it is from the stories of the Children of Israel.

It is strange that Abu Zar'ah al-Razi, with his great stature, included it in full in his book, **Dala'il al-Nubuwwah**, which is strange of him, and it is strange that he was from the Romans. The one who was from the Romans was Alexander II, the son of Philip the Macedonian, by whom the Romans date their history. As for the first, al-Azraqi and others mentioned that he circumambulated the Kaaba with

Indeed, We established him on the earth and gave him a way to everything.

Abraham, peace be upon him, when it was first built, and believed in it and followed it, and his minister was al-Khidr, peace be upon him. As for the second, he is Alexander the son of Philip the Macedonian Greek, and his minister was the famous philosopher Aristotle. And God knows best. He is the one from whose kingdom the Roman religion dates, and he was about three hundred years before Christ, peace be upon him. As for the first mentioned in the Qur'an, he was in the time of Abraham, as al-Azraqi and others mentioned, and that he circumambulated the ancient Kaaba with Abraham, peace be upon him, when it was built, and he offered himself as a sacrifice to God. We have mentioned a good portion of his stories in the book **Al-Bidaya wa al-Nihaya** which is sufficient, and praise be to God.

Wahb ibn Munabbih said: He was a king, and he was called Dhul-Qarnayn because the two sides of his head were made of copper. He said: Some of the People of the Book said: Because he was the king of the Romans and the Persians. Some of them said: There was something like two horns on his head. Sufyan al-Thawri said on the authority of Habib ibn Abi Thabit on the authority of Abu al-Tufayl who said: Ali, may God be pleased with him, was asked about Dhul-Qarnayn. He said: He was a sincere servant of God, so he advised him. He called his people to God, so they struck him on his horn, so he died, then God revived him. He called his people to God, so they struck him on his horn, so he died, so he was called Dhul-Qarnayn. Shu'bah narrated it likewise on the authority of al-Qasim ibn Abi Bazza on the authority of Abu al-Tufayl who heard Ali say that. It is said that he was called Dhul-Qarnayn because he reached the East and the West from where the horn of the sun rises and sets.

And His statement: "Indeed, We established him in the land" means We gave him a great kingdom in which he was able to have all that is given to kings of empowerment, soldiers, war machines and sieges. For this reason, he ruled the East and the West of the earth, and the countries submitted to him, and the kings of the servants submitted to him, and the nations of the Arabs and the non-Arabs served him. For this reason, some of them mentioned that he was called Dhul-Qarnayn because he reached the two horns of the sun, its east and its west. And His statement: "And We gave him a reason for everything" Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, As-Suddi, Qatadah, Ad-Dahhak and others said: It means knowledge. Qatadah also said regarding His statement: "And We gave him a reason for everything" He said: The stations of the earth and its landmarks.

Abdul Rahman bin Zaid bin Aslam said about his statement: **And We gave him a means of everything** he said: Teaching languages. He said: He would not fight a people except that he spoke to them in their language. Ibn Lahi'ah said: Salim bin Ghailan told me on the authority of Saeed bin Abi Hilal that Muawiyah bin Abi Sufyan said to Ka'b al-Ahbar: Do you say that Dhul-Qarnayn used to tie his horses to the Pleiades? Ka'b said to him: If you said that, then God the Most High said: **And We gave him a means of everything**

and this is what Muawiyah, may God be pleased with him, denied about Ka'b al-Ahbar is correct, and the truth is with Muawiyah in that denial, for Muawiyah used to say about Ka'b: We would test him for lying, meaning in what he transmitted, not that he deliberately transmitted what was not in his scrolls, but the matter with his scrolls was that they were from the Israelite stories, most of which were altered, distorted and fabricated Qur'ans, and we have no need for any of it at all with the report of God the Most High and the Messenger of God, may God bless him and grant him peace, for much evil and widespread corruption entered the people from it. Ka'b's interpretation of God's statement, "And We gave him a means of everything," and his citing as evidence for that what he finds in his books that he used to tie his horses to the Pleiades is not correct and does not match, because there is no way for humans to do any of that, nor to ascend in the means of the heavens. God said about Bilqis, "And she has been given of everything," that is, what is given to the likes of her from the kings. And so it is with Dhul-Qarnayn, God made the means easy for him, that is, the paths and means to conquer regions, districts, countries and lands, and to defeat the enemies and subdue the kings of the earth and humiliate the people of polytheism. He was given of everything that someone like him needs, a means, and God knows best. And in Al-Mukhtara by Al-Hafiz Al-Dhiya Al-Maqdisi, on the authority of Qutaybah, on the authority of Abu Uwanah, on the authority of Samak bin Harb, on the authority of Habib bin Hamaz, he said: I was with Ali, may God be pleased with him, and a man asked him about Dhul-Qarnayn, how did he reach the east and the west? He said, "Glory be to God, He subjected the clouds to him, and decreed the means for him, and extended His hand to him."

Fath al-Qadir

Then He, glory be to Him, proceeded to explain what He had commanded His Messenger to say to them, that he would recite to them a reminder of it, so He said: 84- **Indeed, We established him upon the earth** meaning, We empowered him with the means We paved for him, so We gave him the ability and capacity to dispose of it, and made it easy for him to travel in its places, and made its paths easy for him so that he could be able to do it wherever he wanted and however he wanted. And among the parts of his empowerment therein is that He made night and day equal in illumination, **And We gave him of every thing** of what is related to his request, **a cause** meaning a path by which he could reach what he wanted.

Tafsir al-Baghawi

84 - The Almighty said: **Indeed, We established him upon the earth**, meaning We paved the way. *Enabling* means preparing the means. Ali said: He subjected the clouds to him, so they carried him upon them, and extended the means for him, and spread out the light for him, so that night and day were the same for him. This is the meaning of establishing him upon the earth,

which is that He made it easy for him to travel upon it and made its paths easy for him.

And We gave him of all things meaning: We gave him of everything that creation needs.

It was said: It is one of the things that kings use to conquer cities and fight enemies.

A cause, meaning: knowledge that causes everything he wants, and by which he travels throughout the regions of the earth. The cause is: that which brings something about.

Al-Hasan said: To reach where he wanted. It was also said: We brought the ends of the earth close to him.

Tafsir al-Baidawi

84. "We established him in the land" meaning, We gave him the power to dispose of it as he wished, so the object was omitted. "And We gave him from everything" that he wanted and directed towards. "A cause" and a connection that leads him to it from knowledge, power, and tools.

Surat The Cave: 85
So he followed a way

Surat al-Kahf 18:85

So he followed a way

Tafsir al-Jalalayn

85 - **So he followed a way** he took a path towards the west

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **So he followed a path**. The readers differed in their reading of that. The majority of the readers of Medina and Basra read it as **so he followed** with the alif connected and the ta' doubled, meaning: he walked and traveled, from the saying of the speaker: I followed the trace of so-and-so: if I followed him and walked behind him.

The majority of Kufa readers read it as *Fataba'a* with a hamza on the alif and a light ta', meaning **caught up**.

The first of the two readings in this regard is the correct reading: the reading of the one who read it as *fa-taba'a* with the alif connected and the ta' doubled, because this is report from God Almighty about the journey of Dhul-Qarnayn in the land in which he was empowered, not about his reaching the cause, and this is how the interpretation of the people of interpretation came.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas: Then he followed a cause, meaning by cause: the home.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement **a cause**, he said: a home and a path between the east and the west.

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

Muhammad bin Amara Al-Asadi told me: Ubaid God bin Musa told us: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid: Then he followed a path, he said: A path on the earth.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then he followed a way**: he followed the dwellings of the earth and its landmarks.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Then follow a way**, he said: This is now the way of the paths, as Pharaoh

said, **O Haman, build me a tower that I may reach the ways, the ways of the heavens**, he said: The ways of the heavens.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **Then he followed a way**, he said: The dwellings of the earth.

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, **Then follow a way**, he said: The stations.

Tafsir al-Qurtubi

Fata'aba'a sabe'an Ibn 'Aamer read **Fata'aba'a sabe'an** with its connection, meaning he followed one of the reasons that he was given. Al-Akhfash said: I followed him and I followed him with the same meaning, like I rode behind him and I rode behind him, and from this is the saying of God the Almighty: **Except for he who snatches a snatch, then a piercing flame pursues him**. And from this is the following in speech, like hasan bisna' and qubi shaqih. Al-Nahhas said: Abu Ubaid chose the reading of the people of Kufa, he said: Because it is from the journey, and he and Al-Asma'i narrated that it is said: he followed him and followed him if he walked and did not catch up with him, and he followed him if he caught up with him, Abu Ubaid said: And similar to it is **Fata'aba'ahum mashriqan** Al-Nahhas said: And this distinction, even though Al-Asma'i narrated it, is not acceptable except with a reason or evidence. And the saying of God the Almighty: **Fata'aba'ahum mashriqan** is not in the hadith that they caught up with them, but rather the hadith is: When Moses, peace be upon him, and his companions came out of the sea and Pharaoh and his companions came, the sea closed over them. The truth in this is that to follow, to be followed, and to follow are languages that have the same meaning, which is to walk. It may be possible for it to be accompanied by a catch-up or not.

Tafsir Ibn Kathir

Ibn Abbas said, **So he followed a path**, meaning by the path the house. Mujahid said, **So he followed a path**, a house and a path between the east and the west. In a narration from Mujahid, **a path**, he said, **a path on the earth**. Qatada said, **that is, he followed the houses and landmarks of the earth**. Ad-Dahhak said, **So he followed a path**, meaning the houses. Saeed bin Jubayr said, in his statement, **So he followed a path**, he said, **a mark**. This is what Ikrimah, Ubayd bin Ya'la, and As-Suddi said. Matar said, **landmarks and traces that were before that**.

And his saying: **Until he reached the setting of the sun** means that he took a path until he reached the furthest point of the earth that can be traveled from the direction of the west, which is the west of the earth. As

for reaching the setting of the sun from the sky, that is impossible. And what the storytellers and narrators mention about him walking on the earth for a period of time, and the sun setting behind him, is something that has no truth to it, and most of that is from the superstitions of the People of the Book and the differences of their heretics and their lies. And his saying: **He found it setting in a hot spring** means that he saw the sun in his view setting in the surrounding sea, and this is the case of everyone who reaches its shore, he sees it as if it is setting in it, and it does not leave the fourth sphere in which it is fixed and does not leave it. And hot is derived according to one of the two readings from hammah, which is clay, as God Almighty said: **Indeed, I am going to create a human being from clay from black mud altered** meaning smooth clay, and its explanation has been presented.

Ibn Jarir said: Yunus told me, Ibn Wahb told us, Nafi' bin Abi Na'im told us, I heard Abd al-Rahman al-A'raj say: Ibn Abbas used to say about a hot spring, then he explained it as having hot mud. Nafi' said: Ka'b al-Ahbar was asked about it, and he said: You know the Qur'an better than me, but I find it in the Book that it disappears in black mud. This is what more than one person narrated on the authority of Ibn Abbas, and Mujahid and more than one person said the same. Abu Dawud al-Tayalisi said: Muhammad bin Dinar told us, on the authority of Sa'd bin Aws, on the authority of Musadd', on the authority of Ibn Abbas, on the authority of Abi bin Ka'b, that the Prophet, may God bless him and grant him peace, recited to him **hot mud**. Ali bin Abi Talhah said on the authority of Ibn Abbas: He found it disappearing in a hot spring, meaning hot. This is what al-Hasan al-Basri said. Ibn Jarir said: The correct view is that they are two well-known readings, and whichever one the reader recites is correct. I said: There is no contradiction between their two meanings, as it could be hot due to its proximity to the sun's blazing rays at sunset and its rays meeting them without a barrier, or hot in water and black mud, as Ka'b al-Ahbar and others said.

Ibn Jarir said: Muhammad ibn al-Muthanna told us: Yazid ibn Harun told us: al-A'war told us: a client of Abdullah ibn Amr told me: Abdullah said: The Messenger of God, may God bless him and grant him peace, looked at the sun when it set and said: **In the blazing fire of God, were it not for the command of God that restrains it, it would have burned everything on the earth**. I said: Imam Ahmad narrated it on the authority of Yazid ibn Harun, and there is doubt about the authenticity of this hadith, and perhaps it is from the words of Abdullah ibn Amr from his two companions whom he found on the day of Yarmouk, and God knows best. Ibn Abi Hatim said: Hajjaj ibn Hamza told us: Muhammad, meaning Ibn Bishr, told us: Amr ibn Maymun told us: Ibn Hadir informed us that Ibn Abbas mentioned to him that Muawiyah ibn Abi Sufyan recited the verse in Surat al-Kahf 18: **It sets in a hot spring**. Ibn Abbas said to Muawiyah: **We do not recite it except as hot**. So Muawiyah asked Abdullah ibn Amr: **How do you recite it?** He said: Abdullah, as you read it. Ibn Abbas said: I said to Muawiyah, the Qur'an was revealed in my house, so he sent for Ka'b and said to him: Where do you find the sun setting in the Torah? Ka'b said to him: Ask the Arabs, for they are more knowledgeable about it. As for me, I find the sun

setting in the Torah in water and mud, and he pointed with his hand to the west. Ibn Hazir said: If I were with you, I would benefit you with words that would increase your insight in the mud. Ibn Abbas said: Then what is it? I said: In what is attributed to the saying of Tubba' in what Dhul-Qarnayn mentioned about his adopting knowledge and following it:

He reached the East and the West, seeking the means of command from a wise guide.

He saw the setting of the sun at sunset in the spring of Dhi Khalab and Thaat Harmad.

Ibn Abbas said: What is Khalab? I said: Mud, according to their speech. He said: What is Thaat? I said: Mud. He said: What is Harmad? I said: The black one. He said: So Ibn Abbas called a man or a boy and said: Write down what this man says. Saeed bin Jubair said: While Ibn Abbas was reciting Surat Al-Kahf, he recited: **He found it setting in a hot spring**. Ka'b said: By the One in Whose Hand is Ka'b's soul, I have not heard anyone recite it as it was revealed in the Torah except Ibn Abbas, for we find it in the Torah: **setting in a black mud**. Abu Ya'la Al-Mawsili said: Ishaq bin Abi Israel told us, Hisham bin Yusuf told us. He said in the interpretation of Ibn Jurayj: **And he found near it a people**. He said: A city with twelve thousand gates. If it were not for the voices of its people, people would hear the setting of the sun when it sets. His statement: **And he found near it a people** means a nation from among the nations. They mentioned that it was a great nation from the children of Adam. His statement: "We said: O Dhul-Qarnayn, either you punish or you treat them with good." The meaning of this is that God Almighty empowered him over them and made him rule over them and gave him victory over them and gave him the choice if he wished to kill and take captive, and if he wished to send someone, so he knew his justice and faith in what he said. He showed His justice and His statement in His saying: **But as for him who wronged** meaning he persisted in his disbelief and polytheism with his Lord **We will punish him** Qatadah said: **With killing**. Al-Suddi said: He used to protect copper cows for them and put them in them until they melted. Wahb ibn Munabbih said: He used to send darkness so that it would enter their stomachs and their homes and cover them from all sides. And God knows best. And His saying: **Then he will be returned to his Lord, and He will punish him with a terrible punishment** meaning severe, profound, painful and agonizing. In this is proof of the Resurrection and recompense. And His saying: **But as for he who believed** meaning he followed us in what we called him to of worshipping God alone with no partner. **He will have the best reward** meaning in the Hereafter with God the Almighty. **And We will speak to him from Our command with ease** Mujahid said: Well-known.

Fath al-Qadir

85- **So he followed a way** from those ways. The commentators said: The meaning is a path that leads to the setting of the sun. Al-Zajaj said: So he followed a way from the ways that he was given, and that is because he was given a way from everything, so he followed from those ways that he was given a way in traveling to the west. And it was said that he followed

Surat The Cave: 85

So he followed a way

from everything knowledge that leads to what he wants, and it was said a way to where he wanted, and it was said from everything that creation needs, and it was said from everything that kings seek help from to conquer cities and subjugate enemies. The origin of the reason is the rope, so he sought help for everything that leads to something. Ibn Amir, the people of Kufa, Asim, Hamza, and Al-Kisa'i read **So he followed** with the hamza cut off, and the people of Medina, the people of Mecca, and Abu Amr read it with its connection. Al-Akhfash said: I followed him and I followed him with the same meaning, like I rode behind him and I rode behind him, and from this is His statement: **So a piercing meteor followed him**. An-Nahhas said: Abu Ubaidah chose the reading of the people of Kufa, he said because it is from the word *sir*. He and Al-Asma'i narrated that it is said: I followed him and I followed him if he walked but did not catch up with him, and I **followed him** if he caught up with him. Abu Ubaidah said: And similar to it is **So they followed them from the east**. An-Nahhas said: This is one of the differences, and even though Al-Asma'i narrated it, it is not accepted except with knowledge or evidence. The statement of God the Almighty: **So they followed them from the east**, does not say in the hadith that they caught up with them, but rather the hadith is that when Moses and his companions came out of the sea and Pharaoh and his companions were in the sea, the sea closed over them. The truth in this is that *taba'a*, "taba'a," and *taba'a* are languages with the same meaning, which is the meaning of walking.

Tafsir al-Baghawi

85 - **So he followed a path**, meaning: he took a path and walked. The people of Hijaz and Basra read: **So he followed** and **Then he followed** connected and stressed. The others read it by cutting off the alif and making the ta' jazm. It was said that their meaning is the same.

The correct answer is: The difference between them is that whoever cuts off the alif and makes the ta' jazm, and it was said: Their meaning is the same.

The correct answer is: The difference between them. Whoever cuts off the alif, its meaning is: he attained the truth. Whoever reads it with emphasis, its meaning is: he walked. It is said: I continued to follow him until I followed him, meaning: I continued to walk behind him until I caught up with him.

His saying: **a cause** means: a path. Ibn Abbas said: a home.

Tafsir al-Baidawi

85. **So he followed a means** meaning he wanted to reach the Maghrib so he followed a means that would lead him to it. The Kufians and Ibn Amir read it with the alif cut off and the ta lightened.

Surat al-Kahf 18:86

Until, when he reached the setting of the sun, he found it setting in a spring of murky water. And he found near it a people. We said, **O Dhul-Qarnayn, either you punish them or you take good care of them.**

Tafsir al-Jalalayn

86 - **Until, when he reached the setting of the sun** the place of its setting **he found it setting in a spring of mud** of mud, which is black mud, and its setting in the spring is in the eye's opinion, otherwise it is greater than the world **and he found near it** that is, the spring **a people** disbelievers **We said, O Dhul-Qarnayn** by inspiration **either you punish** the people by killing **or you take good measure against them** by captivity

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Until when he reached the setting of the sun, he found it setting in a hot spring.** The reciters differed in their recitation of this. Some of the reciters of Medina and Basra recited it **in a hot spring**, meaning that it sets in a hot spring of water. A group of the reciters of Medina and most of the reciters of Kufa recited it **in a hot spring**, meaning that it sets in a hot spring of water.

The interpreters differed in their interpretation of this, just as the reciters differed in their reading of it.

He mentioned the one who said, **He set in a hot spring.**

Muhammad bin Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **He found it setting in a murky spring.** He said: In black mud.

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that he used to recite **in a hot spring.** He said: one with hot mud.

Al-Husayn ibn al-Junayd narrated to us, saying: Sa'id ibn Muslimah narrated to us, saying: Ismail ibn Ulayyah narrated to us, on the authority of Uthman ibn Hadir, saying: I heard Abdullah ibn Abbas say: Mu'awiyah recited this verse and said: **A hot spring.** Ibn Abbas said: It is a hot spring. He said: So they put Ka'b between them. He said: So they sent to Ka'b al-Ahbar and asked him, and Ka'b said: As for the sun, it sets in Tha't, so it was as Ibn Abbas said, and Tha't is mud.

Yunus told us, he said: Ibn Wahb told us, he said: Nafi' ibn Abi Na'im told me, he said: I heard Abd al-Rahman al-A'raj say: Ibn Abbas used to say, **in a murky spring**, then he explained it as: having murky mud. Nafi' said: Ka'b was asked about it, and he said: You are more knowledgeable about the Qur'an than I am, but I find it in the Book that it disappears into black 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, **He found it setting in a murky spring.** He said: It is the murky 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: **In a hot spring.** He said: Tha't.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding the statement of God Almighty, **set in a spring of murky water**, he said: Tha'ata.

He said: Amr bin Dinar informed me, on the authority of Ata bin Abi Rabah, on the authority of Ibn Abbas, who said: I read **in a hot spring**, and Amr bin Al-Aas read **in a hot spring.** So we sent to Ka'b, and he said: It sets in a hot, black mud.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **It sets in a hot spring.** Hot spring means black mud.

Muhammad bin Abdul A'la told us: Marwan bin Mu'awiyah told us, on the authority of Warqa', who said: I heard Saeed bin Jubair say: Ibn Abbas used to recite this letter **in a hot spring** and say: Black mud in which the sun sets.

Others said: Rather, it disappears in a hot spring.

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **He found it setting in a hot spring.** He said: in a hot spring.

Yaqub told us, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: I heard Al-Hasan say, **In a hot spring.** He said: Hot.

Al-Hasan narrated to us, he said: Abd al-Razzaq informed us, he said: Muammar informed us, on the authority of al-Hasan, regarding his statement, **in a hot spring**, he said: Hot, and al-Hasan read it in this way. The correct thing to say about that, in my opinion, is that they are two readings that are widespread in the readings of the regions, and each one of them has a correct aspect and an understood meaning, and neither of its aspects corrupts the other, and that is because it is possible for the sun to set in a hot spring with hot mud, so the reader would be describing it with the characteristic that it has, which is hot, and the reader would be describing it with the characteristic that it has, which is mud and mud. And it was narrated with both of its forms, which I said are from its characteristics, report.

Muhammad ibn al-Muthanna told us: Yazid ibn Harun told us: Al-Awam told us: A client of Abdullah ibn Amr told me, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, looked at the sun when it set and said: In the blazing fire of God, in the blazing fire of God. Were it not for the command of God that restrains it, it would have burned everything on the earth."

Surat al-Kahf 18:86

Until, when he reached the setting of the sun, he found it setting in a spring of murky water. And he found near it a people. We said, "O Dhul-Qarnayn, either you punish them or you take good care of them."

Al-Fadl bin Dawud Al-Wasiti told me: Abu Dawud told us: Muhammad bin Dinar told us, on the authority of Saad bin Aws, on the authority of Musaddaa, on the authority of Ibn Abbas, on the authority of Abi bin Kaab, that the Prophet, may God bless him and grant him peace, recited to him *Ham'ah*.

And His statement, **And he found there a people**, He mentioned that those people were called *asik*. And His statement, **We said, 'O Dhul-Qarnayn, either you punish them,'** He said, "either you kill them if they do not enter into the acknowledgment of the Oneness of God and submit to what you call them to in terms of obeying their Lord. "Or you take good care of them," He said, **or you take them captive and teach them guidance and show them the right path.**

Tafsir al-Qurtubi

Until, when he reached the setting of the sun, he found it setting in a spring of murky water. [Asim in the narration of Abu Bakr and Ibn Amir], Hamza and Al-Kisa'i read *Hamiyyah* meaning hot. The rest read *Hamiyyah* meaning with a lot of murky water, which is black mud. You say: The well became murky with murky water **with a sukoon** if you removed its murky water. The well became murky with murky water, which is *Hamiyyah* from murky water, so the hamza was lightened and changed to a ya'. The two readings may be combined and it may be said: It was hot and had murky water. Abdullah bin Amr said:

The Prophet, may God bless him and grant him peace, looked at the sun when it set and said: The blazing fire of God. Were it not for the command of God that restrains it, it would have burned everything on the earth. Ibn Abbas said: My father taught me to read it as the Messenger of God, may God bless him and grant him peace, taught it: **in a hot spring**. Muawiyah said: It is *hot*. Abdullah bin Amr bin Al-Aas said: Then I am with the Commander of the Faithful. So they appointed Ka'b as a judge between them and said: O Ka'b, how do you find this in the Torah? He said: I find it setting in a black spring. Ibn Abbas agreed. The poet, who was Tubba' Al-Yamani, said:

Before me, Dhul-Qarnayn was a Muslim king to whom kings would submit and prostrate.

He reached the West and the East, seeking the means of command from a wise guide.

He saw the setting of the sun at sunset in the spring of Dhi Khalab and Thaata Harmad.

Al-Khalb: Mud. Al-Tha'at: Mud. Al-Haramd: Black. Al-Qaffal said: Some scholars said: What is meant is not that he reached the sun, both in the west and the east, until he reached its center and touched it, because it revolves with the sky around the earth without sticking to the earth, and it is too large to enter any spring on earth, rather it is many times larger than

the earth. Rather, what is meant is that he reached the end of the building from the west and the east, and he found it, in the opinion of the eye, setting in a muddy spring, just as we see it on smooth earth as if it is entering the earth. For this reason, he said: **He found it rising on a people for whom We had not made any covering from it.** He did not mean that it rose on them by touching them and sticking to them, rather he meant that they were the first ones on whom it rose. Al-Qutbi said: It is possible that this spring is from the sea, and it is possible that the sun sets behind it, with it, or at it, so the letter of description takes the place of its companion, and God knows best. **And he found there a people** meaning at the spring, or at the end of the spring, and they are the people of Jabris, and it is called in Syriac: Jirjisa, and it is inhabited by a people from the descendants of Thamud, the rest of whom believed in Salih, mentioned by Al-Suhayli. Wahb bin Munabbih said: Dhul-Qarnayn was a Roman man, the son of an old woman from among their old women who had no other children but him, and his name was Alexander. When he reached adulthood and was a righteous slave, God Almighty said: O Dhul-Qarnayn! I am sending you to the nations of the earth, and they are nations with different languages, and they are the nations of all the earth, and they are of different types: two nations between which is the entire length of the earth, and two nations between which is the entire width of the earth, and nations in the middle of the earth, including the jinn and mankind and Gog and Magog. As for the two between which is the length of the earth, one nation is at the setting of the sun and is called Nasik, and as for the other, it is at its rising and is called Mansak. As for the two between which is the width of the earth, one nation is in the right part of the earth and is called Hawil, and as for the other, which is in the left part of the earth, it is called Tawail. So Dhul-Qarnayn said: My God! You have called me to do a great matter that only You can estimate. So tell me about these nations: with what strength can I outnumber them? With what patience can I endure them? And in what language can I speak to them? How can I understand their language when I have no strength? Then God the Almighty said: I will make you victorious with what I have given you, I will expand your chest so that you hear everything, I will establish your understanding so that you will understand everything, I will clothe you with awe so that nothing will frighten you, and I will subject to you the light and the darkness so that they will be soldiers from your soldiers, the light will guide you from before you, and the darkness will protect you from behind you. When he was told that, he went with those who followed him, and he went to the nation that was at the setting of the sun, because it was the closest nation to him and it was an ascetic, and he found crowds that only God the Almighty could count, and strength and might that only God could bear, and different tongues, and scattered desires, so he outnumbered them with darkness, and he set up around them three armies of the soldiers of darkness as much as he surrounded them from every place, until he gathered them in one place, then he

entered upon them with the light and called them to God the Almighty and to His worship, and some of them believed in Him and some of them disbelieved and turned away from Him, so he entered upon those who had taken the darkness as his allies and it covered them from every place, so it entered their mouths, noses, eyes, and houses. And they were overwhelmed from every side, so they were confused and raging and feared that they would perish, so they cried out to God Almighty with one voice: We believe, so He removed it from them, and took them by force, and they entered into His call, so He recruited from the people of the West great nations and made them one army, then he set out with them leading them, and the darkness drove them and guarded him from behind and the light in front of them led him and guided him, and he walked in the right side of the earth, seeking the nation in the right region of the earth, which is Hawil, and God Almighty made his hand, heart, mind and sight subservient, so he did not make a mistake when he did a work, so when they came to a ford or a sea, he built ships from small planks like sandals and arranged them in an hour, then he put in them all those with him from those nations, so when he crossed the seas and rivers, he split them and gave each man a plank so that he did not care about carrying it, so he reached Hawil and did with them as he did with a hermit, so they believed, so he finished with them, and took their armies and set out to the other side of the earth until he reached a hermitage at sunrise, so he worked in it and recruited from it, soldiers as he did in the first, then he returned until he took the left side of the earth, intending to interpret, and it is the nation that faces Hawil between them the width of the earth, so he did in it as he did in the previous one, then he turned to the nations in the middle of the earth from the jinn and mankind and Gog and Magog, and when he was on some of the way from the east of the Turks' separation, a righteous nation from mankind said to him: O Dhul-Qarnayn! Indeed, between these two mountains there are many creatures of God's creation, they are countless, and there is no resemblance to mankind among them, and they are like beasts, they eat grass, and prey on animals and wild animals as wild beasts prey on them, and they eat all the insects of the earth from snakes and scorpions and geckos and every living thing that God Almighty created on the earth, and God Almighty did not create their growth to grow in one year, so if the period is long they will fill the earth and expel its people, so shall we give you a tribute on condition that you build a dam between us and them? And he mentioned the hadith, and there will come from the description of Gog and Magog and the Turks, as they are a type of them, what is sufficient in it.

God the Almighty said: **We said, 'O Dhul-Qarnayn! Al-Qushayr! Abu Nasr said: If he was a prophet, then it is a revelation, and if he was not a prophet, then it is an inspiration from God the Almighty. Either you punish or you treat them with good.** Ibrahim bin Al-Sarri said: He gave him the choice between these two as he gave Muhammad, peace and blessings be upon him, the choice when he said: **Then if they come to you, then judge between them or turn away from them,** and the like. Abu Ishaq Al-Zajaj said: The meaning is that God the Almighty gave him the choice

between these two judgments. Al-Nahhas said: Ali bin Sulayman responded to his statement, because it is not authentic that Dhul-Qarnayn was a prophet and would be addressed with this, so how could he say to his Lord, the Almighty: **Then he will be returned to his Lord?** And how could he say: **Then We will punish him,** and be addressed with the letter *nun*? He said: The meaning is, we said, O Muhammad, they said, O Dhul-Qarnayn. Abu Ja'far Al-Nahhas said: What Abu Al-Hasan said does not necessitate anything. As for his saying: **We said, 'O Dhul-Qarnayn,'** it is possible that God Almighty addressed him through the tongue of a prophet at his time, and it is possible that He said this to him as He said to His prophet: **Then either a favor from Us afterwards or a ransom.** As for the problem of **Then We will punish him, then he will be returned to his Lord,** its meaning is that when God Almighty gave him the choice between killing in His Almighty saying: **Either you punish** and keeping him alive in His Almighty saying: **Or you take good care of them.**

Tafsir Ibn Kathir

Ibn Abbas said, **So he followed a path,** meaning by the path the house. Mujahid said, **So he followed a path,** a house and a path between the east and the west. In a narration from Mujahid, **a path,** he said, **a path on the earth.** Qatada said, **that is, he followed the houses and landmarks of the earth.** Ad-Dahhak said, **So he followed a path,** meaning the houses. Saeed bin Jubayr said, in his statement, **So he followed a path,** he said, **a mark.** This is what Ikrimah, Ubayd bin Ya'la, and As-Suddi said. Matar said, **landmarks and traces that were before that.**

And his saying: **Until he reached the setting of the sun** means that he took a path until he reached the furthest point of the earth that can be traveled from the direction of the west, which is the west of the earth. As for reaching the setting of the sun from the sky, that is impossible. And what the storytellers and narrators mention about him walking on the earth for a period of time, and the sun setting behind him, is something that has no truth to it, and most of that is from the superstitions of the People of the Book and the differences of their heretics and their lies. And his saying: **He found it setting in a hot spring** means that he saw the sun in his view setting in the surrounding sea, and this is the case of everyone who reaches its shore, he sees it as if it is setting in it, and it does not leave the fourth sphere in which it is fixed and does not leave it. And hot is derived according to one of the two readings from hammah, which is clay, as God Almighty said: **Indeed, I am going to create a human being from clay from black mud altered** meaning smooth clay, and its explanation has been presented.

Ibn Jarir said: Yunus told me, Ibn Wahb told us, Nafi' bin Abi Na'im told us, I heard Abd al-Rahman al-A'raj say: Ibn Abbas used to say about a hot spring, then he explained it as having hot mud. Nafi' said: Ka'b al-Ahbar was asked about it, and he said: You know the Qur'an better than me, but I find it in the Book that it disappears in black mud. This is what more than one person narrated on the authority of Ibn Abbas, and

Surat al-Kahf 18:86

Until, when he reached the setting of the sun, he found it setting in a spring of murky water. And he found near it a people. We said, "O Dhul-Qarnayn, either you punish them or you take good care of them."

Mujahid and more than one person said the same. Abu Dawud al-Tayalisi said: Muhammad bin Dinar told us, on the authority of Sa'd bin Aws, on the authority of Musadd', on the authority of Ibn Abbas, on the authority of Abi bin Ka'b, that the Prophet, may God bless him and grant him peace, recited to him **hot mud**. Ali bin Abi Talhah said on the authority of Ibn Abbas: He found it disappearing in a hot spring, meaning hot. This is what al-Hasan al-Basri said. Ibn Jarir said: The correct view is that they are two well-known readings, and whichever one the reader recites is correct. I said: There is no contradiction between their two meanings, as it could be hot due to its proximity to the sun's blazing rays at sunset and its rays meeting them without a barrier, or hot in water and black mud, as Ka'b al-Ahbar and others said.

Ibn Jarir said: Muhammad ibn al-Muthanna told us: Yazid ibn Harun told us: al-Awam told us: a client of Abdullah ibn Amr told me: Abdullah said: The Messenger of God, may God bless him and grant him peace, looked at the sun when it set and said: **In the blazing fire of God, were it not for the command of God that restrains it, it would have burned everything on the earth**. I said: Imam Ahmad narrated it on the authority of Yazid ibn Harun, and there is doubt about the authenticity of this hadith, and perhaps it is from the words of Abdullah ibn Amr from his two companions whom he found on the day of Yarmouk, and God knows best. Ibn Abi Hatim said: Hajjaj ibn Hamza told us: Muhammad, meaning Ibn Bishr, told us: Amr ibn Maymun told us: Ibn Hadir informed us that Ibn Abbas mentioned to him that Muawiyah ibn Abi Sufyan recited the verse in Surat al-Kahf 18: **It sets in a hot spring**. Ibn Abbas said to Muawiyah: **We do not recite it except as hot**. So Muawiyah asked Abdullah ibn Amr: **How do you recite it?** He said: Abdullah, as you read it. Ibn Abbas said: I said to Muawiyah, the Qur'an was revealed in my house, so he sent for Ka'b and said to him: Where do you find the sun setting in the Torah? Ka'b said to him: Ask the Arabs, for they are more knowledgeable about it. As for me, I find the sun setting in the Torah in water and mud, and he pointed with his hand to the west. Ibn Hazir said: If I were with you, I would benefit you with words that would increase your insight in the mud. Ibn Abbas said: Then what is it? I said: In what is attributed to the saying of Tubba' in what Dhul-Qarnayn mentioned about his adopting knowledge and following it:

He reached the East and the West, seeking the means of command from a wise guide.

He saw the setting of the sun at sunset in the spring of Dhi Khalab and Thaata Harmad.

Ibn Abbas said: What is Khalab? I said: Mud, according to their speech. He said: What is Thaata? I said: Mud. He said: What is Harmad? I said: The black one. He said: So Ibn Abbas called a man or a boy and said: Write down what this man says. Saeed bin Jubair said: While Ibn Abbas was reciting Surat Al-Kahf, he recited: **He found it setting in a hot spring**. Ka'b said: By the One in Whose Hand is Ka'b's soul, I have not

heard anyone recite it as it was revealed in the Torah except Ibn Abbas, for we find it in the Torah: **setting in a black mud**. Abu Ya'la Al-Mawsili said: Ishaq bin Abi Israel told us, Hisham bin Yusuf told us. He said in the interpretation of Ibn Jurayj: **And he found near it a people**. He said: A city with twelve thousand gates. If it were not for the voices of its people, people would hear the setting of the sun when it sets. His statement: **And he found near it a people** means a nation from among the nations. They mentioned that it was a great nation from the children of Adam. His statement: "We said: O Dhul-Qarnayn, either you punish or you treat them with good." The meaning of this is that God Almighty empowered him over them and made him rule over them and gave him victory over them and gave him the choice if he wished to kill and take captive, and if he wished to send someone, so he knew his justice and faith in what he said. He showed His justice and His statement in His saying: **But as for him who wronged** meaning he persisted in his disbelief and polytheism with his Lord **We will punish him** Qatadah said: **With killing**. Al-Suddi said: He used to protect copper cows for them and put them in them until they melted. Wahb ibn Munabbih said: He used to send darkness so that it would enter their stomachs and their homes and cover them from all sides. And God knows best. And His saying: **Then he will be returned to his Lord, and He will punish him with a terrible punishment** meaning severe, profound, painful and agonizing. In this is proof of the Resurrection and recompense. And His saying: **But as for he who believed** meaning he followed us in what we called him to of worshipping God alone with no partner. **He will have the best reward** meaning in the Hereafter with God the Almighty. **And We will speak to him from Our command with ease** Mujahid said: Well-known.

Fath al-Qadir

86- **Until he reached the setting of the sun** meaning the end of the earth towards the west, because beyond this end is the ocean, and it is not possible to continue in it **He found it setting in a hot spring** Ibn Amir, Asim, Hamzah and Al-Kisa'i read *hot*: meaning hot. The rest read *Ham'ah* meaning with a lot of sludge, which is black clay. You say: **The well became hot with sukoon** if its sludge was removed, and **The well became hot with sukoon** means its sludge became plentiful. It is also possible that it is hot from the sludge, so the hamzah was lightened and changed to a ya'. The two readings may be combined and it may be said that it was hot and with sludge. It was said that perhaps when Dhul-Qarnayn reached the shore of the ocean, he saw it thus in his vision. It is not far-fetched to say that there is no objection to God enabling him to cross the ocean until he reaches that spring where the sun sets. What is the objection to this after God narrated about him that he reached the setting of the sun, and enabled him on the land and the sea as a whole? The mere exclusion does not necessitate interpreting the Qur'an contrary to its apparent meaning: **And he found near it a people** The pronoun in **by** it refers either to the

spring or to the sun. It was said that they were people who wore the skins of wild animals, and they were disbelievers, so God gave him the choice between punishing them or leaving them alone, so He said: **Either you punish, or you take a good course with them** meaning either you punish them by killing them from the beginning, or you take a good course with them, or a good course, an exaggeration by making the source a description of the command, and what is meant is calling them to the truth and teaching them the laws.

said that their clothing was the skins of wild animals and their food was what the sea had thrown up, and they were infidels, so God gave him the choice between punishing them or calling them to faith, as He narrated in His saying: **We said, O Dhul-Qarnayn, either you punish** meaning by killing for their infidelity. **Or you take good towards them** by guiding and teaching the laws. It was said that God gave him the choice between killing and captivity and called it goodness in return for killing, and the first is supported by His saying:

Tafsir al-Baghawi

86 - **Until, when he reached the setting of the sun, he found it setting in a hot spring.** Abu Ja'far, Abu `Amir, Hamza, Al-Kisa'i, and Abu Bakr read: *Hamiyyah* with an unhamzated alif, meaning: hot. The others read: *Hamiyyah* with a unhamzated alif, meaning: having hot mud, which is black clay.

Muawiyah asked Kaab: How do you find in the Torah that the sun sets? He said: We find in the Torah that it sets in water and mud.

Al-Qatibi said: It is possible that the meaning of his saying **in a hot spring** is: there is a hot spring there, or in the opinion of the eye.

And he found there a people, meaning: near the spring, a nation. Ibn Jurayj said: A city with twelve thousand gates. If it were not for the noise of its people, you would have heard the sound of the sun setting.

We said, 'O Dhul-Qarnayn!' This is used as evidence by those who claim that he was a prophet, because God Almighty addressed him, and the most correct view is that he was not a prophet, and what is meant by it is inspiration.

Either you punish, meaning: either you kill them if they do not enter Islam, **or you treat them kindly**, meaning: you pardon and forgive. It was also said: you take them captive and teach them guidance. God gave him the choice between the two options.

Tafsir al-Baidawi

86. **Until, when he reached the setting of the sun, he found it setting in a spring of murky mud.** From the word *ham'at* **the well is murky** when it melts into murky mud. Ibn Amir, Hamza, Al-Kisa'i, and Abu Bakr read it as *ham'ah* meaning hot, and there is no contradiction between them because it is possible for the *ayn* to include both descriptions or *ham'ah* on the basis that its *ya* is inverted from the *hamza* because of the kasrah before it. Perhaps he reached the shore of the ocean and saw it like that because there was nothing in the range of his sight but water, and for that reason he said **he found it setting** and did not say **it was setting**. It was said that Ibn Abbas heard Muawiyah reciting Hamiyah and said Hamiyah, so Muawiyah sent to Ka'b al-Ahbar, **How do you find the sun setting?** He said, **In water and mud.** We find it like this in the Torah. **And he found near it** near that spring. **A people** it was

Surat al-Kahf 18:87

He said, "As for he who has wronged, We will punish him; then he will be returned to his Lord, and He will punish him with a terrible punishment."

Surat al-Kahf 18:87

He said, **As for he who has wronged, We will punish him; then he will be returned to his Lord, and He will punish him with a terrible punishment.**

Tafsir al-Jalalayn

87 - (He said: As for he who has wronged) by associating partners with God **We will punish him** kill him **then he will be returned to his Lord, and He will punish him with a terrible punishment** with the kaf being silent and with a damma, severely in the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, says: "He said: As for he who does wrong, We will punish him." He continues: As for he who disbelieves, We will kill him.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **But as for him who has wronged, We will punish him**, he said: It means killing. And his statement, **Then he will be returned to his Lord, and He will punish him with a terrible punishment**, he said: Then he will return to God Almighty after being killed, and He will punish him with a great punishment, which is the terrible punishment, and that is the punishment of Hell.

Tafsir al-Qurtubi

He said to those al-Nas 114: **As for he among you who has wronged**, that is, persisted in disbelief, **We will punish him**, that is, by killing him, **then he will be returned to his Lord**, that is, on the Day of Resurrection, **and He will punish him with a terrible punishment**, that is, severely in Hell.

Tafsir Ibn Kathir

Ibn Abbas said, **So he followed a path**, meaning by the path the house. Mujahid said, **So he followed a path**, a house and a path between the east and the west. In a narration from Mujahid, **a path**, he said, **a path on the earth**. Qatada said, **that is, he followed the houses and landmarks of the earth**. Ad-Dahhak said, **So he followed a path**, meaning the houses. Saeed bin Jubayr said, in his statement, **So he followed a path**, he said, **a mark**. This is what Ikrimah, Ubayd bin Ya'la, and As-Suddi said. Matar said, **landmarks and traces that were before that**.

And his saying: **Until he reached the setting of the sun**

means that he took a path until he reached the furthest point of the earth that can be traveled from the direction of the west, which is the west of the earth. As for reaching the setting of the sun from the sky, that is impossible. And what the storytellers and narrators mention about him walking on the earth for a period of time, and the sun setting behind him, is something that has no truth to it, and most of that is from the superstitions of the People of the Book and the differences of their heretics and their lies. And his saying: **He found it setting in a hot spring** means that he saw the sun in his view setting in the surrounding sea, and this is the case of everyone who reaches its shore, he sees it as if it is setting in it, and it does not leave the fourth sphere in which it is fixed and does not leave it. And hot is derived according to one of the two readings from hammah, which is clay, as God Almighty said: **Indeed, I am going to create a human being from clay from black mud altered** meaning smooth clay, and its explanation has been presented.

Ibn Jarir said: Yunus told me, Ibn Wahb told us, Nafi' bin Abi Na'im told us, I heard Abd al-Rahman al-A'raj say: Ibn Abbas used to say about a hot spring, then he explained it as having hot mud. Nafi' said: Ka'b al-Ahbar was asked about it, and he said: You know the Qur'an better than me, but I find it in the Book that it disappears in black mud. This is what more than one person narrated on the authority of Ibn Abbas, and Mujahid and more than one person said the same. Abu Dawud al-Tayalisi said: Muhammad bin Dinar told us, on the authority of Sa'd bin Aws, on the authority of Musadd', on the authority of Ibn Abbas, on the authority of Abi bin Ka'b, that the Prophet, may God bless him and grant him peace, recited to him **hot mud**. Ali bin Abi Talhah said on the authority of Ibn Abbas: He found it disappearing in a hot spring, meaning hot. This is what al-Hasan al-Basri said. Ibn Jarir said: The correct view is that they are two well-known readings, and whichever one the reader recites is correct. I said: There is no contradiction between their two meanings, as it could be hot due to its proximity to the sun's blazing rays at sunset and its rays meeting them without a barrier, or hot in water and black mud, as Ka'b al-Ahbar and others said.

Ibn Jarir said: Muhammad ibn al-Muthanna told us: Yazid ibn Harun told us: al-Awam told us: a client of Abdullah ibn Amr told me: Abdullah said: The Messenger of God, may God bless him and grant him peace, looked at the sun when it set and said: **In the blazing fire of God, were it not for the command of God that restrains it, it would have burned everything on the earth**. I said: Imam Ahmad narrated it on the authority of Yazid ibn Harun, and there is doubt about the authenticity of this hadith, and perhaps it is from the words of Abdullah ibn Amr from his two companions whom he found on the day of Yarmouk, and God knows best. Ibn Abi Hatim said: Hajjaj ibn Hamza told us: Muhammad, meaning Ibn Bishr, told us: Amr ibn Maymun told us: Ibn Hadir informed us that Ibn Abbas mentioned to him that Muawiyah ibn Abi Sufyan recited the verse in Surat al-Kahf 18: **It sets in a hot spring**. Ibn Abbas said to Muawiyah: **We do not recite**

it except as hot. So Muawiyah asked Abdullah ibn Amr: **How do you recite it?** He said: Abdullah, as you read it. Ibn Abbas said: I said to Muawiyah, the Qur'an was revealed in my house, so he sent for Ka'b and said to him: Where do you find the sun setting in the Torah? Ka'b said to him: Ask the Arabs, for they are more knowledgeable about it. As for me, I find the sun setting in the Torah in water and mud, and he pointed with his hand to the west. Ibn Hazir said: If I were with you, I would benefit you with words that would increase your insight in the mud. Ibn Abbas said: Then what is it? I said: In what is attributed to the saying of Tubba' in what Dhul-Qarnayn mentioned about his adopting knowledge and following it:

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Fath al-Qadir

87- **He said** Dhul-Qarnayn, choosing the call that is the last part of the hesitation **As for he who wronged** himself by insisting on polytheism and did not accept my call **We will punish him** by killing him in this world **Then he will be returned to his Lord** in the Hereafter **And He will punish him** therein **with a terrible punishment** meaning a terrible and terrible punishment. Al-Zajjaj said: God gave him the choice between the two matters. Al-Nahhas said: Ali bin Sulayman rejected his statement because it is not correct that Dhul-Qarnayn was a prophet to be addressed with this, so how can he say to his Lord, the Almighty, **Then he will be returned to his Lord** and how can he say **Then We will punish him** and address him with the letter *nun*? He said: The meaning is We said, O Muhammad, they said, O Dhul-Qarnayn. Al-Nahhas said: What he mentioned is not necessary because it is possible that God, the Almighty, addressed him through the tongue of a prophet in his time, and it is as if Dhul-Qarnayn addressed those people, so what he mentioned is not necessary. It could be that he was addressing the prophet whom God spoke to through his tongue, or he was addressing his people who brought him to that place. Tha'lab said: In his saying: **Either you punish or you take** is in the accusative case, and if it had been raised it would have been correct in meaning as for it is like the saying of the poet:

So go, either you will fulfill a need or you will find a good and friendly place to rest.

Tafsir al-Baghawi

87 - "He said, 'As for he who has wronged,' meaning, disbelieved, 'We will punish him,' meaning, we will kill him, 'then he will be returned to his Lord,' in the Hereafter, 'and He will punish him with a terrible punishment,' meaning, with fire, and fire is more terrible than killing."

Tafsir al-Baidawi

87. "He said: As for he who has wronged, We will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment." That is, he chose the call and said: As for he whom I called, and he wronged himself by persisting in his disbelief or persisted in his wrongdoing, which is polytheism, then I and those with me will punish him in this world by killing him, then God will punish him in the Hereafter with a terrible punishment, the likes of which have never been known.

Surat al-Kahf 18:88

But as for he who believes and does righteous deeds, he will have the best reward, and We will speak to him from Our command with ease.

Surat al-Kahf 18:88

But as for he who believes and does righteous deeds, he will have the best reward, and We will speak to him from Our command with ease.

Tafsir al-Jalalayn

88 - **And as for he who believes and does righteousness, he will have the best reward** meaning Paradise. The addition is for clarification. In the reading of *reward* and its nunation, Al-Farra' said that it is in the accusative case for explanation, meaning for the sake of the relation. **And We will tell him of Our command with ease** meaning We will command him with what is easy for him.

Tafsir al-Suyuti

Tafsir al-Tabari

He says: As for he among them who believed in God and believed in Him alone, and acted in obedience to Him, then for him is the best with God, which is Paradise, as a reward, meaning a recompense for his faith and obedience to his Lord. The reciters differed in the recitation of this, so most of the reciters of the people of Medina and some of the people of Basra and Kufa recited it, **For him is the best reward**, raising the recompense and adding it to the best. If this is recited in this way, then there are two interpretations: One of them is that the best is meant to refer to his faith and righteous deeds, so the meaning of the statement, if this is what is meant by it, is: As for he who believes and does righteous deeds, then for him is its reward, meaning the reward for these good deeds. The second interpretation is that what is meant by the best is Paradise, and the reward is added to it, as it was said, **And the home of the Hereafter is better**, and the home is the Hereafter, and as it was said, **And that is the religion of right**, and the religion is the right.

Others read: **For him is the best reward**, meaning: For him is Paradise as a reward. So the reward is in the accusative case as a source, meaning: He will reward them with the reward of Paradise. The more correct of the two readings in this, in my opinion, is the reading of the one who read it: **For him is the best reward**, with the accusative case of the reward and its tanween, according to the meaning that I described, that they will have Paradise as a reward. So the reward is in the accusative case as an explanation. And His statement: **And We will speak to him from Our command with ease**, means: And We will teach him in this world what is easy for us to teach him, which will bring him closer to God and soften our speech to him. And Mujahid used to say something similar to what we said about that.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: *Isa* told us. And Al-Harith told me, he said:

Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **Of Our command, ease**, he said, well-known.

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

And as for he who believed meaning repented from disbelief, **and did righteousness** Ahmad bin Yahya said: *That* is in the accusative case in **Either you punish or you take good treatment of them** He said: If it had been raised, it would have been correct with the meaning of either, as he said:

So go, either to fulfill a need or to find a good and friendly resting place.

Falha jaz' al-husna is the reading of the people of Medina, Abu Amr and Asim. **Falha jaz' al-husna** is in the nominative case as a subject or as a fixed sentence. *Al-husna* is in the accusative case as an addition and the tanween is deleted for the addition, meaning he has the reward of al-husna with God the Most High in the Hereafter, which is Paradise. So he added the reward to Paradise, like his saying: **the truth of certainty and to the abode of the Hereafter**, as al-Farraa said. It is possible that he means by *al-husna* the righteous deeds. It is possible that the reward is from Dhul-Qarnayn, meaning I give it to him and favor him. It is permissible to delete the tanween due to the meeting of two quiescent letters and *al-husna* is in the nominative case as a substitute according to the Basrans, and according to the translation according to the Kufians. According to this, Ibn Abi Ishaq read **Falha jaz' al-husna** except that you did not delete the tanween, and it is better. The rest of the Kufians read **Falha jaz' al-husna** in the accusative case with the tanween, meaning he has the reward of al-husna. Al-Farraa said: *Jaz'* is in the accusative case as a distinction. It was said: on the source, and Al-Zajaj said: it is a source in the place of the state, meaning rewarding it with a reward. Ibn Abbas and Masruq read **fa lahu jazā' al-husna** in the accusative case without a tanween. According to Abu Hatim, it is on the deletion of the tanween due to the meeting of two quiescent letters like **fa lahu jazā' al-husna** in one of the two faces. Al-Nahhas: This according to others is a mistake because it is not a place for deleting the tanween due to the meeting of two quiescent letters, and its estimation would be: *fa lahu al-thawaab jazā'* al-husna.

Tafsir Ibn Kathir

Ibn Abbas said, **So he followed a path**, meaning by the path the house. Mujahid said, **So he followed a path**, a house and a path between the east and the west. In a

narration from Mujahid, **a path**, he said, **a path on the earth**. Qatada said, **that is, he followed the houses and landmarks of the earth**. Ad-Dahhak said, **So he followed a path**, meaning the houses. Saeed bin Jubayr said, in his statement, **So he followed a path**, he said, **a mark**. This is what Ikrimah, Ubayd bin Ya'la, and As-Suddi said. Matar said, **landmarks and traces that were before that**.

And his saying: **Until he reached the setting of the sun** means that he took a path until he reached the furthest point of the earth that can be traveled from the direction of the west, which is the west of the earth. As for reaching the setting of the sun from the sky, that is impossible. And what the storytellers and narrators mention about him walking on the earth for a period of time, and the sun setting behind him, is something that has no truth to it, and most of that is from the superstitions of the People of the Book and the differences of their heretics and their lies. And his saying: **He found it setting in a hot spring** means that he saw the sun in his view setting in the surrounding sea, and this is the case of everyone who reaches its shore, he sees it as if it is setting in it, and it does not leave the fourth sphere in which it is fixed and does not leave it. And hot is derived according to one of the two readings from hammah, which is clay, as God Almighty said: **Indeed, I am going to create a human being from clay from black mud altered** meaning smooth clay, and its explanation has been presented.

Ibn Jarir said: Yunus told me, Ibn Wahb told us, Nafi' bin Abi Na'im told us, I heard Abd al-Rahman al-A'raj say: Ibn Abbas used to say about a hot spring, then he explained it as having hot mud. Nafi' said: Ka'b al-Ahbar was asked about it, and he said: You know the Qur'an better than me, but I find it in the Book that it disappears in black mud. This is what more than one person narrated on the authority of Ibn Abbas, and Mujahid and more than one person said the same. Abu Dawud al-Tayalisi said: Muhammad bin Dinar told us, on the authority of Sa'd bin Aws, on the authority of Musadd', on the authority of Ibn Abbas, on the authority of Abi bin Ka'b, that the Prophet, may God bless him and grant him peace, recited to him **hot mud**. Ali bin Abi Talhah said on the authority of Ibn Abbas: He found it disappearing in a hot spring, meaning hot. This is what al-Hasan al-Basri said. Ibn Jarir said: The correct view is that they are two well-known readings, and whichever one the reader recites is correct. I said: There is no contradiction between their two meanings, as it could be hot due to its proximity to the sun's blazing rays at sunset and its rays meeting them without a barrier, or hot in water and black mud, as Ka'b al-Ahbar and others said.

Ibn Jarir said: Muhammad ibn al-Muthanna told us: Yazid ibn Harun told us: al-Awam told us: a client of Abdullah ibn Amr told me: Abdullah said: The Messenger of God, may God bless him and grant him peace, looked at the sun when it set and said: **In the blazing fire of God, were it not for the command of God that restrains it, it would have burned everything on the earth**. I said: Imam Ahmad narrated it on the authority of Yazid ibn Harun, and there is doubt about the authenticity of this hadith, and perhaps it is from the words of Abdullah ibn Amr from his two companions whom he found on the day of Yarmouk, and God

knows best. Ibn Abi Hatim said: Hajjaj ibn Hamza told us: Muhammad, meaning Ibn Bishr, told us: Amr ibn Maymun told us: Ibn Hadir informed us that Ibn Abbas mentioned to him that Muawiyah ibn Abi Sufyan recited the verse in Surat al-Kahf 18: **It sets in a hot spring**. Ibn Abbas said to Muawiyah: **We do not recite it except as hot**. So Muawiyah asked Abdullah ibn Amr: **How do you recite it?** He said: Abdullah, as you read it. Ibn Abbas said: I said to Muawiyah, the Qur'an was revealed in my house, so he sent for Ka'b and said to him: Where do you find the sun setting in the Torah? Ka'b said to him: Ask the Arabs, for they are more knowledgeable about it. As for me, I find the sun setting in the Torah in water and mud, and he pointed with his hand to the west. Ibn Hazir said: If I were with you, I would benefit you with words that would increase your insight in the mud. Ibn Abbas said: Then what is it? I said: In what is attributed to the saying of Tubba' in what Dhul-Qarnayn mentioned about his adopting knowledge and following it:

He reached the East and the West, seeking the means of command from a wise guide.

He saw the setting of the sun at sunset in the spring of Dhi Khalab and Thaat Harmad.

Ibn Abbas said: What is Khalab? I said: Mud, according to their speech. He said: What is Thaat? I said: Mud. He said: What is Harmad? I said: The black one. He said: So Ibn Abbas called a man or a boy and said: Write down what this man says. Saeed bin Jubair said: While Ibn Abbas was reciting Surat Al-Kahf, he recited: **He found it setting in a hot spring**. Ka'b said: By the One in Whose Hand is Ka'b's soul, I have not heard anyone recite it as it was revealed in the Torah except Ibn Abbas, for we find it in the Torah: **setting in a black mud**. Abu Ya'la Al-Mawsili said: Ishaq bin Abi Israel told us, Hisham bin Yusuf told us. He said in the interpretation of Ibn Jurayj: **And he found near it a people**. He said: A city with twelve thousand gates. If it were not for the voices of its people, people would hear the setting of the sun when it sets. His statement: **And he found near it a people** means a nation from among the nations. They mentioned that it was a great nation from the children of Adam. His statement: "We said: O Dhul-Qarnayn, either you punish or you treat them with good." The meaning of this is that God Almighty empowered him over them and made him rule over them and gave him victory over them and gave him the choice if he wished to kill and take captive, and if he wished to send someone, so he knew his justice and faith in what he said. He showed His justice and His statement in His saying: **But as for him who wronged** meaning he persisted in his disbelief and polytheism with his Lord **We will punish him** Qatadah said: **With killing**. Al-Suddi said: He used to protect copper cows for them and put them in them until they melted. Wahb ibn Munabbih said: He used to send darkness so that it would enter their stomachs and their homes and cover them from all sides. And God knows best. And His saying: **Then he will be returned to his Lord, and He will punish him with a terrible punishment** meaning severe, profound, painful and agonizing. In this is proof of the Resurrection and recompense. And His saying: **But as for he who believed** meaning he followed us in what we called him to of worshipping God alone with no partner. **He will**

Surat al-Kahf 18:88

But as for he who believes and does righteous deeds, he will have the best reward, and We will speak to him from Our command with ease.

have the best reward meaning in the Hereafter with God the Almighty. **And We will speak to him from Our command with ease** Mujahid said: Well-known.

Fath al-Qadir

88- **And as for he who believes** in God and believes in My call **and does** righteous work **from what faith requires**, he will have the best reward. **The people of Medina, Abu Amr, Asim, Ibn Kathir, and Ibn Amir read** he will have the best reward" in the nominative case as a subject: meaning the reward for the best trait with God, or the best deed, which is Paradise, as Al-Farraa said. Adding the reward to the best, which is Paradise, is like adding the certainty of truth and the abode of the Hereafter. It is possible that this reward is from Dhul-Qarnayn: meaning I give it to him and bestow favor upon him. The rest of the Kufians read "he will have the best reward" with the accusative case of reward and its tanween. Al-Farraa said: Its accusative case is for the purpose of distinguishing. Al-Zajjaj said: It is a source in the place of the state, meaning rewarding it with a reward. Ibn Abbas and Masruq read "he will have the accusative case" without tanween. Abu Hatim said: It is with the deletion of the tanween due to the meeting of two quiescent letters. Al-Nahhas said: This is a mistake according to others because it is not the place for deleting the tanween due to the meeting of two quiescent letters. It was read with the nominative case of *jaza'a* with the tanween as a subject, and *al-husna* is a substitute for it, and the predicate is the preposition and the noun **and we will say to him of our command with ease** meaning from what we command with a word that is easy and not difficult or strenuous, or the source was used for it as an exaggeration.

Tafsir al-Baghawi

88 - "But as for he who believes and does righteousness, he will have the best reward." Hamza, Al-Kisa'i, Hafs, and Ya'qub read: "jaza'an" in the accusative case with a tanween, meaning: he will have the best. "jaza'an" in the accusative case as a source [which is a source that takes the place of a state, meaning: he will have the best reward with it].

Others read: with the nominative case as an addition, so *al-husna* is Paradise, and he added the reward to it, as he said: **And the home of the Hereafter is better Yusuf - 9**, and the home is the Hereafter.

It was said that what is meant by *al-Hasna* according to this reading is: righteous deeds. That is, he will have the reward for righteous deeds.

And We will speak to him of Our command with ease, meaning: We will speak to him gently, and treat him with ease in Our command. Mujahid said: *Easy* means: well-known.

Tafsir al-Baidawi

88. "And as for he who believes and does righteous deeds, **which is what faith requires**, he will have" in both abodes. "The best reward" is his best deed. Hamzah, Al-Kisa'i, Ya'qub, and Hafs read "jaza'a" with a tanween and an accusative in the state, meaning he will have the best reward, rewarded with it, or as a source for his action, which is estimated as a state, meaning he will be rewarded with it as a reward or distinction. It was read with a tanween in the accusative without a tanween, on the basis that its tanween was deleted due to the meeting of two quiescent letters, and with a tanween in the nominative case, on the basis that it is the subject and "the best" is its substitute. It is possible that "amma **and** ma" are for division without choice, meaning let your affair with them be either torture or kindness. The first is for the one who persists in disbelief and the second is for the one who repents from it. And God's call to him, if he was a prophet, then by revelation, and if he was someone else, then by inspiration or on the tongue of a prophet. **And We will say to him of Our command** with what We command. *Easy* is easy, facilitated, not difficult. Its meaning is *easy*. It was read with two dammahs.

Surat al-Kahf 18:89

Then he followed a way

Tafsir al-Jalalayn

89 - **Then he followed a way** towards the east

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then Dhul-Qarnayn proceeded and took paths and stations.

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, **Then he followed a path**, meaning a home.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then he followed a way** the houses of the earth and its landmarks.

Tafsir al-Qurtubi

The Almighty's saying: **Then he followed a way**. The meaning of *followed* was previously mentioned, and *followed* has the same meaning, that is, he took a path and stations.

Tafsir Ibn Kathir

The Almighty says: Then he took a path and traveled from the west to the east. Every time he passed by a nation, he would subdue and overcome them and call them to God Almighty. If they obeyed him, otherwise he would humiliate them and crush their noses and take their money and possessions and use from each nation what would help his armies fight the regions adjacent to them. It was mentioned in the report of the Children of Israel that he lived for one thousand nine hundred years, traversing the length and breadth of the earth until he reached the east and the west. When he reached the sunrise on the earth, as the Almighty said: **He found it rising on a people** meaning a nation **We had not made for them against it a cover** meaning they had no building to shelter them nor trees to shade them and cover them from the heat of the sun. Saeed bin Jubair said: They were short, red people whose dwellings were in the open areas and most of their livelihood was from fish.

Abu Dawud al-Tayalisi said: Sahl ibn Abi al-Salt told us that I heard al-Hasan being asked about the statement of God the Almighty: **We have not made for them any shelter besides it**. He said: Their land cannot support a building, so when the sun rises they sink into the water, and when it sets they come out to graze as animals graze. Al-Hasan said: This is the hadith of Samurah.

Qatadah said: It was mentioned to us that they are in a land that does not grow anything for them, so when the sun rises they enter into flocks until when the sun declines they come out to their homes and livelihoods. And on the authority of Salamah ibn Kuhayl that he said: They have no shelters, when the sun rises it rises upon them, so each of them has two ears, he spreads one out and wears the other. Abdul Razzaq said: Muammar told us on the authority of Qatada regarding his statement: **He found it rising on a people for whom We had not made any cover against it**, he said: They are the Zanj. Ibn Jarir said regarding his statement: **He found it rising on a people for whom We had not made any cover against it**, he said: They had never built a building in it and no building had ever been built over them. When the sun rose, they would enter their groups until the sun declined or they would enter the sea. This is because their land had no mountains. An army came to them once and its people said to them: Do not let the sun rise on you while you are in it. They said: We will not leave until the sun rises. What are these bones? They said: These are the corpses of an army upon which the sun rose here... so they died. He said: So they fled on the earth. His statement: **Likewise, and We have encompassed what is with him in knowledge**, Mujahid and As-Suddi said: Knowledge, meaning that we are aware of all his conditions and the conditions of his army. Nothing of them is hidden from us, even if their nations are dispersed and the earth is cut off from them, for God, the Most High, **Nothing on earth or in heaven is hidden from Him**.

Fath al-Qadir

89- **Then he followed a path** meaning a path other than the first path, which is the one he took back from the west and traveled to the east.

Tafsir al-Baghawi

89 - **Then he followed a path**, meaning: he took paths and houses.

Tafsir al-Baidawi

89. **Then I followed a path**. Then I followed a path that would lead him to the East.

Surat al-Kahf 18:90

Until, when he reached the rising of the sun, he found it rising on a people for whom We had not made against it any shield.

Surat al-Kahf 18:90

Until, when he reached the rising of the sun, he found it rising on a people for whom We had not made against it any shield.

Tafsir al-Jalalayn

90 - **Until, when he reached the place of sunrise** the place of its rising **he found it rising on a people** the Zanj **We had not made for them against it** meaning the sun **a veil** of clothing or a roof because their land could not support a building and they had paths in which they would disappear at sunrise and appear when it rose.

Tafsir al-Suyuti

Tafsir al-Tabari

Until, when he reached the place of sunrise, he found it rising on a people for whom We had not made any shield against it. God Almighty says: And Dhul-Qarnayn found the sun rising on a people for whom We had not made any shield against it. This was because their land had no mountains or trees, and could not support buildings, so they lived in houses, but rather sank into the water or crept into the streams.

Ibrahim bin Al-Mustamir told me, he said: Sulayman bin Dawud and Abu Dawud told us, they said: Sahl bin Abi Al-Salt Al-Siraj told us, on the authority of Al-Hasan: **It will rise upon a people for whom We have not made any shelter from it.** He said: It was a land that could not support building, and when the sun rose upon them they would sink into the water, and when it set they would come out to graze their flocks, as animals graze. He said: Then Al-Hasan said: This is the hadith of Samurah.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Until, when he reached the place of sunrise, he found it rising on a people for whom We had not made any shelter against it.** He mentioned to us that they were in a place where no building could stand, but rather they would be in groups of theirs, until when the sun had passed their zenith, they would go out to their livelihoods and their fields. He said: Thus, We have encompassed what he had in knowledge.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us, on the authority of Ibn Jurayj, regarding his statement, **And he found it rising upon a people for whom We had not made any shelter besides it,** he said: They had never built a building in it, and no building was ever built upon them in it. And when the sun rose upon them, they would enter flocks that had the right to the sun's descent, or they would enter the sea, because their land had no mountains. And an army came to them once, and its people said

to them, **Do not let the sun rise upon you while you are in it.** They said, **We will not leave until the sun rises.** What are these bones? They said, **These are the corpses of an army upon whom the sun rose here and they died.** He said, **So they went fleeing in the land.**

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **It will rise upon a people for whom We have not made any shelter against it,** he said: It has reached us that they were in a place where no building could stand, so they would enter into their swarms when the sun rose, until it had set, then they would go out to their livelihoods. Others said: They are the Zanj.

Who said that?

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **It will look down upon a people for whom We have not made any shield against it,** he said: It is said: They are the Zanj.

Tafsir al-Qurtubi

Until it reached the rising of the sun. Mujahid and Ibn Muhaisin read it with the opening of the meem and the lam. It is said: The sun and the planets rose, rising and rising. The rising and rising are also the place of its rising, said Al-Jawhari. The meaning is that it reached the place of a people between whom and the rising of the sun there was no one from the people. The sun rises far beyond that, so this is the meaning of the Almighty's saying: **He found it rising on a people.** There is disagreement about them. Wahb ibn Munabbih said what was mentioned above, and that it is a nation called Mansak, which is the opposite of Nasik, and Muqatil said the same. Qatada said: They are called Zanj. Al-Kalbi said: They are Taris, Hawil, and Mansak, barefoot, naked, blind to the truth, copulating like dogs, and fighting like donkeys. It was said: They are the people of Jabaliq, and they are from the descendants of the believers of Aad who believed in Hud, and they are called Marqisa in Syriac. Those at the setting of the sun are the people of Jabris, and each of the two cities has ten thousand gates, between every two gates is a farsakh. Behind Jabliq are nations, namely Tafil and Tars, and they are neighbors of Gog and Magog. The people of Jabris and Jabliq believed in the Prophet, peace and blessings be upon him. He passed by them on the Night Journey and called them, but they responded. He called the other nations, but they did not respond. Al-Suhayli mentioned this and said: I have summarized all of this from a long hadith narrated by Muqatil ibn Hayyan, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Prophet, peace and blessings be upon him. At-Tabari narrated it with a chain of transmission traceable back to Muqatil, and God knows best.

God the Almighty said: **We have not made for them any covering besides it** meaning a veil to protect

themselves from it when it rises. Qatada said: There was no covering between them and the sun. They were in a place where no building could be built, and they would be in groups until the sun had set and they would return to their livelihoods and fields. That is, they would not protect themselves from it in a mountain cave or a house to protect themselves from it. Umayya said: I found men in Samarkand talking to people. One of them said: I went out until I passed China, and it was said to me: There is a day and a night's journey between you and them. So I hired a man to show them to me until I came to them in the morning. I found one of them spreading out one ear and covering himself with the other, and my companion spoke well to them. So we spent the night with them, and they said: Why have you come? We said: We came to see how the sun rises, and while we were like that we heard a sound like a clanging sound, so I fainted, then I regained consciousness and they were anointing me with oil, and when the sun rose over the water it was like oil, and the edge of the sky was like a tent, so when it rose they brought me into their flock, and when the day rose and the sun declined over their heads they went out to catch fish and throw them in the sun to cook. Ibn Jurayj said: An army came to them once, and the people said to them: The sun will not rise while you are in it, so they said: We will not leave until the sun rises. Then they said: What are these bones? They said: By God, these are the bones of an army upon which the sun rose here and they died. He said: So they turned and fled into the land. Al-Hasan said: Their land had no mountains or trees, and it could not support a building, so when the sun rose over them they would go down into the water, and when it rose above them they would go out, and they would graze like animals.

Tafsir Ibn Kathir

The Almighty says: Then he took a path and traveled from the west to the east. Every time he passed by a nation, he would subdue and overcome them and call them to God Almighty. If they obeyed him, otherwise he would humiliate them and crush their noses and take their money and possessions and use from each nation what would help his armies fight the regions adjacent to them. It was mentioned in the report of the Children of Israel that he lived for one thousand nine hundred years, traversing the length and breadth of the earth until he reached the east and the west. When he reached the sunrise on the earth, as the Almighty said: **He found it rising on a people** meaning a nation **We had not made for them against it a cover** meaning they had no building to shelter them nor trees to shade them and cover them from the heat of the sun. Saeed bin Jubair said: They were short, red people whose dwellings were in the open areas and most of their livelihood was from fish.

Abu Dawud al-Tayalisi said: Sahl ibn Abi al-Salt told us that I heard al-Hasan being asked about the statement of God the Almighty: **We have not made for them any shelter besides it**. He said: Their land cannot support a building, so when the sun rises they sink into the water, and when it sets they come out to graze as animals

graze. Al-Hasan said: This is the hadith of Samurah. Qatadah said: It was mentioned to us that they are in a land that does not grow anything for them, so when the sun rises they enter into flocks until when the sun declines they come out to their homes and livelihoods. And on the authority of Salamah ibn Kuhayl that he said: They have no shelters, when the sun rises it rises upon them, so each of them has two ears, he spreads one out and wears the other. Abdul Razzaq said: Muammar told us on the authority of Qatada regarding his statement: **He found it rising on a people for whom We had not made any cover against it**, he said: They are the Zanj. Ibn Jarir said regarding his statement: **He found it rising on a people for whom We had not made any cover against it**, he said: They had never built a building in it and no building had ever been built over them. When the sun rose, they would enter their groups until the sun declined or they would enter the sea. This is because their land had no mountains. An army came to them once and its people said to them: Do not let the sun rise on you while you are in it. They said: We will not leave until the sun rises. What are these bones? They said: These are the corpses of an army upon which the sun rose here... so they died. He said: So they fled on the earth. His statement: **Likewise, and We have encompassed what is with him in knowledge**, Mujahid and As-Suddi said: Knowledge, meaning that we are aware of all his conditions and the conditions of his army. Nothing of them is hidden from us, even if their nations are dispersed and the earth is cut off from them, for God, the Most High, **Nothing on earth or in heaven is hidden from Him**.

Fath al-Qadir

90- **Until, when he reached the place of sunrise** meaning the place where the sun rises first on the inhabited earth, or the place of its rising because there is no legal or rational impediment to its reaching it, as we explained previously, **he found it rising on a people for whom We had not made any covering against it** to cover them, neither houses nor clothing, rather they were barefoot and naked and did not take refuge in any building. It was said because they were in a land where it was not possible to build on it.

Tafsir al-Baghawi

90 - **Until, when he reached the place of sunrise**, meaning the place of its rising, **he found it rising on a people for whom We had not made any shield against it**. Qatada and Al-Hasan said: There was no shield between them and the sun, and that was because they were in a place where no building could be built, so they would be in groups of their own, until when the sun had passed their zenith, they would go out to their livelihoods and their fields.

Al-Hassan said: When the sun rose, they would enter the water, and when it rose above them, they would come out, grazing like animals.

Al-Kalbi said: They are naked people, one of them spreads out one of his ears and covers himself with the other.

Surat al-Kahf 18:90

Until, when he reached the rising of the sun, he found it rising on a people for whom We had not made against it any shield.

Tafsir al-Baidawi

90. **Until he reached the place where the sun rises first** means the place where the sun rises first on the inhabited earth. It was read with the opening of the lam to imply an added noun, meaning the place where the sun rises, as it is a source. **He found it rising on a people for whom We had not made any covering from it** of clothing or construction, as their land does not support buildings, or they have taken the swarms instead of buildings.

Surat al-Kahf 18:91

Thus, We have encompassed what he has with knowledge.

Tafsir al-Jalalayn

91 - *Likewise* meaning the matter is as we said **and We have encompassed what he has** meaning what Dhul-Qarnayn has of tools, soldiers, and other things **in knowledge**

Tafsir al-Suyuti

Tafsir al-Tabari

As for his saying *likewise*, its meaning is: Then he followed a cause likewise, until he reached the rising of the sun. Likewise: from the connection of followed. Rather, the meaning of the statement is: Then he followed a cause, until he reached the rising of the sun, just as he followed a cause until he reached its setting.

And his saying, **And We have encompassed what he has with knowledge**, means: And We have encompassed what is at the rising of the sun with knowledge. Nothing of what is there of creation, their conditions, and their causes, or of others, is hidden from us. And with what we said about the meaning of the report, the people of interpretation said.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement *report* he said: knowledge.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **Likewise, and We have encompassed what he has with knowledge**, he said: knowledge.

Tafsir al-Qurtubi

I said: These statements indicate that there is no city there. And God knows best. Perhaps some of them entered the river, and some of them entered the stream, so there is no contradiction between the statement of Al-Hasan and Qatada.

Tafsir Ibn Kathir

The Almighty says: Then he took a path and traveled from the west to the east. Every time he passed by a nation, he would subdue and overcome them and call them to God Almighty. If they obeyed him, otherwise

he would humiliate them and crush their noses and take their money and possessions and use from each nation what would help his armies fight the regions adjacent to them. It was mentioned in the report of the Children of Israel that he lived for one thousand nine hundred years, traversing the length and breadth of the earth until he reached the east and the west. When he reached the sunrise on the earth, as the Almighty said: **He found it rising on a people** meaning a nation **We had not made for them against it a cover** meaning they had no building to shelter them nor trees to shade them and cover them from the heat of the sun. Saeed bin Jubair said: They were short, red people whose dwellings were in the open areas and most of their livelihood was from fish.

Abu Dawud al-Tayalisi said: Sahl ibn Abi al-Salt told us that I heard al-Hasan being asked about the statement of God the Almighty: **We have not made for them any shelter besides it**. He said: Their land cannot support a building, so when the sun rises they sink into the water, and when it sets they come out to graze as animals graze. Al-Hasan said: This is the hadith of Samurah. Qatadah said: It was mentioned to us that they are in a land that does not grow anything for them, so when the sun rises they enter into flocks until when the sun declines they come out to their homes and livelihoods. And on the authority of Salamah ibn Kuhayl that he said: They have no shelters, when the sun rises it rises upon them, so each of them has two ears, he spreads one out and wears the other. Abdul Razzaq said: Muammar told us on the authority of Qatada regarding his statement: **He found it rising on a people for whom We had not made any cover against it**, he said: They are the Zanj. Ibn Jarir said regarding his statement: **He found it rising on a people for whom We had not made any cover against it**, he said: They had never built a building in it and no building had ever been built over them. When the sun rose, they would enter their groups until the sun declined or they would enter the sea. This is because their land had no mountains. An army came to them once and its people said to them: Do not let the sun rise on you while you are in it. They said: We will not leave until the sun rises. What are these bones? They said: These are the corpses of an army upon which the sun rose here... so they died. He said: So they fled on the earth. His statement: **Likewise, and We have encompassed what is with him in knowledge**, Mujahid and As-Suddi said: Knowledge, meaning that we are aware of all his conditions and the conditions of his army. Nothing of them is hidden from us, even if their nations are dispersed and the earth is cut off from them, for God, the Most High, **Nothing on earth or in heaven is hidden from Him**.

Fath al-Qadir

91- **Likewise, and We have encompassed what he has with knowledge**. That is, likewise the matter of Dhul-Qarnayn followed these causes until he reached it, and We knew when We gave him power what he had of suitability for that power and independence in it. It was said that the meaning is: We did not make for them a cover like that cover that We made for you of buildings and clothing. It was said that the meaning is: Likewise, the rising of the sun reached the same as it reached its setting. It was said that the meaning is:

Thus, We have encompassed what he has with knowledge.

Likewise, it rose upon a people like that tribe upon which it set, so He decreed for these as He decreed for those of the punishment of the oppressors and kindness to the believers. The interpretation of encompassing what he has in these aspects is according to what suits that, as we said in the first aspect.

Ibn Abi Hatim narrated on the authority of Al-Suddi who said: The Jews said to the Prophet, may God bless him and grant him peace, "O Muhammad, you only mention Abraham, Moses, Jesus and the prophets. You have heard us mention them, so tell us about a prophet whom God did not mention in the Torah except in one place." He said: **And who is he?** They said: *Dhul-Qarnayn*. He said: **I have not heard anything about him.** So they left, happy and overcome by themselves, and they did not reach the door of the House until Gabriel came down with these verses: **And they ask you about Dhul-Qarnayn.** Abd Al-Razzaq, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said: **I do not know whether Tubba' was a prophet or not? I do not know whether Dhul-Qarnayn was a prophet or not? I do not know whether the prescribed punishments are expiations for their people or not.** Ibn Mardawayh narrated on the authority of Salim ibn Abi Al-Ja'd who said: Ali was asked about Dhul-Qarnayn, is he a prophet? He said: I heard your Prophet, may God bless him and grant him peace, say: **He is a servant who advises God and He advises him.** Ibn Abd al-Hakam in Futuh Misr, Ibn al-Mundhir, Ibn Abi Hatim, Ibn al-Anbari in al-Masahif, Ibn Abi Asim in al-Sunnah, and Ibn Mardawayh narrated on the authority of Abu al-Tayfil that Ibn al-Kawwa asked Ali ibn Abi Talib about Dhul-Qarnayn, was he a prophet or a king? He said: He was neither a prophet nor a king. Rather, he was a righteous servant who loved God, so God loved him. He advised God, so God advised him. God sent him to his people, so they struck him on one horn and he died. Then God revived him to fight them. Then God sent him to his people, so they struck him on the other horn and he died. Then God revived him to fight them. That is why he was called Dhul-Qarnayn, and there is someone like him among you. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Amr, who said: Dhul-Qarnayn was a prophet. Ibn Abi Hatim narrated on the authority of al-Akhras ibn Hakim, on the authority of his father, that the Prophet, may God bless him and grant him peace, was asked about Dhul-Qarnayn, and he said: He is a king who wiped out the earth with means. Ibn Abd al-Hakam in Futuh Misr, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh in al-Azmah narrated on the authority of Khalid ibn Ma'dan al-Kila'i, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, similar to this. Ibn Abd al-Hakam, Ibn al-Mundhir, Ibn Abi Hatim, Ibn al-Anbari in Kitab al-Adad, and Abu al-Shaykh narrated on the authority of Umar ibn al-Khattab that he heard a man calling out in Mina, **O Dhul-Qarnayn.** Umar said, **You have heard the names of the prophets, so what about the names of the angels?** There is more to the topic than what we

have mentioned, which is sufficient for what we have mentioned. Ibn Abd al-Hakam in Futuh Misr, Ibn Jarir, Ibn Abi Hatim, Abu al-Shaykh, and al-Bayhaqi in al-Dala'il narrated on the authority of Uqbah ibn Amir al-Juhani a hadith that includes that a group of Jews asked the Prophet, may God bless him and grant him peace, about Dhul-Qarnayn, and he informed them of what they had come for in the beginning. Among what he informed them was that he was a young man from the Romans, and that he built Alexandria, and that a king ascended with him to the heavens, and that he went with him to the dam. Its chain of transmission is weak, and its text contains something strange, and most of what it contains is that it is from the stories of the Children of Israel. Ibn Kathir mentioned the meaning of this in his interpretation and attributed it to Ibn Jarir and Al-Umawi in his Maghazi, then he said after that: It is amazing that Abu Zar'ah Al-Dari, with his great status, included it in full in his book, Evidence of Prophethood. End quote. Al-Suyuti included it in full in Al-Durr Al-Manthur, and he also included a long report on the authority of Wahb bin Munabbih and attributed it to Ibn Ishaq, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Shirazi in Al-Alqab, and Abu Al-Shaykh, and it contains very strange things. He also mentioned a long report on the authority of Muhammad Al-Baqir, which was included by Ibn Abi Hatim and Abu Al-Shaykh. Perhaps these reports and similar ones were transmitted from the People of the Book, and we have been commanded not to believe them or disbelieve them in what they transmit to us. Ibn Al-Mundhir and Ibn Abi Hatim reported on the authority of Ibn Abbas regarding his statement, **And We gave him a reason for everything**, he said: Knowledge. Ibn Abi Hatim narrated on the authority of Saeed bin Abi Hilal that Muawiyah bin Abi Sufyan said to Kaab Al-Ahbar: You say that Dhul-Qarnayn used to tie his horses to the Pleiades. Kaab said to him: If you say that, then God said: **And We gave him a means for everything.** Abd Al-Razzaq, Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Uthman bin Abi Hasir that Ibn Abbas mentioned to him that Muawiyah bin Abi Sufyan recited the verse in Surat al-Kahf 18: **It sets in a hot spring.** Ibn Abbas said: I said to Muawiyah: We do not recite it except as **a hot spring.** Muawiyah asked Abd bin Amr: How do you recite it? Abdullah said: As you read it. Ibn Abbas said: I said to Muawiyah: The Qur'an was revealed in my house. So he sent for Kaab and said to him: Where do you find the sun setting in the Torah? Kaab said to him: Ask the people of Arabic, for they are more knowledgeable about it. As for me, I find in the Torah: **In water and mud**, and he pointed with his hand to the west. Ibn Abi Hasir said: If I were with you, I would support you with words that would increase your insight into the scorching heat. Ibn Abbas said: What is it? I said: Among what we have attributed is the statement of Tubba' in what he mentioned of Dhul-Qarnayn regarding his preoccupation with knowledge and his following it:

Dhul-Qarnayn Omar was a Muslim king who made kings submit to him and mobilize.

He came to the East and the West seeking the means of kingship from a wise guide.

He saw the setting of the sun at sunset in the spring of Dhi Khalab and Thaat Kharmad.

Ibn Abbas said: What is Khalab? I said: Mud, in their words. He said: What is Thaat? I said: Mud. He said: What is Kharmad? I said: Black. Ibn Abbas called a boy and said: Write down what this man says. At-Tirmidhi, Abu Dawud At-Tayalisi, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ubayy ibn Ka'b that the Prophet, may God bless him and grant him peace, **used to recite in a muddy spring**. At-Tabarani, Al-Hakim and Ibn Mardawayh narrated a similar hadith on the authority of Ibn Abbas.

Tafsir al-Baghawi

91 - The Almighty's saying: *Likewise*, it was said: its meaning is just as he reached the setting of the sun, so he reached its rising. The correct view is that its meaning is: just as he ruled on the people who are at the setting of the sun, so he ruled on those who are at the rising of the sun. **And We have encompassed what he has with Him**, meaning: what he has and what he has with him of soldiers, equipment, and tools **with knowledge**, meaning: knowledge.

Tafsir al-Baidawi

91. *Likewise* meaning the matter of Dhul-Qarnayn as we described it in the loftiness of the place and the expansion of the kingdom, or his matter with them is like his matter with the people of the West in terms of choice and selection. It is possible that it is a description of a deleted source of *found* or **we make** or a description of a people, meaning upon a people like that tribe upon whom the sun sets in disbelief and judgment. **And We have encompassed what he has** of soldiers, machines, numbers and causes. *report* knowledge related to its outward and hidden aspects, and what is meant is that the abundance of that has reached a level that only the knowledge of the Gracious, the All-Knowing can encompass.

Surat The Cave: 92
Then he followed a way

Surat al-Kahf 18:92

Then he followed a way

Tafsir al-Jalalayn

92 - Then follow a reason

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then he traveled through roads and houses, and took paths.

Tafsir al-Qurtubi

God Almighty said: **Then he followed a way.**

Tafsir Ibn Kathir

God Almighty says, informing about Dhul-Qarnayn, **Then he followed a way**, meaning, then he took a path from the east of the earth until he reached between the two dams, which are two mountains facing each other, between which there is a gap from which Gog and Magog emerge into the land of the Turks, and they spread corruption there and destroy the crops and the offspring. Gog and Magog are from the lineage of Adam, peace be upon him, as proven in the two Sahihs, "God Almighty says: O Adam, and he says, At your service and your pleasure. He says: Send the people of Hell. He says: What are the people of Hell? He says: From every thousand, nine hundred and ninety-nine will go to Hell and one to Paradise. Then the young will turn gray and every pregnant woman will give birth to her child. He said, There are two nations among you who were not in anything except that they increased it: Gog and Magog." An-Nawawi, may God have mercy on him, narrated in his explanation of Muslim from some people that Gog and Magog were created from semen that came out of Adam and mixed with the dust, so they were created from that. Based on this, they were created from Adam. They are not from Eve. This is a very strange statement for which there is no evidence, neither from reason nor from transmission. It is not permissible to rely here on what some of the People of the Book narrate, because they have fabricated hadiths. And God knows best.

In Musnad of Imam Ahmad, on the authority of Samurah, that the Messenger of God, may God bless him and grant him peace, said: "Noah had three sons: Sam, the father of the Arabs, Ham, the father of the blacks, and Japheth, the father of the Turks." Some scholars said that these are from the lineage of Japheth, the father of the Turks. He said that these were called Turks because they were left behind the dam from this side, otherwise they would be relatives of those, but those were tyrants, corrupt, and bold. Ibn

Jarir mentioned here on the authority of Wahb ibn Munabbih a long and amazing account of the life of Dhul-Qarnayn and his building of the dam and how it happened to him. It contains length, strangeness, and oddity in their forms, descriptions, their height, the shortness of some of them, and their ears. Ibn Abi Hatim narrated strange hadiths on this matter, whose chains of transmission are not authentic, and God knows best. And his saying: **And he found besides them a people who could hardly understand a word** meaning because of the difficulty of their speech and their distance from the people **They said, 'O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land, so shall we make for you a great reward?'** Ibn Jurayj said on the authority of Ata' on the authority of Ibn Abbas **a great reward** meaning that they wanted to collect for them money from among themselves to give him so that he would create a barrier between him and them, so Dhul-Qarnayn said with chastity, religion, righteousness and intent for good **What my Lord has empowered me in is better** meaning that what God has given me of kingship and empowerment is better for me than what you are collecting as Solomon, peace be upon him, said **Do you provide me with wealth? What God has given me is better than what He has given you** the verse, and thus Dhul-Qarnayn said: What I am in is better than what you are spending, but help me with strength, meaning with your work and building tools **I will make between you and them a barrier * Bring me sheets of iron** and zabar is the plural of zabra, which is a piece of it, said by Ibn Abbas, Mujahid and Qatadah, and it is like a brick. It is said that each brick weighs a qintar in Damascus or more. **Until when he had leveled between the two mountain-sides** meaning he placed some of it on top of the other from the foundation until it was level with the tops of the two mountains in length and width. They differed regarding the extent of its width and length in their sayings. **He said, 'Blow.'** meaning fan the flames over it until it was all fire. **He said, 'Bring me molten copper.'** Ibn Abbas, Mujahid, Ikrimah, Ad-Dahhak, Qatadah, and As-Suddi said that it is copper. Some of them added molten copper. He cites as evidence the words of God Almighty: **And We made a spring of molten copper flow for him.** For this reason it is likened to the inky cloak. Ibn Jarir said: Bishr told us on the authority of Yazid, Saeed told us on the authority of Qatadah who said: "It was mentioned to us that a man said, 'O Messenger of God, I have seen the dam of Gog and Magog.' He said, 'Describe it to me.' He said, 'Like an inky cloak with a black stripe and a red stripe.' He said, 'I have seen it.'" This is a mursal hadith. The Caliph Al-Wathiq sent one of his princes in his state and prepared with him a secret army to look at the dam and examine it and describe it to him when they returned. They reached from there to countries and from one king to another until they reached it and saw its construction of iron and copper. They mentioned that they saw a great door with great locks on it and they saw the rest of the bricks and work in a tower there, and that it had guards from the kings adjacent to it and that it was high, lofty and towering and could not be reached, nor could the mountains around it. Then they returned to their country and their absence was more than two years and they witnessed horrors and

wonders. Then God Almighty said:

Fath al-Qadir

Then the Almighty narrated the journey of Dhul-Qarnayn to another region, which is the region of the northern country, after preparing its causes, saying:
92- **Then he followed a way**, meaning a third path crossing between the east and the west.

Tafsir al-Baghawi

92 - **Then follow a reason.**

Tafsir al-Baidawi

92. **Then I followed a path** meaning a third path crossing between the east and the west, taking it from the south to the north.

Surat al-Kahf 18:93

Until, when he reached between the two barriers, he found beyond them a people who could scarcely understand a word.

Surat al-Kahf 18:93

Until, when he reached between the two barriers, he found beyond them a people who could scarcely understand a word.

Tafsir al-Jalalayn

93 - **Until when he came between the two barriers** with the opening of the seen and its damma here and after them are two mountains at the end of the land of the Turks, Alexander blocked what is between them as will come **He found beyond them** meaning in front of them **a people who could hardly understand a word** meaning they could not understand it except after a delay and in a reading with the damma of the ya and the kasra of the qaf

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then he traveled through roads and places, and took paths, **until he reached between the two barriers**.

The reciters differed in their reading of this. The majority of the reciters of Medina and some of the Kufians read it as **until it reaches bayn al-saddayn** with a damma on the seen, and likewise everything in the Qur'an of this type with a damma on the seen. Some of the reciters of Mecca read it with a fatha on all of it. Abu Amr ibn al-Ala' used to open the seen in this surah, and closed the seen in Ya-Seen. He used to say: **The dam with the fatha is the barrier between you and something, and the dam with the damma is the covering of the eye**. As for the Kufians, the majority of their recitation in the entire Qur'an is with a fatha on the seen, except for the statement **until it reaches bayn al-saddayn**, in which case they closed the seen in particular.

It was narrated on the authority of Ikrimah regarding this, what:

Ahmad bin Yusuf narrated to us, he said: Al-Qasim narrated to us, he said: Hajjaj narrated to us, on the authority of Harun, on the authority of Ayoub, on the authority of Ikrimah, he said: Whatever is made by the sons of Adam is the dam, meaning with the fat-ha, and whatever is made by God is the dam. Al-Kisa'i used to say: They are two languages with one meaning.

The correct thing to say about that, in my opinion, is that they are two readings that are widespread in the readings of the regions, and two languages that agree on the meaning and do not differ, so whichever of them the reader recites is correct. There is no meaning to the difference that was mentioned by Abu Amr ibn al-Ala and Ikrimah between sadd and sadd, because we did not find any witness to that that clarifies the

difference between that according to what was narrated from them. What clarifies that is that all the people of interpretation who narrated to us from them a statement about that, did not narrate to us from any of them a distinction between the fathah and damma of that, and if they differed in meaning, the separation would have been transferred with the interpretation, God willing, but the meaning of that was not separate for them, so the letter is interpreted without a distinction from them between that. As for what was mentioned from Ikrimah about that, the one who narrated that from Ayoub Harun, and there is doubt in his narration, and we do not know that from Ayoub from the narration of his trustworthy companions. The dam and the dam together: the barrier between two things, and here, as mentioned, they are two mountains that blocked what is between them, so Dhul-Qarnayn built a barrier between Yajuj and Majuj and those behind them, to cut off the source of their evil and their chaos from them.

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 us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, **Until when he reached between the two barriers**, he said: The two mountains are the embankment between Gog and Magog, two nations from behind the embankment of Dhul-Qarnayn. He said: The two mountains are Armenia and Azerbaijan.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Until he reached between the two mountains**. They are two mountains.

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, **between the two barriers**, meaning between two mountains.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, he said: **Between the two dams**, he said: They are two mountains.

And His saying, **And he found, beyond them, a people who could hardly understand a word**. The Almighty says: He found, beyond the two barriers, a people who could hardly understand a word other than their own words.

The reciters differed in their reading of the phrase *yafqahunu understanding*. The majority of the reciters of Medina and Basra, and some of the people of Kufa, read it as **yafqahunu qawlan** with a fatha on the qaf and the ya', from faqahu al-rajul yafqahu fiqhan *understanding*. The majority of the reciters of Kufa read it as **yafqahunu qawlan** with a damma on the ya' and a kasra on the qaf: from afqahu fulan kadha afqahu ifqaha: if you made him understand that.

The correct thing to say about this, in my opinion, is

that they are two readings that are widespread in the reading of the regions, neither of them contradicting the other. This is because the people about whom the narrator reported this information could have hardly understood what others said about them, so the reading would be correct according to that. It is also possible that, while they were like that, they could hardly understand others for reasons: either by their tongues or by their logic, so the reading according to that would also be correct.

Tafsir al-Qurtubi

Until, when he reached between the two dams which are two mountains on the side of Armenia and Azerbaijan. **He found beyond them** meaning behind them: **a people who could hardly understand a word.** Hamzah and Al-Kisa'i read *yafqho* with a damma on the ya' and a kasra on the qaf from afqa if it made clear, meaning they could not understand speech other than themselves. The rest read it with a fatha on the ya' and the qaf, meaning they knew. Both readings are correct, so they did not understand anyone other than themselves nor did anyone else understand them.

Tafsir Ibn Kathir

God Almighty says, informing about Dhul-Qarnayn, **Then he followed a way**, meaning, then he took a path from the east of the earth until he reached between the two dams, which are two mountains facing each other, between which there is a gap from which Gog and Magog emerge into the land of the Turks, and they spread corruption there and destroy the crops and the offspring. Gog and Magog are from the lineage of Adam, peace be upon him, as proven in the two Sahihs, "God Almighty says: O Adam, and he says, At your service and your pleasure. He says: Send the people of Hell. He says: What are the people of Hell? He says: From every thousand, nine hundred and ninety-nine will go to Hell and one to Paradise. Then the young will turn gray and every pregnant woman will give birth to her child. He said, There are two nations among you who were not in anything except that they increased it: Gog and Magog." An-Nawawi, may God have mercy on him, narrated in his explanation of Muslim from some people that Gog and Magog were created from semen that came out of Adam and mixed with the dust, so they were created from that. Based on this, they were created from Adam. They are not from Eve. This is a very strange statement for which there is no evidence, neither from reason nor from transmission. It is not permissible to rely here on what some of the People of the Book narrate, because they have fabricated hadiths. And God knows best.

In Musnad of Imam Ahmad, on the authority of Samurah, that the Messenger of God, may God bless him and grant him peace, said: "Noah had three sons: Sam, the father of the Arabs, Ham, the father of the blacks, and Japheth, the father of the Turks." Some scholars said that these are from the lineage of Japheth, the father of the Turks. He said that these were called Turks because they were left behind the

dam from this side, otherwise they would be relatives of those, but those were tyrants, corrupt, and bold. Ibn Jarir mentioned here on the authority of Wahb ibn Munabbih a long and amazing account of the life of Dhul-Qarnayn and his building of the dam and how it happened to him. It contains length, strangeness, and oddity in their forms, descriptions, their height, the shortness of some of them, and their ears. Ibn Abi Hatim narrated strange hadiths on this matter, whose chains of transmission are not authentic, and God knows best. And his saying: **And he found besides them a people who could hardly understand a word** meaning because of the difficulty of their speech and their distance from the people **They said, 'O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land, so shall we make for you a great reward?'** Ibn Jurayj said on the authority of Ata' on the authority of Ibn Abbas **a great reward** meaning that they wanted to collect for them money from among themselves to give him so that he would create a barrier between him and them, so Dhul-Qarnayn said with chastity, religion, righteousness and intent for good **What my Lord has empowered me in is better** meaning that what God has given me of kingship and empowerment is better for me than what you are collecting as Solomon, peace be upon him, said **Do you provide me with wealth? What God has given me is better than what He has given you** the verse, and thus Dhul-Qarnayn said: What I am in is better than what you are spending, but help me with strength, meaning with your work and building tools **I will make between you and them a barrier *** **Bring me sheets of iron** and zabar is the plural of zabra, which is a piece of it, said by Ibn Abbas, Mujahid and Qatadah, and it is like a brick. It is said that each brick weighs a qintar in Damascus or more. **Until when he had leveled between the two mountain-sides** meaning he placed some of it on top of the other from the foundation until it was level with the tops of the two mountains in length and width. They differed regarding the extent of its width and length in their sayings. **He said, 'Blow.'** meaning fan the flames over it until it was all fire. **He said, 'Bring me molten copper.'** Ibn Abbas, Mujahid, Ikrimah, Ad-Dahhak, Qatadah, and As-Suddi said that it is copper. Some of them added molten copper. He cites as evidence the words of God Almighty: **And We made a spring of molten copper flow for him.** For this reason it is likened to the inky cloak. Ibn Jarir said: Bishr told us on the authority of Yazid, Saeed told us on the authority of Qatadah who said: "It was mentioned to us that a man said, 'O Messenger of God, I have seen the dam of Gog and Magog.' He said, 'Describe it to me.' He said, 'Like an inky cloak with a black stripe and a red stripe.' He said, 'I have seen it.'" This is a mural hadith. The Caliph Al-Wathiq sent one of his princes in his state and prepared with him a secret army to look at the dam and examine it and describe it to him when they returned. They reached from there to countries and from one king to another until they reached it and saw its construction of iron and copper. They mentioned that they saw a great door with great locks on it and they saw the rest of the bricks and work in a tower there, and that it had guards from the kings adjacent to it and that it was high, lofty and towering and could not be reached, nor could the mountains around it. Then they returned to their country and their absence was more than two years and they witnessed horrors and

Surat al-Kahf 18:93

Until, when he reached between the two barriers, he found beyond them a people who could scarcely understand a word.

wonders. Then God Almighty said:

Fath al-Qadir

93- **Until he reached between the two barriers** Ibn Kathir, Abu Amr, Hafs, Ibn Muhaisin, Yahya Al-Yazidi and Abu Zaid from Al-Mufaddal read with the fat-ha on the seen. The rest read with the damma on it. Abu Ubaidah, Ibn Al-Anbari and Abu Amr Ibn Al-Ala said: If the dam is created by God, the Most High, then it is with the damma on the seen so that it has the meaning of a passive participle: that is, it is something that God did and created. If it is the work of the servants, then it is with the fat-ha so that it is an event. Ibn Al-A'rabi said: Everything that faces you and what is behind it is a dam and a dam is like weakness and weakness, and poverty and poverty. The two dams are two mountains on the side of Armenia and Azerbaijan. The accusative case of *between* is that it is a direct object, just as it was raised by the agent in His statement: **It has been cut off between you**. It was said that the place between the two dams is the land of the Turks towards the east, not the mountains of Armenia and Azerbaijan. Ibn Jarir narrated in his history that the ruler of Azerbaijan, during its conquest, sent a man from the direction of the islands and saw it. He described it as a tall building behind a strong, impregnable trench, and **he found behind them** meaning behind them, metaphorically referring to them. It was said that in front of them were **a people who could hardly understand a word**. Hamza and Al-Kisa'i read *yafqho* with a damma on the ya' and a kasra on the qaf from afqa if it makes clear: meaning they do not explain speech to others. The rest read with a fatha on the ya' and the qaf: meaning they do not understand the speech of others. Both readings are correct, and their meaning is they do not understand from others and they do not understand others, because they do not know anything other than their own language.

Tafsir al-Baghawi

93 - **Until he reached between the two barriers**, Ibn Kathir, Abu Amr, and Hafs read: **the two barriers** and **a barrier** here with the fatha on the seen, Hamza and Al-Kisa'i agreed with **a barrier**, [the rest read: with the damma on the seen, and in Yasin **a barrier** with the fatha Hamza, Al-Kisa'i, and Hafs] and the rest read with the damma, some of them said: they are two languages, their meaning is one. And Ikrimah said: whatever was made by the sons of Adam is the barrier with the fatha, and whatever was made by God is the barrier with the damma, and Abu Amr said the same. And it was said: **the barrier**: with the fatha is a source, and with the damma is a noun, and here they are: two mountains, Dhul-Qarnayn blocked what was between them, a barrier between Gog and Magog and those behind them. **And he found a people beyond them** meaning: in front of the two barriers. **They hardly understand a word**. Hamza and Al-Kisa'i read: **they understand** with a damma on the ya' and a kasra on the qaf, meaning they do not understand the words of

others. The others read: with a fatha on the ya' and the qaf, meaning they do not understand the words of others. Ibn Abbas said: They do not understand the words of anyone, and people do not understand their words.

Tafsir al-Baidawi

93. **Until he reached between the two dams** between the two mountains between which his dam was built, and they are the mountains of Armenia and Azerbaijan. It was said that they are two lofty mountains in the far north in the farthest reaches of the land of the Turks, behind them are Gog and Magog. Nafi', Ibn Amir, Hamza, Al-Kisa'i, Abu Bakr and Ya'qub read **between the two dams** with the dammah, and they are two dialects. It was said that the dammah is for what God Almighty created, and the fathah is for what people did, because it is originally a source named after an event that people tell. It was said the opposite, and *between* here is a direct object, and it is one of the circumstantial circumstances. **He found, besides them, a people who could hardly understand a word** because of the strangeness of their language and the lack of their intelligence. Hamza and Al-Kisa'i read **they do not understand**, meaning that the listener does not understand their speech, nor do they make it clear because of their stuttering in it.

Surat al-Kahf 18:94

They said, "O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land. So may we assign you an expenditure on condition that you make between us and them a barrier?"

Tafsir al-Jalalayn

94 - (They said, **O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land** with hamza or without it, they are two foreign names for two tribes, so they are not declined (so shall we assign to you a tribute) they assigned money, and in another reading it is a tribute **so that you make between us and them a barrier** a barrier so that they cannot reach us.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Indeed, Gog and Magog are corrupters in the land**. The reciters differed in the reading of his saying, **Indeed, Gog and Magog are corrupters in the land**. The reciters from the people of Hijaz, Iraq, and others read **Indeed, Gog and Magog** without a hamza on the basis of fa'ul from yajjat and majjat, and they made the two alifs in them extra, except for Asim bin Abi al-Najud and al-A'raj, for he mentioned that they read it with a hamza in both of them, and they made the hamza in them from the root of the speech, and it is as if they made Yajuj: yaf'ul from ajajat, and ma'juj: maf'ul. The reading that is the correct reading according to us, is **Indeed, Gog and Magog** with an alif without a hamza, due to the consensus of the proof from the reciters on it, and that it is the well-known speech on the tongues of the Arabs, and from it is the saying of Ru'bah bin al-A'ajaj: If Gog and Magog were together, 'Ad would return and seek help from them, and they are two nations from behind the dam. And his saying, **Corrupters in the land**, the people differed. Interpretation of the meaning of corruption that God described these two nations with. Some of them said: They were eating people. Mention of those who said that:

Ahmad ibn al-Waleed al-Ramli told us: Ibrahim ibn Ayoub al-Khawzani told us: al-Waleed ibn Muslim told us: I heard Saeed ibn Abdul Aziz say about His statement, **Indeed, Gog and Magog are corrupters on earth**, that they used to eat people. Others said: Rather, the meaning of this is: Gog and Magog will corrupt on earth, not that they were corrupters on that day.

He mentioned who said that, and he mentioned the description of Dhul-Qarnayn's following of the reasons mentioned by God in this verse, and he mentioned the reason for his building the dam:

Ibn Hamid told us: Salamah told us: Muhammad ibn Ishaq told us: Some of those who narrate the hadiths of the non-Arabs among the People of the Book, who had converted to Islam, told me about what they had

inherited from the knowledge of Dhul-Qarnayn, that Dhul-Qarnayn was a man from the people of Egypt whose name was Marzumba ibn Mardaba the Greek, from the descendants of Yunun ibn Japheth ibn Noah.

Ibn Humayd told us: Salamah told us: Muhammad ibn Ishaq told us, on the authority of Thawr ibn Yazid, on the authority of Khalid ibn Ma'dan al-Kila'i - and Khalid was a man who had known the people - that the Messenger of God, may God bless him and grant him peace, was asked about Dhul-Qarnayn, and he said: **A king who wiped the earth from beneath it with means**. Khalid said: Umar ibn al-Khattab heard a man say: O Dhul-Qarnayn, so he said: O God, forgive me! Are you not satisfied to be named after the names of the prophets, even if you are named after the names of the angels? If the Messenger of God, may God bless him and grant him peace, said that, then what he said is true, and what contradicts it is false.

Ibn Humayd narrated: Salamah narrated: Muhammad ibn Ishaq narrated: Someone I do not suspect narrated to me on the authority of Wahb ibn Munabbih al-Yamani, who had knowledge of the first hadiths, that he used to say: Dhul-Qarnayn was a Roman man, the son of an old woman from among their old women, who had no other children but him, and his name was Alexander. He was called Dhul-Qarnayn because the sides of his head were made of copper. When he reached puberty and was a righteous slave, God, the Almighty, said to him: O Dhul-Qarnayn, I am sending you to the nations of the earth, and they are nations with different languages, and they are all the people of the earth, and among them are two nations between which is the entire length of the earth, and among them are two nations between which is the entire width of the earth, and nations in the middle of the earth, including the jinn and mankind and Gog and Magog. As for the two nations between which is the length of the earth: one is at the setting of the sun, and it is called Nasik. As for the other, it is at its rising, and it is called Mansak. As for the two between which is the width of the earth, there is a nation in the right part of the earth, and it is called Hawil. As for the other one in the left part of the earth, it is a nation called Tawil. When God said that to him, Dhul-Qarnayn said to him: My God, you have summoned me for a great matter that only you can estimate. So tell me about these nations to which you have sent me, with what strength I can overcome them, with what group I can outnumber them, with what trick I can outwit them, with what patience I can endure them, with what tongue I can speak to them, with what hearing I can comprehend their words, with what sight I can penetrate them, with what argument I can argue with them, with what heart I can reason about them, with what wisdom I can manage their affairs, with what equity I can be just between them, with what patience I can be patient with them, with what knowledge I can decide between them, with what science I can perfect their affairs, with what hand I can attack them, with what foot I can trample them, with what strength I can argue with them, with what army I can fight them, and with what kindness I can win them over. For I, my God, do not have anything of what you mentioned that can stand up to them, nor can it overcome them or endure them, and you are the Lord, the Merciful. He does not charge a soul except [with that within] its capacity, nor

They said, "O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land. So may we assign you an expenditure on condition that you make between us and them a barrier?"

burden it beyond its ability, nor does He oppress it nor burden it, but rather You are compassionate towards it and have mercy upon it. God the Almighty said: I will make you bear what I carry, I will expand your chest so that it can contain everything, I will expand your understanding so that you will understand everything, I will make your tongue easy for you so that you can speak everything, I will open your hearing so that you will comprehend everything, I will extend your sight so that you will implement everything, I will manage your affairs so that you will master everything, I will count for you so that nothing will escape you, I will protect you so that nothing will escape you, I will strengthen your back so that nothing will guide you, I will strengthen your pillar so that nothing will overcome you, I will strengthen your heart so that nothing will frighten you, I will subject light and darkness to you, so make them soldiers among your soldiers, the light will guide you before you and darkness will surround you from behind, I will strengthen your mind so that nothing will frighten you, I will make what is in front of you easy so that you can attack everything, I will strengthen your step so that you can defeat everything, I will clothe you with awe so that nothing will threaten you. When he was told that, he set out to lead the nation at sunset. When he reached them, he found a crowd and a number that only God could count, and a strength and might that no one could count. He could not bear it except God, and different tongues and scattered desires, and divided hearts. When he saw that, he overwhelmed them with darkness, so he set up three armies around them, and surrounded them from every side, and surrounded them until he gathered them in one place. Then he seized them with light, and called them to God and to His worship. Some of them believed in Him, and some of them turned away. So he went to those who turned away from Him, and he brought darkness upon them, so it entered their mouths, noses, ears, and cavities, and entered their homes and dwellings, and covered them from above them, and from below them, and from every side of them. So they raged in it and were confused. When they feared that they would perish in it, they raged to Him with one voice, so He removed it from them and took them by force, so they entered into his call. So he gathered from the people of the West great nations, and made them one army, then he set out with them leading them, and the darkness drove them from behind them and guarded them from around them, and the light was in front of them leading them and guiding them, and he walked in the right side of the earth, and he He wanted the nation in the right-hand corner of the earth called Hawil, and God made his hand, heart, opinion, mind, sight and command subservient to him, so he did not make a mistake when he commanded, and when he did something he did it perfectly. So he set out leading those nations and they followed him, and when he reached a sea or a ford, he built ships from small planks like sandals, and he arranged them in an hour, then he put in them all those with him from those nations and those soldiers, and when he crossed the rivers and seas, he split them, then he gave each person a plank so that he would not tire of carrying it, and he continued like that until he reached

Hawil, and he worked in them as he would work in a hermit. When he finished it, he went on his way to the right side of the earth until he reached a place of worship at sunrise, and he worked there and recruited soldiers from it, as he had done with the two nations before it. Then he turned back towards the left side of the earth, and he wanted to go to Tawil, which is the nation opposite Hawil, and they are opposite each other, and between them is the entire width of the earth. When he reached it, he worked there and recruited soldiers from it as he had done with what came before it. When he finished it, he turned from it to the nations in the middle of the earth, from the jinn and the rest of the people, and Yajuj and Majuj. When he was on some of the way, near the end of the Turk towards the east, a righteous nation of mankind said to him: O Dhul-Qarnayn, between these two mountains there are creatures from the creation of God, and many of them are similar to humans, and they are like beasts, they eat grass, and prey on animals and wild beasts as wild beasts prey on them, and they eat the vermin of the earth, all of them snakes and scorpions, and every living thing that God created on the earth. God has not created them to grow in one year, nor increase as they increase, nor multiply as they multiply. If they have a period of time, as we see of their growth and increase, then there is no doubt that they will fill the earth, and expel its people from it and prevail over it and spread corruption in it. Not a year passes since we have lived with them without us anticipating them and waiting for their first ones to appear to us from between these two mountains. **Shall we give you an outlay on condition that you make between us and them a barrier?** He said, **What my Lord has established me in is better, so help me with strength and I will make between you and them a barrier.** Bring back to me the rocks, iron, and copper so that I may explore their lands, learn their knowledge, and measure what is between their two mountains. Then he set out to lead them until he reached them and was in the middle of their country. He found them to be of the same size, male and female. The height of each one of them was like half of a square man among us. They had claws in the place of fingernails on our hands, and molars and fangs like the molars and fangs of wild beasts, and jaws like the jaws of camels, strong. You could hear them move when they ate, like the movement of a camel's jug, or like the chomping of an old stallion or a strong horse. They were hardy, with hair on their bodies that covered them and protected them from the heat and cold if they were to befall them. Each one of them had two large ears, one of which was furry on its back and belly.

The other is the down of its back and belly, and it covers them both when it is worn, covering itself with one of them and spreading out the other, spending the summer in one of them and wintering in the other, and there is not a male or female among them except that he knows the time at which he will die, and the end of his life, and that is because no male among them dies until a thousand children come out of his loins, and no female dies until a thousand children come out of her womb, so when that happens death is certain, and

they are provided with the dragons in the days of spring, and they ask for rain when they are waiting for it as we ask for rain at its time, so they throw one of them every year, and they eat it their entire year until the same of the next year, so it enriches them despite their abundance and growth, so when it rains and they are fertile and live and fat, and its effect is seen on them, then females are born to them, and the males from them are in heat, and if it misses them they become thin and barren, and the males are exhausted and the females dream, and the effect of that is clear on them, and they call each other like doves, and howl like dogs, and copulate wherever they meet Animal mating. When Dhul-Qarnayn saw that from them, he turned to the area between the two mountain-sides, and measured the distance between them, while he was in the farthest part of the land of the Turks, near the rising of the sun. He found that the distance between them was a hundred farsakhs. When he began his work, he dug a foundation for it until he reached the water, then he made its width fifty farsakhs, and he made its filling rocks, and its clay copper, which was melted and then poured over it, so that it became like a vein of a mountain that the earth was crushing. Then he rose and honored it with iron and molten copper, and made a vein of yellow copper in between it, so that it became like a reddish cloak of the yellowness of copper and the blackness of iron. When he had finished it and perfected it, he set out intentionally towards a group of humans and jinn. While he was traveling, he was brought to a righteous nation who guide with the truth and by it they are just. He found a nation that was fair and moderate, who divide equally, rule with justice, and are sympathetic and merciful to one another. Their condition is one, their word is one, their morals are similar, their way is upright, and their hearts are united. Their conduct was good, and their graves were at the doors of their houses, and there were no doors on their houses, and there were no princes over them, and there were no judges among them, and there were no rich, nor kings, nor nobles among them, and they did not differentiate between them, nor were they superior to each other, nor did they differ, nor did they quarrel, nor did they abuse each other, nor did they fight, nor did they suffer from drought, nor were they angry, nor were they afflicted with the plagues that afflict people, and they lived the longest lives of people, and there was no poor, nor needy, nor rude, nor coarse among them. When Dhul-Qarnayn saw that about them, he was amazed by it, and said: Tell me, O people, your story, for I have counted the entire earth, its land and sea, its east and west, its light and darkness, and I have not found anyone like you, so tell me your story. They said: Yes, so ask us whatever you want. He said: Tell me, why are the graves of your dead at the doors of your houses? They said: We did that intentionally so that we would not forget death, and its memory would not leave our hearts. He said: So why do your houses not have doors? They said: There is no one accused among us, and there is none among us who is not trustworthy and reliable. He said: So why is it that you have no rulers over you? They said: We do not wrong one another. He said: So why is it that you have no rulers among you? They said: We do not dispute. He said: So why is it that you have no rich people among you? They said: We do not compete with one another.

He said: So why is it that you have no kings among you? They said: We do not act arrogantly. He said: So why do you not dispute or differ? They said: Because our hearts are in harmony and our relations are sound. He said: So why do you not insult one another or fight one another? They said: Because we have overcome our natures with determination, and have governed ourselves with patience. He said: So why is your word one, and your path straight and level? They said: Because we do not lie to one another, nor deceive one another, nor backbite one another. He said: So tell me, how did your hearts become alike and your conduct become straight? They said: Our hearts are sound, and thus rancor and envy were removed from our hearts. He said: So why is it that there is no poor or needy person among you? They said: Before, we used to divide equally. He said: So why is there no rude or harsh person among you? They said: Before, you were humble and modest. He said: So what made you the people with the longest lives? They said: Before, we used to deal with what is right and rule with justice. He said: So why are you not afflicted with drought? They said: We do not neglect to seek forgiveness. He said: So why are you not afflicted with hardship? They said: Before, we prepared ourselves for calamity since we were young, and we loved it and were keen on it, so we were stripped of it. He said: So why are calamities not befalling you as they befall people? They said: We do not trust in anyone but God, and we do not act according to the signs and stars. He said: Tell me, did you find your fathers doing this? They said: Yes, we found our fathers having mercy on their poor and comforting their needy, forgiving those who wronged them, being good to those who mistreated them, being patient with those who were ignorant of them, asking forgiveness for those who insulted them, maintaining family ties, fulfilling their trusts, preserving their time for prayer, fulfilling their promises, being truthful in their appointments, not turning away from their equals, and not being disdainful of their relatives. So God put their affairs right for them and preserved them as long as they were alive, and it was God's right to preserve them in their estate.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Abu Rafi, on the authority of Abu Hurairah, on the authority of the Prophet of God, may God bless him and grant him peace, who said: Gog and Magog dig the dam every day, until they see the rays of the sun. Then God says: Go back and dig it tomorrow. Then God restores it to the state it was in when they left it. Then when the time comes, He says: God willing. So they dig it and come out to the people and dry up the water, and the people fortify themselves in their forts, and they throw their arrows towards the sky, and they return with them like blood, and they say: We have defeated the people of the earth, and we have overcome the people of the heaven. Then God sends upon them a scorpion in their necks and it kills them. Then the Messenger of God, may God bless him and grant him peace, said: **By the One in Whose hand is the soul of Muhammad, the beasts of the earth grow fat and thank God for their flesh.**

Ibn Humayd narrated: Salamah narrated to us, on the authority of Muhammad ibn Ishaq, on the authority of Asim ibn Umar ibn Qatada al-Ansari then al-Dhafri, on

Surat al-Kahf 18:94

They said, "O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land. So may we assign you an expenditure on condition that you make between us and them a barrier?"

the authority of Mahmud ibn Labid, the brother of Banu Abd al-Ashhal, on the authority of Abu Sa'id al-Khudri, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Gog and Magog will be conquered and will come out upon the people as God, the Almighty, has said. They will come down from every side and cover the earth. The Muslims will withdraw from them to their cities and fortresses, and they will gather their livestock with them and drink the waters of the earth. Some of them will pass by a river and drink what is in it until they leave it dry. Some of them will pass by that river and say: 'There was water here once,' until there is no one left among the people who has not withdrawn to a fortress or a city. One of them will say: 'These are the people of the earth; we have finished with them. The people of the heavens remain.' Then one of them will shake his spear and throw it into the sky, and it will return to him covered in blood as a result of the affliction and tribulation. While they are on..." Then, God sent worms in their necks like mites, and they came out in their necks and they became dead, and no sound was heard from them. The Muslims said: Is there not a man who will sell himself for us, so he can see what the enemy has done? He said: So a man from them will strip himself for that, hoping for reward for himself, and he has prepared it for himself that he will be killed. So he goes down and finds them dead, one on top of the other, and he calls out: O group of Muslims? Do not rejoice, for God has sufficed you against your enemy. So they come out of their cities and fortresses, and they let their livestock go out, and they have no grazing except their flesh, and they are grateful for them better than they are grateful for any plant they have ever eaten.

Bahr bin Nasr told me, he said: Ibn Wahb told us, he said: Muawiyah, on the authority of Abu Al-Zahariyyah and Shureih bin Ubaid: Gog and Magog are of three types: a type whose height is like the height of a cedar, a type whose height and width are the same, and a type whose ear is spread out and the other is covered so that it covers the rest of his body.

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, **They said, 'O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land.'** He said: Abu Sa'id al-Khudri used to say: The Prophet of God, may God bless him and grant him peace, said: **Not a single one of them will die until a thousand men are born to his loins.** He said: 'Abdullah ibn Mas'ud used to marvel at their great number and say: Not a single one of Gog and Magog will die until a thousand men are born to him from his loins. The report that we mentioned from Wahb bin Munabbih in the story of Gog and Magog indicates that those who said to Dhul-Qarnayn, **Indeed, Gog and Magog are corrupters in the land,** only informed him of their fear of what they would do of corruption in the land, not that they suspected any corruption from them in themselves or in others. The reports from the Messenger of God, may God bless him and grant him peace, are that they would cause corruption in the land, and there is no

indication in them that they had caused corruption in the land before Dhul-Qarnayn created the barrier that he built between them and those other than them from the people. If that is the case with what we have explained, then the correct interpretation of his statement, **Indeed, Gog and Magog are corrupters in the land,** is that Gog and Magog will cause corruption in the land. And his statement, **Then shall we make for you a burden?** The reciters differed in their recitation of that, so most of the reciters of Medina and Basra and some of the people of Kufa recited it, **Then shall we make for you a burden?** as if they had made it similar to the source of the root **to go out of the head,** and that is what they made it. The majority of Kufi readers read it as **Falla nanja'il laka kharj** with an alif, as if they had made it a noun, and meant by it a fee for your building a dam between us and these people.

The first of the two readings in this regard, in our view, is the correct reading of the one who reads it **Fall we make nk kharaj** with an alif, because the people, as has been reported about them, only offered Dhul-Qarnayn to give him from their wealth what would help him build the dam, and he explained that by saying **So help me with strength, I will make between you and them a barrier,** and they did not offer him a tribute on their heads. Kharaj among the Arabs is the yield. And the people of interpretation said something similar to what we have said about that. Those who said that mentioned:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, **Shall we give you a tax?** He said: A reward, **on condition that you make a barrier between us and them.**

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **Shall We then make for you a tribute?** He said: A wage.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Then shall we make for you a tribute?** He said: A wage. And his statement, **On condition that you place between us and them a barrier?** He said: They said to him: Shall we make for you a tribute until you place between us and Gog and Magog a barrier that will stand between us and them and prevent them from coming out to us? And it is the barrier.

Tafsir al-Qurtubi

The Almighty said: "They said, 'O Dhul-Qarnayn,' meaning a righteous nation of mankind said to him: 'Indeed, Gog and Magog are corrupters in the land.'" Al-Akhfash said: Whoever hamzates *Ya'juj* and makes the two alifs from the root says: *Ya'juj ya'ul* and *Majuj maful* as if it is from *ajj* an-Nar. He said: Whoever does not hamzate and makes the two alifs extra says:

Ya'juj from Yajjat and Majuj from Majjat and they are not declined. Ru'bah said:

If Gog and Magog were together and returned and sought help accordingly

Al-Jawhari mentioned it. It was said: The reason they are not declined is because they are two foreign names, like Talut and Goliath, which are not derived, and their reasons for preventing inflection are foreignness, definiteness, and femininity. A group said: It is an Arabized word from aj and ajjaj, and its reasons for preventing inflection are definiteness and femininity. Abu Ali said: It is possible that they are both Arabic. Whoever hamzas *Yajuj Gog and Gog* then it is on the weight of ya'ul like yarbu', from your saying ajat an-nar *fire* meaning it was lit, and from it is ajj *heated*, and from it is salt *malah* ajaj **bitter salt**. Whoever does not hamza, it is possible that he lightened the hamza and changed it to an alif like ra's *ra's*. As for *Majuj*, it is a ma'ul from aj, and the two words are from the same root in derivation. Whoever does not hamza, it is possible that he lightened the hamza, and it is possible that it is fa'ul from maj, and the inflection was left in them for femininity and definiteness as if it were the name of a tribe. There is a difference of opinion about their corruption. Sa'id bin Abdul Aziz said: Their corruption is eating the son of Adam. A group said: Their corruption was expected, meaning they would cause corruption, so they sought a way to guard against them. A group said: Their corruption is injustice, oppression, killing, and all other forms of corruption known to mankind, and God knows best. There are reports about their description, their exodus, and that they are the sons of Japheth. Abu Hurairah narrated on the authority of the Prophet, may God bless him and grant him peace, who said:

"Shem, Ham and Japheth were born to Noah. Shem gave birth to the Arabs, the Persians and the Romans, and among them were good. Japheth gave birth to Gog and Magog, the Turks and the Slavs, and among them were no good. Ham gave birth to the Copts, the Berbers and the Sudanese." Ka'b al-Ahbar said: Adam, peace be upon him, had a wet dream and his water mixed with the dust, so he was sorry, and they were created from that water. They are connected to us through the father's side, not the mother's side. This is questionable, because the prophets, may God's prayers be upon them, do not have wet dreams, but rather they are from the children of Japheth. This is also what Muqatil and others said. Abu Sa'id al-Khudri narrated on the authority of the Prophet, may God's prayers and peace be upon him, that he said:

Not a single one of them will die until a thousand men are born to his loins. Meaning Gog and Magog. Abu Saeed said: They are twenty-five tribes behind Gog and Magog. Not a single one of these or Gog and Magog will die until a thousand men are born to his loins. This was mentioned by Al-Qushayri. Abdullah bin Masoud said: I asked the Prophet, may God bless him and grant him peace, about Gog and Magog, and he, may God bless him and grant him peace, said:

Gog and Magog are two nations, each nation is four hundred thousand nations, each nation the number of which is known only to God. No man among them dies until a thousand males are born to him from his loins,

all of whom have taken up arms. It was said: O Messenger of God, describe them to us. He said: They are three types, one type of them is like the cedar - a tree in the Levant, the height of the tree is one hundred and twenty cubits - and one type is the same in width and length, about an arm's length, and one type spreads out one ear and covers itself with the other, they do not pass by an elephant, a wild animal, or a pig except that they eat it and they eat whoever dies from them, their vanguard is in the Levant and their rear guard is in Khorasan, they drink the rivers of the East and the Sea of Galilee, and God bestows blessings from Mecca, Medina, and Jerusalem. And Ali, may God be pleased with him, said: And another type of them is a span's length, they have the claws and fangs of wild beasts, the call of doves, the mating of beasts, the howling of wolves, and hair that protects them from the heat and the cold, and large ears, one of which is fur in which they spend the winter, and the other is skin in which they spend the summer, they dig the dam until they almost pierce it, then God restores it to how it was, and they say: We will pierce it tomorrow, God willing, so they pierce it and go out, and the people fortify themselves in the fortresses, they shoot to the sky and the arrow returns to them stained with blood, then God Almighty destroys them with the scum in Their necks. Al-Ghaznawi mentioned it. Ali said about the Prophet, may God bless him and grant him peace:

"Gog and Magog are a nation with four hundred princes, and so is Magog. None of them will die until he sees a thousand knights from his descendants."

I said: It was narrated on the authority of Abu Hurairah, and it was included by Ibn Majah in Al-Sunan. He said: The Messenger of God, may God bless him and grant him peace, said:

"Gog and Magog dig every day until they almost see the rays of the sun. The one who is over them says, 'Go back, you will dig it again tomorrow.' So God will make it even more intense than it was before, until their time has come and God Almighty wants to send them against the people. They dig until they almost see the rays of the sun. He says, 'Go back, you will dig it again tomorrow, God willing.' So they make an exception and return to it as it was when they left it. They dig it and come out to the people and dry up the water, and the people fortify themselves against them in their forts. They shoot their arrows towards the sky, and the blood that they have preserved returns to them, and they say, 'We have subdued the people of the earth and overcome the people of the heavens.' So God Almighty sends upon them a gnat in their napes and kills them with it." The Messenger of God, may God bless him and grant him peace, said: **By the One in Whose hand is my soul, the beasts of the earth grow fat and are grateful for their meat.** Al-Jawhari said: The she-camel is grateful, and she is grateful, and the udder is full of milk. Wahb ibn Munabbih said: Dhul-Qarnayn saw them, and the height of each one of them was like half of a square man among us. They had claws in the place of nails, molars and fangs like those of wild beasts, and jaws like those of camels. They were covered with a thick layer of hair that covered them, and each one of them had two large ears, one of which he would cover himself with and the other would lie flat on his back. Each one of them had

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They said, "O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land. So may we assign you an expenditure on condition that you make between us and them a barrier?"

known his appointed time and would not die until a thousand men had emerged from his loins if he was a male, and a thousand females had emerged from his womb if she was a female. Al-Suddi and Al-Dahhak said: The Turks were a group of Gog and Magog who went out to attack, then Dhul-Qarnayn came and struck the dam, so they remained on this side. Al-Suddi said: The dam was built on twenty-one tribes, and one tribe remained from them below the dam, so they were the Turks. Qatada said the same.

I said: If this is the case, then the Prophet, may God bless him and grant him peace, described the Turks as he described Gog and Magog, saying, may God bless him and grant him peace:

The Hour will not come until the Muslims fight the Turks, a people whose faces are like hammered shields, who wear hair and walk in hair. In another narration, **They wear hair shoes**. Narrated by Muslim, Abu Dawud, and others. When the Prophet, may God bless him and grant him peace, knew their number, their great number, and the strength of their power, he, may God bless him and grant him peace, said:

Leave the Turks as long as they leave you." At that time, nations emerged from them that none can count except God Almighty, and none can repel them from the Muslims except God Almighty, until they were like Gog and Magog or their vanguard. Abu Dawud narrated on the authority of Abu Bakra that the Messenger of God, may God bless him and grant him peace, said:

"People from my nation will settle in a place called Basra, near a river called Tigris, which will have a bridge over it. Its people will be numerous and it will be one of the cities of the immigrants." Ibn Yahya said: Abu Muammar said: "It will be one of the cities of the Muslims. When it is the end of time, the Banu Qantura will come with broad faces and small eyes until they settle on the bank of the river. Its people will be divided into three groups: one group will take the tails of cows and wild animals and will perish; one group will take them for themselves and will disbelieve; and one group will put their children behind their backs and fight them and they will be the martyrs." The place of the land is the quiet place. Basra is the soft rocks and it was named after it. The Banu Qantura are the Turks. It is said that Qantura is the name of a slave girl who belonged to Abraham, may God's prayers and peace be upon him, and she bore him children and the Turks came from their lineage.

The Almighty's saying: **Shall we then assign you a tribute on condition that you place a barrier between us and them?** There are two issues in this:

First: The Almighty's saying: **Shall We then make for you a tax?** is a question for the sake of good manners. *Kharj* means made. It was also read *Kharaj*, and *Kharj* is more specific than *Kharaj*. It is said: **Add Kharaj, your head, and the tax of your city**. Al-Azhari said: *Kharaj* refers to the tax, and it refers to the spoils of war, and it refers to the poll tax, and the yield. *Kharaj* is the name for what is taken from the obligatory duties in

the money. *Kharj* is the source. The Almighty's saying: **On the condition that you make between us and them a barrier** means a filling, and filling is what is placed one part on top of the other until it is connected. And a garment is patched, said Al-Harawi. It is said: **I filled the hole, I filled it with a broken filling**, meaning I blocked it. *Raddm* is also the name, and it is the dam. It was said: *Raddm* is more expressive than *Sadd*, if the dam is everything that is blocked with, and *Raddm* is placing something on something else, such as stones, dirt, or the like, until a strong veil is formed from that. From this, *Raddum* is his garment if he patched it with dense patches, one on top of the other. And from it is the saying of Antarah:

Did the poets leave the ruins?

Any of the words that are compounded on top of each other. It was read *Sada* with a fatha on the seen, so Al-Khalil and Sibawayh said: Damm is the noun and fathah is the source. Al-Kisa'i said: Fathah and Damm are two languages with one meaning. Ikrimah, Abu Amr ibn Al-Ala' and Abu Ubaidah said: Whatever was created by God and no one participated in it with work is with Damm, and whatever was made by humans is with Fathah. The people of this opinion are required to read *Sada* with Fathah, and before it **Bayn Al-Sadayn** with Damm, and this is the reading of Hamza and Al-Kisa'i. Abu Hatim said on the authority of Ibn Abbas and Ikrimah the opposite of what Abu Ubaidah said. Ibn Abi Ishaq said: Whatever your eyes saw is Sadd with Damm, and whatever you do not see is Sadd with Fathah.

Second: This verse is evidence of the establishment of prisons, the confinement of corrupt people in them, and preventing them from doing what they want. They are not left as they are, but rather they are beaten severely and imprisoned or bailed and released, as Omar, may God be pleased with him, did.

Tafsir Ibn Kathir

God Almighty says, informing about Dhul-Qarnayn, **Then he followed a way**, meaning, then he took a path from the east of the earth until he reached between the two dams, which are two mountains facing each other, between which there is a gap from which Gog and Magog emerge into the land of the Turks, and they spread corruption there and destroy the crops and the offspring. Gog and Magog are from the lineage of Adam, peace be upon him, as proven in the two Sahihs, "God Almighty says: O Adam, and he says, At your service and your pleasure. He says: Send the people of Hell. He says: What are the people of Hell? He says: From every thousand, nine hundred and ninety-nine will go to Hell and one to Paradise. Then the young will turn gray and every pregnant woman will give birth to her child. He said, There are two nations among you who were not in anything except that they increased it: Gog and Magog." An-Nawawi, may God have mercy on him, narrated in his explanation of Muslim from some people that Gog and Magog were

created from semen that came out of Adam and mixed with the dust, so they were created from that. Based on this, they were created from Adam. They are not from Eve. This is a very strange statement for which there is no evidence, neither from reason nor from transmission. It is not permissible to rely here on what some of the People of the Book narrate, because they have fabricated hadiths. And God knows best.

In Musnad of Imam Ahmad, on the authority of Samurah, that the Messenger of God, may God bless him and grant him peace, said: "Noah had three sons: Sam, the father of the Arabs, Ham, the father of the blacks, and Japheth, the father of the Turks." Some scholars said that these are from the lineage of Japheth, the father of the Turks. He said that these were called Turks because they were left behind the dam from this side, otherwise they would be relatives of those, but those were tyrants, corrupt, and bold. Ibn Jarir mentioned here on the authority of Wahb ibn Munabbih a long and amazing account of the life of Dhul-Qarnayn and his building of the dam and how it happened to him. It contains length, strangeness, and oddity in their forms, descriptions, their height, the shortness of some of them, and their ears. Ibn Abi Hatim narrated strange hadiths on this matter, whose chains of transmission are not authentic, and God knows best. And his saying: **And he found besides them a people who could hardly understand a word** meaning because of the difficulty of their speech and their distance from the people **They said, 'O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land, so shall we make for you a great reward?'** Ibn Jurayj said on the authority of Ata' on the authority of Ibn Abbas **a great reward** meaning that they wanted to collect for them money from among themselves to give him so that he would create a barrier between him and them, so Dhul-Qarnayn said with chastity, religion, righteousness and intent for good **What my Lord has empowered me in is better** meaning that what God has given me of kingship and empowerment is better for me than what you are collecting as Solomon, peace be upon him, said **Do you provide me with wealth? What God has given me is better than what He has given you** the verse, and thus Dhul-Qarnayn said: What I am in is better than what you are spending, but help me with strength, meaning with your work and building tools **I will make between you and them a barrier *** **Bring me sheets of iron** and zabar is the plural of zabra, which is a piece of it, said by Ibn Abbas, Mujahid and Qatadah, and it is like a brick. It is said that each brick weighs a qintar in Damascus or more. **Until when he had leveled between the two mountain-sides** meaning he placed some of it on top of the other from the foundation until it was level with the tops of the two mountains in length and width. They differed regarding the extent of its width and length in their sayings. **He said, 'Blow.'** meaning fan the flames over it until it was all fire. **He said, 'Bring me molten copper.'** Ibn Abbas, Mujahid, Ikrimah, Ad-Dahhak, Qatadah, and As-Suddi said that it is copper. Some of them added molten copper. He cites as evidence the words of God Almighty: **And We made a spring of molten copper flow for him.** For this reason it is likened to the inky cloak. Ibn Jarir said: Bishr told us on the authority of Yazid, Saeed told us on the authority of Qatadah who said: "It was mentioned to us that a man said, 'O

Messenger of God, I have seen the dam of Gog and Magog.' He said, 'Describe it to me.' He said, 'Like an inky cloak with a black stripe and a red stripe.' He said, 'I have seen it.'" This is a mursal hadith. The Caliph Al-Wathiq sent one of his princes in his state and prepared with him a secret army to look at the dam and examine it and describe it to him when they returned. They reached from there to countries and from one king to another until they reached it and saw its construction of iron and copper. They mentioned that they saw a great door with great locks on it and they saw the rest of the bricks and work in a tower there, and that it had guards from the kings adjacent to it and that it was high, lofty and towering and could not be reached, nor could the mountains around it. Then they returned to their country and their absence was more than two years and they witnessed horrors and wonders. Then God Almighty said:

Fath al-Qadir

94- **They said** meaning these people who do not understand a word, it was said that Dhul-Qarnayn's understanding of their speech was among the reasons that God gave him, and it was said that they said that to their interpreter, so he said to Dhul-Qarnayn what they said to him: **O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land.** Gog and Magog are two foreign names as evidenced by the prohibition of their inflection, and the majority said the same. It was said that they are derived from the word *aj* for the gazelle in its gait when it runs, and *ta'ajjat al-nar* when it is blazing, the majority read them without a hamza, and Asim read them with a hamza. Ibn al-Anbari said: The reason for their hamza, even though its origin is not known, is that the Arabs have hamzatted letters in which the origin of the hamza is not known, like their saying: *ba'ath*, *ra'atha*, and *istashta'a al-rih*. Abu Ali said: It is possible that they are both Arabic. Whoever adds a hamza, it is on the pattern of *yaf'ul*, like *yarbu'*. Whoever does not add a hamza, it is possible that he lightened the hamza and changed it to an alif, like *ra's*. As for Majuj, it is *maf'ul* from *aj*, and the two words are derived from the same root. He said: The inflection was left in them on the assumption that they are Arabic for the feminization and definiteness, as if it were the name of a tribe.

There is disagreement about their lineage. It was said that they are from the descendants of Japheth, son of Noah. It was also said that Yajuj is from the Turks and Majuj is from the Gilan and Daylam. Ka'b al-Ahbar said: Adam had a wet dream and his water mixed with the soil and they were created from that water. Al-Qurtubi said: This is questionable, because prophets do not have wet dreams, but rather they are from the descendants of Japheth. This is what Muqatil and others said.

There has been disagreement about their description. Some people describe them as having small bodies and short stature, while others describe them as having large bodies and tall stature. Some say that they have claws like those of wild beasts, and that there is a type among them that spreads out one of its ears and covers itself with the other. The scholars of the past and those who came after them have different

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They said, "O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land. So may we assign you an expenditure on condition that you make between us and them a barrier?"

accounts about their descriptions and actions.

There is a difference of opinion about their corruption on earth. Some say it is eating the children of Adam, and some say it is injustice, oppression, killing, and other forms of corruption. It is also said that they would go out to the land of those people who complained to Dhul-Qarnayn during the spring, and they would not leave anything green in it without eating it. **Shall we then make for you a tribute?** This question is an example of good manners with Dhul-Qarnayn. It was also read as *Kharaj*. Al-Azhari said: *Kharaj* refers to the tax, the spoils of war, the poll tax, and the yield. *Kharaj* is also the name for what is taken out of the obligatory duties on the wealth, and *Kharaj* is the source. Qatrib said: *Kharaj* is the poll tax and *Kharaj* is on the land. It was also said that *Kharaj* is what each person takes out of his money, and *Kharaj* is what the ruler answers. It was also said that they have the same meaning, **On the condition that you make a dam between us and them**, meaning a barrier between us and them. It was also read as *Sadd* with the *seen* open. Al-Khalil and Sibawayh said: **The dam is the noun, and the "fatha" is the source.** Al-Kisa'i said: "Fath and Dammah are two dialects with one meaning. We have already mentioned earlier what we narrated from Abu Amr ibn al-Ala', Abu Ubaidah and Ibn al-Anbari about the difference between them." Ibn Abi Ishaq said: "What your eyes see is Sad with Dammah, and what you do not see is Sad with Fathah. We have already explained who reads Sadin with Fathah and Dammah.

Tafsir al-Baghawi

94 - "They said, 'O Dhul-Qarnayn!'" If it is said: How did they say that when they did not understand?

It was said: A translated verse was spoken about them. Its evidence is: Ibn Masoud's reading: They can hardly understand a word. Those below them said, **O Dhul-Qarnayn.**

"Indeed, Gog and Magog," Asim read them with two hamzas [and also in Al-Anbiya', **Gog and Magog have been conquered**], and the others without a hamza [in the two surahs]. They are two languages, their origin is from the flames of fire, which is its light and sparks, and they were likened to it because of their large number and intensity.

It was said: with the hamza from the intensity of the blazing fire, and without the hamza two foreign names, such as: Harut and Marut, and they are from the sons of Japheth, son of Noah.

Ad-Dahhak said: They are a generation of the Turks. As-Suddi said: The Turks are a group of Gog and Magog who went out and Dhul-Qarnayn struck the dam, [and remained outside it, so all the Turks are from them. And on the authority of Qatada: They are twenty-two tribes, Dhul-Qarnayn built the dam] on twenty-one tribes, and one remained, so they are the Turks. They were called the Turks because they were

left outside.

Historians said: Noah's sons were three: Shem, Ham, and Japheth. Shem was the father of the Arabs, Persians, and Romans. Ham was the father of the Abyssinians, Zanj, and Nubia. Japheth was the father of the Turks, Khazars, and Slavs, and Gog and Magog. Ibn Abbas said in the narration of Ata': They are ten parts, and the children of Adam are all one part. It was narrated on the authority of Hudhayfah, with a chain of transmission traceable to the Prophet, that he said: "Yajuj is a nation, and Majuj is a nation, each nation is four hundred thousand nations. A man of them will not die until he sees a thousand males from his loins, all of whom have taken up arms and are from the children of Adam, marching to destroy the world. It was said: They are three types. One type of them is like the cedars, the trees of the Levant, its height is one hundred and twenty cubits in the sky. Another type of them is the same in width and length, one hundred and twenty cubits, and no mountain or iron can withstand them. Another type of them spreads out one of their ears and covers himself with the other. They do not pass an elephant, wild animal, or pig without eating it, and whoever of them dies, they eat it. Their vanguard is in the Levant and their rear guard is in Khurasan. They drink the rivers of the East and Lake Tiberias."

On the authority of Ali, he said: Some of them are a handspan tall, and some of them are extremely tall.

Kaab said: They are rare among the children of Adam. Adam had a wet dream one day and his sperm mixed with the dust, so God created from that water Gog and Magog. They are connected to us from the father's side, not the mother's.

Wahb ibn Munabbih said: Dhul-Qarnayn was a Roman man, the son of an old woman. When he reached puberty, he was a righteous slave. God said to him: I am sending you to nations with different languages. Among them are two nations between which is the length of the earth: one of them is at the setting of the sun, called Nasik, and the other is at its rising, called Mansak. There are also two nations between which is the width of the earth: one of them is in the right hemisphere, called Hawil, and the other is in the left hemisphere, called Ta'wil. There are nations in the middle of the earth, including the jinn, mankind, Gog and Magog. Dhul-Qarnayn said: By what power can I overcome them? By what group can I outnumber them? And by what language can I speak to them? God the Almighty said: I will make you stand upright, and I will make your tongue easy for you, and I will strengthen your arm so that nothing will frighten you, and I will clothe you with awe so that nothing will terrify you, and I will subject to you the light and the darkness and make them your soldiers, the light will guide you from before you and the darkness will surround you from behind you, so he set out, until he came to the setting of the sun and found a crowd and a number that only God can count, so he confronted them with darkness until he gathered them in one place, and called them to God and His worship, and some of them believed, and some of them turned away from Him, so he went to

those who turned away from Him and brought darkness upon them so that it entered their hearts and their homes and they entered into his call, so he recruited a great army from the people of the west and set out leading them and the darkness was driving them until he came to Hawil and did among them as he did with a hermit, then he went until he reached a hermit at the rising of the sun, and he worked in it and recruited from it soldiers as he did with the two nations, then he took the left side of the earth and came to Tawil and did in it as he had known it before, then he went to the nations that in the middle of the earth, when he approached the eastern end of the Turks, a righteous nation of mankind said to him: O Dhul-Qarnayn, between these two mountains there are creatures resembling beasts who prey on animals and wild beasts, [they have fangs and molars] like wild beasts, they eat snakes and scorpions, and every living thing, they were created on the earth and no creation increases as they increase, and there is no doubt that they will fill the earth and prevail over it and spread corruption in it, so shall we give you a tribute on condition that you make a barrier between us and them? He said: What my Lord has given me is better. He said: Return to the rocks and iron and copper so that I may learn their knowledge. So he set out until he reached the middle of their land and found them to be of the same size, the height of one of them being half of a square man among us, they have claws like fingernails in our hands and fangs and molars like wild beasts, and they have fringes of hair on their bodies to cover them and protect them from the heat and the cold, and each one of them has two large ears, one of which he spreads out and the other covers himself with, he spends the summer in one and the winter in the other, they copulate. The animals copulated where they met. When Dhul-Qarnayn saw that, he went to the area between the two mountain-sides, measured the distance between them, and dug a foundation until he reached the water. He filled it with rock and made its clay copper, which was melted and poured over it, so it became like a vein from a mountain under the ground.

God Almighty said: **They said, 'O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land.'**

Al-Kalbi said: Their corruption was that they would go out during the spring to their land and leave nothing green in it without eating it, and nothing dry without carrying it, and they would bring it into their land, and they would encounter severe harm and killing from them.

It was said: Their corruption was that they used to eat people.

It was said: It means that they will cause corruption on earth when they come out.

Shall we then make for you a tax? Hamza and Al-Kisa'i read *kharaj* with an alif, and the others read *kharaj* without an alif. These are two languages with the same meaning, meaning a fee and wage from our money.

Abu Amr said: *Al-Kharj*: What you donate, and *Al-Kharaj*: What you are obligated to pay. It was also said: *Al-Kharaj*: On the land, and *Al-Kharaj*: On the necks. It is said: Pay the tax on your head and the tax on your city.

On the condition that you place a barrier between us and them, that is, a barrier, so that they cannot reach us.

Tafsir al-Baidawi

94. **They said, 'O Dhul-Qarnayn!'** That is, their translator said, and in the Mushaf of Ibn Mas'ud, he said, **Those who are below them.** "Indeed, Gog and Magog" are two tribes from the descendants of Japheth, son of Noah. It was said that Gog and Magog are from the Turks and Magog are from the generation. They are two foreign names, as evidenced by the prevention of inflection. It was said that they are Arabs from the word "aj" which means to hurry, and their origin is the hamza, as 'Aasim read, and their inflection was prevented for the purpose of definition and femininity. "Corrupting on the earth" That is, in our land, by killing, destruction, and damaging crops. It was said that they would go out in the spring, leaving nothing green without eating it, and nothing dry without carrying it. It was also said that they would eat people. "Shall we then make for you a tribute?" We would take it from our money. Hamza and Al-Kisa'i read "kharaj, **and both are the same, like an-nul and an-nawal**". It was said that "kharaj **is on the land, and dhimmah and kharaj**" are the source. **On the condition that you place a barrier between us and them** to prevent them from coming out against us. It was included by those who included two barriers, except for Hamza and Al-Kisa'i.

Surat al-Kahf 18:95

He said, "What my Lord has empowered me with is better, so help me with strength. I will place a barrier between you and them."

Surat al-Kahf 18:95

He said, "What my Lord has empowered me with is better, so help me with strength. I will place a barrier between you and them."

Tafsir al-Jalalayn

95 - (He said: What my Lord has given me is better) and in a reading with two noons without assimilation in it of money and other things **than your tax which you give me, for I have no need of it, and I will make the dam for you as a donation (so help me with strength for what I ask of you I will make between you and them a barrier** a strong barrier.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Dhul-Qarnayn said: The one who enabled me to do what you asked me to do of the dam between you and these people is my Lord, and He made it easy for me and strengthened me over it. He is better than what you have made, and the wage that you offer me for building that is more and better, but help me from among you with strength, help me with work and craftsmen who are good at building and working.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us, on the authority of Ibn Jurayj, on the authority of Mujahid, **What my Lord has empowered me in is better, so help me with strength.** He said: With men. **I will place between you and them a barrier.** He said: What He has empowered me in, so he assimilated one of the two noons into the other, but it is what He has empowered me in. And His saying: **I will place between you and them a barrier** means: I will place between you and Gog and Magog a barrier. And the barrier is the barrier of a wall and a dam, except that it is more impenetrable and stronger. It is said from it: So-and-so has blocked such-and-such a place, he blocks it with a block and a barrier. And it is also said: He blocked his garment and he blocks it, and it is a patched garment: if it has many patches, and from it is the saying of Antarah:

Did the poets leave the ruins or did you know the house after the illusion?

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

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, **Shall I place between you and them a barrier?** He said: It is like the strictest barrier.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: It was mentioned to us that a man said: O Prophet of God, I have seen the dam of Gog and Magog. He said: Describe it to me. He said: It is like ink-coloured hail, one path is black and the other is red. He said: I have seen it.

Tafsir al-Qurtubi

The Almighty's saying: "He said: What my Lord has established me in is better." There are two issues in this.

The first is the Almighty's saying: **He said, 'What my Lord has empowered me with is better.'** The meaning is that Dhul-Qarnayn said to them: What God has extended of power and dominion is better than your provisions and your wealth, but help me with the strength of your bodies, meaning with men and work from among you with your bodies, and the tools with which I will build the dam, which is the dam. This is support from God Almighty for Dhul-Qarnayn in this dialogue, because if the people had gathered provisions for him, no one would have helped him and they would have left him to build, and helping him with themselves is more beautiful for him and will speed up the completion of this work, and perhaps what they mentioned to him is greater than the provisions. Ibn Kathir alone read **ma makkanni** with two noons. The rest read **ma makkanni what my Lord has empowered me with.**

Second: In this verse there is evidence that the king was obligated to protect the creation by preserving their integrity, closing their gaps, and repairing their breaches, from their wealth that comes to them as spoils, and their rights that their treasury collects under his hand and supervision, even if the rights eat it up, and the provisions run it out, it is upon them to make up for that from their wealth, and he is obligated to look after them well, and that is with three conditions: First: He does not monopolize anything from them. Second: He begins with those in need and helps them. Third: That they should be given equally among themselves according to their status. If it is exhausted after this and remains empty, and events bring about something, they will give their lives before their wealth. If that does not suffice, then their wealth will be taken from them according to an estimate and spent with management. When they offered Dhul-Qarnayn money to suffice them from what they feared from the aggression of Gog and Magog, he said: I do not need it, but I need you. **So help me with strength**, meaning serve with yourselves with me, for the wealth is with me and the men are with you. He saw that the wealth would not suffice them, for if he took it as a wage, that would decrease what he needed, so the wage would return to them. So volunteering to serve bodies was more appropriate. The rule of the matter is that no one's wealth is permissible except in the event of a necessity that arises, so that money is taken openly, not secretly,

and it is spent with justice, not with monopolization, and with the opinion of the group, not with tyranny in the matter. And God Almighty is the guide to what is right.

Tafsir Ibn Kathir

God Almighty says, informing about Dhul-Qarnayn, **Then he followed a way**, meaning, then he took a path from the east of the earth until he reached between the two dams, which are two mountains facing each other, between which there is a gap from which Gog and Magog emerge into the land of the Turks, and they spread corruption there and destroy the crops and the offspring. Gog and Magog are from the lineage of Adam, peace be upon him, as proven in the two Sahihs, "God Almighty says: O Adam, and he says, At your service and your pleasure. He says: Send the people of Hell. He says: What are the people of Hell? He says: From every thousand, nine hundred and ninety-nine will go to Hell and one to Paradise. Then the young will turn gray and every pregnant woman will give birth to her child. He said, There are two nations among you who were not in anything except that they increased it: Gog and Magog." An-Nawawi, may God have mercy on him, narrated in his explanation of Muslim from some people that Gog and Magog were created from semen that came out of Adam and mixed with the dust, so they were created from that. Based on this, they were created from Adam. They are not from Eve. This is a very strange statement for which there is no evidence, neither from reason nor from transmission. It is not permissible to rely here on what some of the People of the Book narrate, because they have fabricated hadiths. And God knows best.

In Musnad of Imam Ahmad, on the authority of Samurah, that the Messenger of God, may God bless him and grant him peace, said: "Noah had three sons: Sam, the father of the Arabs, Ham, the father of the blacks, and Japheth, the father of the Turks." Some scholars said that these are from the lineage of Japheth, the father of the Turks. He said that these were called Turks because they were left behind the dam from this side, otherwise they would be relatives of those, but those were tyrants, corrupt, and bold. Ibn Jarir mentioned here on the authority of Wahb ibn Munabbih a long and amazing account of the life of Dhul-Qarnayn and his building of the dam and how it happened to him. It contains length, strangeness, and oddity in their forms, descriptions, their height, the shortness of some of them, and their ears. Ibn Abi Hatim narrated strange hadiths on this matter, whose chains of transmission are not authentic, and God knows best. And his saying: **And he found besides them a people who could hardly understand a word** meaning because of the difficulty of their speech and their distance from the people **They said, 'O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land, so shall we make for you a great reward?'** Ibn Jurayj said on the authority of Ata' on the authority of Ibn Abbas **a great reward** meaning that they wanted to collect for them money from among themselves to give him so that he would create a barrier between him and them, so Dhul-Qarnayn said with chastity, religion,

righteousness and intent for good **What my Lord has empowered me in is better** meaning that what God has given me of kingship and empowerment is better for me than what you are collecting as Solomon, peace be upon him, said **Do you provide me with wealth? What God has given me is better than what He has given you** the verse, and thus Dhul-Qarnayn said: What I am in is better than what you are spending, but help me with strength, meaning with your work and building tools **I will make between you and them a barrier *** **Bring me sheets of iron** and zabar is the plural of zabra, which is a piece of it, said by Ibn Abbas, Mujahid and Qatadah, and it is like a brick. It is said that each brick weighs a qintar in Damascus or more. **Until when he had leveled between the two mountain-sides** meaning he placed some of it on top of the other from the foundation until it was level with the tops of the two mountains in length and width. They differed regarding the extent of its width and length in their sayings. **He said, 'Blow.'** meaning fan the flames over it until it was all fire. **He said, 'Bring me molten copper.'** Ibn Abbas, Mujahid, Ikrimah, Ad-Dahhak, Qatadah, and As-Suddi said that it is copper. Some of them added molten copper. He cites as evidence the words of God Almighty: **And We made a spring of molten copper flow for him.** For this reason it is likened to the inky cloak. Ibn Jarir said: Bishr told us on the authority of Yazid, Saeed told us on the authority of Qatadah who said: "It was mentioned to us that a man said, 'O Messenger of God, I have seen the dam of Gog and Magog.' He said, 'Describe it to me.' He said, 'Like an inky cloak with a black stripe and a red stripe.' He said, 'I have seen it.'" This is a mursal hadith. The Caliph Al-Wathiq sent one of his princes in his state and prepared with him a secret army to look at the dam and examine it and describe it to him when they returned. They reached from there to countries and from one king to another until they reached it and saw its construction of iron and copper. They mentioned that they saw a great door with great locks on it and they saw the rest of the bricks and work in a tower there, and that it had guards from the kings adjacent to it and that it was high, lofty and towering and could not be reached, nor could the mountains around it. Then they returned to their country and their absence was more than two years and they witnessed horrors and wonders. Then God Almighty said:

Fath al-Qadir

95- **He said, 'What my Lord has given me power over'** meaning Dhul-Qarnayn said to them: What God has given me of power and dominion is better than your expulsion. Then he asked them to help him and said: **So help me with strength** meaning with men from among you who work with their hands, or help me with construction tools, or with both. Al-Zajaj said: With work that you will do with me. Ibn Kathir alone read **what my Lord has given me power over** with two *nuns*, and the rest read with one **shall I place between you and them a barrier?** This is the answer to the command, and the barrier is what is placed one part on the other until it is connected. Al-Harawi said: It is said, **I filled the breach ardamahu** with a kasra **a broken word radam** meaning I blocked it. *Radam* is also a noun, which is a dam. It was said that *radam* is more eloquent than *sadd*, since *sadd* is everything that

Surat al-Kahf 18:95

He said, "What my Lord has empowered me with is better, so help me with strength. I will place a barrier between you and them."

is blocked with. *Radam* is placing something on something else, such as stones, dirt, or the like, until a strong veil is formed from that. From this comes the word *radam* **he patched his garment**: if he patched it with dense patches, one on top of the other. From this comes the saying of Antarah:

Did the poets leave the ruins?

Any statement that is compounded on top of each other.

Tafsir al-Baghawi

95 - **He said**, to them Dhul-Qarnayn: **What has empowered me in it?** Ibn Kathir read **empowered me** with two apparent noons, and the others read with one doubled noon with assimilation, meaning: What has empowered me in it, **My Lord is better**, than He made you, **so help me with strength**, meaning: I do not want money, rather help me with your bodies and strength, **I will place between you and them a barrier**, meaning: a dam, they said: What is that strength? He said: Workers and craftsmen who are good at building and work, and the machine. They said: What is that machine? He said:

Tafsir al-Baidawi

95. **He said**, 'What my Lord has empowered me with is better.' What He has empowered me with is better than what you give me in taxes, and I have no need for it. Ibn Kathir read **empowered me** according to the original. **So help me with strength**, meaning with the strength of his action or with whatever tools I am strengthened with. **I will place between you and them a barrier**, a strong barrier, and it is bigger than a dam, from their saying, **a garment covered with patches upon patches**.

Surat al-Kahf 18:96

Bring me sheets of iron. Until, when he had leveled between the two mountain-shells, he said, *Blow*. Until, when he had made it into fire, he said, **Bring me, that I may pour over it molten copper**.

Tafsir al-Jalalayn

96 - **Bring me sheets of iron** a piece the size of the stones with which one builds, so he built with it and placed firewood and coal between them **until, when he had leveled between the two mountain-sides** with the damma and fatha of the two letters, and the damma of the first and the sukoon of the second, meaning the sides of the two mountains, with the construction and placed the bellows and fire around that **he said, Blow** so they blew **until, when he had made it** meaning the iron **a fire** meaning like fire **he said, Bring me, that I may pour over it molten copper** which is molten copper. The two verbs disputed over it and were omitted from the first due to the actions of the second, so he poured the molten copper onto the heated iron and it entered between his sheets and became one thing.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says: Dhul-Qarnayn said to those who asked him to build a barrier between them and Gog and Magog, **Bring me**: meaning, bring me iron bars, which is the plural of zibra, and zibra is a piece of iron.

As Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his saying **pieces of iron** means: pieces of iron.

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, **Bring me sheets of iron**, he said: pieces of iron.

Ismail bin Saif told me: Ali bin Mashair told us, on the authority of Ismail, on the authority of Abu Saleh, regarding his statement, **pieces of iron**, he said: pieces of iron.

Muhammad bin Amara Al-Asadi told me: Ubaid God bin Musa told us: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, regarding his statement, **Bring me sheets of iron**, he said: pieces of iron.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Bring me sheets of iron**: meaning split iron.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **Bring me sheets of iron**, he said: pieces of iron.

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

Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said: **Bring me sheets of iron**. He said: pieces of iron. And His statement, **Until, when he had leveled between the two mountain-sides**, the Almighty says: So they brought him sheets of iron, and he placed them between the two mountain-sides until, when he had leveled between the two mountains with what he had placed between them of sheets of iron. It is said: he leveled. The two mountain-sides is what is between the sides of the two mountains and their tops, and from this is the saying of the rajaz poet:

I took what was between the width of the two sides of the shells and the tops of the two corners.

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

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **between the two mountain-sides**, meaning: between the two mountains.

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 Ait, on the authority of Ibn Abbas: **Until when he reached between the two mountains**. He said: It was a mountain between two mountains. The two mountains are the two mountains.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa H told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement **the two mountaintops** means the tops of the two mountains.

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.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Al-Dahhak say regarding his statement, **between the two mountain ranges**, meaning the two mountains, which are on the side of Armenia and Azerbaijan.

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada: **Until when He made the two mountains level**.

Ahmad bin Yusuf told me: Al-Qasim told us: Hisham told us, on the authority of Mughirah, on the authority of Ibrahim, that he read it as **Bayn as-Sadafeen** with the *sad* and *dal* in the accusative case, and he said: **Bayn al-Jabalayn**. The Arabs have three dialects for *as-Sadafeen*, and a group of reciters have read each of them: the fat-ha on the *sad* and the *dal*, which is the reading of the general reciters of the people of Medina and Kufa, the damma on both of them, which is the reading of the people of Basra, and the damma on the *sad* and the sukoon on the *dal*, which is the reading of some of the people of Mecca and Kufa. The fat-ha on the *sad* and the *dal* is the most famous of these dialects, and reading with them is more pleasing to me, although I permit reading with all of them, because their meanings are the same. I chose the fat-ha on

Surat al-Kahf 18:96

Bring me sheets of iron. Until, when he had leveled between the two mountain-shells, he said, "Blow." Until, when he had made it into fire, he said, "Bring me, that I may pour over it molten copper."

both of them for the reason I mentioned. And His statement, **He said, 'Blow,'** means, the Almighty said, He said to the doers: Blow the fire upon these iron plates.

And his saying, **Until when He made it a fire**, and in the speech there is something omitted, which is: **So they blew, until when He made what was between the two mountain-sides of iron a fire**, "He said, 'Bring me, that I may pour over it molten copper,'" so the reciters differed in the recitation of that, so the majority of the reciters of Medina and Basra, and some of the people of Kufa, recited it, **He said, 'Bring me, that I may pour over it molten copper.** Some of the reciters of Kufa recited it, **He said, 'Bring me, that I may pour over it molten copper**, connecting the alif, meaning, bring me molten copper, as one says, **I took the reins**, and **I took the reins**, and **I brought you Zayd**, and **I brought you Zayd**. And the meaning of that, if it is recited in this way, may be directed to the meaning of **give me**, so it is as if the reciter wanted to extend the alif of *Atooni*, so he left out the first hamza of *Atooni*, and if the first is dropped, he hamzas the second.

His saying, **Pour molten copper over him**, means: pour molten copper over him. Molten copper is the word used by the people of interpretation. The scholars 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, **Pour molten copper over him**, he said: The molten copper is copper.

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

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.

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, **Pour molten copper over it**: He meant copper.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Pour molten copper over him** meaning copper to bind him with it.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **Pour molten copper over it**, he said: Copper. Some of the people of knowledge of the Arabic language from Basra used to say: Molten iron is molten iron, and he supported his statement with the words of the poet:

Hasama is like the color of salt, its iron is pure, and its diameters are forbidden.

Tafsir al-Qurtubi

The Almighty said: **Bring me the iron sheets** meaning give me the iron sheets and hand them over. He ordered them to carry the tool, and all of this is only a request for a gift that does not mean a gift, but rather a request for handing over, because it has been connected to his saying: He will not take the saddle from them, so all that remains is a request for handing over, and the works of the bodies. **The iron sheets** are pieces of iron. The root of the word is gathering, and from it is the lion's coat of hair that has gathered on its shoulder. And I wrote the book, meaning I wrote it and gathered its letters. Abu Bakr and Al-Mufaddal read **Radma aituni** from the coming which is the arrival, meaning bring me the iron sheets, so when the preposition was dropped, the verb was erected in the manner of the poet's saying:

I ordered you to do good...

The preposition was deleted, so the verb was placed in the accusative case. The majority read *Zabar* with a fatha on the ba'. Al-Hasan read it with a damma on it. All of that is the plural of zabra, which is a large piece of it.

The Almighty said: **Until when it was level** meaning the building, so it was omitted because the speech was too strong for it. **Between the two mountainsides** Abu Ubaidah said: They are the two sides of the mountain, and they were called that because they meet, that is, because they meet. Al-Zuhri and Ibn Abbas said the same, as if he was ignoring the other, from the two mountainsides. The poet said:

Both shells are pierced by her light, lighting up like a lamp in the dark.

A tall building is called a sadaf, likening it to the side of a mountain. In the hadith: If he passed by a sloping sadaf, he would walk quickly. Abu Ubaid said: Sadaf and goal are every great, high building. Ibn Atiyyah: Sadafan are two mountains facing each other. One is not called Sadaf, but rather Sadafan is said for two, because one of them faces the other. Nafi, Hamza and Al-Kisa'i read *Al-Sadafayn* with a fatha on the sad and a shaddah on it and a fatha on the dal. This is the reading of Umar ibn Al-Khattab **may God be pleased with him** and Umar ibn Abdul Aziz, and it is the choice of Abu Ubaidah because it is the most famous language. Ibn Kathir, Ibn Amir and Ibn Amr read *Al-Sadafayn* with a damma on the sad and the dal. Asim read Abu Bakr's narration *Al-Sadafayn* with a damma on the sad and a sukoon on the dal, like Al-Jarf and Al-Jarf. It is a lightening. Ibn Al-Majishun read it with a fatha on the sad and a damma on the dal. Qatada read **Bayn Al-Sadafayn** with a fatha on the sad and a sukoon on the dal, and all of that has the same

meaning, which is the two mountains facing each other.

God the Almighty said: **He said, 'Blow,'** to the end of the verse, meaning on the iron slabs with bellows. This is because he would order a tray of slabs and stones to be placed, then firewood and coal would be lit on it with bellows until it became hot. When iron was lit, it would become like fire. This is what God the Almighty said: **Until, when He made it a fire.** Then molten copper, lead, or iron would be brought, according to the difference in the diameter, and he would pour it on that arranged tray. When it coalesced, it became strong and some parts stuck to others, he would start placing another tray again, until the flag was level and became a solid mountain. Qatada said: It is like inky hail, one part black and one part red. "It is narrated that a man came to the Messenger of God, may God bless him and grant him peace, and said:

O Messenger of God! I have seen the dam of Gog and Magog. He said: How did you see it? He said: I saw it like inky hail, with a yellow path, a red path, and a black path. The Messenger of God, may God bless him and grant him peace, said: I have seen it. The meaning of "until He made it a fire" is like a fire. The meaning of **bring me molten copper** is give me molten copper so that I may pour it on it, in an advancing and delaying manner. Whoever reads **bring me** then the meaning according to him is come, let me pour copper on it. According to most commentators, molten copper is molten copper, and its origin is from qatr, because when it is melted it liquefies as water liquefies. A group said: qatr is molten iron. A group including Ibn al-Anbari said: molten lead. It is derived from qatr, which liquefies qatr. And from it is **And We made a spring of qatr flow for him** (Saba': 12).

Tafsir Ibn Kathir

God Almighty says, informing about Dhul-Qarnayn, **Then he followed a way,** meaning, then he took a path from the east of the earth until he reached between the two dams, which are two mountains facing each other, between which there is a gap from which Gog and Magog emerge into the land of the Turks, and they spread corruption there and destroy the crops and the offspring. Gog and Magog are from the lineage of Adam, peace be upon him, as proven in the two Sahihs, "God Almighty says: O Adam, and he says, At your service and your pleasure. He says: Send the people of Hell. He says: What are the people of Hell? He says: From every thousand, nine hundred and ninety-nine will go to Hell and one to Paradise. Then the young will turn gray and every pregnant woman will give birth to her child. He said, There are two nations among you who were not in anything except that they increased it: Gog and Magog." An-Nawawi, may God have mercy on him, narrated in his explanation of Muslim from some people that Gog and Magog were created from semen that came out of Adam and mixed with the dust, so they were created from that. Based on this, they were created from Adam. They are not from Eve. This is a very strange statement for which there is no evidence, neither from reason nor from transmission. It is not permissible to rely here on what

some of the People of the Book narrate, because they have fabricated hadiths. And God knows best.

In Musnad of Imam Ahmad, on the authority of Samurah, that the Messenger of God, may God bless him and grant him peace, said: "Noah had three sons: Sam, the father of the Arabs, Ham, the father of the blacks, and Japheth, the father of the Turks." Some scholars said that these are from the lineage of Japheth, the father of the Turks. He said that these were called Turks because they were left behind the dam from this side, otherwise they would be relatives of those, but those were tyrants, corrupt, and bold. Ibn Jarir mentioned here on the authority of Wahb ibn Munabbih a long and amazing account of the life of Dhul-Qarnayn and his building of the dam and how it happened to him. It contains length, strangeness, and oddity in their forms, descriptions, their height, the shortness of some of them, and their ears. Ibn Abi Hatim narrated strange hadiths on this matter, whose chains of transmission are not authentic, and God knows best. And his saying: **And he found besides them a people who could hardly understand a word** meaning because of the difficulty of their speech and their distance from the people **They said, 'O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land, so shall we make for you a great reward?'** Ibn Jurayj said on the authority of Ata' on the authority of Ibn Abbas **a great reward** meaning that they wanted to collect for them money from among themselves to give him so that he would create a barrier between him and them, so Dhul-Qarnayn said with chastity, religion, righteousness and intent for good **What my Lord has empowered me in is better** meaning that what God has given me of kingship and empowerment is better for me than what you are collecting as Solomon, peace be upon him, said **Do you provide me with wealth? What God has given me is better than what He has given you** the verse, and thus Dhul-Qarnayn said: What I am in is better than what you are spending, but help me with strength, meaning with your work and building tools **I will make between you and them a barrier *** **Bring me sheets of iron** and zabar is the plural of zabra, which is a piece of it, said by Ibn Abbas, Mujahid and Qatadah, and it is like a brick. It is said that each brick weighs a qintar in Damascus or more. **Until when he had leveled between the two mountain-sides** meaning he placed some of it on top of the other from the foundation until it was level with the tops of the two mountains in length and width. They differed regarding the extent of its width and length in their sayings. **He said, 'Blow.'** meaning fan the flames over it until it was all fire. **He said, 'Bring me molten copper.'** Ibn Abbas, Mujahid, Ikrimah, Ad-Dahhak, Qatadah, and As-Suddi said that it is copper. Some of them added molten copper. He cites as evidence the words of God Almighty: **And We made a spring of molten copper flow for him.** For this reason it is likened to the inky cloak. Ibn Jarir said: Bishr told us on the authority of Yazid, Saeed told us on the authority of Qatadah who said: "It was mentioned to us that a man said, 'O Messenger of God, I have seen the dam of Gog and Magog.' He said, 'Describe it to me.' He said, 'Like an inky cloak with a black stripe and a red stripe.' He said, 'I have seen it.'" This is a mursal hadith. The Caliph Al-Wathiq sent one of his princes in his state and prepared with him a secret army to look at the dam

Surat al-Kahf 18:96

Bring me sheets of iron. Until, when he had leveled between the two mountain-shells, he said, "Blow." Until, when he had made it into fire, he said, "Bring me, that I may pour over it molten copper."

and examine it and describe it to him when they returned. They reached from there to countries and from one king to another until they reached it and saw its construction of iron and copper. They mentioned that they saw a great door with great locks on it and they saw the rest of the bricks and work in a tower there, and that it had guards from the kings adjacent to it and that it was high, lofty and towering and could not be reached, nor could the mountains around it. Then they returned to their country and their absence was more than two years and they witnessed horrors and wonders. Then God Almighty said:

Fath al-Qadir

96- **Atooni Zabar Al-Hadid** means give it to me and hand it to me. Zabar Al-Hadid is the plural of Zabra, which is a piece. Al-Khalil said: Zabra is a large piece of iron. Al-Farra' said: The meaning of **Atooni Zabar Al-Hadid** is bring it to me. When the *ya* was dropped, an *alif* was added. Based on this, Zabar is in the accusative case by removing the preposition **until he leveled between the two sides**. The two sides of the mountain are called Sadfan if they are parallel to each other, meaning they meet. Abu Ubaidah and Al-Harawi said the same. The poet said:

Both shells are blown away by her brilliance, lighting up like a lamp in the dark.

Every great, tall building may be called a shell. This was stated by Abu Ubaidah. Nafi', Hamza, Al-Kisa'i and Hafs read as-sadafayn with a fatha on the sad and the dal. Ibn Kathir, Ibn 'Amir, Abu 'Amr, Ya'qub, Al-Yazidi and Ibn Muhaisin read it with a damma on the sad and the dal. Asim read it in Abu Bakr's narration with a damma on the sad and a sukoon on the dal. Ibn Al-Majshun read it with a fatha on the sad and a damma on the dal. Abu Ubaid chose the first reading because it is the most famous of the languages. The meaning of the verse is that they gave him iron blocks, so he placed them between the two mountains until he made them level. **He said, 'Blow.'** That is, he said to the workers, "Blow on these blocks with bellows. "Until, when he made it a fire." That is, he made that which was blown into, which was the blocks, a fire: that is, like fire in its heat. Attributing the making to Dhul-Qarnayn is a metaphor for him being the one who ordered the blowing. It was said that he would order a pan of tiles and stones to be placed, then firewood and coal would be lit on it, and bellows would be used until it became hot. When iron is lit, it becomes like fire. Then molten copper would be brought and he would pour it on that pan, which is the meaning of his statement: **He said, 'Bring me molten copper, that I may pour over it.'** The linguists said: molten copper is molten copper, and pouring is pouring, and this is what most of the commentators said. A group said: molten iron is molten molten iron. Another group, including Ibn al-Anbari, said: it is molten lead.

Tafsir al-Baghawi

96 - *Atooni*: give me, and Abu Bakr read: **Bring me** meaning bring me, **Zabr Al-Hadid** meaning pieces of iron, the singular of which is Zabra, so they brought it to him and the firewood, and he placed some of it on top of the other, and he kept placing the iron on the firewood and the firewood on the iron, **until he leveled between the two mountain sides**, Ibn Kathir, Ibn Amir, Abu Amr, and Yaqub read: with a damma on the sad and the dal, and Abu Bakr made the dal jazm, and the others read it with a fatha, and they are the two mountains, he leveled: meaning he leveled between the two ends of the mountains.

He said, *Blow*. In the story, he put the coal and firewood in the iron sheets, then he said, *Blow*, meaning, into the fire.

Until when He made it a fire, meaning the iron became fire, **He said, 'Bring me,'** Hamza and Abu Bakr read it connected, while the others read it with the alif cut off. **He poured over it molten copper**, meaning: **Bring me molten copper so that I may pour over it**. "lfr" means pouring, and **the drop** means molten copper. So the fire began to consume the wood, and the copper became" in place of the wood until the iron adhered to the copper.

Qatada said: It is like an inky cloak, with a black pattern and a red pattern. In the story: Its width was fifty cubits, its height was two hundred cubits, and its length was one farsakh.

Tafsir al-Baidawi

96. **Bring me iron blocks** cut it and the big piece of it, and it does not contradict returning the tax and limiting it to assistance because giving means handing over, and this is indicated by Abu Bakr's reading of **bring me** with a broken tanween and a connected hamza meaning bring me iron blocks, and the ba' is deleted because it was deleted in **I ordered you good** and because giving the tool is assistance by force without the tax on the work. **Until when he leveled between the two mountain sides** between the two sides of the mountains by arranging them. Ibn Kathir, Ibn Amir and the two Basrans read with two dammahs, and Abu Bakr with a dammah on the sad and a sukoon on the dal, and it was read with a fathah on the sad and a dammah on the dal, and all of them are languages from the sadaf which is the inclination because each of them is isolated from the other and from it the coincidence of the opposition. **He said, Blow meaning he said to the workers**, Blow into the jugs and iron. Until when he made it **made the blown into a fire**" like fire by heating. "He said, **Bring me molten copper** meaning bring me molten copper. He poured a drop on it, so the first was deleted because the second indicated it. The Basrans held to this, that it is more appropriate to use the second of the two operators

directed towards one object, if the object of the verb *poured* was the object of *poured* to avoid confusion. Hamza and Abu Bakr read **they came to me** with the alif connected.

Surat al-Kahf 18:97

So they were not able to scale it, nor were they able to tunnel through it.

Surat al-Kahf 18:97

So they were not able to scale it, nor were they able to tunnel through it.

Tafsir al-Jalalayn

97 - **So they were not able** meaning Gog and Magog to **bring it up** to climb its back due to its height and smoothness **nor were they able to pierce it** a hole due to its hardness and thickness.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And they were not able to climb it**, the Almighty says: Gog and Magog were not able to climb the barrier that Dhul-Qarnayn had made as a barrier between them and the people below them, so that they could go over it and descend from it to the people. It is said from this: So-and-so appeared above the house, meaning he climbed it, and from this is the saying of the al-Nas 114: So-and-so appeared over so-and-so, meaning he overcame him and overcame him. **And they were not able to tunnel through it**, meaning: and they were not able to tunnel through it from below. And the people of interpretation said something similar to what we said about this. Mention of those who said this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And they were not able to make it pass** from above it, **And they were not able to tunnel into it**: meaning from below it.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **And they were not able to bring it forth**, he said: They were not able to remove it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada: **And they were not able to climb it**. He said: **And they were not able to tunnel through it**.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **And they were not able to ascend it**, he said: **nor were they able to tunnel through it**.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated: Ibn Jurayj said: **They were not able to ascend it**. He said: **They were not able to dig a tunnel for it**. The Arab scholars differed about the reason for deleting the ta' from his statement **They were not able to**. Some of the grammarians of Basra said: He did that because the language of the Arabs is to say: ista'a yasti', meaning: ista'a yastu', but they deleted the ta' when it is combined with the ta' and their articulation point is the same. He said: Some of them said: ista'a,

so the ta' was deleted for that reason. Some of them said: ista'a yasti', so he made it from the qata' as if it were ata'a yati', so he made the seen a substitute for the sukoon of the waw. Some of the grammarians of Kufa said: This is a letter that was used so often that it was deleted.

Tafsir al-Qurtubi

The Almighty said: **And they were not able to climb it** meaning Gog and Magog were not able to climb it or ascend it, because it is smooth and level with the mountain, and the mountain is high and cannot be reached. The height of the dam is two hundred and fifty cubits. It was narrated: Its length between the two ends of the mountains is one hundred farsakhs, and its width is fifty farsakhs, said Wahb ibn Munabbih. **And they were not able to tunnel through it** because of its great width and strength. It was narrated in Sahih on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said:

Today, a hole was opened in the barrier of Gog and Magog like this. Wahb ibn Munabbih counted ninety in his hand - and in another narration - and made a circle with his thumb and the finger next to it, and he mentioned the hadith. Yahya ibn Salam mentioned on the authority of Sa'd ibn Abi 'Aruba on the authority of Qatadah on the authority of Abu Rafi' on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said:

"Gog and Magog will breach the dam every day until, when they can almost see the rays of the sun, the one who is over them will say: 'Go back, you will breach it tomorrow.' But God will restore it to its worst state ever. When their time has come and God wants to send them against the people, they will dig until, when they can almost see the rays of the sun, the one who is over them will say: 'Go back, you will dig it, God willing.' So they will return to it as it was when they left it, so they will breach it and come out to the people." The hadith has been mentioned previously.

God the Almighty said: **So they were not able** with a light taa according to the reading of the majority. It was said: It is a language meaning they were able. It was said: Rather, they were able to do so, and it was common in the speech of the Arabs until some of them deleted the taa from it and said: ista'a. Some of them deleted the taa from it and said: ista'a yasti'a meaning he was able to do, and it is a well-known language. Hamza alone read **So they were not able** with a shaddah on the taa as if he meant they were able to do, then he assimilated the taa into the taa and stressed it, and it is a weak reading, Abu Ali said: It is not permissible. Al-A'mash read **Fama itaqatawa antuharuha wa ma itaqatawa lahu** with the taa in both places.

Tafsir Ibn Kathir

The Almighty says, informing about Gog and Magog, that they were not able to climb over this dam, nor were they able to tunnel through it from below. Since it was easier to climb over it than to tunnel through it, He responded to each with what was appropriate for it, saying, **But they were not able to climb over it, nor were they able to tunnel through it.** This is evidence that they were not able to tunnel through it or anything in it. As for the hadith narrated by Imam Ahmad, Ruh narrated to us, Saeed bin Abi Arubah narrated to us, Qatadah narrated to us, Abu Rafi' narrated to us, Abu Hurairah narrated to us, from the Messenger of God, may God bless him and grant him peace, who said: "Gog and Magog will dig the dam every day until they can almost see the rays of the sun. The one who is over them will say, 'Go back, you will dig it tomorrow.' So they will return to it as intense as ever, until when their time has come and God wants to send them against the people, they will dig until they can almost see the rays of the sun. The one who is over them will say, 'Go back, you will dig it tomorrow, God willing.' So they will return to it as it was when they left it. So they will dig it and come out to the people, drying up the water, and the people will take refuge from them in their fortresses. They will shoot their arrows into the sky, and they will return with something like blood on them, and they will say, 'We have defeated the people of the earth and have overcome the people of the heavens.' So God will send a plague on their necks and kill them with it. The Messenger of God, may God bless him and grant him peace, said: 'By the One in Whose Hand is the soul of Muhammad, the beasts of the earth will grow fat and thank you for their flesh and blood.'" Ahmad also narrated it on the authority of Hasan, who is Ibn Musa. Al-Ashhab narrated from Sufyan from Qatada with it, and Ibn Majah narrated it likewise from Azhar bin Marwan from Abd al-A'la from Saeed bin Abi Arooba from Qatada who said: Abu Rafi' narrated and al-Tirmidhi included it from the hadith of Abu Awanah from Qatada, then he said: It is strange and is not known except from this source, and its chain of transmission is good and strong, but its text is strange in its being raised, because the apparent meaning of the verse requires that they were not able to climb it or penetrate it due to its perfect construction, solidity and strength. However, this has been narrated from Ka'b al-Ahbar that before their departure, they would come to it and lick it until nothing remained of it except a little, and they would say, **Tomorrow we will conquer it.** So they would come the next day and it had returned to how it was, and they would lick it until nothing remained of it except a little, and they would say, **So that is it.** So they would wake up and it would be as it was, and they would lick it and say, **Tomorrow we will conquer it.** They would be inspired to say, **Insha God,** and they would wake up and it would be as they left it, and they would conquer it. This is valid, and perhaps Abu Hurairah received it from Ka'b, because he often used to sit with him and talk to him, so Abu Hurairah narrated it, and some of the narrators were mistaken. It was narrated on his authority that it was raised, so he raised it, and God knows best.

What we have said is supported by the fact that they were not able to dig it or dig anything from it, and by

the strangeness of this chain of transmission, which is narrated by Imam Ahmad: Sufyan narrated to us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Zainab bint Abi Salma, on the authority of Habeeba bint Umm Habeeba bint Abi Sufyan, on the authority of her mother Umm Habeeba, on the authority of Zainab bint Jahsh, the wife of the Prophet, may God bless him and grant him peace - Sufyan said: Four women - she said: "The Prophet, may God bless him and grant him peace, woke up from his sleep with his face red and he said: There is no god but God. Woe to the Arabs from an evil that has drawn near. Today a hole has been opened in the barrier of Gog and Magog like this." And he said: "I said: O Messenger of God, will we perish while there are righteous people among us?" He said: **Yes, if evil increases.** This is a sound hadith, and Al-Bukhari and Muslim agreed to include it in the hadith of Al-Zuhri, but the mention of Habeeba was omitted in Al-Bukhari's narration, and Muslim confirmed it. It contains few, rare things that occur in the art of chain of transmission, including the narration of Al-Zuhri from Urwah, and they are both followers, and including the meeting of four women in its chain of transmission, all of them narrating from one another, then each of them is a female companion, then two. Two stepdaughters and two wives, may God be pleased with them.

Something similar to this was also narrated on the authority of Abu Hurairah. Al-Bazzar said: Muhammad ibn Marzuq told us, Muammil ibn Ismail told us, Wahib told us on the authority of Ibn Tawus on the authority of his father, on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, that he said: **Today a barrier like this has been opened in the dam of Gog and Magog,** and he counted ninety. Al-Bukhari and Muslim narrated it on the authority of Wahib with it. His statement: **He said, 'This is a mercy from my Lord,'** means when Dhul-Qarnayn built it. **He said, 'This is a mercy from my Lord,'** means to the people, as he placed a barrier between them and Gog and Magog to prevent them from causing corruption on earth. **So when the promise of my Lord comes to pass,** meaning when the true promise draws near, **He will make it level,** meaning He will level it with the ground. The Arabs say: a she-camel is level if its back is flat and it has no humps. God Almighty said: **But when his Lord manifested Himself to the mountain, He made it level,** meaning level with the ground.

And Ikrimah said about His statement: **So when the promise of my Lord comes to pass, He will make it level,** he said: a path as it was, **and the promise of my Lord is true,** meaning it will inevitably happen. And His statement: **And We will leave some of them,** meaning the people on that Day, meaning the Day when this dam is destroyed and these people emerge and surge among the people and corrupt the people's wealth and destroy their things. And thus Al-Suddi said about His statement: **And We will leave some of them that Day surging against others,** he said: that is when they emerge against the people, and all of this is before the Resurrection and after the Antichrist, as will be explained when He said: **Until, when Gog and Magog are let loose and they rush from every height * And the true promise draws near,** the verse. And thus he said

So they were not able to scale it, nor were they able to tunnel through it.

here: **And We will leave some of them that Day surging against others**, he said: this is the beginning of the Resurrection. **And the Trumpet will be blown**, after that, **and We will gather them together**, and others said: rather what is meant by His statement: **And We will leave some of them that Day surging against others**, he said: when the jinn and mankind surge on the Day of Resurrection, mankind and jinn will mix.

Ibn Jarir narrated on the authority of Muhammad ibn Hamid on the authority of Yaqub al-Qummi on the authority of Harun ibn Antara, on the authority of a sheikh from Banu Fazara, regarding his statement, **And We will let some of them surge against others on that Day**, he said: When mankind and jinn surge, Iblis will say: I know for you the knowledge of this matter. So he will set out to the east and find that the angels have covered the earth. Then he will set out to the west and find that the angels have covered the earth, so he will say: There is no escape. Then he will set out to the right and to the left to the farthest end of the earth and find that the angels have covered the earth, so he will say: There is no escape. While he is like this, a path will appear to him like a trap, so he and his offspring will be seized by it. While they are on it, they will attack the Fire, so God will bring out a keeper from the keeper of the Fire, and he will say: O Iblis, did you not have a position with your Lord, were you not in Paradise? He says: This is not a day of reproach. If God had imposed on me an obligation, I would have worshipped Him in it in a way that none of His creation has worshipped Him like. He says: Then God has imposed on you an obligation. He says: What is it? He says: He commands you to enter the Fire. So he lingers over him, and he says: With him and his offspring with his wings. So he throws them into the Fire, and the Fire sighs a sigh that will not leave any close angel or sent prophet except that he will kneel on his knees. And thus Ibn Abi Hatim narrated it from the hadith of Ya'qub al-Qummi with it, then he narrated it from another chain of transmission on the authority of Ya'qub on the authority of Harun on the authority of 'Antarah on the authority of his father on the authority of Ibn 'Abbas: **And We will leave some of them that Day surging against others**. He said: The humans and the jinn surging against each other.

Al-Tabarani said: Abdullah bin Muhammad bin Al-Abbas Al-Isfahani told us, Abu Masoud Ahmad bin Al-Furat told us, Abu Dawud Al-Tayalisi told us, Al-Mughirah bin Muslim told us, on the authority of Abu Ishaq, on the authority of Wahb bin Jaber, on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: "Gog and Magog are from the children of Adam, and if they were sent forth, they would corrupt the livelihoods of the people, and not a single man of them would die without leaving behind a thousand or more of his descendants, and behind them are three nations: Tawil, Tais, and Mansak." This is a strange hadith, rather it is a weak and reprehensible one.

An-Nasa'i narrated from the hadith of Shu'bah from An-Nu'man ibn Salim from Amr ibn Aws from his father from his grandfather Aws ibn Abi Aws with a chain of transmission traceable to the Prophet, may God bless

him and grant him peace: "Yajuj and Majuj will have women with whom they may have intercourse, and trees which they may pollinate as they may wish. No man will die except that he will leave behind a thousand or more descendants." And his statement, **And the Trumpet will be blown**. The Trumpet, as mentioned in the hadith, means a horn that will be blown, and the one who will be blown is Israfil, peace be upon him, as mentioned earlier in the hadith in its entirety. There are many hadiths on this subject. And in the hadith from Atiyyah from Ibn Abbas and Abu Sa'id with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "How can I enjoy myself while the companion of the horn has taken hold of the horn, bent his forehead, and listened to when he will be commanded? They said: What should we say? He said: Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust." And his statement, **Then We will gather them all together**, means We will bring them all to account. "Say: The first and the last * Will surely be gathered to an appointed time on a known Day." **And We will gather them together, not leaving behind a single one of them**.

Fath al-Qadir

97- **فما استأوا** its original form is **ابتداءوا**, but when the two similar letters, which are the ta and the ta, came together, they lightened it by deletion. Ibn al-Sikkit said: It is said **ما ابتداءوا**, **ما استأوا**, and **ما استأوا**. The majority of people read it with lightening, and Hamza alone read **فما استأوا** with a shaddah on the ta as if he meant **ابتداءوا**, so he assimilated the ta into the ta, and it is a weak reading. Abu Ali al-Farsi said: It is not permissible. Al-A'mash read **فما ابتداءوا** according to the original form, and the meaning of **أن ظهوره** is to ascend it: meaning, Gog and Magog were not able to ascend that barrier due to its height and smoothness. **And they were not able to tunnel for it** it is said naqabat al-ha'it: if you make a hole in it and reach what is behind it. Al-Zajaj said: They were not able to ascend it due to its height and smoothness, and they were not able to tunnel from below it due to its strength and solidity.

Tafsir al-Baghawi

97 - **They were not able to ascend it**, to climb over it from above due to its length and smoothness, **nor were they able to pierce it**, from below it, due to its strength and hardness. Hamza read: **They were not able** with a shaddah on the ta', assimilating the ta' of ifti'al into the ta'.

Tafsir al-Baidawi

97. **Fama ista'u** by deleting the ta' to avoid meeting two close letters. Hamza read it with idgham, combining two quiescent letters out of the ordinary. It was also read by changing the sin to a sad. **An izharuhu** means to ascend it due to its height and smoothness. **And**

they were not able to tunnel due to its thickness and hardness. It was said that he dug for the foundation until he reached the water, and made it from rock and molten copper and the building from iron sheets between them firewood and coal until it was level with the tops of the two mountains, then he placed the bellows until it became like fire, so he poured molten copper on it, so it mixed and stuck together and became a solid mountain. It was said that he built it from rocks connected to each other with hooks of iron and molten copper in their cavities.

Surat al-Kahf 18:98

He said, "This is a mercy from my Lord. But when the promise of my Lord comes to pass, He will make it level, and ever is the promise of my Lord true."

Surat al-Kahf 18:98

He said, "This is a mercy from my Lord. But when the promise of my Lord comes to pass, He will make it level, and ever is the promise of my Lord true."

Tafsir al-Jalalayn

98 - **He said** Dhul-Qarnayn *This* meaning the dam, meaning the decree over it **is a mercy from my Lord** a blessing because it prevents their exit **So when the promise of my Lord comes** regarding their exit soon to the resurrection **He will make it level** crushed and spread out **And the promise of my Lord** regarding their exit and other things **is true** ever.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says: When Dhul-Qarnayn saw that Gog and Magog could not expose what he had built of the rubble, nor could they dig through it, he said: This that I have built and leveled as a barrier between this nation and what is beyond the rubble is a mercy from my Lord with which He has shown mercy to those people beyond the rubble. He helped me with His mercy towards them until I built it and leveled it so that He might thereby avert the calamity of this nation from them. And His statement, **Filled, then when the promise of my Lord comes, He will make it level**, means: So when the promise of my Lord comes, which He has made a time for the emergence of this nation and their emergence from behind this rubble for them, He will make it level, meaning: He will level it with the ground, so He made it adhere to it from their saying: A she-camel with a flat back: one with a flat back and no hump. The meaning of *mark* is: He made it level, so it was said: level. And Qatadah used to say about that what:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **So when the promise of my Lord comes to pass, He will make it level**, he said: I do not know whether he meant the two mountains, or what is between them. And he mentioned that this will be the case after Jesus, son of Mary, peace be upon him, kills the Antichrist.

The report mentioned that:

Ahmad bin Ibrahim Al-Dawraqi told me: Hisham bin Bashir told us: Al-Awam told us, on the authority of Jabalah bin Suhaim, on the authority of Muathir, who is Ibn Afara, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: "On the Night of the Isra', I met Abraham, Moses, and Jesus, and they discussed the matter of the Hour, and they referred the matter to Abraham. Abraham said: I have no knowledge of it, so

they referred the matter to Moses. Moses said: I have no knowledge of it, so they referred the matter to Jesus. Jesus said: As for the establishment of the Hour, only God knows it, but my Lord has enjoined upon me what will happen before its time. He enjoined upon me that the Antichrist will emerge, and that he will be my destination. He mentioned that he has two reeds with him, and when he sees me, God will destroy him. He said: He will melt as lead melts, Hatter. Indeed, the stone and the tree will say: O Muslim, this is an infidel, so kill him, so God will destroy them, and the people will return to their lands and homelands, and Gog and Magog will meet them from every hill, swarming, and they will not come upon anything except that they will eat it." They do not pass by any water but they drink it. People will return to them and complain about them. Then they will call upon God to kill them until the earth is dry from the stench of their stench. Then rain will come down and carry their bodies and throw them into the sea. Then the mountains will be blown away until the earth is like leather. So God has promised them that if that is the case, then the Hour will be like a pregnant woman whose family does not know when she will surprise them with her birth, by night or by day.

Ubayd ibn Ismail told me: Al-Muharibi told us, on the authority of Asba' ibn Zayd, on the authority of Al-Awam ibn Hawshab, on the authority of Jabalah ibn Suhaim, on the authority of Muthathir ibn Affara, on the authority of Abdullah ibn Masoud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he met with Abraham, Moses, and Jesus, peace be upon them. They discussed the matter of the Hour, and he mentioned something similar to the hadith of Ibrahim Al-Dawraqi on the authority of Hisham, and he added to it: Al-Awam ibn Hawshab said: I found confirmation of that in the Book of God, the Most High, God the Almighty said: **Until, when Gog and Magog are let loose, and they rush from every height, * And the true promise draws near, and at once the eyes of those who disbelieved will stare in horror.** And He said: **But when the promise of my Lord comes to pass, He will make it level, and ever has the promise of my Lord been true.** He said: And the promise of my Lord, which He promised to my brethren in leveling this rubble, and the coming out of these people upon the people, and their wreaking havoc in it, and other than that of His promise, was true, because He does not break His promise, so nothing will happen except what He promised would happen.

Tafsir al-Qurtubi

The Almighty said: **He said, 'This is a mercy from my Lord.'** The speaker was Dhul-Qarnayn, and he indicated by this the dam, the strength over it, and the benefit of it in repelling the harm of Gog and Magog. Ibn Abi Ubla read **This is a mercy from my Lord.**

The Almighty said: **Then when the promise of my Lord**

comes meaning the Day of Resurrection. It was also said: the time of their emergence. **He made it level** meaning level with the ground. From this is the Almighty's saying: **When the earth is leveled** (al-Fajr 89:21). Ibn Arafah said: meaning it is made level with no mounds in it. From this is the Almighty's saying: **He made it level**. Al-Yazidi said: meaning level. It is said: a she-camel is *dakaa* if its hump is gone. Al-Qutbi said: meaning he made it crushed and stuck to the ground. Al-Kalbi said: in pieces, broken. He said:

Did someone else destroy a cave and it collapsed?

Al-Azhari said: It is said *dakkatah*, meaning you crushed it. Whoever reads *daka'a* means making the mountain into flat land, which is a hill that is not yet a mountain, and its plural is *dakawat*. Hamza, Asim, and Al-Kisa'i read *daka'a* with a long vowel, likening it to a she-camel that has no hump. There is an omission in the speech, the meaning of which is: He made it like *daka'a*, and this omission must be estimated, because the dam is masculine, so it cannot be described as *daka'a*. Whoever reads *daka*, it is the source of *dakka yadaka*, meaning to demolish and crush, and it is possible that *ja'ala* means to create. *Dakka* is placed in the accusative case as a state. Likewise, the accusative case in the reading of whoever extends it has two possible meanings.

Tafsir Ibn Kathir

The Almighty says, informing about Gog and Magog, that they were not able to climb over this dam, nor were they able to tunnel through it from below. Since it was easier to climb over it than to tunnel through it, He responded to each with what was appropriate for it, saying, **But they were not able to climb over it, nor were they able to tunnel through it.** This is evidence that they were not able to tunnel through it or anything in it. As for the hadith narrated by Imam Ahmad, Ruh narrated to us, Saeed bin Abi Arubah narrated to us, Qatadah narrated to us, Abu Rafi' narrated to us, Abu Hurairah narrated to us, from the Messenger of God, may God bless him and grant him peace, who said: "Gog and Magog will dig the dam every day until they can almost see the rays of the sun. The one who is over them will say, 'Go back, you will dig it tomorrow.' So they will return to it as intense as ever, until when their time has come and God wants to send them against the people, they will dig until they can almost see the rays of the sun. The one who is over them will say, 'Go back, you will dig it tomorrow, God willing.' So they will return to it as it was when they left it. So they will dig it and come out to the people, drying up the water, and the people will take refuge from them in their fortresses. They will shoot their arrows into the sky, and they will return with something like blood on them, and they will say, 'We have defeated the people of the earth and have overcome the people of the heavens.' So God will send a plague on their necks and kill them with it. The Messenger of God, may God bless him and grant him peace, said: 'By the One in Whose Hand is the soul of Muhammad, the beasts of the earth will grow fat and thank you for their flesh and blood.'" Ahmad also narrated it on the authority of Hasan, who is Ibn Musa. Al-Ashhab narrated from

Sufyan from Qatada with it, and Ibn Majah narrated it likewise from Azhar bin Marwan from Abd al-A'la from Saeed bin Abi Arooba from Qatada who said: Abu Rafi' narrated and al-Tirmidhi included it from the hadith of Abu Awanah from Qatada, then he said: It is strange and is not known except from this source, and its chain of transmission is good and strong, but its text is strange in its being raised, because the apparent meaning of the verse requires that they were not able to climb it or penetrate it due to its perfect construction, solidity and strength. However, this has been narrated from Ka'b al-Ahbar that before their departure, they would come to it and lick it until nothing remained of it except a little, and they would say, **Tomorrow we will conquer it.** So they would come the next day and it had returned to how it was, and they would lick it until nothing remained of it except a little, and they would say, **So that is it.** So they would wake up and it would be as it was, and they would lick it and say, **Tomorrow we will conquer it.** They would be inspired to say, **Insha God,** and they would wake up and it would be as they left it, and they would conquer it. This is valid, and perhaps Abu Hurairah received it from Ka'b, because he often used to sit with him and talk to him, so Abu Hurairah narrated it, and some of the narrators were mistaken. It was narrated on his authority that it was raised, so he raised it, and God knows best.

What we have said is supported by the fact that they were not able to dig it or dig anything from it, and by the strangeness of this chain of transmission, which is narrated by Imam Ahmad: Sufyan narrated to us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Zainab bint Abi Salma, on the authority of Habeeba bint Umm Habeeba bint Abi Sufyan, on the authority of her mother Umm Habeeba, on the authority of Zainab bint Jahsh, the wife of the Prophet, may God bless him and grant him peace - Sufyan said: Four women - she said: "The Prophet, may God bless him and grant him peace, woke up from his sleep with his face red and he said: There is no god but God. Woe to the Arabs from an evil that has drawn near. Today a hole has been opened in the barrier of Gog and Magog like this." And he said: "I said: O Messenger of God, will we perish while there are righteous people among us?" He said: **Yes, if evil increases.** This is a sound hadith, and Al-Bukhari and Muslim agreed to include it in the hadith of Al-Zuhri, but the mention of Habeeba was omitted in Al-Bukhari's narration, and Muslim confirmed it. It contains few, rare things that occur in the art of chain of transmission, including the narration of Al-Zuhri from Urwah, and they are both followers, and including the meeting of four women in its chain of transmission, all of them narrating from one another, then each of them is a female companion, then two. Two stepdaughters and two wives, may God be pleased with them.

Something similar to this was also narrated on the authority of Abu Hurairah. Al-Bazzar said: Muhammad ibn Marzuq told us, Muammil ibn Ismail told us, Wahib told us on the authority of Ibn Tawus on the authority of his father, on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, that he said: **Today a barrier like this has been opened in the dam of Gog and Magog,** and he counted ninety. Al-Bukhari and Muslim narrated it on

He said, "This is a mercy from my Lord. But when the promise of my Lord comes to pass, He will make it level, and ever is the promise of my Lord true."

the authority of Wahib with it. His statement: **He said, 'This is a mercy from my Lord,'** means when Dhul-Qarnayn built it. **He said, 'This is a mercy from my Lord,'** means to the people, as he placed a barrier between them and Gog and Magog to prevent them from causing corruption on earth. **So when the promise of my Lord comes to pass,** meaning when the true promise draws near, **He will make it level,** meaning He will level it with the ground. The Arabs say: a she-camel is level if its back is flat and it has no humps. God Almighty said: **But when his Lord manifested Himself to the mountain, He made it level,** meaning level with the ground.

And Ikrimah said about His statement: **So when the promise of my Lord comes to pass, He will make it level,** he said: a path as it was, **and the promise of my Lord is true,** meaning it will inevitably happen. And His statement: **And We will leave some of them,** meaning the people on that Day, meaning the Day when this dam is destroyed and these people emerge and surge among the people and corrupt the people's wealth and destroy their things. And thus Al-Suddi said about His statement: **And We will leave some of them that Day surging against others,** he said: that is when they emerge against the people, and all of this is before the Resurrection and after the Antichrist, as will be explained when He said: **Until, when Gog and Magog are let loose and they rush from every height * And the true promise draws near,** the verse. And thus he said here: **And We will leave some of them that Day surging against others,** he said: this is the beginning of the Resurrection. **And the Trumpet will be blown,** after that, **and We will gather them together,** and others said: rather what is meant by His statement: **And We will leave some of them that Day surging against others,** he said: when the jinn and mankind surge on the Day of Resurrection, mankind and jinn will mix.

Ibn Jarir narrated on the authority of Muhammad ibn Hamid on the authority of Yaqub al-Qummi on the authority of Harun ibn Antara, on the authority of a sheikh from Banu Fazara, regarding his statement, **And We will let some of them surge against others on that Day,** he said: When mankind and jinn surge, Iblis will say: I know for you the knowledge of this matter. So he will set out to the east and find that the angels have covered the earth. Then he will set out to the west and find that the angels have covered the earth, so he will say: There is no escape. Then he will set out to the right and to the left to the farthest end of the earth and find that the angels have covered the earth, so he will say: There is no escape. While he is like this, a path will appear to him like a trap, so he and his offspring will be seized by it. While they are on it, they will attack the Fire, so God will bring out a keeper from the keeper of the Fire, and he will say: O Iblis, did you not have a position with your Lord, were you not in Paradise? He says: This is not a day of reproach. If God had imposed on me an obligation, I would have worshipped Him in it in a way that none of His creation has worshipped Him like. He says: Then God has imposed on you an obligation. He says: What is it? He says: He commands you to enter the Fire. So he

lingers over him, and he says: With him and his offspring with his wings. So he throws them into the Fire, and the Fire sighs a sigh that will not leave any close angel or sent prophet except that he will kneel on his knees. And thus Ibn Abi Hatim narrated it from the hadith of Ya'qub al-Qummi with it, then he narrated it from another chain of transmission on the authority of Ya'qub on the authority of Harun on the authority of `Antarah on the authority of his father on the authority of Ibn `Abbas: **And We will leave some of them that Day surging against others.** He said: The humans and the jinn surging against each other.

Al-Tabarani said: Abdullah bin Muhammad bin Al-Abbas Al-Isfahani told us, Abu Masoud Ahmad bin Al-Furat told us, Abu Dawud Al-Tayalisi told us, Al-Mughirah bin Muslim told us, on the authority of Abu Ishaq, on the authority of Wahb bin Jaber, on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: "Gog and Magog are from the children of Adam, and if they were sent forth, they would corrupt the livelihoods of the people, and not a single man of them would die without leaving behind a thousand or more of his descendants, and behind them are three nations: Tawil, Tais, and Mansak." This is a strange hadith, rather it is a weak and reprehensible one.

An-Nasa'i narrated from the hadith of Shu'bah from An-Nu'man ibn Salim from Amr ibn Aws from his father from his grandfather Aws ibn Abi Aws with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Yajuj and Majuj will have women with whom they may have intercourse, and trees which they may pollinate as they may wish. No man will die except that he will leave behind a thousand or more descendants." And his statement, **And the Trumpet will be blown.** The Trumpet, as mentioned in the hadith, means a horn that will be blown, and the one who will be blown is Israfil, peace be upon him, as mentioned earlier in the hadith in its entirety. There are many hadiths on this subject. And in the hadith from Atiyyah from Ibn Abbas and Abu Sa'id with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "How can I enjoy myself while the companion of the horn has taken hold of the horn, bent his forehead, and listened to when he will be commanded? They said: What should we say? He said: Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust." And his statement, **Then We will gather them all together,** means We will bring them all to account. "Say: The first and the last * Will surely be gathered to an appointed time on a known Day." **And We will gather them together, not leaving behind a single one of them.**

Fath al-Qadir

98- **He said, 'This is a mercy from my Lord'** meaning Dhul-Qarnayn said, pointing to the dam: This dam is a mercy from my Lord: meaning a trace of His mercy for those who crossed the dam and for those who came after them, for whom it is feared that they will be

disgraced if that dam had not been there. It was said that it was a reference to enabling its construction. **So when the promise of my Lord comes** meaning my Lord has set a deadline for them to leave it. It was said that it is a source with the meaning of the object, and it is on the Day of Resurrection. **He made it level** meaning level with the ground. From this is His statement: **No! When the earth is leveled.** Al-Tirmidhi said: meaning level. It is said that a she-camel is leveled: if its hump is gone. Al-Qatibi said: meaning He made it leveled and stuck to the ground. Al-Hulaimi said: in pieces and broken. The poet said:

Is it true that a cave was destroyed and collapsed?

Al-Azhari said: *Dakkattu* means I crushed it. Whoever read *Dakka* with a long vowel, namely Asim, Hamza and Al-Kisa'i, wanted to liken it to a she-camel that has no hump, meaning like *Dakka*, because the dam is masculine and cannot be described as *Dakka*. The rest read *Dakka* with a tanween as a verbal noun, and its meaning is what was mentioned above. It is also permissible for it to be a verbal noun in the sense of a state, meaning crushed. **And the promise of my Lord was true**, meaning His promise of reward and punishment, or the customary promise is true and fixed and does not fail. This is the last statement of Dhul-Qarnayn.

Ibn al-Mundhir narrated on the authority of Ibn Abbas, regarding his statement: **Until, when he reaches between the two barriers**, he said: The two mountains are Armenia and Azerbaijan. He also narrated on the authority of Ibn Jurayj: **They can hardly understand a word**, he said: The Turks. Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: Gog and Magog are a span and two spans, and the tallest of them is three spans, and they are from the descendants of Adam. Abd ibn Hamid, Ibn al-Mundhir, al-Tabarani, Ibn Mardawayh, al-Bayhaqi in al-Ba'th, and Ibn Asakir narrated on the authority of Ibn Amr, on the authority of the Prophet (peace and blessings of God be upon him), who said: "Gog and Magog are from the descendants of Adam, and if they were sent forth, they would corrupt the livelihood of the people. Not a man of them dies except that he leaves behind a thousand or more of his descendants. And behind them are three nations: Tawil, Taris, and Mansak." An-Nasa'i narrated on the authority of Amr ibn Aws on the authority of his father, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), **Not a man of them dies except that he leaves behind a thousand or more of his descendants.** Ahmad, Al-Tirmidhi **who authenticated it**, Ibn Majah, Ibn Abi Hatim, Ibn Hibban, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi in Al-Ba'th narrated on the authority of Abu Hurayrah on the authority of the Messenger of God (may God bless him and grant him peace) who said: "Yajuj and Majuj are corrupters in the land. They dig the dam every day, until when they can almost see the rays of the sun, the one who is over them says: 'Go back, you will conquer it tomorrow.' So they return to it more intensely than ever, until when their time has come and God wants to send them against the people, they dig, until when they can almost see the rays of the sun, the one who is over them says: 'Go back, you will

conquer it tomorrow, God willing.' And he makes an exception, so they return to it and it is as it was when they left it. They dig it and come out to the people to draw water, and the people fortify themselves against them in their forts. They shoot their arrows into the sky and they return stained with blood. They say: 'We have subdued those on the earth and have overcome those in the sky by force and supremacy.' So God sends upon them a flood in their horizons and they perish." The Messenger of God (may God bless him and grant him peace) said: "By the One Who Muhammad's soul is in his hand. Indeed, the beasts of the earth grow fat, become arrogant, and become grateful for their flesh." It was proven in the two Sahih from the hadith of Zaynab bint Jahsh, who said: "The Messenger of God, may God bless him and grant him peace, woke up from his sleep with a red face and said: There is no god but God. Woe to the Arabs from an evil that has drawn near. Today a hole has been opened in the barrier of Gog and Magog like this, and he shaved. I said: O Messenger of God, will we perish while there are righteous people among us?" He said: Yes, if the filth increases. They narrated something similar from the hadith of Abu Hurayrah, with a chain of transmission traceable to the Prophet. Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **Then shall We make for you a reward?** He said: A great reward. Ibn Abi Hatim narrated from him regarding his statement: **A filling**, he said: It is like the tightest barrier. Ibn al-Mundhir and Ibn Abi Hatim also narrated from him regarding his statement: **Iron sheets**, he said: Pieces of iron. Ibn al-Mundhir and Ibn Abi Hatim narrated from him: **Between the two mountainsides**, he said: The two mountains. Ibn Abi Shaybah, Ibn al-Mundhir and Ibn Abi Hatim narrated from Mujahid, he said: The tops of the two mountains. These narrated from Ibn Abbas regarding his statement: **A drop**, Al-Nahhas said: Abd al-Razzaq and Ibn Abi Hatim narrated from Qatadah, **And they were not able to ascend it**, he said: To climb it. Ibn al-Mundhir narrated from Ibn Jurayj, he said: To ascend it. Ibn Abi Hatim narrated from Qatadah regarding his statement: **He made it level**, he said: I do not know whether he meant the two mountains or between them.

Tafsir al-Baghawi

98 - **He said**, meaning Dhul-Qarnayn, *This*, meaning the dam, **is a mercy**, meaning a blessing, "from my Lord. So when the promise of my Lord comes," it was said: the Resurrection. And it was said: the time of their emergence. **He made it level**. The people of Kufa read *level* with a long vowel and a hamza, meaning: smooth ground. The others read it without a long vowel, meaning: He made it level and flat with the surface of the earth. **And the promise of my Lord is true**. Qatadah narrated on the authority of Abu Rafi' on the authority of Abu Hurayrah, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace: "That Gog and Magog will dig it every day until they almost see the rays of the sun. The one over them will say: Go back and you will dig it tomorrow. Then God will restore it to how it was. Then, when their time has come, they will dig it until they

Surat al-Kahf 18:98

He said, "This is a mercy from my Lord. But when the promise of my Lord comes to pass, He will make it level, and ever is the promise of my Lord true."

almost see the rays of the sun. The one over them will say: Go back and you will dig it tomorrow, God willing. He made an exception, so they will return to it and it will be as it was when they left it. They will dig it and come out to the people, following the waters and the people will take refuge in their fortresses against them. They will shoot their arrows into the sky, and they will return in it like blood. They will say: We have conquered the people of the earth and have overcome the people of the sky. Then God will send upon them a scum in their backs and they will perish. And indeed, the beasts of the earth will grow fat." And you thank them for their meat.

Ismail bin Abdul Qahir told us, Abdul Ghafr bin Muhammad Al Farsi told us, Muhammad bin Isa Al Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al Hajjaj told us, Muhammad bin Mihran Al Razi told us, Al Waleed bin Muslim told us, Abdul Rahman bin Yazid bin Jaber told us, on the authority of Yahya bin Jaber Al Ta'i, on the authority of Abdul Rahman bin Jubair bin Nufayr, on the authority of his father Jubair bin Nufayr, on the authority of Al Nawwas bin Sam'an, who said: The Messenger of God, may God bless him and grant him peace, mentioned the Antichrist one morning, and he spoke in a low and high tone until we thought he was among a group of palm trees. When we went to him, he recognized that in us, and he said: What is the matter with you? We said: O Messenger of God, you mentioned the Antichrist one morning, and he spoke in a low and high tone, until we thought he was among a group of palm trees. He said: Is it someone other than the Antichrist that I fear for you? If he emerges while I am among you, then I will be his opponent on your behalf. But if he emerges while I am not among you, then every man is his own opponent, and God is my successor over every Muslim. He is a young man with a white spot in his right eye. I liken him to Abd al-Uzza ibn Qatan, so whoever among you meets him, let him recite to him the opening verses of Surat al-Kahf. He will emerge from a gap between Syria and Iraq, wreaking havoc right and left. O servants of God! Be steadfast. We said: O Messenger of God, how long will he remain on the earth? He said: Forty days, a day like a year, a day like a month, a day like a week, and the rest of his days are like your days. We said: O Messenger of God, is that day which is like a year sufficient for us to pray one day? He said: No, estimate its time. We said: O Messenger of God, how quickly will he walk on the earth? He said: Like rain that the wind has driven back, so he comes to the people and calls them and they believe in him and respond to him, so he orders the sky to rain on the earth, so it grows and their livestock return to them with the longest peaks, the most abundant udders and the most extended flanks, then he comes to the people and calls them and they respond to his words, he said: So he turns away from them, and they become destitute and have nothing of their wealth in their hands, and he passes by the ruins and says to it: Come forth like your light, and its treasures follow him like swarms of bees, then he calls a man full of youth and strikes him with the sword and cuts him into two pieces, straight to the

target, then he calls him and he accepts and his face lights up and he laughs, and while he is like that, God sends the Messiah, Jesus, son of Mary, peace be upon him, and he descends at the white minaret east of the gate of Damascus, between two marshes, placing his hands on the wings of two angels,

If he lowers his head, it rains, and if he raises it, it rains like pearls. It is not permissible for an unbeliever to find the scent of his breath except that he dies, and his breath ends where his glance ends, so he pursues him until he reaches him at the gate of Ludd and kills him. Then Jesus will come to a people whom God has protected from him, so he wipes their faces and tells them of their degrees in Paradise. While he is like that, God reveals to Jesus: I have brought forth servants of mine whom no one can fight, so protect my servants to the mountain. God will send Gog and Magog, and they will swarm from every side. The first of them will pass by Lake Tiberias and drink what is in it, and the last of them will pass by and say: This was once the case. The Prophet of God and his companions will be besieged, until the head of a bull for one of them is better than a hundred dinars for one of you today. The Prophet of God Jesus and his companions will desire it, so God will send upon them the gnats in their necks, so they will become like the death of a single soul. Then the Prophet of God Jesus and his companions will descend to the earth and they will not find a place on the earth the size of a hand span except that it will be covered with dust. Their stench and stench will fill it, so the Prophet of God, Jesus, and his companions will ask God, so God will send birds with the necks of camels, which will carry them and throw them wherever He wills. Then God will send rain that will not be missed by a house of mud or hair, and it will wash the earth until it leaves it like a stump. Then it will be said to the earth: **Grow your fruit and restore your blessings.** On that day, a group will eat from the pomegranate and seek shade under its shell. The Messengers will be blessed until a she-camel will suffice a group of people, a she-camel will suffice a tribe of people, and a she-camel will suffice a thigh of people. While they are like this, God will send a pleasant wind that will take them under their armpits and seize the soul of every believer and every Muslim. The worst of people will remain, fighting like donkeys, and the Hour will come upon them.

And with this chain of transmission, Muslim bin Al-Hajjaj told us, Ali bin Hajar Al-Saadi told us, Abdullah bin Abdul-Rahman bin Yazid bin Jaber and Al-Walid bin Muslim told us, on the authority of Abdul-Rahman bin Yazid bin Jaber, with this chain of transmission, similar to what we mentioned, and he added after his saying: - There was once water here -: "Then they will march until they reach Jabal Al-Khamar, which is the mountain of Jerusalem, and they will say: We have killed those on earth, so come, let us kill those in the sky. So they will shoot their arrows into the sky, and God will return their arrows to them stained with blood."

Wahb said: They used to come to the sea, drink its water, eat its animals, then eat wood and trees, and

whoever they captured from the people, and they were not able to come to Mecca, Medina, or Jerusalem.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ahmad told us, my father told us, Ibrahim told us, on the authority of Al-Hajjaj bin Al-Hajjaj, on the authority of Qatada, on the authority of Abdullah bin Abi Utbah, on the authority of Abu Saeed Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: **They will perform Hajj to the House and Umrah after the emergence of Gog and Magog.**

In the story: Dhul-Qarnayn entered the darkness, and when he returned, he died in the month of Zur. Some of them mentioned that he was over thirty years old.

Tafsir al-Baidawi

98. **He said this** this dam or the destinies to level it. **A mercy from my Lord** to His servants. **So when the promise of my Lord comes** the time of His promise of the emergence of Gog and Magog, or the establishment of the Hour, as the Day of Resurrection approaches. **He made it level** flattened, spread out, leveled with the ground, a source with the meaning of a passive participle, and from it the sentence *adka* for someone with a flat hump. The Kufians read *dakaa* with a long vowel, meaning a level ground. **And the promise of my Lord was true** will inevitably happen, and this is the last story of the words of Dhul-Qarnayn.

Surat al-Kahf 18:99

And We will leave some of them that Day surging against others, and the Trumpet will be blown, and We will gather them together.

Surat al-Kahf 18:99

And We will leave some of them that Day surging against others, and the Trumpet will be blown, and We will gather them together.

Tafsir al-Jalalayn

99 - **And We will leave some of them that Day** the day of their emergence **surging against others** mixing with them due to their great number **and the Trumpet will be blown** meaning the horn for the resurrection **and We will gather them** meaning the creatures in one place on the Day of Resurrection **a gathering**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We will leave Our servants on the Day when Our promise comes to them, which We promised them, that We will crush the mountains and blow them away from the earth with a blast, and We will leave it as a level plain, some of them surging into others. He says: Their jinn will mix with their humans.

Ibn Hamid narrated to us, saying: Yaqub al-Qummi narrated to us, on the authority of Harun ibn Antara, on the authority of a sheikh from Banu Fazara, regarding His statement, **And We will let some of them surge against others on that Day**, he said: When the jinn and mankind surge, Iblis will say: I will teach you knowledge of this matter. So he will set out to the east and find that the angels have cut through the earth. Then he will set out to the west and find that the angels have cut through the earth. Then he will ascend right and left to the farthest reaches of the earth and find that the angels have cut through the earth. He will say: There is no escape. While he is like that, a path appears to him like a trap, so he and his offspring are seized by it. While they are on it, they attack the Fire, so God brings out a keeper from the keeper of the Fire, who will say: O Iblis, did you not have a position with your Lord, were you not in Paradise? He will say: This is not a day of reproach. If God had imposed on me an obligation, I would have worshipped Him in it in a way that no one else among His creation has worshipped Him in. He will say: Then God has imposed on you an obligation. He will say: What is it? He will say: He commands you to enter the Fire. So he will hesitate over it, and it will raise it and its offspring with its wings, and throw them into the Fire. The Fire will sigh a sigh, and there will not remain a close angel or a sent prophet except that it will kneel on its knees.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We will leave some of them that Day surging against others**, he said: This is the beginning of the Resurrection, then the Trumpet will be blown, after that, and We will gather them together.

And the Trumpet will be blown. We have already mentioned the differences of opinion among the people of interpretation regarding the Trumpet, what it is, and what is meant by it. We have chosen the correct statement regarding that with its evidence that makes it unnecessary to repeat it in this place. However, we will mention in this place some of the reports that we did not mention in that place. Mention of those who said that:

Muhammad bin Abdul A'la told us: Al-Mu'tamir bin Sulayman told us, on the authority of his father: Aslam told us, on the authority of Bishr bin Shaghaf, on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, that an Arab asked him about the trumpet. He said: A horn that blows.

Abu Kuraib told us: Muawiyah bin Hisham told us, on the authority of Sufyan, on the authority of Sulayman al-Taymi, on the authority of al-Ajli, on the authority of Bishr bin Shaghaf, on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Muhammad ibn al-Harith al-Qantari narrated: Yahya ibn Abi Bakr narrated: I was at the funeral of Umar ibn Dhir and I met Malik ibn Mughul, who narrated to us on the authority of Atiyyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: How do we know when the one with the horn has placed his head on the ground, bent his forehead, and lowered his ear, asking when he will be given the command? This was difficult for the companions of the Messenger of God, may God bless him and grant him peace, so he said: Say: God is sufficient for us, and in God we trust. If the people of Mina had gathered together, they would not have said that horn. So he said, but it is what they said.

Abu Al-Sa'ib told me: Hafs told us, on the authority of Al-Hajjaj, on the authority of Atiyyah, on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: How can I enjoy myself when the companion of the horn has swallowed the horn, bent his back, and bulged his eyes? They said: What should we say, O Messenger of God? He said: Say: God is sufficient for us, we trust in God.

Abu Kuraib told us: Ibn Fadil told us, on the authority of Mutraf, on the authority of Atiyyah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: How can I enjoy myself while the owner of the horn has taken hold of the horn and bent his forehead, listening to when he is commanded to blow into it? The companions of the Messenger of God, may God bless him and grant him peace, said to me: How can we say? He said: You say: God is sufficient for us, and He is the best Disposer of affairs. We trust in God.

Abu Kuraib and Al-Hasan bin Arafa told us: Asbat told us, on the authority of Mutraf, on the authority of Atiyah, on the authority of Ibn Abbas, on the authority of the

Prophet, may God bless him and grant him peace, the same.

Yaqub told me, he said: Shu'ayb ibn Harb told us, he said: Khalid Abu al-'Ala' told us, he said: 'Atiyyah al-'Awfi told us, on the authority of Abu Sa'id al-Khudri, he said: The Messenger of God, may God bless him and grant him peace, said: How can I enjoy myself while the companion of the horn has taken hold of the horn, bent his forehead, and is listening with his ear when he is commanded to blow? If the people of Mina were to gather around the horn to lift it from the ground, they would not be able to do so. He said: So the companions of the Messenger of God, may God bless him and grant him peace, were in despair, and it was difficult for them. He said: So the Messenger of God, may God bless him and grant him peace, said: Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust.

Abu Kuraib narrated: Abd al-Rahman ibn Muhammad al-Maharibi narrated to us, on the authority of Ismail ibn Rafir al-Madani, on the authority of Yazid ibn so-and-so, 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, who said: The Messenger of God, may God bless him and grant him peace, said: When God finished creating the heavens and the earth, He created the trumpet and gave it to Israfil, who placed it on his mouth, his gaze fixed on the Throne, waiting for when he would be commanded. Abu Hurayrah said: O Messenger of God, what is the trumpet? He said: A horn. He said: How is it? He said: A great horn in which three blasts will be blown: the first is the blast of terror, the second is the blast of unconsciousness, and the third is the blast of rising before the Lord of the Worlds.

And His saying, **Then We gathered them together**, means that We gathered all of creation at that time for the place of reckoning, all together.

Tafsir al-Qurtubi

The Almighty said: **And We will leave some of them that Day surging against others**. The pronoun in **We will leave** refers to God, the Almighty, meaning We will leave the jinn and mankind surging against each other on the Day of Resurrection. It was also said: We will leave Gog and Magog **on that Day** meaning when the dam is complete surging against each other. The metaphor of the waves for them is an expression of confusion and hesitation among some of them, like those who are distracted by worry and fear, so He likened them to the waves of the sea that are agitated by some parts. It was also said: We will leave Gog and Magog on the day the dam is opened surging in the world, mixed up due to their great number.

I said: These are three opinions, the most evident of which is the middle one, and the most distant of which is the last one. The first is good, because the Resurrection was mentioned earlier in the interpretation of the Almighty's saying: **So when the promise of my Lord comes to pass**. And God knows

best.

The Almighty's saying: **And the Trumpet will be blown** was mentioned previously in *Al-An'am*. "Then We will gather them together" meaning the jinn and mankind on the Day of Resurrection.

Tafsir Ibn Kathir

The Almighty says, informing about Gog and Magog, that they were not able to climb over this dam, nor were they able to tunnel through it from below. Since it was easier to climb over it than to tunnel through it, He responded to each with what was appropriate for it, saying, **But they were not able to climb over it, nor were they able to tunnel through it**. This is evidence that they were not able to tunnel through it or anything in it. As for the hadith narrated by Imam Ahmad, Ruh narrated to us, Saeed bin Abi Arubah narrated to us, Qatadah narrated to us, Abu Rafi' narrated to us, Abu Hurairah narrated to us, from the Messenger of God, may God bless him and grant him peace, who said: "Gog and Magog will dig the dam every day until they can almost see the rays of the sun. The one who is over them will say, 'Go back, you will dig it tomorrow.' So they will return to it as intense as ever, until when their time has come and God wants to send them against the people, they will dig until they can almost see the rays of the sun. The one who is over them will say, 'Go back, you will dig it tomorrow, God willing.' So they will return to it as it was when they left it. So they will dig it and come out to the people, drying up the water, and the people will take refuge from them in their fortresses. They will shoot their arrows into the sky, and they will return with something like blood on them, and they will say, 'We have defeated the people of the earth and have overcome the people of the heavens.' So God will send a plague on their necks and kill them with it. The Messenger of God, may God bless him and grant him peace, said: 'By the One in Whose Hand is the soul of Muhammad, the beasts of the earth will grow fat and thank you for their flesh and blood.'" Ahmad also narrated it on the authority of Hasan, who is Ibn Musa. Al-Ashhab narrated from Sufyan from Qatada with it, and Ibn Majah narrated it likewise from Azhar bin Marwan from Abd al-A'la from Saeed bin Abi Arooba from Qatada who said: Abu Rafi' narrated and al-Tirmidhi included it from the hadith of Abu Awanah from Qatada, then he said: It is strange and is not known except from this source, and its chain of transmission is good and strong, but its text is strange in its being raised, because the apparent meaning of the verse requires that they were not able to climb it or penetrate it due to its perfect construction, solidity and strength. However, this has been narrated from Ka'b al-Ahbar that before their departure, they would come to it and lick it until nothing remained of it except a little, and they would say, **Tomorrow we will conquer it**. So they would come the next day and it had returned to how it was, and they would lick it until nothing remained of it except a little, and they would say, **So that is it**. So they would wake up and it would be as it was, and they would lick it and say, **Tomorrow we will conquer it**. They would be inspired to say, **Insha God**, and they would wake up and it would be as

And We will leave some of them that Day surging against others, and the Trumpet will be blown, and We will gather them together.

they left it, and they would conquer it. This is valid, and perhaps Abu Hurairah received it from Ka'b, because he often used to sit with him and talk to him, so Abu Hurairah narrated it, and some of the narrators were mistaken. It was narrated on his authority that it was raised, so he raised it, and God knows best.

What we have said is supported by the fact that they were not able to dig it or dig anything from it, and by the strangeness of this chain of transmission, which is narrated by Imam Ahmad: Sufyan narrated to us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Zainab bint Abi Salma, on the authority of Habeeba bint Umm Habeeba bint Abi Sufyan, on the authority of her mother Umm Habeeba, on the authority of Zainab bint Jahsh, the wife of the Prophet, may God bless him and grant him peace - Sufyan said: Four women - she said: "The Prophet, may God bless him and grant him peace, woke up from his sleep with his face red and he said: There is no god but God. Woe to the Arabs from an evil that has drawn near. Today a hole has been opened in the barrier of Gog and Magog like this." And he said: "I said: O Messenger of God, will we perish while there are righteous people among us?" He said: **Yes, if evil increases.** This is a sound hadith, and Al-Bukhari and Muslim agreed to include it in the hadith of Al-Zuhri, but the mention of Habeeba was omitted in Al-Bukhari's narration, and Muslim confirmed it. It contains few, rare things that occur in the art of chain of transmission, including the narration of Al-Zuhri from Urwah, and they are both followers, and including the meeting of four women in its chain of transmission, all of them narrating from one another, then each of them is a female companion, then two. Two stepdaughters and two wives, may God be pleased with them.

Something similar to this was also narrated on the authority of Abu Hurairah. Al-Bazzar said: Muhammad ibn Marzuq told us, Muammil ibn Ismail told us, Wahib told us on the authority of Ibn Tawus on the authority of his father, on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, that he said: **Today a barrier like this has been opened in the dam of Gog and Magog,** and he counted ninety. Al-Bukhari and Muslim narrated it on the authority of Wahib with it. His statement: **He said, 'This is a mercy from my Lord,'** means when Dhul-Qarnayn built it. **He said, 'This is a mercy from my Lord,'** means to the people, as he placed a barrier between them and Gog and Magog to prevent them from causing corruption on earth. **So when the promise of my Lord comes to pass,** meaning when the true promise draws near, **He will make it level,** meaning He will level it with the ground. The Arabs say: a she-camel is level if its back is flat and it has no humps. God Almighty said: **But when his Lord manifested Himself to the mountain, He made it level,** meaning level with the ground.

And Ikrimah said about His statement: **So when the promise of my Lord comes to pass, He will make it level,** he said: a path as it was, **and the promise of my Lord is true,** meaning it will inevitably happen. And His

statement: **And We will leave some of them,** meaning the people on that Day, meaning the Day when this dam is destroyed and these people emerge and surge among the people and corrupt the people's wealth and destroy their things. And thus Al-Suddi said about His statement: **And We will leave some of them that Day surging against others,** he said: that is when they emerge against the people, and all of this is before the Resurrection and after the Antichrist, as will be explained when He said: **Until, when Gog and Magog are let loose and they rush from every height * And the true promise draws near,** the verse. And thus he said here: **And We will leave some of them that Day surging against others,** he said: this is the beginning of the Resurrection. **And the Trumpet will be blown,** after that, **and We will gather them together,** and others said: rather what is meant by His statement: **And We will leave some of them that Day surging against others,** he said: when the jinn and mankind surge on the Day of Resurrection, mankind and jinn will mix.

Ibn Jarir narrated on the authority of Muhammad ibn Hamid on the authority of Yaqub al-Qummi on the authority of Harun ibn Antara, on the authority of a sheikh from Banu Fazara, regarding his statement, **And We will let some of them surge against others on that Day,** he said: When mankind and jinn surge, Iblis will say: I know for you the knowledge of this matter. So he will set out to the east and find that the angels have covered the earth. Then he will set out to the west and find that the angels have covered the earth, so he will say: There is no escape. Then he will set out to the right and to the left to the farthest end of the earth and find that the angels have covered the earth, so he will say: There is no escape. While he is like this, a path will appear to him like a trap, so he and his offspring will be seized by it. While they are on it, they will attack the Fire, so God will bring out a keeper from the keeper of the Fire, and he will say: O Iblis, did you not have a position with your Lord, were you not in Paradise? He says: This is not a day of reproach. If God had imposed on me an obligation, I would have worshipped Him in it in a way that none of His creation has worshipped Him like. He says: Then God has imposed on you an obligation. He says: What is it? He says: He commands you to enter the Fire. So he lingers over him, and he says: With him and his offspring with his wings. So he throws them into the Fire, and the Fire sighs a sigh that will not leave any close angel or sent prophet except that he will kneel on his knees. And thus Ibn Abi Hatim narrated it from the hadith of Ya'qub al-Qummi with it, then he narrated it from another chain of transmission on the authority of Ya'qub on the authority of Harun on the authority of 'Antarah on the authority of his father on the authority of Ibn 'Abbas: **And We will leave some of them that Day surging against others.** He said: The humans and the jinn surging against each other.

Al-Tabarani said: Abdullah bin Muhammad bin Al-Abbas Al-Isfahani told us, Abu Masoud Ahmad bin Al-Furat told us, Abu Dawud Al-Tayalisi told us, Al-Mughirah bin Muslim told us, on the authority of Abu Ishaq, on the authority of Wahb bin Jaber, on the

authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: "Gog and Magog are from the children of Adam, and if they were sent forth, they would corrupt the livelihoods of the people, and not a single man of them would die without leaving behind a thousand or more of his descendants, and behind them are three nations: Tawil, Tais, and Mansak." This is a strange hadith, rather it is a weak and reprehensible one.

An-Nasa'i narrated from the hadith of Shu'bah from An-Nu'man ibn Salim from Amr ibn Aws from his father from his grandfather Aws ibn Abi Aws with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Yajuj and Majuj will have women with whom they may have intercourse, and trees which they may pollinate as they may wish. No man will die except that he will leave behind a thousand or more descendants." And his statement, **And the Trumpet will be blown**. The Trumpet, as mentioned in the hadith, means a horn that will be blown, and the one who will be blown is Israfil, peace be upon him, as mentioned earlier in the hadith in its entirety. There are many hadiths on this subject. And in the hadith from Atiyyah from Ibn Abbas and Abu Sa'id with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "How can I enjoy myself while the companion of the horn has taken hold of the horn, bent his forehead, and listened to when he will be commanded? They said: What should we say? He said: Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust." And his statement, **Then We will gather them all together**, means We will bring them all to account. "Say: The first and the last * Will surely be gathered to an appointed time on a known Day." **And We will gather them together, not leaving behind a single one of them**.

Fath al-Qadir

His saying: 99- **And We will leave some of them that Day surging against others**. This is from the words of God Almighty after the end of the words of Dhul-Qarnayn, and the pronoun in **some of them** refers to Gog and Magog: meaning We will leave some of Gog and Magog on the day the promise comes, or on the day Gog and Magog emerge surging against some of them. It is said that people surged: if some of them enter into others, confused like waves of water. The meaning is that they will be disturbed and mixed up. It was said that the pronoun in **some of them** refers to creation, and today is the Day of al-Qiyamah 75: that is, We made some of creation from the jinn and mankind surge into others. It was said that the meaning is: We left Gog and Magog on the day the dam was completed and its construction was perfect, some of them surge into others. It was said that the meaning is: We left Gog and Magog on the day the dam was completed and its construction was perfect, some of them surge into others. The interpretation of **and the trumpet is blown** has been presented in Al-An'am. It was said that it is the second blast, based on His statement after **then we gathered them together**, for the *fa* indicates that, and the first blast was not mentioned because the purpose here is to mention the conditions of the Resurrection.

The meaning is that We gathered the creatures after their bodies had disintegrated and turned into dust, in a complete gathering, in the most perfect form, most wonderful appearance, and most amazing style.

Tafsir al-Baghawi

99 - The Almighty said: **And We will leave some of them that Day surging against others**. It was said: This is at the dam. He says: We will leave Gog and Magog, meaning: they will enter into each other like waves of water, and they will mix with each other because of their great number.

It was said: This will be when the Hour comes, when people will enter into each other, and their humans will mix with their jinn, confused.

And the Trumpet will be blown, because the emergence of Gog and Magog is one of the signs of the approaching Hour. **Then We will gather them together**, in one place.

Tafsir al-Baidawi

99. **And We will let some of them surge against others on that Day**. And We will make some of Gog and Magog, when they emerge from behind the dam, surge against others, crowded together in the land, or some of creation surge against others, so they will be disturbed and mixed, their humans and jinn confused. This is supported by His statement: **And the Trumpet will be blown** for the establishment of the Hour. **So We will gather them together** for the reckoning and recompense.

Surat al-Kahf 18:100

And We will present Hell, that Day, to the disbelievers, presenting it to them.

Surat al-Kahf 18:100

And We will present Hell, that Day, to the disbelievers, presenting it to them.

Tafsir al-Jalalayn

100 - **And We will present** bring near **Hell that Day to the disbelievers, presented**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We will present Hell that Day to the disbelievers, plainly**, means: And We will bring Hell to light on the Day the Trumpet is blown, so We will show it to the disbelievers in God, so that they may see it and witness it like a mirage. If the action were attributed to it, it would be said: It was presented if it became clear, as Amr ibn Kalghum said:

And the dove turned away and haughtily bowed like swords in the hands of our sword-wielders.

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

Who said that?

Muhammad bin Bashir narrated: Abdur-Rahman bin Mahdi narrated: Sufyan narrated: Salamah Bara Kuhail narrated: Abu Az-Zura' narrated: Abdullah said: The creation will stand for God when the Trumpet is blown, as one man. God, the Almighty, will appear to the creation, and no one who worshipped anything besides God will meet Him except that it will be raised up to him and follow him. He said: Then he will meet the Jews and say: Who do you worship? They will say: We worship Ezra. He said: Then he will say: Does water please you? They will say: Yes. Then he will show them Hell, and it will be like a mirage. Then he recited: **And We will present Hell, that Day, to the disbelievers, plainly**. Then he will meet the Christians and say: Who do you worship? They will say: We worship the Messiah. He will say: Does water please you? They will say: Yes. He will show them Hell, and it will be like a mirage. Then likewise for those who worshipped anything besides God. Then Abdullah recited: **Stop them, for they will be questioned**.

Tafsir al-Qurtubi

And We shall present Hell meaning, We shall make it visible to them. **On that Day, to the disbelievers, presented**.

Tafsir Ibn Kathir

God Almighty says, informing about what He will do to the infidels on the Day of Resurrection, that He will show them Hell, that is, He will expose it to them and make it apparent so that they can see the torment and punishment in it before they enter it, so that this will be more effective in hastening their worry and grief. In Sahih Muslim, on the authority of Ibn Mas'ud, he said: "The Messenger of God, may God bless him and grant him peace, said: 'Hell will be brought forth on the Day of Resurrection, led by seventy thousand reins, with each rein seventy thousand angels.' Then he said, informing about them: 'Those whose eyes were covered from My remembrance.' That is, they were heedless, blind, and turned a deaf ear to accepting guidance and following the truth, as He said: 'And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, who is to him a companion.' And here He said: 'And they were unable to hear.' That is, they did not understand God's commands and prohibitions. Then He said: 'Do those who disbelieve think that they can take My servants as allies other than Me?' That is, they believed that this would be good for them and that they would benefit from it. 'No! They will deny their worship and will be against them.' That is why God, the Most High, informed us that He has prepared Hell for them on the Day of Resurrection as a home.

Fath al-Qadir

100- "And We will present Hell that Day to the disbelievers, presenting it." What is meant by presenting here is showing it: that is, We will show them Hell so that they will see it on the day We gather them together. In that is a great threat to the disbelievers because of the terror and horror that will befall them when they see it.

Tafsir al-Baghawi

100 - **And We will present**, We will make clear, **Hell that Day to the disbelievers, presented**, so that they may see it with their own eyes.

Tafsir al-Baidawi

100. **And We will present Hell that Day to the disbelievers, presenting it to them**. And We will show it and make it apparent to them.

Surat al-Kahf 18:101

Those whose eyes were covered from My remembrance and they were unable to hear.

Tafsir al-Jalalayn

101 - **Those whose eyes** instead of the disbelievers **were covered from My remembrance** meaning the Qur'an, so they were blind and could not be guided by it **and they were unable to hear** meaning they were unable to hear what the Prophet recited to them out of hatred for him, so they did not believe in him.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And We shall present Hell on that Day to the disbelievers who did not look at the signs of God, nor ponder them, nor reflect upon His proofs, nor take heed from them, nor remember, nor turn to the Oneness of God, nor submit to His commands and prohibitions, but they were unable to hear, He says: And they were unable to hear the remembrance of God which He reminded them of, and His explanation which He made clear to them in His Book, due to God's abandonment of them, and the overpowering of misery upon them, and their preoccupation with disbelief in God and obedience to Satan, so that they would learn from it, and ponder it, and know guidance from misguidance, and disbelief from faith. And Mujahid used to say about that what:

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **They are unable to hear**, he said: They are not able to understand.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **And they were unable to hear**, he said: They did not know.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Those whose eyes are covered from My remembrance**, he said: These are the people of disbelief.

Tafsir al-Qurtubi

Those whose eyes is in the accusative case as an adjective for **the disbelievers**. "In a cover from My remembrance" meaning they are like someone whose eyes are covered so he does not see the signs of God Almighty. "And they were unable to hear" meaning they were unable to hear the words of God Almighty, so they are like someone who is deaf.

Tafsir Ibn Kathir

God Almighty says, informing about what He will do to the infidels on the Day of Resurrection, that He will show them Hell, that is, He will expose it to them and make it apparent so that they can see the torment and punishment in it before they enter it, so that this will be more effective in hastening their worry and grief. In Sahih Muslim, on the authority of Ibn Mas'ud, he said: "The Messenger of God, may God bless him and grant him peace, said: 'Hell will be brought forth on the Day of Resurrection, led by seventy thousand reins, with each rein seventy thousand angels.' Then he said, informing about them: 'Those whose eyes were covered from My remembrance.' That is, they were heedless, blind, and turned a deaf ear to accepting guidance and following the truth, as He said: 'And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, who is to him a companion.' And here He said: 'And they were unable to hear.' That is, they did not understand God's commands and prohibitions. Then He said: 'Do those who disbelieve think that they can take My servants as allies other than Me?' That is, they believed that this would be good for them and that they would benefit from it. 'No! They will deny their worship and will be against them.' That is why God, the Most High, informed us that He has prepared Hell for them on the Day of Resurrection as a home.

Fath al-Qadir

Then He described the aforementioned disbelievers by saying: 101- "Those whose eyes were covered from My remembrance" meaning their eyes in this world were covered, which is what covers something and conceals it from all sides from My remembrance, from the reason for My remembrance, which is the verses that are seen by those who think and consider, so they remember God with monotheism and glorification. So He applied the cause to the cause, or to the Great Qur'an, and pondered its meanings and contemplated its benefits. Then when He, the Most High, described them as blind to the evidence of creation or revelation, or both of them, He wanted to describe them as deaf to hearing the truth, so He said: "And they were unable to hear" meaning they were unable to listen to what is true in the words of God and the words of His Messenger. This is more eloquent than if He had said and they were deaf, because the deaf person may be able to hear if he is called upon, but these people are completely unable to do so. In mentioning the covering of the eyes and the inability to hear, there is a representation of their blindness to seeing with their eyes and their turning away from the evidence of hearing.

Tafsir al-Baghawi

101 - "Those whose eyes were covered," meaning: a membrane, and *covering* is what covers something and conceals it, **from My remembrance**, meaning: from faith and the Qur'an, and from guidance and clarification, and it was said: from seeing the evidence.

Surat al-Kahf 18:101

Those whose eyes were covered from My remembrance and they were unable to hear.

And they were unable to hear, meaning: to hear acceptance and faith, because of the overwhelming misery that overwhelmed them.

It was said: They do not understand. It was also said: They were unable to, meaning: They were unable to hear from the Messenger of God, may God bless him and grant him peace, what he recited to them due to the intensity of their enmity towards him, like a man saying: I cannot hear anything from so-and-so, due to his enmity.

Tafsir al-Baidawi

101. "Those whose eyes were covered from My remembrance" from My signs that they looked at, so I remind with monotheism and glorification. "And they were unable to hear" to listen to My remembrance and My words due to their extreme deafness to the truth, for the deaf may be able to hear if he is called out to, but these are as if their ears were completely deaf.

Surat al-Kahf 18:102

Do those who disbelieve think that they can take My servants as protectors other than Me? Indeed, We have prepared Hell for the disbelievers as a lodging.

Tafsir al-Jalalayn

102 - **Do those who disbelieve think that they can take My servants** meaning My angels, Jesus, and Aziz **as protectors besides Me** Lords is the second object of yatakhadhu, and the second object of hasaba has an omitted meaning. They think that the mentioned taking does not anger Me, nor will I punish them for it. No! **Indeed, We have prepared Hell for the disbelievers** these and others **as a lodging** meaning it is prepared for them like a house prepared for a guest.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says: Do those who disbelieve in God, from the worshippers of angels and the Messiah, think that they can take My servants whom they worshipped instead of God as allies? He says: No, rather they are their enemies. And similar to what we said about that, the people of interpretation said. Mention the one who said to you:

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us, on the authority of Ibn Jurayj, regarding His statement, **Do those who disbelieve think that they can take My servants as allies other than Me?** He said: He means those who worship the Messiah, son of Mary, and the angels, and they are the servants of God, and they are not allies of the disbelievers. And with this reading, I mean with a kasra on the seen of *af-hasab* meaning to think, this is the reading of the readers of the regions. And it was narrated on the authority of Ali ibn Abi Talib, may God be pleased with him, and Ikrimah and Mujahid that they read it as **Af-hasab those who disbelieve** with a sukoon on the seen and raising the letter after it, meaning: Do they think that? That is, is it sufficient for them to take My servants as allies other than Me from My worship and loyalty?

It was also narrated on the authority of Ishaq bin Yusuf al-Azraq, on the authority of Imran bin Hudayr, on the authority of Ikrimah, **Do those who disbelieve think?** He said: **Do they think that?** And the reading that we recite is the reading that the reciters of the regions follow. **Do those who disbelieve think?** with a kasra on the *seen*, meaning **do they think**, because of the consensus of the proof from the reciters on it.

And His statement, **Indeed, We have prepared Hell as a dwelling for the disbelievers**, means: We have prepared Hell as a dwelling for those who disbelieve in God.

Tafsir al-Qurtubi

The Almighty said: **Do those who disbelieve think?** That is, do they think? Ali, Ikrimah, Mujahid, and Ibn Muhaisin read *Afhasab* with a sukoon on the seen and a damma on the ba', meaning it is sufficient for them. **To take My servants** meaning Jesus, the angels, and Ezra. **Besides Me as protectors** and that I will not punish them, so there is an omission in the speech. Al-Zajjaj said: The meaning is, do they think that this will benefit them? **Indeed, We have prepared Hell for the disbelievers as an accommodation.**

Tafsir Ibn Kathir

God Almighty says, informing about what He will do to the infidels on the Day of Resurrection, that He will show them Hell, that is, He will expose it to them and make it apparent so that they can see the torment and punishment in it before they enter it, so that this will be more effective in hastening their worry and grief. In Sahih Muslim, on the authority of Ibn Mas'ud, he said: "The Messenger of God, may God bless him and grant him peace, said: 'Hell will be brought forth on the Day of Resurrection, led by seventy thousand reins, with each rein seventy thousand angels.' Then he said, informing about them: 'Those whose eyes were covered from My remembrance.' That is, they were heedless, blind, and turned a deaf ear to accepting guidance and following the truth, as He said: 'And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, who is to him a companion.' And here He said: 'And they were unable to hear.' That is, they did not understand God's commands and prohibitions. Then He said: 'Do those who disbelieve think that they can take My servants as allies other than Me?' That is, they believed that this would be good for them and that they would benefit from it. 'No! They will deny their worship and will be against them.' That is why God, the Most High, informed us that He has prepared Hell for them on the Day of Resurrection as a home.

Fath al-Qadir

102- **Do those who disbelieve think?** Here, *al-hisbān* means *assumption*, and the question is for rebuke and rebuke, and the *fa* is for connecting to an implied meaning like its counterparts. The meaning is: Do they think that they will benefit from what they worship, despite their turning away from contemplating the signs of God and their rebellion against accepting the truth? The meaning of **that they will take My servants besides Me** is that they will take them besides God, and they are the angels, the Messiah, and the devils. **As allies** means worshipped. Al-Zajjaj said: The meaning is: Do they think that this will benefit them? It was read *af-hasab* with a silent *seen*, and its meaning is that I will suffice them, and it is their thought that they will take them as allies, as it is a subject and predicate, meaning that this is not enough for them and will not benefit them with God, as they thought. **Indeed, We have prepared Hell for the disbelievers as a lodging** meaning We have prepared it for them as a lodging that they will enjoy when they enter. Al-Zajjaj

Surat al-Kahf 18:102

Do those who disbelieve think that they can take My servants as protectors other than Me? Indeed, We have prepared Hell for the disbelievers as a lodging.

said: The inn is the shelter and the home. It was said that it is what is prepared for the guest, so it is a mockery of them, like his saying: "Then give them tidings of a painful punishment." The meaning is: Hell is prepared for them with us, just as the inn is prepared for the guest.

Tafsir al-Baghawi

102 - The Almighty's saying: **Do those who disbelieve think that they can take My servants as allies besides Me?** Lords, meaning by servants: Jesus and the angels. No, rather they are enemies to them and disavow them.

Ibn Abbas said: He means the devils who obeyed them instead of God. Muqatil said: The idols were called servants, as He said: **Indeed, those you invoke besides God are servants like you** (al-A'raf 7:194). The answer to this question is omitted.

Ibn Abbas said: He means that I get angry for myself. He says: Do those who disbelieve think that they can take other than Me as allies, while I do not get angry for myself and I do not punish them?

It was said: Do they think that it would benefit them to take My servants as allies other than Me?

Indeed, We have prepared Hell for the disbelievers as a lodging, meaning: a home. Ibn Abbas said: It is their abode. It was said: A lodging is what is prepared for a guest, meaning: It is prepared for them with Us as a lodging is for a guest.

Tafsir al-Baidawi

102. **Do those who disbelieve think?** They thought, and the question is for denial. **That they would take My servants** as they take the angels and the Messiah. **Besides Me as protectors** as deities who would benefit them, or that I would not punish them with it. So the second object was deleted as the predicate is deleted due to the context. **That they would take** was made the place of its two objects, and it was read, **Do those who disbelieve think** meaning a lie against them in salvation, and that with what is in its scope is raised as the subject of *hasab*, for if the description depends on the hamza, it is equal to the verb in action or predicate for it. **Indeed, We have prepared Hell for the disbelievers as a lodging** what is established for the inhabitant, and in it is mockery and a warning that they have behind it of punishment that is insignificant compared to it.

Surat al-Kahf 18:103

Say, **Shall We inform you of the greatest losers as to [their] deeds?**

Tafsir al-Jalalayn

103 - (Say: Shall We inform you of the greatest losers in respect of their deeds?) He distinguished the distinguishing between the two and separated them by saying:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say, O Muhammad, to those who seek to cause you trouble and argue with you falsely, and debate with you about issues from among the People of the Book: the Jews and the Christians, **Shall We inform you, O people, who will be the greatest losers in [their] deeds?*** He means those who exhaust themselves in work seeking profit and excellence, but they attained ruin and destruction and did not attain what they sought, like the buyer of a commodity hoping for excellence and profit, but his hope was disappointed, and his sale was lost, and he was disappointed in what he hoped for. The people of interpretation differed about those meant by that, and some of them said: It meant the monks and priests.

Who said that?

Ibn Hamid told us: Al-Maqburi told us: Haywah ibn Shureih told us: Al-Sakn ibn Abi Karimah told me that his mother told him that she heard Abu Khamisah Abdullah ibn Qais say: I heard Ali ibn Abi Talib say about this verse: "Say: Shall We inform you of the greatest losers in [their] deeds?" They are the monks who confined themselves to monasteries.

Yunus told me, he said: Ibn Wahb told us, he said: I heard Haywah say: Al-Sakn bin Abi Karima told me, on the authority of his mother, she told him that she heard Abdullah bin Qais say: I heard Ali bin Abi Talib say, and he mentioned something similar.

Tafsir al-Qurtubi

The Almighty's saying: "Say: Shall We inform you of the greatest losers in [their] deeds?" to His saying: **in weight**. There are two issues in it:

First: The Almighty's statement: "Say: 'Shall We inform you of the greatest losers as to [their] deeds?'" - the verse - indicates that among the people are those who do deeds while thinking that they are doing good, but their efforts have been in vain. What causes the efforts to be in vain is either corruption of belief or hypocrisy, and what is meant here is disbelief. Al-Bukhari narrated on the authority of Mus'ab who said:

I asked my father, **Say, 'Shall We inform you of the greatest losers in [their] deeds?' Are they the Kharijites?** He said, **No, they are the Jews and the Christians**. As for the Jews, they denied Muhammad, may God bless him and grant him peace, and as for the Christians, they disbelieved in Paradise, saying, **There is no food or drink in it**. The Kharijites are those who break God's covenant after ratifying it, and Sa'd used to call them the wicked. The meaning of the verse is a rebuke, that is, say to these disbelievers who worshipped other than Me:

Their efforts and hopes will be disappointed tomorrow, and they will be the biggest losers in their deeds.

Tafsir Ibn Kathir

Al-Bukhari said: Muhammad bin Bashir told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Amr, on the authority of Mus'ab, who said: I asked my father, meaning Sa'd bin Abi Waqqas, about the statement of God: "Say: Shall We inform you of the greatest losers in [their] deeds?" Are they the Kharijites? He said: No, they are the Jews and Christians. As for the Jews, they denied Muhammad, may God bless him and grant him peace. As for the Christians, they disbelieved in Paradise and said: **There is no food or drink in it**. The Kharijites are those who break God's covenant after its ratification. Sa'd, may God be pleased with him, used to call them the wicked. Ali ibn Abi Talib, Ad-Dahhak, and more than one said: They are the Kharijites. The meaning of this from Ali, may God be pleased with him, is that this noble verse includes the Kharijites as it includes the Jews, Christians, and others. It was not revealed specifically about these or those. Rather, it is more general than this. This verse was revealed in Mecca before addressing the Jews and Christians and before the existence of the Kharijites altogether. Rather, it is general for everyone who worships God in a way other than an acceptable way, thinking that he is correct in it and that his work is acceptable, while he is mistaken and his work is rejected, as God Almighty said: **Some faces that Day will be humbled, working, exhausted, burning in a blazing Fire**. And God Almighty said: **And We will present to whatever deeds they have done and make them as scattered dust**. And God Almighty said: **And those who disbelieve - their deeds are like a mirage**. A lowland which a thirsty man thinks is water until, when he comes to it, he finds it is nothing. And God Almighty said in this noble verse: **Say, 'Shall We inform you?'** That is, shall We tell you **who are the greatest losers in [their] deeds?** Then He explained them, saying, **Those whose effort is lost in worldly life**, that is, they committed vain deeds in a manner other than a lawful, pleasing, and acceptable one, **while they think that they are doing well in work**, that is, they believe that they are on something and that they are accepted and beloved.

And His statement, **Those are the ones who disbelieved in the signs of their Lord and in the meeting with Him**, meaning they denied the signs of God in this world and His proofs that He established for His Oneness and the truthfulness of His Messengers, and they denied the abode of the

Say, "Shall We inform you of the greatest losers as to [their] deeds?"

Hereafter. **So We will not assign to them on the Day of Resurrection any weight**, meaning We will not make their scales heavy because they are devoid of goodness. Al-Bukhari said: Muhammad ibn Abdullah told us, Saeed ibn Abi Maryam told us, Al-Mughirah told us, Abu Al-Zinad told me, on the authority of Al-A'raj, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **A great, fat man will come on the Day of Resurrection and he will not weigh as much as the wing of a mosquito in the sight of God.** And he said, **Read if you wish, 'So We will not assign to them on the Day of Resurrection any weight.'** And on the authority of Yahya ibn Bakir, on the authority of Mughirah ibn Abd Al-Rahman, on the authority of Abu Al-Zinad, something similar. This is how he mentioned it on the authority of Yahya ibn Bakir, with a chain of transmission traceable back to the Prophet. Muslim narrated it on the authority of Abu Bakr Muhammad ibn Ishaq, on the authority of Yahya ibn Bakir, with the same chain of transmission.

Ibn Abi Hatim said: My father told us, Abu al-Walid told us, Abd al-Rahman ibn Abi al-Zinad told us, on the authority of Salih, the freed slave of al-Taw'amah, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The gluttonous, drunkard, great man will be brought and weighed with a grain, but he will not weigh it.** He said: And he recited: **So We will not assign to them on the Day of Resurrection any weight.** And Ibn Jarir narrated it likewise on the authority of Abu Kurayb, on the authority of Abu al-Salt, on the authority of Abu al-Zinad, on the authority of Salih, the freed slave of al-Taw'amah, on the authority of Abu Hurayrah, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. So he mentioned it with the same wording of al-Bukhari. Ahmad bin Amr bin Abdul Khaliq Al-Bazzar said: Al-Abbas bin Muhammad told us, Awn bin Amara told us, Hisham bin Hassan told us, on the authority of Wasil, on the authority of Abdullah bin Buraidah, on the authority of his father, who said: "We were with the Messenger of God, may God bless him and grant him peace, when a man from Quraysh came, swaying in his garment. When he stood before the Prophet, may God bless him and grant him peace, he said: O Buraidah, this is one of those for whom God will not give any weight on the Day of Resurrection." Then he said: Wasil, the freed slave of Abu Anbasa, and Awn bin Amara were the only ones to narrate it, and he is not a hafiz and there is no corroboration for him.

Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Shammur, on the authority of Abu Yahya, on the authority of Ka'b, who said: A great, tall man will be brought on the Day of Resurrection, but he will not weigh as much as a mosquito's wing in God's sight. Recite: **So We will not assign to them on the Day of Resurrection any weight.** And His statement: **That is their recompense - Hell - for their disbelief** means that We only rewarded them with this recompense because of their disbelief and their taking the signs of God and His messengers in

ridicule. They mocked them and denied them with the most vehement denial.

Fath al-Qadir

103- "Say: Shall We inform you of the greatest losers in respect of their deeds?" The word *deeds* is in the accusative case as a specification, and the plural is to indicate the intended types of them.

Tafsir al-Baghawi

103 - The Almighty said: "Say: Shall We inform you of the greatest losers in [their] deeds?" Meaning: those who exhausted themselves in work in which they hoped to gain merit and reward, but attained destruction and ruin, like someone who buys a commodity in which he hopes to make a profit, but loses and his efforts fail.

They differed about them: Ibn Abbas and Saad bin Abi Waqqas said: They are the Jews and Christians. It was said: They are the monks.

Tafsir al-Baidawi

103. "Say: Shall We inform you of the greatest losers in respect of their deeds?" The word is in the accusative case as a distinguishing word and is plural because it is one of the active parts of the verb or because of the diversity of their deeds.

Surat al-Kahf 18:104

Those whose efforts are wasted in worldly life, while they think that they are doing well in work.

Tafsir al-Jalalayn

104 - **Those whose efforts are lost in worldly life** their work is in vain **while they think** they think **that they are doing well** work for which they will be rewarded.

Tafsir al-Suyuti

Tafsir al-Tabari

Ibn Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Hilal ibn Yasaf, on the authority of Mus'ab ibn Sa'd, he said: I said to my father, **And they think that they are doing good** are they the Kharijites? He said: They are the people of the monasteries.

Fadala bin Al-Fadl told us: Buzay' said: A man asked Al-Dahhak about this verse: "Say: Shall We inform you of the greatest losers in [their] deeds?" He said: They are the priests and monks.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Mansur, on the authority of Hilal bin Yasaf, on the authority of Mus'ab bin Sa'd, who said: Sa'd said: They are the owners of the monasteries.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Ibn Saad, who said: I said to Saad: O my father, **Shall we inform you of the greatest losers in [their] deeds?** Are they the Kharijites? He said: No, but they are the people of the monasteries. However, the Kharijites are a people who have deviated, so God has made their hearts deviate. Others said: Rather, they are all the People of the Two Books.

Who said that?

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of 'Amr ibn Murrah, on the authority of Mus'ab ibn Sa'd, who 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, they are the People of the Book, the Jews and the Christians. As for the Jews, they denied Muhammad. As for the Christians, they disbelieved in Paradise and said: There is no food or drink in it. But the Kharijites are "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. It is those who are the losers." So Sa'd used to call them the wicked.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Ibrahim bin Abi Hurriyah, on the authority of Mus'ab bin Sa'd bin Abi Waqqas, on the authority of his father, regarding his

statement, **Say, 'Shall We inform you of the greatest losers in [their] deeds?'** He said: They are the Jews and the Christians.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated: Ibn Jurayj narrated: Abu Harb ibn Abi Al-Aswad narrated: Zadhan narrated: Ali ibn Abi Talib was asked about the statement of God, "Say: Shall We inform you of the greatest losers in [their] deeds?" He said: They are the disbelievers among the People of the Book, as if their forefathers were on the right path, but they associated partners with their Lord and innovated in their religion. They strive in falsehood, thinking that they are on the right path, and strive in misguidance, thinking that they are on the right path. Their efforts are in the life of this world, while they think that they are doing good. Then he raised his voice and said: The people of Hell are not far from them. Others said: Rather, they are the Khawarij.

Who said that?

Muhammad bin Bashir told us: Yahya told us, on the authority of Sufyan bin Salamah, on the authority of Salamah bin Kuhail, on the authority of Abu al-Tayyib, who said: Abdullah bin al-Kawwa asked Ali about his statement, **Say, 'Shall We inform you of the greatest losers in [their] deeds?'** He said: You, O people of Harura.

Yunus told me, he said: Ibn Wahb told us, he said: Yahya ibn Ayoub told us, on the authority of Abu Sakhr, on the authority of Abu Muawiyah al-Bajali, on the authority of Abu al-Sahbaa al-Bakri, on the authority of Ali ibn Abi Talib, that Ibn al-Kawwa asked him about the statement of God Almighty: **Shall We inform you of the greatest losers in [their] deeds?** Ali said: You and your companions.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Salamah bin Kuhail, on the authority of Abu al-Tayyal, who said: Ibn al-Kawwa' stood up to Ali and said: Who are the greatest losers in their deeds? Are their efforts wasted in this worldly life, while they think that they are doing well? He said: Woe to you, the people of Harura are among them.

Ibn Bashir told us: Muhammad ibn Khalid ibn Uthman told us: Musa ibn Yaqub ibn Abdullah told us: Abu al-Huwayrith told us, on the authority of Nafi' ibn Jubayr ibn Mut'im: Ibn al-Kawwa' said to Ali ibn Abi Talib: Who are the greatest losers in their deeds, those whose efforts have been wasted in the life of this world? He said: You and your companions. The correct statement in this regard, according to us, is to say that God, the Almighty, meant by His statement, **Shall We inform you of the greatest losers in their deeds?** every doer of a deed who thinks he is right in it, and that by doing that he is obedient and pleasing to God, but by doing that he is displeased with God, and is unjust in his path to the people of faith in Him, such as monks, deacons, and their likes from the people of ijtihad in their misguidance, and despite that, by their actions and their striving for God, they are disbelievers, regardless of the people of religion they are. The Arabists differed about the reason for the accusative case of his statement *deeds*. Some of the grammarians of Basra said: It is accusative because

Those whose efforts are wasted in worldly life, while they think that they are doing well in work.

when he introduced the alif, lam, and nun in al-akhsarin, it did not lead to the addition, and the deeds were from al-akhsarin, so that is why it is accusative. Another said: This is the chapter on af'al and fa'l, like al-afdal and al-fadla, and al-akhsar and al-khusra, and the waw does not enter into it, and there is no explanatory word in it, because it is separated by what it is like in his statement al-afdal and al-fadla, and if an explanatory word comes with it, it is for the first and the last. He said: Do you not see that you say: I passed by a man with a handsome face, so the handsomeness is for the man and the face, and likewise great in mind, and the like? He said: It is permissible in al-akhsarin because he returned it to af'al and af'ala. He said: I heard the Arabs say: the first ones enter, and the last ones exit, so it became for the first and the second like the rest of the chapter. He said: And this is how it is measured. And His statement, **Those whose effort is lost in the life of this world**, means: They are those whose work that they did in their life of this world was not based on guidance and righteousness, but rather was based on injustice and misguidance, and that is because they did not do what God commanded them to do, but rather on their disbelief in Him, **and they think that they are doing good work**, meaning: They think that by doing that for God, they are obedient, and striving in what He has urged His servants to do. This is one of the clearest proofs of the error of the statement of those who claim that no one disbelieves in God except when he intends to disbelieve after the name of His Oneness, and that is because God, the Most High, mentioned, informed about those whose description He described in this verse, that their effort that they strove in this world was lost, and they thought that they were doing good in that work, and He informed about them that they are the ones who disbelieved in the signs of their Lord. And if the statement were as those who claimed that no one disbelieves in God except when he knows, then it would be necessary that these people would be rewarded for their work, which God informed about them that they thought that they were doing good work. They will be rewarded for it, but the statement is contrary to what they said. God Almighty informed us about them that they are disbelievers in God and that their deeds are in vain. He meant by His statement **that they do good work** work, and workmanship, craftsmanship, and manufacturing are one and the same. It is said: a horse is made, meaning manufactured.

Tafsir al-Qurtubi

They are **those whose efforts have been lost in worldly life, while they think that they are doing well** in worshipping someone other than Me. Ibn Abbas said: He means the disbelievers of Mecca. Ali said: They are the Khawarij of Harura. He said once: They are the monks who live in monasteries. It was narrated that Ibn al-Kawwa asked him about those who are the greatest losers in deeds, so he said to him: You and your companions. Ibn Atiyyah said: All of this is weakened by the statement of God after that: **Those**

are the ones who disbelieved in the signs of their Lord and in the meeting with Him, so their deeds have become worthless. None of these groups disbelieve in God, in the meeting with Him, in the resurrection and the Hereafter. Rather, this is a description of the polytheists of Mecca who worship idols. Ali and Sa'd **may God be pleased with them** mentioned people who took their share of this verse. *Actions* is in the accusative case as a specification. *Habatat* is the reading of the majority with a kasra on the ba. Ibn Abbas read *Habatat* with a fatha on it.

Tafsir Ibn Kathir

Al-Bukhari said: Muhammad bin Bashir told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Amr, on the authority of Mus'ab, who said: I asked my father, meaning Sa'd bin Abi Waqqas, about the statement of God: "Say: Shall We inform you of the greatest losers in [their] deeds?" Are they the Kharijites? He said: No, they are the Jews and Christians. As for the Jews, they denied Muhammad, may God bless him and grant him peace. As for the Christians, they disbelieved in Paradise and said: There is no food or drink in it. The Kharijites are those who break God's covenant after its ratification. Sa'd, may God be pleased with him, used to call them the wicked. Ali ibn Abi Talib, Ad-Dahhak, and more than one said: They are the Kharijites. The meaning of this from Ali, may God be pleased with him, is that this noble verse includes the Kharijites as it includes the Jews, Christians, and others. It was not revealed specifically about these or those. Rather, it is more general than this. This verse was revealed in Mecca before addressing the Jews and Christians and before the existence of the Kharijites altogether. Rather, it is general for everyone who worships God in a way other than an acceptable way, thinking that he is correct in it and that his work is acceptable, while he is mistaken and his work is rejected, as God Almighty said: **Some faces that Day will be humbled, working, exhausted, burning in a blazing Fire.** And God Almighty said: **And We will present to whatever deeds they have done and make them as scattered dust.** And God Almighty said: **And those who disbelieve - their deeds are like a mirage.** A lowland which a thirsty man thinks is water until, when he comes to it, he finds it is nothing. And God Almighty said in this noble verse: **Say, 'Shall We inform you?'** That is, shall We tell you **who are the greatest losers in [their] deeds?** Then He explained them, saying, **Those whose effort is lost in worldly life**, that is, they committed vain deeds in a manner other than a lawful, pleasing, and acceptable one, **while they think that they are doing well in work**, that is, they believe that they are on something and that they are accepted and beloved.

And His statement, **Those are the ones who disbelieved in the signs of their Lord and in the meeting with Him**, meaning they denied the signs of God in this world and His proofs that He established for His Oneness and the truthfulness of His Messengers, and they denied the abode of the

Hereafter. **So We will not assign to them on the Day of Resurrection any weight**, meaning We will not make their scales heavy because they are devoid of goodness. Al-Bukhari said: Muhammad ibn Abdullah told us, Saeed ibn Abi Maryam told us, Al-Mughirah told us, Abu Al-Zinad told me, on the authority of Al-A'raj, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **A great, fat man will come on the Day of Resurrection and he will not weigh as much as the wing of a mosquito in the sight of God.** And he said, **Read if you wish, 'So We will not assign to them on the Day of Resurrection any weight.'** And on the authority of Yahya ibn Bakir, on the authority of Mughirah ibn Abd Al-Rahman, on the authority of Abu Al-Zinad, something similar. This is how he mentioned it on the authority of Yahya ibn Bakir, with a chain of transmission traceable back to the Prophet. Muslim narrated it on the authority of Abu Bakr Muhammad ibn Ishaq, on the authority of Yahya ibn Bakir, with the same chain of transmission.

Ibn Abi Hatim said: My father told us, Abu al-Walid told us, Abd al-Rahman ibn Abi al-Zinad told us, on the authority of Salih, the freed slave of al-Taw'amah, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The gluttonous, drunkard, great man will be brought and weighed with a grain, but he will not weigh it.** He said: And he recited: **So We will not assign to them on the Day of Resurrection any weight.** And Ibn Jarir narrated it likewise on the authority of Abu Kurayb, on the authority of Abu al-Salt, on the authority of Abu al-Zinad, on the authority of Salih, the freed slave of al-Taw'amah, on the authority of Abu Hurayrah, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. So he mentioned it with the same wording of al-Bukhari. Ahmad bin Amr bin Abdul Khaliq Al-Bazzar said: Al-Abbas bin Muhammad told us, Awn bin Amara told us, Hisham bin Hassan told us, on the authority of Wasil, on the authority of Abdullah bin Buraidah, on the authority of his father, who said: "We were with the Messenger of God, may God bless him and grant him peace, when a man from Quraysh came, swaying in his garment. When he stood before the Prophet, may God bless him and grant him peace, he said: O Buraidah, this is one of those for whom God will not give any weight on the Day of Resurrection." Then he said: Wasil, the freed slave of Abu Anbasa, and Awn bin Amara were the only ones to narrate it, and he is not a hafiz and there is no corroboration for him.

Ibn Jarir said: Muhammad ibn Bashar told us, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Shammur, on the authority of Abu Yahya, on the authority of Ka'b, who said: A great, tall man will be brought on the Day of Resurrection, but he will not weigh as much as a mosquito's wing in God's sight. Recite: **So We will not assign to them on the Day of Resurrection any weight.** And His statement: **That is their recompense - Hell - for their disbelief** means that We only rewarded them with this recompense because of their disbelief and their taking the signs of God and His messengers in ridicule. They mocked them and denied them with the most vehement denial.

Fath al-Qadir

And the position of the relative pronoun, which is 104- **Those whose effort is lost in worldly life** is the nominative case as the predicate of a deleted subject, as if it was said who are they? So it was said they are those whose effort is lost, and what is meant by the loss of effort is its invalidity and waste, and it is permissible for it to be in the accusative case as a blame. And the answer would be **Those are the ones who disbelieved in the signs of their Lord** and it is permissible for it to be in the genitive case as an adjective for the losers or a substitute for it, and the answer would also be those and what comes after it, and the first of these aspects is the first, and the phrase **and they think that they are doing well** is in the accusative case as a state of the subject of **went astray**; meaning and the situation is that they think that they are doing well in that and benefiting from its effects.

Tafsir al-Baghawi

104 - *Those* who confined themselves to monasteries. Ali ibn Abi Talib said: They are the people of Harura. **Their efforts are in vain**, their work and effort are in vain, **in the life of this world while they think that they are doing well in work**, that is, in action.

Tafsir al-Baidawi

104. **Those whose efforts have been lost in worldly life** was lost and in vain due to their disbelief and conceit, like the monks, for they lost their world and their afterlife. Its place is in the nominative case as a deleted predicate, for it is the answer to the question, or in the genitive case as a substitute, or in the accusative case as a blame. **And they think that they are doing well** with their conceit and belief that they are on the right path.

Surat al-Kahf 18:105

Those are the ones who disbelieved in the signs of their Lord and in meeting Him, so their deeds have become worthless, and We will not assign to them any weight on the Day of Resurrection.

Surat al-Kahf 18:105

Those are the ones who disbelieved in the signs of their Lord and in meeting Him, so their deeds have become worthless, and We will not assign to them any weight on the Day of Resurrection.

Tafsir al-Jalalayn

105 - **Those are the ones who disbelieved in the signs of their Lord** in the evidence of His Oneness from the Qur'an and other things **and in meeting Him** that is, in the resurrection, the reckoning, the reward and the punishment **so their deeds have become worthless** they have become void **so We will not assign to them on the Day of Resurrection any weight** that is, We will not assign to them any value.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: These are the ones whose characteristics We have described, the greatest losers in their deeds, those who disbelieved in the proofs and evidence of their Lord, and denied meeting Him. **So their deeds have become worthless.** He says: Their deeds have become worthless, so they have no reward that will benefit their owners in the Hereafter, but rather they will have a long torment and disgrace from them. **So We will not assign to them any weight on the Day of Resurrection.** God the Almighty says: So We will not assign to them any weight. What He meant by that is that their scales will not be heavy because the scales are only weighed down by righteous deeds, and these people have no righteous deeds that would make their scales heavy.

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

Who said that?

Muhammad bin Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-A'mash, on the authority of Shammur, on the authority of Abu Yahya, on the authority of Ka'b, who said: A great, tall man will be brought on the Day of Resurrection, but he will not weigh as much as a mosquito's wing in God's sight. Recite: **So We will not assign to them on the Day of Resurrection any weight.**

Abu Kuraib told us, he said: Ibn Al-Salt told us, he said: Ibn Abi Al-Zinad told us, on the authority of Salih, the freedman of Al-Taw'amah, on the authority of Abu Hurairah, he said: The Messenger of God said: The glutton, the drinker, the tall one will be brought and weighed, but he will not weigh as much as the wing of a mosquito. Then he recited: **So We will not assign to them on the Day of Resurrection any weight.**

Tafsir al-Qurtubi

Ibn Atiyyah said: All of this is weakened by the Almighty's statement after that: **Those are the ones who disbelieved in the signs of their Lord and in the meeting with Him, so their deeds have become worthless.** None of these groups disbelieve in God, His meeting, the Resurrection, and the Hereafter. Rather, this is a description of the idolaters of Mecca. Ali and Sa'd, may God be pleased with them, mentioned people who took their share of this verse. *Actions* is an accusative of specification. *Habatat* is the reading of the majority with a kasra on the ba'. Ibn Abbas read *Habatat* with a fatha on it.

Second: The Almighty's saying: **And We will not assign to them on the Day of Resurrection any weight.** The majority of scholars read *naqeem* with the nun of majesty. Mujahid read it with the ya' of the third person singular, meaning God Almighty will not establish. Ubayd ibn Umayr read *fa-l-yawum* and he must read *wazn*. Mujahid also read *fa-l-yawum* and *wazn* and likewise, Mujahid read **and they will not establish on the Day of Resurrection any weight.** Ubayd ibn Umayr said: The great, tall, gluttonous, drunk man will be brought on the Day of Resurrection, but he will not weigh as much as a mosquito's wing in God's sight.

I said: This is not said in terms of opinion, and its meaning has been proven in the two Sahih of Bukhari and Muslim on the authority of Abu Hurairah on the authority of the Messenger of God, may God bless him and grant him peace, that he said:

"A great, fat man will come on the Day of Resurrection, but he will not weigh as much as a mosquito's wing in the sight of God. Read, if you wish, 'We will not assign to them any weight on the Day of Resurrection.'" The meaning is that they will have no reward, and their deeds will be met with punishment. They will have no good deeds that will be weighed in the scales of the Day of Resurrection, and whoever has no good deeds will be in the Fire. Abu Saeed Al-Khudri said: **Deeds will be brought like the mountains of Tihamah, but they will not weigh anything.** It was said: It is possible that he meant a metaphor, as if he said: **They will have no value with us on that day.** And God knows best. In this hadith there is jurisprudence in blaming fat for those who burden themselves with it, because that involves burdening themselves with food and being preoccupied with it instead of doing good deeds. Rather, it indicates the prohibition of eating more than what is sufficient for the purpose of luxury and fat. The Prophet (peace and blessings of God be upon him) said:

The most hated of men to God Almighty is the fat scholar. From the hadith of Imran bin Husayn, on the authority of the Prophet, may God bless him and grant him peace, he said:

The best of you are my generation, then those who come after them - Imran said, and I do not know if he mentioned two or three generations after his generation - **Then after you will be a people who bear**

witness but are not asked to bear witness, and they betray but are not trusted, and they make vows but do not fulfill them, and fatness will appear among them

This is a blame. The reason for that is that fatness is acquired from eating too much and gluttony, and ease, comfort, security, and indulging oneself in its desires. So he is a slave to himself, not a slave to his Lord. Whoever is in this state will inevitably fall into what is forbidden, and every meat that is born from ill-gotten gains, the Fire is more deserving of it. God the Almighty has blamed the disbelievers for eating too much, saying: **And those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be a residence for them** So if the believer imitates them and enjoys their comforts in all his circumstances and times, then where is the reality of faith and the fulfillment of the duties of Islam?! And whoever eats and drinks a lot, his greed and greed increase, and his laziness and sleep increase at night, so his day is wandering and his night is sleeping. This meaning has already been mentioned in Al-A'raf, and the scale has been mentioned in it, and that it has two pans in which the records of deeds are weighed, so there is no point in repeating it. And he, may God's prayers and peace be upon him, said when they laughed at Hams, who cut the leg of Ibn Masoud while he was climbing the palm tree:

You laugh at a leg that is weighed according to the deeds of the people of the earth. This indicates that people are weighed, as mentioned by Al-Ghaznawi.

Tafsir Ibn Kathir

Al-Bukhari said: Muhammad bin Bashir told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Amr, on the authority of Mus'ab, who said: I asked my father, meaning Sa'd bin Abi Waqqas, about the statement of God: "Say: Shall We inform you of the greatest losers in [their] deeds?" Are they the Kharijites? He said: No, they are the Jews and Christians. As for the Jews, they denied Muhammad, may God bless him and grant him peace. As for the Christians, they disbelieved in Paradise and said: There is no food or drink in it. The Kharijites are those who break God's covenant after its ratification. Sa'd, may God be pleased with him, used to call them the wicked. Ali bin Abi Talib, Ad-Dahhak, and more than one said: They are the Kharijites. The meaning of this from Ali, may God be pleased with him, is that this noble verse includes the Kharijites as it includes the Jews, Christians, and others. It was not revealed specifically about these or those. Rather, it is more general than this. This verse was revealed in Mecca before addressing the Jews and Christians and before the existence of the Kharijites altogether. Rather, it is general for everyone who worships God in a way other than an acceptable way, thinking that he is correct in it and that his work is acceptable, while he is mistaken and his work is rejected, as God Almighty said: **Some faces that Day will be humbled, working, exhausted, burning in a blazing Fire.** And God Almighty said: **And We will present to whatever deeds they have done and make them as scattered dust.** And God Almighty said: **And those who disbelieve - their deeds are like a**

mirage. A lowland which a thirsty man thinks is water until, when he comes to it, he finds it is nothing. And God Almighty said in this noble verse: **Say, 'Shall We inform you?' That is, shall We tell you who are the greatest losers in [their] deeds?** Then He explained them, saying, **Those whose effort is lost in worldly life,** that is, they committed vain deeds in a manner other than a lawful, pleasing, and acceptable one, **while they think that they are doing well in work,** that is, they believe that they are on something and that they are accepted and beloved.

And His statement, **Those are the ones who disbelieved in the signs of their Lord and in the meeting with Him,** meaning they denied the signs of God in this world and His proofs that He established for His Oneness and the truthfulness of His Messengers, and they denied the abode of the Hereafter. **So We will not assign to them on the Day of Resurrection any weight,** meaning We will not make their scales heavy because they are devoid of goodness. Al-Bukhari said: Muhammad ibn Abdullah told us, Saeed ibn Abi Maryam told us, Al-Mughirah told us, Abu Al-Zinad told me, on the authority of Al-A'raf, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **A great, fat man will come on the Day of Resurrection and he will not weigh as much as the wing of a mosquito in the sight of God.** And he said, **Read if you wish, 'So We will not assign to them on the Day of Resurrection any weight.'** And on the authority of Yahya ibn Bakir, on the authority of Mughirah ibn Abd Al-Rahman, on the authority of Abu Al-Zinad, something similar. This is how he mentioned it on the authority of Yahya ibn Bakir, with a chain of transmission traceable back to the Prophet. Muslim narrated it on the authority of Abu Bakr Muhammad ibn Ishaq, on the authority of Yahya ibn Bakir, with the same chain of transmission.

Ibn Abi Hatim said: My father told us, Abu al-Walid told us, Abd al-Rahman ibn Abi al-Zinad told us, on the authority of Salih, the freed slave of al-Taw'amah, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The gluttonous, drunkard, great man will be brought and weighed with a grain, but he will not weigh it.** He said: And he recited: **So We will not assign to them on the Day of Resurrection any weight.** And Ibn Jarir narrated it likewise on the authority of Abu Kurayb, on the authority of Abu al-Salt, on the authority of Abu al-Zinad, on the authority of Salih, the freed slave of al-Taw'amah, on the authority of Abu Hurayrah, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. So he mentioned it with the same wording of al-Bukhari. Ahmad bin Amr bin Abdul Khaliq Al-Bazzar said: Al-Abbas bin Muhammad told us, Awn bin Amara told us, Hisham bin Hassan told us, on the authority of Wasil, on the authority of Abdullah bin Buraidah, on the authority of his father, who said: "We were with the Messenger of God, may God bless him and grant him peace, when a man from Quraysh came, swaying in his garment. When he stood before the Prophet, may God bless him and grant him peace, he said: O Buraidah, this is one of those for whom God will not give any weight on the Day of Resurrection." Then he

Surat al-Kahf 18:105

Those are the ones who disbelieved in the signs of their Lord and in meeting Him, so their deeds have become worthless, and We will not assign to them any weight on the Day of Resurrection.

said: Wasil, the freed slave of Abu Anbasa, and Awn bin Amara were the only ones to narrate it, and he is not a hafiz and there is no corroboration for him.

Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Shammur, on the authority of Abu Yahya, on the authority of Ka'b, who said: A great, tall man will be brought on the Day of Resurrection, but he will not weigh as much as a mosquito's wing in God's sight. Recite: **So We will not assign to them on the Day of Resurrection any weight.** And His statement: **That is their recompense - Hell - for their disbelief** means that We only rewarded them with this recompense because of their disbelief and their taking the signs of God and His messengers in ridicule. They mocked them and denied them with the most vehement denial.

Fath al-Qadir

And the sentence 105 - **Those are the ones who disbelieved in the signs of their Lord** is a new sentence introduced to complete the loss and explain its cause. This is according to the first and most likely view, not according to the other views, for they are the answer as we have presented, and the meaning of their disbelief in the signs of their Lord is their disbelief in the evidence of His Oneness from the verses of creation and revelation, and the meaning of their disbelief in meeting Him is their disbelief in the resurrection and what comes after it from the matters of the Hereafter, then He arranged on that like His saying: **So their deeds have become worthless** meaning what they did of what they thought was good, and it is loss and misguidance, then He ruled on them by His saying: **So We will not assign to them on the Day of Resurrection any weight** meaning they will have no value with Us and we will not care about them, and it was said that no scale will be established for them to weigh their deeds, because that is only for the people of good and bad deeds from among the monotheists, and these have no good deeds. Ibn al-A'rabi said: The Arabs say, **He has no weight with us**, meaning he has no value due to his insignificance. A man is described as having no weight due to his lightness, quick recklessness, and lack of steadfastness. The meaning of this is that they are not taken into account and have no value or status with God. Mujahid read it with a yaa' below it, meaning God does not establish it. The rest read it with a noon.

Tafsir al-Baghawi

105 - "Those are the ones who disbelieved in the signs of their Lord and in the meeting with Him. So their deeds have become worthless," i.e., nullified, **so We will not assign to them any weight on the Day of Resurrection**, i.e., We will not give them any importance or value. The Arabs say: **So-and-so has no weight with me**, i.e., value, I have debased him.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Ahmad told us, on the authority of Muhammad bin Yusuf, on the authority of Muhammad bin Ismail, Muhammad bin Abdullah told us, Saeed bin Maryam told us, Al-Mughira told us, on the authority of Abu Al-Zinad, on the authority of Al-A'raj, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **A great, fat man will come on the Day of Resurrection and he will not weigh as much as a mosquito's wing in God's sight.** He said: Read, if you wish, **So We will not assign to them any weight on the Day of Resurrection.**

Abu Saeed Al-Khudri said: People will come on the Day of Resurrection with deeds that are as great to them as the mountains of Tihamah, but when they are weighed they will weigh nothing. This is what God Almighty says: **And We will not assign to them any weight on the Day of Resurrection.**

Tafsir al-Baidawi

105. **Those who disbelieved in the signs of their Lord** in the Qur'an or in its evidence established for monotheism and prophethood. **And meeting Him** in the resurrection as it is or meeting His punishment. **So their deeds have become worthless** because of their disbelief, so they will not be rewarded for them. **So We will not assign to them on the Day of Resurrection any weight** so that we will despise them and do not give them any value or consideration, or we will not set for them a scale by which their deeds will be weighed because they have become worthless.

Surat al-Kahf 18:106

That is their recompense - Hell - for their disbelief and their taking My verses and My messengers in ridicule.

Tafsir al-Jalalayn

106 - *That* meaning the matter that you mentioned about the failure of their deeds and other things is the subject and its predicate is **their recompense is Hell because they disbelieved and took My signs and My messengers in ridicule** meaning mocked at.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Their reward is Hell for their disbelief in God, their mockery of the verses of His Book and the arguments of His Messengers, and their ridicule of His Messengers.

Tafsir al-Qurtubi

The Almighty's saying: **That is their recompense**. "That" is an indication of leaving the meter, and it is in the nominative case as a subject. **Their recompense** is its predicate, and *Hell* is a substitute for the subject, which is *that*. "What" in His saying: **Because they disbelieved** is a source, and mockery is belittling and ridicule, and it has been mentioned previously.

Tafsir Ibn Kathir

Al-Bukhari said: Muhammad bin Bashir told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Amr, on the authority of Mus'ab, who said: I asked my father, meaning Sa'd bin Abi Waqqas, about the statement of God: "Say: Shall We inform you of the greatest losers in [their] deeds?" Are they the Kharijites? He said: No, they are the Jews and Christians. As for the Jews, they denied Muhammad, may God bless him and grant him peace. As for the Christians, they disbelieved in Paradise and said: There is no food or drink in it. The Kharijites are those who break God's covenant after its ratification. Sa'd, may God be pleased with him, used to call them the wicked. Ali ibn Abi Talib, Ad-Dahhak, and more than one said: They are the Kharijites. The meaning of this from Ali, may God be pleased with him, is that this noble verse includes the Kharijites as it includes the Jews, Christians, and others. It was not revealed specifically about these or those. Rather, it is more general than this. This verse was revealed in Mecca before addressing the Jews and Christians and before the existence of the Kharijites altogether. Rather, it is general for everyone who worships God in a way other than an acceptable way, thinking that he is correct in it and that his work is acceptable, while he is mistaken and his work is rejected, as God Almighty said: **Some**

faces that Day will be humbled, working, exhausted, burning in a blazing Fire. And God Almighty said: **And We will present to whatever deeds they have done and make them as scattered dust.** And God Almighty said: **And those who disbelieve - their deeds are like a mirage.** A lowland which a thirsty man thinks is water until, when he comes to it, he finds it is nothing. And God Almighty said in this noble verse: **Say, 'Shall We inform you?'** That is, shall We tell you **who are the greatest losers in [their] deeds?** Then He explained them, saying, **Those whose effort is lost in worldly life**, that is, they committed vain deeds in a manner other than a lawful, pleasing, and acceptable one, **while they think that they are doing well in work**, that is, they believe that they are on something and that they are accepted and beloved.

And His statement, **Those are the ones who disbelieved in the signs of their Lord and in the meeting with Him**, meaning they denied the signs of God in this world and His proofs that He established for His Oneness and the truthfulness of His Messengers, and they denied the abode of the Hereafter. **So We will not assign to them on the Day of Resurrection any weight**, meaning We will not make their scales heavy because they are devoid of goodness. Al-Bukhari said: Muhammad ibn Abdullah told us, Saeed ibn Abi Maryam told us, Al-Mughirah told us, Abu Al-Zinad told me, on the authority of Al-A'raj, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **A great, fat man will come on the Day of Resurrection and he will not weigh as much as the wing of a mosquito in the sight of God.** And he said, **Read if you wish, 'So We will not assign to them on the Day of Resurrection any weight.'** And on the authority of Yahya ibn Bakir, on the authority of Mughirah ibn Abd Al-Rahman, on the authority of Abu Al-Zinad, something similar. This is how he mentioned it on the authority of Yahya ibn Bakir, with a chain of transmission traceable back to the Prophet. Muslim narrated it on the authority of Abu Bakr Muhammad ibn Ishaq, on the authority of Yahya ibn Bakir, with the same chain of transmission.

Ibn Abi Hatim said: My father told us, Abu al-Walid told us, Abd al-Rahman ibn Abi al-Zinad told us, on the authority of Salih, the freed slave of al-Taw'amah, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The gluttonous, drunkard, great man will be brought and weighed with a grain, but he will not weigh it.** He said: And he recited: **So We will not assign to them on the Day of Resurrection any weight.** And Ibn Jarir narrated it likewise on the authority of Abu Kurayb, on the authority of Abu al-Salt, on the authority of Abu al-Zinad, on the authority of Salih, the freed slave of al-Taw'amah, on the authority of Abu Hurayrah, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. So he mentioned it with the same wording of al-Bukhari. Ahmad bin Amr bin Abdul Khaliq Al-Bazzar said: Al-Abbas bin Muhammad told us, Awn bin Amara told us, Hisham bin Hassan told us, on the authority of Wasil, on the authority of Abdullah bin Buraidah, on the authority of his father, who said: "We were with the Messenger of God, may God bless him and grant him

Surat al-Kahf 18:106

That is their recompense - Hell - for their disbelief and their taking My verses and My messengers in ridicule.

peace, when a man from Quraysh came, swaying in his garment. When he stood before the Prophet, may God bless him and grant him peace, he said: O Buraidah, this is one of those for whom God will not give any weight on the Day of Resurrection.” Then he said: Wasil, the freed slave of Abu Anbasa, and Awn bin Amara were the only ones to narrate it, and he is not a hafiz and there is no corroboration for him.

Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Shammar, on the authority of Abu Yahya, on the authority of Ka'b, who said: A great, tall man will be brought on the Day of Resurrection, but he will not weigh as much as a mosquito's wing in God's sight. Recite: **So We will not assign to them on the Day of Resurrection any weight.** And His statement: **That is their recompense - Hell - for their disbelief** means that We only rewarded them with this recompense because of their disbelief and their taking the signs of God and His messengers in ridicule. They mocked them and denied them with the most vehement denial.

recompense with it, or their recompense is its substitute and *Hell* is its predicate or **their recompense** is its predicate. *Hell* is an explanatory apposition to the predicate. **Because they disbelieved and took My verses and My messengers in ridicule** meaning because of that.

Fath al-Qadir

Then the Almighty explained the consequence of these people and what their affair will lead to, saying: 106- *That* meaning what we mentioned of the types of threat is their recompense, and His saying: Hell is an apposition to the recompense, or the sentence **Their recompense is Hell** is a subject and predicate and the sentence is the predicate of that, and the reason for that is that they added to disbelief taking the signs of God and His messengers in mockery, so the *ba* in **because of their disbelief** is for causality, and the meaning of their being in mockery is that they are being mocked. The predecessors differed in identifying these greatest losers in their deeds, so it was said the Jews and Christians, and it was said the disbelievers of Mecca, and it was said the Khawarij, and it was said the monks who live in monasteries, and it is better to carry the verse in general for everyone who has the aforementioned characteristics.

Tafsir al-Baghawi

106 - *That* which I mentioned of the failure of their deeds and the lowliness of their status, then he began and said: **Their recompense is Hell because they disbelieved and took My signs**, meaning the Qur'an, **and My messengers in ridicule**, meaning mockery and derision.

Tafsir al-Baidawi

106. *That* means that matter, and His saying: **Their recompense is Hell** is a sentence explaining it. It is possible that *that* is the subject and the sentence is its predicate and the pronoun is omitted, meaning their

Surat al-Kahf 18:107

Indeed, those who have believed and done righteous deeds will have the Gardens of Paradise as a lodging.

Tafsir al-Jalalayn

107 - **Indeed, those who have believed and done righteous deeds will have** in God's knowledge **the Gardens of Paradise** which is the middle and highest part of Paradise, and the addition to it is for clarification **as a lodging** as a home.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, those who believed in God and His Messenger, and acknowledged the oneness of God and what He revealed of His books and acted in obedience to Him, will have the gardens of Paradise. Paradise is the largest part of Paradise, as Umayyah said: Their homes at that time were evident in them the gardens, the foman, and the onions.

The people of interpretation differed about the meaning of Paradise. Some of them said: It means the best and middle of Paradise. Those who said that mentioned:

Muhammad bin Al-Muthanna told us: Abbas bin Al-Waleed told us: Yazid bin Zari' told us, on the authority of Saeed, on the authority of Qatada, who said: Al-Firdaws is the highest part of Paradise, its middle and best part.

Ahmad bin Abi Sarij Al-Razi told us: Al-Haitham Abu Bishr told us: Al-Faraj bin Fadala told us, on the authority of Lasman, on the authority of Amer, who said: Abu Usama was asked about Al-Firdaws, and he said: It is the navel of Paradise.

Ahmad bin Abi Surayj said: Hammad bin Amr Al-Nusaybi told us, on the authority of Abu Ali, on the authority of Ka'b, who said: There is no higher paradise in Paradise than the Paradise of Firdaws, and in it are those who enjoin what is right and forbid what is wrong. Others said: It is the garden in Roman. Mention of those who said that:

Ali bin Sahl al-Ramli told me: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Katheer, on the authority of Mujahid, who said: Al-Firdaws is a garden in Roman.

Al-Abbas bin Muhammad told us: Hajjaj told us: Ibn Jurayj said: Abdullah told me, on the authority of Mujahid, something similar. Others said: It is the garden in which there are grapes.

Who said that?

Abbas bin Muhammad told us, he said: Muhammad bin Ubaid, on the authority of Al-A'mash, on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith, on the authority of Ka'b, he said:

The gardens of Paradise in which there are grapes.

The correct thing to say about this is what the hadiths from the Messenger of God, may God bless him and grant him peace, have shown.

This is what:

Ahmad bin Abi narrated to us, saying: Yazid bin Harun narrated to us, saying: Hammam bin Yahya narrated to us, saying: Zaid bin Aslam narrated to us, on the authority of Ata bin Yasar, on the authority of Ubadah bin al-Samit, on the authority of the Prophet, may God bless him and grant him peace, who said: Paradise has one hundred levels, between each two levels is a year's journey, and al-Firdaws is the highest level of it, and from it are the four rivers, and al-Firdaws is above them, so if you ask God, ask Him for al-Firdaws.

Musa bin Sahl told us: Musa bin Dawud told us: Hammam bin Yahya told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Ubadah bin al-Samit, that the Messenger of God, may God bless him and grant him peace, said: "Paradise has one hundred levels, between each two levels is like the distance between the sky and the earth. The highest of them is al-Firdaws, and from it the four rivers of Paradise boast. So if you ask God for something, ask Him for al-Firdaws."

Yunus told me, he said: Ibn Wahb told us, he said: Abu Yahya bin Sulayman told me, on the authority of Hilal bin Usamah, on the authority of Ata bin Yasar, on the authority of Abu Hurayrah, or Abu Sa'id al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: 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, Blessed and Exalted be He, and from it flow the rivers of Paradise.

Muhammad bin Al-Muthanna told us, he said: Abu Amer told us, he said: Falih told us, on the authority of Hilal, on the authority of Abd Al-Rahman bin Abi Umrah, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, similarly, except that he said: The middle of Paradise. He also said: (And from it gushes forth or gushes forth).

Ammar bin Bakkar Al-Kila'i told me: Yahya bin Saleh told us: Abdul Aziz bin Muhammad told us: Zaid bin Aslam told us, on the authority of Ata bin Yasar, on the authority of Muadh bin Jabal, that the Messenger of God, may God bless him and grant him peace, said: In Paradise there are one hundred levels, between each two levels is like the distance between the sky and the earth. Al-Firdaws is the highest and middle of Paradise, and above it is the Throne of the Most Merciful, and from it flow the rivers of Paradise. So if you ask God for something, ask Him for Al-Firdaws.

Ahmad bin Mansour told us: Abd al-Samad bin Abd al-Warith told us: al-Harith bin Umair told us, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: The Gardens of Paradise are four, two of them are made of gold, their ornaments and their vessels, and whatever is in them, and two of them are made of silver, their ornaments and their vessels, and whatever

Surat al-Kahf 18:107

Indeed, those who have believed and done righteous deeds will have the Gardens of Paradise as a lodging.

is in them.

Ahmad bin Abi Surayj told us: Abu Naim told us: Abu Qudamah told us, on the authority of Abu Imran al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, who said: The Messenger of God said: The Gardens of Paradise are four: two of gold, their ornaments, their vessels, and what is in them, and two of silver, their ornaments, their vessels, and what is in them.

Ibn Hamid told us: Yaqub told us, on the authority of Hafs, on the authority of Shammār, who said: God created the Garden of Paradise with His own hand, and He opens it every Thursday, saying: Increase in goodness for My friends, increase in beauty for My friends.

Ibn al-Barqī told us: Ibn Abi Maryam told us: Muhammad ibn Ja'far and Ibn al-Darawardi told us: Zayd ibn Aslam told us, on the authority of 'Ata' ibn Yasar, on the authority of Mu'adh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, said: Paradise has one hundred levels, each level as far as the distance between heaven and earth, and the highest level among them is al-Firdaws.

Ahmad bin Yahya al-Sufi told me: Ahmad bin al-Faraj al-Ta'if told us: al-Walid bin Muslim told us, on the authority of Saeed bin Bashir, on the authority of Qatada, on the authority of al-Hasan, on the authority of Samra bin, who said: The Messenger of God, may God bless him and grant him peace, said: Al-Firdaws is a hill in Paradise, it is its middle and most beautiful part.

Ibn Bashār told us: Ibn Abi Udayqī told us: Ismail bin Muslim told us, on the authority of al-Hasan, on the authority of Samurah bin Jundub, who said: The Messenger of God, may God bless him and grant him peace, told us: Al-Firdaws is the highest, most beautiful, and most elevated part of Paradise.

Muhammad bin Marzuq told me: Rawh bin Ubadah told us: Saeed told us, on the authority of Qatada, on the authority of Anas bin Malik, that the Prophet of God, may God bless him and grant him peace, said to Ar-Rabi' bint An-Nadr: O Umm Haritha, these are gardens, and your son has attained the highest Paradise. Paradise is the highest part of Paradise, its middle and best part. His statement, **a place of residence**, means homes and dwellings. Home comes from *nuzul*, which is from the descent of some people upon others. As for *nuzul*, it is the rent. It is said, **There is no place of residence for this food of yours**, meaning the rent. And we did not find a place of residence with you, meaning a place of residence.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who have believed and done righteous deeds will have the Gardens of Paradise as a lodging.** Qatada said: Al-Firdaws is the highest, middle, highest, best, and most sublime part

of Paradise. Abu Umamah Al-Bahili said: Al-Firdaws is the navel of Paradise. Ka'b said: There is no Paradise higher than Al-Firdaws, in which are those who enjoy what is right and forbid what is wrong. In Sahih Al-Bukhari, on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said:

"Whoever believes in God and His Messenger, establishes prayer, and fasts Ramadan, it is incumbent upon God to admit him into Paradise, whether he strives in the cause of God or stays in the land in which he was born." They said: **O Messenger of God, shall we not give people good report?** He said: "In Paradise there are one hundred levels that God has prepared for those who strive in the cause of God. Between each level is like the distance between the heavens and the earth. So if you ask God, the Most High, then ask Him for Al-Firdaws, for it is the middle of Paradise and the highest part of Paradise - I think he said - and above it is the Throne of the Most Merciful, and from it flow the rivers of Paradise." Mujahid said: Al-Firdaws is a garden in Roman. Al-Farra' is Arabic. Al-Firdaws is a garden in Paradise. Firdaws is the name of a meadow below Al-Yamamah. The plural is Firdaws. Umayyah ibn Abi Al-Salt Al-Thaqafi said:

Their homes at that time were full of gardens, palm trees, and onions.

Al-Faradis is a place in the Levant. And the word **karam mufradis** means a pergola.

Tafsir Ibn Kathir

God the Almighty tells us about His happy servants, who are those who believed in God and His Messenger, and believed in what the Messengers brought, that they will have the Gardens of Paradise. Mujahid said: Paradise is the garden in Roman. Ka'b, As-Suddi and Ad-Dahhak said: It is the garden in which there are grape trees. Abu Umamah said: Paradise is the navel of Paradise. Qatada said: Paradise is the highest, middle and best part of Paradise. This has been narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), from the hadith of Sa'īd ibn Bashir, from Qatada, from Al-Hasan, from Samurah, from the Prophet (peace and blessings of God be upon him): **Firdaws is the highest, middle and best part of Paradise.** Ismail ibn Muslim narrated it with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), and Qatada narrated it with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), from Anas ibn Malik with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), similarly. Ibn Jarir **may God have mercy on him** narrated all of this. In the two Sahih: **If you ask God for Paradise, ask Him for Paradise, for it is the highest part of Paradise and the middle part of Paradise, and from it the rivers of Paradise gush forth.** And the Almighty's saying: **A**

lodging means hospitality, for hospitality is hospitality. And His saying: **They will abide therein** means they will reside and dwell therein, never leaving it. **They will not desire to leave it** means they will not choose anything else from it and they will not love anything else, as the poet said:

My heart has become dark, I do not desire anyone but her, nor will I turn away from her love

In His saying: **They do not desire to be away from it** is an indication of their desire for it and their love for it, even though it might be imagined that someone who is permanently residing in a place might become bored or tired of it. So He informed that with this permanence and eternal eternity, they do not choose to change, move, depart, journey, or replace their place.

Fath al-Qadir

Then, after this threat to these infidels, the Almighty mentioned the promise to the believers, saying: 107- **Indeed, those who have believed and done righteous deeds** meaning, they combined them until they were in the opposite condition of those before them, **for them will be** Ibn al-Anbari said: It was in what was previously known by God, it was for the people of His obedience **the Gardens of Paradise as a lodging**. Al-Mubarrad said: Paradise, in what I heard from the speech of the Arabs, is a tangled tree, most commonly grapes. Al-Zajjaj chose what Mujahid said: Paradise is an orchard in the Roman language, and the explanation of the noun *nuzul* and its accusative as the predicate of *kan* has been presented. The meaning: The fruits of the Garden of Paradise will be for them as a lodging prepared for them, as an exaggeration of their honor.

Tafsir al-Baghawi

107 - The Almighty said: **Indeed, those who have believed and done righteous deeds will have the Gardens of Paradise**. We narrated on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **If you ask God, ask Him for Paradise, 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 flow the rivers of Paradise**.

Kaab said: There is no paradise in Paradise higher than the Paradise of Firdaws, in which there are those who enjoin what is right and forbid what is wrong.

Qatada said: *Al-Firdaws*: The highest, middle, best and most elevated part of Paradise.

Kaab said: *Al-Firdaws* is the garden in which there are grapes.

Mujahed said: It is the garden in Roman.

Akrima said: It is Paradise in the Ethiopian language.

Al-Zajjaj said: It is in Roman, transferred to the Arabic wording.

Al-Dahhak said: It is the paradise with intertwined

trees.

It was said: It is the beautiful garden.

It was said: It is the one that grows various types of plants, and its plural is *faradis*.

"A place of rest." It was said that it means a home. It was also said that it is what is prepared for the one who is staying, meaning that the fruits of the Gardens of Paradise and its delights were for them as a place of rest. The meaning of **were for them** is: in God's knowledge before they were created.

Tafsir al-Baidawi

107. **Indeed, those who believe and do righteous deeds will have the Gardens of Paradise as a lodging**. This is in reference to the previous ruling and promise of God. *Paradise* is the highest level of Paradise, and its origin is the garden that contains grapes and palm trees.

Surat al-Kahf 18:108

They will abide therein, never desiring to be removed from it.

Surat al-Kahf 18:108

They will abide therein, never desiring to be removed from it.

Tafsir al-Jalalayn

108 - **They will abide therein, never desiring** seeking **from it any change** to another.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, *Immortal* means: abiding therein forever. **They do not desire to move from it** means: they do not desire to change from it. It is the source of the verb **to move**, which was taken back to its original form, just as it is said: **to be small** means to become small, and **to be crooked** means to be crooked. And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us? And Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **They do not desire to change from it**. He said: To change.

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

Al-Qasim told us, he said: Al-Hussein told us, he said: I heard Mukhallad bin Al-Hussein say, and he was asked about it, he said: I heard some of the companions of Anas say: He said: The first of them to enter says: God only let me enter first, because there is no one better than me, and the last of them to enter says: God only delayed me, because there is no one to whom God has given like what He has given me.

Tafsir al-Qurtubi

Keeping it eternal means permanent. **Not seeking to be transferred from it to another place**. "Hawl" means to be transferred, as Abu Ali said. Al-Zajjaj said: A state of one's place is hawl, just as one says: "great greatness." He said: It is also possible that it is from "haylah", meaning they do not find a home other than it. Al-Jawhari said: "Hawl" means to move from one place to another, and the noun is hawl, and from it is the saying of God Almighty: "Keeping it eternal, not seeking to be transferred from it."

Tafsir Ibn Kathir

God the Almighty tells us about His happy servants, who are those who believed in God and His Messenger, and believed in what the Messengers brought, that they will have the Gardens of Paradise. Mujahid said: Paradise is the garden in Roman. Ka'b, As-Suddi and Ad-Dahhak said: It is the garden in which there are grape trees. Abu Umamah said: Paradise is the navel of Paradise. Qatada said: Paradise is the highest, middle and best part of Paradise. This has been narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), from the hadith of Sa'id ibn Bashir, from Qatada, from Al-Hasan, from Samurah, from the Prophet (peace and blessings of God be upon him): "Firdaws is the highest, middle and best part of Paradise." Ismail ibn Muslim narrated it with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), and Qatada narrated it with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), from Anas ibn Malik with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), similarly. Ibn Jarir **may God have mercy on him** narrated all of this. In the two Sahihs: "If you ask God for Paradise, ask Him for Paradise, for it is the highest part of Paradise and the middle part of Paradise, and from it the rivers of Paradise gush forth." And the Almighty's saying: **A lodging** means hospitality, for hospitality is hospitality. And His saying: **They will abide therein** means they will reside and dwell therein, never leaving it. **They will not desire to leave it** means they will not choose anything else from it and they will not love anything else, as the poet said:

My heart has become dark, I do not desire anyone but her, nor will I turn away from her love

In His saying: **They do not desire to be away from it** is an indication of their desire for it and their love for it, even though it might be imagined that someone who is permanently residing in a place might become bored or tired of it. So He informed that with this permanence and eternal eternity, they do not choose to change, move, depart, journey, or replace their place.

Fath al-Qadir

And the accusative of 108- "They will abide therein **is in the state, and likewise the sentence** They do not seek to move away from it **is in the accusative case in the state, and** al-hawl" is a verbal noun: meaning they do not seek to move away from it because it is more precious than for them to seek anything else, or for their souls to yearn for anything else. Ibn al-A'rabi, Ibn Qutaybah, and al-Azhari said: "al-hawl **is a noun meaning** to move" that takes the place of the verbal noun. Abu Ubaidah and al-Farra' said: "al-hawl" is the transfer.

Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Harun bin Antara on the authority of his father on the authority of Ibn Abbas regarding his statement: **And We left some of them the**

verse, he said: the jinn and mankind *wavering* some **into one another**. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **They are not able to hear** he said: they do not understand hearing. Abu Ubaid, Saeed bin Mansour and Ibn Al-Mundhir narrated on the authority of Ali that he read **Do those who disbelieve think** Abu Ubaidah said with the jazm of the seen and the damma of the ba. Abu Ubaid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah that he read it likewise. Abd Al-Razzaq, Al-Bukhari, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim and Ibn Mardawayh narrated on the authority of Mus'ab bin Sa'd who said: I asked my father "Say: Shall We inform you of the greatest losers in [their] deeds" are they the Kharijites? He said: No, they are the Jews and Christians. As for the Jews, they denied Muhammad, peace and blessings be upon him, and as for the Christians, they disbelieved in Paradise and said: There is no food or drink in it. The Kharijites are **those who break the covenant of God after ratifying it**. Sa'd used to call them the wicked. `Abd al-Razzaq, al-Firyabi, Sa'id ibn Mansur, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it** and Ibn Mardawayh narrated on the authority of Mus'ab that he said: I said to my father, "Say: Shall We inform you of the greatest losers in [their] deeds?" Are they the Kharijites? He said: No, but they are the people of the monasteries. The Kharijites are a people who deviated, so God made their hearts deviate. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Humaysah `Abdullah ibn Qays that he heard `Ali ibn Abi Talib say: In this verse, "Say: Shall We inform you of the greatest losers in [their] deeds?" They are the monks who confined themselves to the pillars. Ibn Mardawayh narrated on the authority of Abu al-Tufayl who said: I heard Ali ibn Abi Talib and Ibn al-Kawa asked him, saying: **Shall we inform you of the greatest losers in their deeds?** He said: The wicked of Quraysh. Abd al-Razzaq, al-Firyabi, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated through two chains of narration on the authority of Ali that he was asked about this verse: "Say: Shall we inform you of the greatest losers in their deeds?" He said: I do not think except that the Khawarij are among them. In the two Sahihs on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: **A great, fat man will come on the Day of Resurrection and he will not weigh as much as a mosquito's wing in the sight of God**. He said: Read if you wish: **And We will not assign to them any weight on the Day of Resurrection**. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, al-Hakim and Ibn Mardawayh narrated on the authority of Abu Umamah who said: The Messenger of God (peace and blessings of God be upon him) said: **Ask God about al-Firdaws, for it is the navel of Paradise, and the people of al-Firdaws will hear the creaking of the Throne**. In the two Sahihs and others, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: **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 flow the rivers of Paradise**. Ibn Abi Shaybah, Abd ibn Humayd, Ahmad, Al-Tirmidhi, Ibn Jarir, Al-Hakim, Al-Bayhaqi, and Ibn Mardawayh narrated on the

authority of Ubadah ibn As-Samit that the Prophet, may God bless him and grant him peace, said: "In Paradise there are one hundred levels, each level is as far as the distance between the heaven and the earth, and Al-Firdaws is the highest level, and above it is the Throne, and from it flow the four rivers of Paradise. So if you ask God, ask Him for Al-Firdaws." There are many hadiths with this meaning. Abd ibn Humayd, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid, who said: Al-Firdaws is a garden in Roman. Ibn Abi Hatim narrated on the authority of As-Suddi, who said: It is a vineyard in Nabataean. Ibn Abi Shaybah, Hannad, and Ibn Al-Mundhir narrated on the authority of Abdullah ibn Al-Harith that Ibn Abbas asked Ka'b about Al-Firdaws, and he said: It is the gardens of grapes in Syriac. Ibn Abi Shaybah, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **They do not desire to change from it**, he said: **A change**.

Tafsir al-Baghawi

108 - **They will abide therein, not desiring, not seeking, any change from it**, meaning a shift to another. Ibn Abbas said: They do not want to move from it, just as a man moves from one house to another if it does not suit him.

Tafsir al-Baidawi

108. "They will abide therein" is a predetermined state. "They will not seek to change from it" is a change, as they will not find anything better than it, until their souls strive for it. It is possible that it is intended to confirm eternity.

Surat al-Kahf 18:109

Say, "If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement."

Surat al-Kahf 18:109

Say, **If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.**

Tafsir al-Jalalayn

109 - (Say: If the sea were ink) meaning its water **for the words of my Lord** indicating His wisdom and wonders by writing with it **the sea would be exhausted** in writing them **before the words of my Lord were exhausted** with the ta' and the ya' it is emptied **even if We brought the like of it** meaning the sea **as a supplement** an addition to it, it would be exhausted and it would not be emptied. And its accusative is for differentiation.

Tafsir al-Suyuti

The Almighty said: Say, **If the sea were ink for the words of my Lord**, the verse. Al-Hakim and others narrated on the authority of Ibn Abbas that he said: Quraysh said to the Jews: Give us something that we can ask this man about. They said: Ask him about the spirit. So they asked him, and the verse was revealed: And they ask you about the spirit. Say: The spirit is from the command of my Lord. And you have not been given of knowledge except a little. And the Jews said: We have been given much knowledge. We have been given the Torah, and whoever has been given the Torah has certainly been given much good. So the verse was revealed: Say, **If the sea were ink for the words of my Lord**, the verse.

Tafsir al-Tabari

The Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad: "If the sea were ink for the pen with which He writes the words of my Lord, the water of the sea would be exhausted before the words of my Lord were exhausted, even if We were to bring the like of it as a supplement." He says: Even if We were to replenish the sea with the like of what is in it of water, as a supplement, from the saying of the one who says: I have come to you as a supplement for you, and that is from the meaning of increase. And it has been mentioned from some of them: **And if We were to bring the like of it as a supplement**, the reader of that was like that, meaning: The sea would be exhausted before the words of my Lord were exhausted, even if We were to add the like of what is in it of the ink with which He writes as ink.

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 H. A., 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, his statement **The sea is ink for the words of my Lord** refers to the pen.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **If the sea were ink for the words of my Lord**, meaning: Then the water of the sea would run out before the words and judgment of God run out.

Tafsir al-Qurtubi

The Almighty said: "Say: If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted." Nafad means that something is complete and emptied, and it has been mentioned before. **Even if We brought the like of it as a supplement**, meaning an increase over the sea in number or weight. In the Mushaf of Abi Madada, Mujahid, Ibn Muhaysin, and Hamid read it this way. *Maddad* is in the accusative case as a distinguishing feature or a state. Ibn Abbas said: The Jews said when the Prophet, may God bless him and grant him peace, said to them: **And you have not been given of knowledge except a little**, they said: How can that be when we have been given the Torah, and whoever has been given the Torah has been given much good? So the verse was revealed: "Say: If the sea were ink for the words of my Lord, the sea would be exhausted," and it was said: The Jews said: You have been given wisdom, and whoever has been given wisdom has been given much good, then you claimed that you have no knowledge of the spirit?! So God Almighty said: Say: Even if you have been given the Qur'an and you have been given the Torah, then they are little in comparison to the words of God Almighty. Ibn Abbas said: **The words of my Lord** meaning the sermons of my Lord. It was said: What he meant by words is the ancient speech that has no end or limit. Even though it is one, it is permissible to express it in the plural form because of the pearls of words it contains, and because it takes their place. So it is permissible to express it in the plural form for emphasis. Al-A'sha said:

A pure, clear face adorned with good makeup and wrists

So he used the word *labbat* to mean **the core**. In the revelation: **We are your allies** (Fussilat 41:31) and **Indeed, it is We who sent down the message** (al-Hijr 15:9) and **Indeed, it is We who bring to life and cause to die** (al-Hijr 15:23) and also **Indeed, Abraham was a nation** (Al-Naml: 120) because he took the place of a nation. It was said: meaning that the expressions and indications that indicate the meanings of the meanings of His speech, glory be to Him, have not been exhausted. Al-Suddi said: meaning that if the sea was

ink for the words of my Lord, the sea would be exhausted before the attributes of Paradise, which is the abode of reward, were exhausted. Ikrimah said: The sea would be exhausted before the reward of the one who said, **There is no god but God** was exhausted. Similar to this verse: **And if all the trees on the earth were pens, and the sea were replenished thereafter by seven more seas, the words of God would not be exhausted** (Luqman 31:27). Hamzah and Al-Kisa'i read **before it was exhausted** with the letter *ya* because the verb came before it.

Tafsir Ibn Kathir

The Almighty says: Say, O Muhammad, if the water of the sea were ink for the pen with which the words of God, His wisdom, and His verses indicating Him are written, the sea would be exhausted before it could finish writing that. **And if We brought the like of it**, meaning another sea like it, then another, and so on, seas that support it and with which it is written, the words of God would not be exhausted, as the Almighty said: "And if all the trees on the earth were pens, and the sea were replenished thereafter by seven more seas, the Words of God would not be exhausted. Indeed, God is Exalted in Might and Wise." Al-Rabi' bin Anas said: The likeness of the knowledge of all the servants in the knowledge of God is like a drop of water from all the seas, and God revealed that: "Say, 'If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted.'" He says that if those seas were ink for the words of God, and all the trees were pens, the pens would be broken, the water of the sea would be exhausted, and the words of God would remain standing, nothing would destroy them, because no one can estimate His value or praise Him as He should be, until He is the one who praises Himself. Indeed, our Lord, as He says, and above what we say, that the example of the pleasures of this world, its beginning and its end, in comparison to the pleasures of the Hereafter is like a mustard seed in the midst of the entire earth.

Fath al-Qadir

When the Almighty mentioned the types of evidence, He pointed out the perfection of the Qur'an, saying: 109- "Say: If the sea were ink for the words of my Lord." Ibn al-Anbari said: The ink was called ink because it supplies the writer, and its origin is from the increase and the coming of one thing after another, and the oil with which the lamp is lit is called ink, and what is meant by the sea here is the species. Meaning: If the words of God's knowledge and wisdom were written, and it was assumed that the sea was the ink for them, the sea would be exhausted before the words were exhausted, and if we were to bring something like the sea as ink, it would also be exhausted. It was said in explaining the meaning that if the sea were the ink for the pen and the pen writes, **The sea would be exhausted before the words of my Lord are exhausted**. His saying, **And if We were to bring the like of it as a supplement**, is a statement from Him, glory be to Him, that is not included in His saying, **Say, 'If only'** and in it

is an increase in exaggeration and emphasis. The *waw* is to connect what comes after it to an implied sentence indicated by what comes before it: that is, the sea would be exhausted before His words were exhausted if He did not bring the like of it as a supplement, and the supplement is the increase. It was said that He, glory be to Him, used the words to mean the ancient speech that has no end or limit, and even if it is one, it is permissible to express it with the plural form because of the benefits it contains. The Arabs expressed the individual with the plural form. Al-A'sha said:

A pure, clear face adorned with good makeup and wrists

So he used the word *labbat* to mean *lubba*. Al-Jubba'i said: His statement, **Before the words of my Lord are exhausted** indicates that His words may be exhausted in general, and that which is proven not to be so cannot be presented. It was answered that what is meant are the words indicating the objects of that eternal attribute. It was said in response that the exhaustion of one thing before the exhaustion of another does not indicate the exhaustion of the other thing, nor its non-exhaustion. So the only benefit from the verse is the abundance of the words of God such that human minds cannot comprehend them. As for their being finite or infinite, there is no evidence for that in the verse. The truth is that the words of God are subject to His knowledge, and they are infinite, so the words are infinite. Mujahid, Ibn Muhaysin, and Hamid read **even if we brought the like of it as ink** and it is like that in the Mushaf of Ubayy. The rest read *mudadan* and Hamzah and Al-Kisa'i read **before it is exhausted** with the *ta'*, and the rest read it with the *fawq*.

Tafsir al-Baghawi

109 - The Almighty said: "Say: 'If the sea were ink for the words of my Lord,'" Ibn Abbas said: The Jews said, "O Muhammad, you claim that we have been given wisdom, and in your book, 'And whoever has been given wisdom has certainly been given much good.' Then you say: 'And you have been given only a little knowledge?'" So God revealed this verse."

It was said: When the verse was revealed: **And you have been given only a little knowledge**, the Jews said: We have been given the Torah, which contains knowledge of everything. So God Almighty revealed: "Say: If the sea were ink," ink was called **to provide the writer**, and its origin is from increase and the coming of one thing after another.

Mujahid said: If the sea were ink for the pen and the pen were writing, **the sea would be exhausted** meaning its water **before it is exhausted**. Hamza and Al-Kisa'i read *yanfad* with a *ya'* because the verb came before it, and the rest read it with a *ta'* **the words of my Lord**, meaning His knowledge and wisdom. **And if We brought the like of it as a supplement**, meaning: If the creation wrote and the sea supplied them, the sea would be exhausted and the words of my Lord would not be exhausted, even if We brought the like of the water of the sea in its abundance as a supplement or

Surat al-Kahf 18:109

Say, "If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement."

more. [And *supply* is in the accusative case as a specification] similar to the statement of God Almighty: **And if all the trees on the earth were pens and the sea were replenished thereafter by seven more seas, the Words of God would not be exhausted** (Luqman 31:27).

Tafsir al-Baidawi

109. "Say: If the sea were ink" what is written with, and it is the name of what extends something like ink for an inkwell and a sharpener for a lamp. **For the words of my Lord** for the words of His knowledge and wisdom. **The sea would be exhausted** the sea would be exhausted by His command because every body is finite. **Before the words of my Lord are exhausted** because they are infinite and will not be exhausted like His knowledge. Hamza and Al-Kisa'i read it with a ya. **And if we brought something like it** like the existing sea. *Extension* is an addition and assistance, because the sum of the finite is finite, rather the sum of what enters into existence from bodies cannot be except finite due to the conclusive evidence of the finiteness of dimensions, and the finite is exhausted before the infinite is exhausted inevitably. It was read *extended* with a ya and *extension* with a kasra on the meem, the plural of maddah, which is what the writer draws and ink. The reason for its revelation is that the Jews said in your book, **And whoever has been given wisdom has certainly been given much good**, and you read, **And of knowledge you have been given only a little**.

Surat al-Kahf 18:110

Say, "I am only a human being like you. It has been revealed to me that your God is one God. So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

Tafsir al-Jalalayn

110 - (Say, "I am only a human being like you. It has been revealed to me that your God is one God." That which is hidden by what remains in its source, and the meaning is that the oneness of God is revealed to me. (So whoever hopes for the meeting with his Lord, let him do righteous work and not associate in the worship of his Lord anyone.) That is, in it by showing off.

Tafsir al-Suyuti

The Almighty said: So whoever hopes to meet his Lord, the verse. Ibn Abi Hatim and Ibn Abi Al-Dunya narrated in the Book of Sincerity on the authority of Tawus, who said: A man said: O Messenger of God, I stand seeking the face of God and I would like to see my homeland. But he did not respond to him at all until this verse was revealed: So whoever hopes to meet his Lord, let him do righteous work and not associate anyone in the worship of his Lord. Al-Hakim narrated it in Al-Mustadrak in a connected chain of transmission on the authority of Tawus on the authority of Ibn Abbas, who authenticated it according to the conditions of the two sheikhs.

Ibn Abi Hatim narrated on the authority of Mujahid that a man from the Muslims was fighting and he wanted to see his place, so God revealed: **Whoever hopes to meet his Lord** *verse*. Abu Nu'aym and Ibn Asakir narrated in his history on the authority of al-Suddi al-Saghir on the authority of al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas, who said: Jundub bin Zuhair said: If a man prays or fasts or gives charity and is mentioned with good, he will be comforted by it, so he increased in that because of what people said to him, so God revealed concerning that: **Whoever hopes to meet his Lord** *verse*.

Tafsir al-Tabari

God Almighty says: Say to these polytheists, O Muhammad: I am only a human being like you, from the children of Adam. I have no knowledge except what God has taught me. God has revealed to me that your God, whom you must worship and not associate anything with, is One God, with no second or partner. **So whoever hopes for the meeting with his Lord** means: whoever fears his Lord on the Day of Meeting Him, and watches Him for his sins, and hopes for His reward for his obedience, **let him do righteous work** means: let him devote his worship to Him, and single out Him for divinity.

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

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-Rabi' ibn Abi Rashid, on the authority of Sa'id ibn Jubayr: **So whoever hopes to meet his Lord** he said: the reward of his Lord. And His statement: **And associate no one with the worship of his Lord** means: and does not make for Him a partner in his worship of Him. Rather, he would be making for Him a partner in his worship if he shows off with his action which appears to be for God, but he intends by it someone other than Him.

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

Who said that?

Abu Kuraib told us: Amr ibn Ubayd told us, on the authority of Ata', on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **And he does not associate anyone with the worship of his Lord**.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, **And he does not associate anyone with the worship of his Lord**. He said: He does not show off.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Abd al-Karim al-Jazari, on the authority of Tawus, who said: A man came and said: O Prophet of God, I love jihad in the way of God, and I love for him to see my homeland and for him to see my place. So God Almighty revealed: **So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone**.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid and Muslim bin Khalid Al-Zanji, on the authority of Sadaqah bin Yasar, he said: A man came to the Prophet, may God bless him and grant him peace, and mentioned something similar, and he added to it: I do the work and give charity and I love for people to see it, and the rest of the hadith is similar to it.

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Isa bin Yunus narrated to us, on the authority of Al-A'mash, he said: Hamza Abu Amara, the client of Banu Hashim, narrated to us, on the authority of Shahr bin Hawshab, he said: A man came to Ubadah bin As-Samit and asked him, saying: Tell me about what I am asking you about. Have you seen a man who prays seeking the face of God and loves to be praised, and fasts seeking the face of God and loves to be praised? Ubadah said: He has nothing, for God, the Almighty, the Majestic, says: I am the best partner, so whoever has a partner with Me, then it is all his, I have no need of him.

Abu Amir Ismail bin Amr Al-Sakuni told us, he said, Hisham bin Ammar told us, he said: Ibn Ayyash told us, he said: Amr bin Qais Al-Kindi told us, that he heard Muawiyah bin Abi Sufyan recite this verse: **So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone**. And he said: It is the last verse revealed from the Qur'an.

Surat al-Kahf 18:110

Say, "I am only a human being like you. It has been revealed to me that your God is one God. So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

Tafsir al-Qurtubi

God Almighty said: **Say, 'I am only a human being like you, to whom is revealed.'** That is, I do not know anything except what God Almighty teaches me, and God Almighty's knowledge is innumerable. I was only commanded to inform you that there is no god but God. **So whoever hopes for the meeting with his Lord**, that is, hopes to see Him and His reward and fears His punishment, **let him do righteous work and not associate in the worship of his Lord anyone.** Ibn Abbas said: It was revealed about Jundub bin Zuhair Al-Amiri, who said:

O Messenger of God, I do the work for the sake of God Almighty, and I want the face of God Almighty, but if He sees it, it will please me. So the Prophet, may God bless him and grant him peace, said: God is good and does not accept anything but what is good and does not accept what you share in. So the verse was revealed. And Tawus said: A man said:

O Messenger of God! I love jihad in the way of God Almighty and I love for him to see my place, so this verse was revealed." Mujahid said: "A man came to the Prophet, may God bless him and grant him peace, and said:

O Messenger of God! I give charity and maintain family ties, and I do that only for the sake of God Almighty, and that is mentioned about me and I am praised for it, and that pleases me and pleases me. The Messenger of God, may God bless him and grant him peace, remained silent and did not say anything. Then God Almighty revealed: "So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

I said: All of them are intended, and the verse includes all of that and other deeds. The authentic hadith of Abu Hurairah about the three who will be judged first among people has already been mentioned in Surah Hud. The discussion of hypocrisy has already been mentioned in Surah An-Nisa, and we have mentioned enough of the hadiths there. Al-Mawardi said: All of the scholars of interpretation said: The meaning of the Almighty's statement: **And he does not associate anyone in the worship of his Lord** is that he does not show off his deeds to anyone. Al-Tirmidhi Al-Hakim, may God have mercy on him, narrated in Nawadir Al-Usul that he said: My father, may God have mercy on him, told us: Makki bin Ibrahim told us: Abdul Wahid bin Zaid told us, on the authority of Ubadah bin Nassi, who said:

I came to Shaddad bin Aws while he was praying and he was crying. I said: What made you cry, O Abu Abd al-Rahman? He said: It is a hadith that I heard from the Messenger of God (peace and blessings of God be upon him) one day. When I saw something on his face that made me sad, I would say: May my father and mother be sacrificed for you, O Messenger of God, what do I see on your face? He said: Something that I fear for my nation after me. I said: What is it, O

Messenger of God? He said: Polytheism and hidden desire. I said: O Messenger of God! And will your nation associate partners with God after you? He said: O Shaddad, they do not worship the sun, the moon, a stone, or an idol, but they show off with their deeds. I said: Is showing off polytheism? He said: Yes. I said: What is hidden desire? He said: One of them goes to bed fasting and is exposed to worldly desires, so he breaks his fast. Abdul Wahid said: So I met Al-Hasan and said: O Abu Saeed! Tell me about showing off, is it polytheism? He said: Yes, don't you read: **So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.** Ismail bin Ishaq narrated: Muhammad bin Abi Bakr told us: Al-Mu'tamir bin Sulayman told us, on the authority of Laith, on the authority of Shahr bin Hawshab, who said: Ubadah bin As-Samit and Shiddad bin Aws were sitting and they said: We fear for this nation from polytheism and hidden desire. As for hidden desire, it is from women. They said: We heard the Messenger of God, may God bless him and grant him peace, say:

Whoever prays a prayer to show off has committed shirk, and whoever fasts a fast to show off has committed shirk. Then he recited, **So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.**

I said: The interpretation of hidden desire has been different from this, and we have mentioned it in An-Nisa'. Sahl ibn Abdullah said: Al-Hasan was asked about sincerity and hypocrisy, so he said: Sincerity is that you like to conceal your good deeds and do not like to conceal your bad deeds. If God reveals your good deeds to you, you say, **This is from your grace and kindness, and this is not from my actions or my doing.** And remember the words of God the Almighty: **So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.** "And those who give what they give" (al-Mu'minin 23:60) the verse, they give with sincerity, and they fear that it will not be accepted from them. As for hypocrisy, it is seeking the soul's share from its work in this world. It was said to him, how can this be? He said: Whoever seeks through an action between himself and God the Almighty other than the face of God the Almighty and the Hereafter, then it is hypocrisy. Our scholars, may God be pleased with them, said: Hypocrisy may lead to people mocking him, as it is narrated that Tahir ibn al-Husayn said to Abu Abdullah al-Marwazi: How long have you been in Iraq, O Abu Abdullah? He said: I entered Iraq twenty years ago and I have been fasting for thirty years, so he said: O Abu Abdullah, we asked you about a matter and you answered us about two matters. Al-Asma'i narrated that a Bedouin prayed for a long time and there were people beside him, so they said: How beautiful is your prayer?! He said: And I am fasting in spite of that. How is this in comparison to the statement of al-Ash'ath ibn Qays when he prayed and shortened it, so it was said to him that you shortened it,

so he said: He did not mix it with hypocrisy, so he was freed from their belittling by denying hypocrisy from himself and the affectation of his prayer, and the cure for hypocrisy was mentioned in *An-Nisa'* from the statement of Luqman, and that it is concealing one's deeds. Al-Tirmidhi Al-Hakim narrated: My father, may God Almighty have mercy on him, told us: Al-Hammani told us: Jarir told us, on the authority of Laith, on the authority of Sheikh, on the authority of Muqal bin Yasar, who said: Abu Bakr said and bore witness to it on the authority of the Messenger of God, may God bless him and grant him peace, he said: The Messenger of God, may God bless him and grant him peace, mentioned polytheism, he said:

It is more hidden among you than the crawling of an ant. I will show you something that, if you do it, will remove from you the small and major forms of polytheism. Say: O God, I seek refuge in You from associating partners with You while I know, and I ask Your forgiveness for what I do not know. Say them three times." And Umar [and] Ibn Qais al-Kindi said: I heard Muawiyah recite this verse on the pulpit: **So whoever hopes for the meeting with his Lord**, and he said: It is the last verse that was revealed from the heavens. And Umar said: The Prophet, may God bless him and grant him peace, said:

"It was revealed to me that whoever recites, 'So whoever hopes for the meeting with his Lord - let him do righteous work,' a light will be raised for him from Aden to Mecca, filled with angels praying for him and asking forgiveness for him." Mu'adh ibn Anas said that the Prophet, may God bless him and grant him peace, said, **Whoever recites the beginning and end of Surat al-Kahf, it will be a light for him from his head to his feet, and whoever recites it all, it will be a light for him from the earth to the heavens.** On the authority of Ibn Abbas, a man said to him, **I intend to get up at night, but sleep overcomes me.** He said, "If you want to get up at any time of the night, then recite when you lie down," Say, 'If the sea were ink for the words of my Lord,' to the end of the surah, for God Almighty will wake you up whenever you want at night." Al-Tha'labi, may God be pleased with him, mentioned these virtues. In Musnad al-Darimi, Abu Muhammad, told us, Muhammad ibn Kathir, on the authority of Abadah, on the authority of Zur ibn Hubaish, who said, **Whoever recites the end of Surat al-Kahf at an hour when he wants to get up at night, he will get up.** Abadah said, **We tested it and found it to be like that.** Ibn al-Arabi said: Our great Sheikh al-Tartushi used to say: Do not let the times take you away from competing with your peers and maintaining ties with your brothers. God Almighty concluded the statement by saying: **So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.**

Tafsir Ibn Kathir

At-Tabarani narrated on the authority of Hisham bin Ammar on the authority of Ismail bin Ayyash, on the authority of Amr bin Qais Al-Kufi that he heard Muawiyah bin Abi Sufyan say: This is the last verse that was revealed. God Almighty says to His

Messenger Muhammad, may God's prayers and peace be upon him, *Say* to these polytheists who denied your message to them, **I am only a human being like you.** So whoever claims that I am a liar, let him come with something like what I have come with, for I do not know the unseen in what I have told you of the past about what you asked about the story of the People of the Cave and the story of Dhul-Qarnayn, which is identical in essence, and were it not for what God has informed me of, and I only informed you **that your god whom I call you to worship is one God** with no partner **so whoever hopes for the meeting with his Lord** meaning His reward and righteous recompense **let him do righteous work** meaning what is in accordance with God's law **and not associate in the worship of his Lord anyone** which is what is intended for the sake of God alone with no partner, and these are the two pillars of work. The recipient must be sincere to God and in accordance with the law of the Messenger of God, may God bless him and grant him peace.

Ibn Abi Hatim narrated from the hadith of Muammar from Abdul Karim Al-Jazari from Tawus who said: A man said: O Messenger of God, I stand at the stations seeking the face of God and I love to see my homeland. The Messenger of God, may God bless him and grant him peace, did not answer him anything until this verse was revealed: **So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.** This is how Mujahid and others transmitted this. Al-A'mash said: Hamza Abu Amara, a client of Banu Hashim, told us from Shahr bin Hawshab who said: A man came to Ubadah bin As-Samit and said: Tell me about what I am asking you about. Have you seen a man who prays seeking the face of God and loves to be praised, who fasts seeking the face of God and loves to be praised, who gives charity seeking the face of God and loves to be praised, who performs Hajj seeking the face of God and loves to be praised? Ubadah said: He has nothing. God the Most High says: I am the best partner, so whoever has a partner with Me, he is all his, I have no need of him.

Imam Ahmad said: Muhammad ibn Abdullah ibn al-Zubayr told us, Kathir ibn Zayd told us, on the authority of Rabi' ibn Abd al-Rahman ibn Abi Saeed al-Khudri, on the authority of his father, on the authority of his grandfather, who said: We used to take turns with the Messenger of God, may God bless him and grant him peace, and we would spend the night with him. If he had a need or something came to him at night, he would send us. The people who were waiting for the reward and the people who were on duty increased in number, so we would talk. Then the Messenger of God, may God bless him and grant him peace, came out to us and said: **What is this whispering?** He said: We said: We have repented to God, O Prophet of God, we were only mentioning the Messiah and we were afraid of him. He said: Shall I not tell you of what I fear for you more than the Messiah? We said: Yes. He said: Hidden polytheism is that a man stands up to pray in the place of another man.

Imam Ahmad said: Abu al-Nadr told us, Abdul Hamid, meaning Ibn Bahram, told us: Shahr Ibn Hawshab said: Ibn Ghanem said: When Abu al-Darda' and I entered

Surat al-Kahf 18:110

Say, "I am only a human being like you. It has been revealed to me that your God is one God. So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

the mosque of al-Jabiyah, we met Ubadah Ibn al-Samit, so he took my right with his left, and Abu al-Darda's left with his right, and he came out walking between us while we were whispering, and God knows best what we were whispering. Ubadah Ibn al-Samit said: If the life of one of you or both of you is long, you will soon see a man from the ranks of the Muslims, meaning from among the reciters of the Qur'an on the tongue of Muhammad, may God bless him and grant him peace, so he repeated it and began it and made lawful what it permitted and made unlawful what it prohibited and placed it in its proper places, and it will not be distorted among you except as the head of a dead donkey is distorted. He said: While we were like that, Shaddad bin Aws **may God be pleased with him** and Awf bin Malik came out and sat with us. Shaddad said: What I fear most for you, O people, is what I heard the Messenger of God (peace and blessings of God be upon him) say: **Of hidden desire and polytheism.** Ubadah bin as-Samit and Abu ad-Darda' said: O God, forgive us! Did not the Messenger of God (peace and blessings of God be upon him) tell us that Satan had despaired of being worshipped in the Arabian Peninsula? As for hidden desire, we know it is the desires of this world, its women and its lusts. So what is this polytheism that you are frightening us with, O Shaddad? Shaddad said: Tell me, if you saw a man praying for a man, or fasting for a man, or giving charity on his behalf, would you think that he has committed polytheism? They said: Yes, by God, whoever prays for a man or fasts or gives charity on his behalf has committed shirk. Shaddad said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever prays to show off has committed shirk, whoever fasts to show off has committed shirk, and whoever gives charity to show off has committed shirk.** Awf bin Malik said at that: Shouldn't he do all of that work for his own sake, so he does what is purely for him and leaves what he has associated with? Shaddad said at that: I heard the Messenger of God, may God bless him and grant him peace, say: "God says: I am the best partner for whoever associates with Me. Whoever associates something with Me, his work, whether little or much, is for his partner with whom he associated. I am independent of him."

Another chain of transmission for some of it Imam Ahmad said: Zaid bin Al-Habbab told us, Abdul Wahid bin Ziyad told me, Ubadah bin Nassi told us on the authority of Shaddad bin Aws, may God be pleased with him, that he cried, and it was said to him: What makes you cry? He said: Something I heard from the Messenger of God, may God bless him and grant him peace, that made me cry. I heard the Messenger of God, may God bless him and grant him peace, say: **I fear for my nation polytheism and hidden desire.** I said: O Messenger of God, will your nation associate partners with God after you? He said: Yes, for they do not worship the sun, nor the moon, nor a stone, nor an idol, but they show off with their actions, and hidden desire is that one of them fasts in the morning and a desire from his desires is presented to him, so he

abandons his fast. Ibn Majah narrated it on the authority of Al-Hasan bin Dhakwan on the authority of Ubadah bin Nassi, and Ubadah is weak, and there is a problem with his hearing it from Shaddad.

Another hadith Al-Hafiz Abu Bakr Al-Bazzar said: Al-Husayn bin Ali bin Ja'far Al-Ahmar told us, Ali bin Thabit told us, Qays bin Abi Hasin told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "God will say on the Day of al-Qiyamah 75: I am the best partner. Whoever associates anyone with Me, it is all his." Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah told us, I heard Al-'Ala' narrating on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, narrating it on the authority of God, the Almighty, that He said: "I am the best partner. Whoever does an action in which he associates someone with Me, I am innocent of it, and it is for the one he associated." He is the only one who narrated it from this source.

Another hadith Imam Ahmad said: Yunus told us, Al-Layth told us, on the authority of Yazid, meaning Ibn Al-Haad, on the authority of Amr, on the authority of Mahmoud Ibn 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: "Hypocrisy. God will say on the Day of Resurrection when people are rewarded for their deeds: 'Go to those for whom you were showing off in this world, and see if you find any reward with them.'"

Another hadith Imam Ahmad said: Muhammad ibn Bakir told us, Abdul Hamid, meaning Ibn Ja'far, told us, my father told me, on the authority of Ziyad ibn Mina', on the authority of Abu Sa'id ibn Abi Fadala al-Ansari, who was one of the Companions, that 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 for a day about which there is no doubt, a caller will call out: Whoever associated anyone with a deed he did for God, let him seek his reward from other than God, for God is the most independent of partners from association." Al-Tirmidhi and Ibn Majah narrated it on the authority of Muhammad, who is al-Barsani, with it.

Another hadith Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Bakkar told us, my father told me - meaning Abd al-Aziz ibn Abi Bakra - on the authority of Abi Bakra, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever listens, God will listen to him, and whoever shows off, God will show off to him.** Imam Ahmad said: Muawiyah told us, Shaiban told us on the authority of Firas on the authority of Atiyah on the authority of Abu Saeed al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Whoever shows off, God will show off to him, and whoever shows off, God will hear him.**

Another hadith Imam Ahmad said: Yahya bin Saeed told us on the authority of Shu'bah, Amr bin Marra told me: I heard a man in the house of Abu Ubaidah who heard Abdullah bin Amr telling Ibn Umar that he heard the Messenger of God, may God bless him and grant him peace, say: **Whoever makes people hear about his deeds, God will hear about them, and his character will be bad, he will be belittled and despised.** Then Abdullah's eyes welled up with tears. Al-Hafiz Abu Bakr Al-Bazzar said: Amr bin Yahya Al-Aili told us, Al-Harith bin Ghassan told us, Abu Imran Al-Joni told us on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The deeds of the sons of Adam will be presented before God Almighty on the Day of Resurrection in sealed records. God will say: Throw this away and accept this. The angels will say: O Lord, by God, we have seen nothing from him but good. He will say: His work was not for My sake, and I do not accept any work today except that which is intended for My sake." Then he said: Al-Harith bin Ghassan was narrated by a group of people, and he is a trustworthy Basran, and there is nothing wrong with him. Ibn Wahb said: Yazid bin Ayyad told me on the authority of Abd Al-Rahman Al-Araj, on the authority of Abdullah bin Qais Al-Khuza'i, that the Messenger of God, may God bless him and grant him peace, said: **Whoever stands for show and to be heard will continue to be in the hatred of God until he sits down.**

Abu Ya'la said: Muhammad bin Abi Bakr told us, Muhammad bin Dinar told us, on the authority of Ibrahim al-Hijri, on the authority of Abu al-Ahwas, on the authority of Awf bin Malik, on the authority of Ibn Mas'ud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever prays well when people can see him and prays poorly when he is alone, that is an act of disdain with which he disdains his Lord, the Almighty and Majestic.** Ibn Jarir said: Abu 'Amir Isma'il bin 'Amr al-Sakuni told us, Hisham bin 'Ammar told us, Ibn 'Ayyash told us, 'Amr bin Qais al-Kindi told us that he heard Mu'awiyah bin Abi Sufyan recite this verse: **So whoever hopes for the meeting with his Lord 1:13,** and he said: It is the last verse revealed from the Qur'an. This is a problematic trace, for this verse is the last verse of Surat al-Kahf, and the entirety of Surat al-Kahf is Meccan. Perhaps Mu'awiyah meant that no verse was revealed after it that would abrogate it or change its ruling, but rather it is confirmed and decisive, so some of the narrators were confused about that and narrated it according to the meaning as he understood it, and God knows best.

Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad bin Ali bin Al-Hasan bin Shaiq told us, Al-Nadr bin Shumayl told us, Abu Qurrah told us on the authority of Saeed bin Al-Musayyab on the authority of Omar bin Al-Khattab who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites at night, 'So whoever hopes for the meeting with his Lord' the verse, will have a light from Aden Abyan to Mecca, the angels filling that light.** Very strange, the last interpretation of Surat Al-Kahf.

Fath al-Qadir

Then the Almighty commanded His Prophet, may God bless him and grant him peace, to follow the path of humility, saying: 110- **Say, 'I am only a human being like you'** meaning that my state is limited to humanity and does not go beyond it to kingship, and whoever is like this does not claim to have knowledge of the words of God, but he is distinguished from them by the revelation to him from God Almighty, so He said: **It is revealed to me** and this description is sufficient to differentiate him from all other types of humans, then He explained that what was revealed to him is His saying: **Your God is only one God** who has no partner in His divinity, and in this there is guidance to monotheism, then He commanded them to do good deeds and monotheism, saying: **So whoever hopes for the meeting with his Lord** hope is the expectation of the arrival of good in the future, and the meaning is: whoever has this hope, which is the case of the believers, **let him do righteous work** which is what the Shari'ah indicates is a good deed for which the doer is rewarded **and he does not associate in the worship of his Lord anyone** from His creation whether he is good or bad, an animal or Inanimate, Al-Mawardi said: All the people of interpretation said in their interpretation of this verse: The meaning is that he does not show off his work to anyone. And I say: The inclusion of the obvious polytheism that the polytheists used to do under this verse is more important than the inclusion of the hidden polytheism which is showing off, and there is nothing preventing this hidden polytheism from being included under it, but what prevents it from being what is meant by this verse.

Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **for the words of my Lord**, he said: the knowledge of my Lord. Ibn Abi Hatim narrated on the authority of Qatadah regarding the verse: he said: he says the water of the sea will be exhausted before the words and wisdom of God are exhausted. Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and al-Bayhaqi in al-Shu'ab narrated on the authority of Ibn Abbas regarding his statement: **So whoever hopes for the meeting with his Lord**, the verse: he said: it was revealed about the polytheists who worshipped a god other than God, and this is not about the believers. Al-Hakim narrated and authenticated it and al-Bayhaqi narrated on the authority of Ibn Abbas that he said: "A man said: O Prophet of God, I stand in the places of standing seeking the face of God, and I love for him to see my homeland, but no one responded to him until this verse was revealed: 'And let him not associate in the worship of his Lord anyone.'" Ibn Mandah, Abu Nu'aym in the Companions, and Ibn 'Asakir narrated on the authority of al-Suddi al-Saghir on the authority of al-Kalbi on the authority of Abu Salih on the authority of Ibn 'Abbas, who said: When Jundub ibn Zuhair prayed, fasted, or gave charity, and he was mentioned with good, he felt relieved by it. He increased it because of the few people, but he did not intend God by it. So the verse, **So whoever hopes for the meeting with his Lord**, was revealed. Ibn al-Mundhir narrated on the authority of Mujahid, who said: "A man said: O Messenger of God, I free slaves and I love to be seen, and I give charity and I love to be seen. So the verse, "So whoever

Surat al-Kahf 18:110

Say, "I am only a human being like you. It has been revealed to me that your God is one God. So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

hopes for the meeting with his Lord," was revealed. It is a mursal. Hannad narrated it in al-Zuhd on his authority as well. Ibn Sa'd, Ahmad, al-Tirmidhi, Ibn Majah, and al-Bayhaqi in al-Shu'b narrated on the authority of Abu Sa'id ibn Abi Fadal al-Ansari, who was one of the Companions, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "When God gathers the first and last on a day about which there is no doubt, a caller will call out: Whoever has associated anyone in a deed he did for God, let him seek his reward from other than God, for God is the most independent of partners." Al-Hakim narrated, and authenticated it, and Al-Bayhaqi narrated on the authority of Abu Hurayrah that a man said: **O Messenger of God, what if a man strives in the cause of God seeking worldly gain?** He said: **There is no reward for him.** The people were very upset about that, but the man returned and said: **There is no reward for him.** Ibn Abi Al-Dunya narrated in Al-Ikhlās, Ibn Jarir in his Tahdhib, Al-Tabarani, Al-Hakim - who authenticated it, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Shaddad bin Aws who said: "We used to consider showing off during the time of the Messenger of God, may God bless him and grant him peace, to be the lesser form of polytheism." Al-Tayalisi, Ahmad, Ibn Abi Al-Dunya, Al-Tabarani, Al-Hakim - who authenticated it, Ibn Mardawayh and Al-Bayhaqi also narrated on the authority of Shaddad bin Aws who said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever prays to show off has committed polytheism, whoever fasts to show off has committed polytheism, and whoever gives charity to show off has committed polytheism.' Then he recited: 'So whoever hopes to meet his Lord...' " Al-Tayalisi, Ahmad, Ibn Mardawayh and Abu Nu'aym also narrated on the authority of Shaddad bin Aws who said: I heard the Messenger of God, may God bless him and grant him peace, say: "God says: 'I am the best partner for he who associates partners with Me. And he who associates anything with Me, then his deeds, whether little or much, belong to his partner whom he associated with. I am independent of him.'" Ahmad, Al-Hakim Al-Tirmidhi, Ibn Jarir in his Tahdhib, Al-Hakim - who authenticated it - and Al-Bayhaqi narrated on the authority of Abu Sa'id who said: The Messenger of God, may God bless him and grant him peace, said: **Shall I not tell you of what I fear for you more than the hidden shirk, that a man should stand up to pray in the place of another man.** Ahmad, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, and Al-Bayhaqi narrated on the authority of Shaddad bin Aws that he heard the Messenger of God (peace and blessings of God be upon him) say: **I fear for my nation polytheism and hidden desires.** I said: **Will your nation associate others with God after you?** He said: **Yes, for they do not worship the sun, the moon, a stone, or an idol, but they show off to people with their deeds.** I said: **O Messenger of God, what is hidden desire?** He said: **One of them is fasting in the morning and one of his desires is presented to him, so he abandons his fast and engages in his desire.** Ahmad, Muslim, Ibn Jarir,

Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Abu Hurayrah on the authority of the Prophet (peace and blessings of God be upon him) that his Lord said: **I am the best of partners, so whoever does an action in which he associates someone other than Me, I am innocent of it, and it belongs to the one he associated.** In another version: **Whoever associates someone with Me, it is all his.** In this chapter there are many hadiths warning against hypocrisy and that it is minor polytheism, and that God does not accept it. The author of Al-Durr Al-Manthur has exhaustively discussed them in this place, so let him refer to it. However, they do not indicate that this is what is meant by the verse. Rather, clear polytheism is included under it primarily. Assuming that the reason for revelation was hypocrisy, as indicated by what we have presented, then consideration is given to the generality of the wording, not the specificity of the reason, as is established in the science of principles.

Regarding the virtues of this verse in particular, it was narrated by Al-Tabarani and Ibn Mardawayh on the authority of Abu Hakim who said: The Messenger of God, may God bless him and grant him peace, said: **If nothing was revealed to my nation except the end of Surat Al-Kahf, it would suffice them.** Ibn Rahawayh, Al-Bazzar, Al-Hakim **who authenticated it**, Al-Shirazi in Al-Alqab, and Ibn Mardawayh narrated on the authority of Umar ibn Al-Khattab who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites at night 'So whoever hopes for the meeting with his Lord' the verse, will have a light from Aden Abin to Mecca, filled with angels.** Ibn Kathir said after narrating it: Very strange. Ibn Al-Durais narrated on the authority of Abu Al-Darda' who said: Whoever memorizes the end of Surat Al-Kahf will have a light on the Day of Resurrection from his head to his feet. Ibn Jarir and Ibn Mardawayh narrated on the authority of Mu'awiyah ibn Abi Sufyan that he recited this verse 'So whoever hopes for the meeting with his Lord' and said: It is the last verse revealed from the Qur'an. Ibn Kathir said: This is a problematic trace, because this verse is the last verse of Surat Al-Kahf, and the entirety of Surat Al-Kahf is Meccan. Perhaps Muawiyah meant that nothing was revealed after it to abrogate it or change its ruling, but rather it is confirmed and decisive, so some of the narrators were confused about that and narrated it according to the meaning as he understood it.

Tafsir al-Baghawi

110 - The Almighty said: "Say, 'I am only a man like you. It has been revealed to me that your God is one God.'" Ibn Abbas said: God taught His Messenger humility so that he would not be arrogant towards His creation, so He commanded him to acknowledge and say: I am a human being like you, except that I was singled out for revelation and God honored me with it. It has been revealed to me that your God is one God,

with no partner. **So whoever hopes for the meeting with his Lord**, meaning fears the fate of Him. It was said: He hopes to see his Lord, so hope can mean both fear and hope. The poet said:

Not everything you hope for of good will come true, nor everything you hope for of evil will come true.

He combined the two meanings.

So let him do righteous work and not associate anyone with the worship of his Lord, meaning: let him not show off with his work.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Naim told us, Sufyan told us on the authority of Salamah, he is Ibn Kuhail, he said: I heard Jundub say: The Prophet, may God bless him and grant him peace, said: **Whoever listens, God will listen to him, and whoever shows off, God will show off with him.**

We narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **What I fear most for you is minor polytheism.** They said: **O Messenger of God, what is minor polytheism?** He said: *Hypocrisy.*

Ahmad bin Abdullah Al-Salihi told us, Abu Saeed Muhammad bin Musa Al-Sayrafi told us, Abu Al-Abbas Muhammad bin Ya'qub Al-Asamm told us, Muhammad bin Abdullah bin Abdul-Hakam told us, my father told us, Shu'aib told us, Al-Layth told us, on the authority of Abu Al-Haad, on the authority of Amr, on the authority of Saeed bin Al-Musayyab, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "God, the Blessed and Exalted, says: I am the most independent of partners from association. Whoever does an action in which he associates someone else with Me, then I am innocent of it. It belongs to the one who did it."

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Hafs bin Omar told us, Hammam told us on the authority of Qatada, Salim bin Abi Al-Ja'd Al-Ghatafani told us, on the authority of Ma'dan bin Abi Talha, on the authority of Abu Al-Darda', who narrated it on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever memorizes ten verses from the beginning of Surat Al-Kahf will be protected from the trial of the Antichrist.**

And Abdul Wahid Al-Malhi informed us, Abu Mansur Al-Sam'ani informed us, Abu Ja'far Al-Rayyani informed us, Hamid Ibn Zanjawayh informed us, Abu Al-Aswad informed us, Ibn Lahi'ah informed us, on the authority of Ziyad, on the authority of Sahl - he is Ibn Mu'adh - on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever recites the beginning and end of Surat Al-Kahf, it will be a light for him from his feet to his head, and whoever recites it all, it will be a light for him from the earth to the heavens.**

Tafsir al-Baidawi

110. "Say, 'I am only a human being like you.' I do not claim to have complete knowledge of His words. 'It has been revealed to me that your God is one God.' I am distinguished from you by that. **So whoever hopes to meet his Lord** hoping for a good meeting with Him or fearing an evil meeting with Him, **let him do righteous work** that pleases God. **And do not associate anyone in the worship of his Lord** by showing off to Him or asking for a reward from Him. "It was narrated that Jundub bin Zuhair said to the Messenger of God, may God bless him and grant him peace: "I do a deed for God, and when I see it, it pleases me." He said: **God does not accept that in which you associate partners.** So it was revealed confirming what he said, may God bless him and grant him peace: **Beware of minor polytheism.** They said: **What is minor polytheism?** He said: **Showing off.** The verse combines the essence of knowledge and action, which are monotheism and sincerity in obedience. The Prophet, may God bless him and grant him peace, said: "Whoever recites it when he goes to bed will have a light in his bed that shines to Mecca, filled with angels who pray for him until he wakes up. If his bed is in Mecca, he will have a light that shines from his bed to the Frequent House, filled with angels who pray for him until he wakes up." On his authority, may God's prayers and peace be upon him, **Whoever recites Surat Al-Kahf from the end, it will be a light for him from his head to his feet, and whoever recites it in its entirety, it will be a light for him from the earth to the heavens.**

Surat Maryam 19:1
Ka Ha Ya Ain Sad

Surat Maryam 19:1

Ka Ha Ya Ain Sad

Tafsir al-Jalalayn

1 - **Kaf Ha Ya Ain Sad** God knows best what He meant by that.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in the interpretation of the Almighty's saying: Kaf from **Kaf Ha Ya Ain Sad**. Some of them said: The interpretation of that is that it is a letter from His name, which is great, by which He indicated it, and by mentioning it there was no need to mention the rest of the name.

Who said that?

Abu Hasin Abdullah bin Ahmad bin Yunus told me, he said: Abthar told us, he said: Hasin told us, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding this verse **Ka Ha Ya Ain Sad**, he said: Great, meaning by great is the kaf of **Ka Ha Ya Ain Sad**.

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Hisin, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, the same.

Abu Kuraib told us, he said: Ibn Idris told us, he said: Hisin told us, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: He used to say **Ka Ha Ya Ain Sad**. He said: Kaf means great.

Abu Al-Sa'ib told me: Ibn Idris told us, on the authority of Hisin, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, regarding **Ka Ha Ya Ain Sad**, he said: Kaf means great.

Ibn Bashar told us: Abd al-Rahman ibn Mahdi told us: Sufyan told us, on the authority of Hisin, on the authority of Ismail, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, something similar.

Others said: Rather, the Kaf in that is a letter from the letters of his name, which is Kaf.

Who said that?

Yahya bin Talha Al-Yarboui told me: Sharik told us, on the authority of Salim, on the authority of Saeed, regarding his statement, **Kaf, Ha, Ain, Sad**, he said: Kaf: Kaf.

Abu Kuraib told us, he said: Jabir bin Nuh told us, he said: Abu Rawq told us, on the authority of Ad-Dahhak bin Muzahim, regarding his statement, **Kaf, Ha, Ain, Sad**, he said: Kaf: Kaf.

Ibn Hamid told us: Hakam told us on the authority of Anbasa, on the authority of Al-Kalbi, similarly.

Others said: Rather, it is a letter from the letters of his name, which is Generous.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed bin Jubair: **Kaf Ha Ya Ain Sad** he said: Kaf from Karim.

Those who interpreted this interpretation said that the letter *ha* in **Kaf Ha Ya Ain Sad** is a letter from the letters of His name, which is *Haad*.

Who said that?

Abu Kuraib told us, he said: Ibn Idris told us, he said: Abu Hasin told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: He used to say about the ha' in **Kaf Ha Ya Ain Sad** "Haad."

Abu Haseen told us, he said: Abthar told us, he said: Haseen told us, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, the same.

Hanad told us: Abu Al-Ahwas told us, on the authority of Hisin, on the authority of Ismail, on the authority of Saeed, the same.

Abu Al-Sa'ib told me: Ibn Idris told us, on the authority of Hisin, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, something similar.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Hisin, on the authority of Ismail, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, the same.

Yahya bin Talha told me: Sharik told us, on the authority of Salim, on the authority of Saeed bin Jubair, who said: Ha: This is it.

Abu Kuraib told us, he said: Jabir bin Nuh told us, he said: Abu Rawq told us, on the authority of Ad-Dahhak bin Muzahim, regarding his statement, **Kaf Ha Ya Ain Sad**, he said: Ha: Haad.

Ibn Hamid told us: Hakam told us: Anbasa told us, on the authority of Al-Kalbi, the same.

They differed in the interpretation of the letter *ya* in this. Some of them said: It is a letter from the letters of his name, which is *Yamin*.

Who said that?

Abu Haseen told me, he said: Abthar told us, he said: Haseen told us, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: O you who **Kaf Ha Ya Ain Sad** is a Ya of the right.

Abu Kuraib told us, he said: Ibn Idris told us, he said: Hisin told us, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, the same.

Hanad told us: Abu Al-Ahwas told us, on the authority

of Hisin, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, similarly.

Abu Al-Sa'ib told me: Ibn Idris told us, on the authority of Hisin, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair: Ya: oath.

Others said: Rather, it is a letter of the letters of His name, which is Al-Hakim.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed bin Jubair: **Kaf Ha Ya Ain Sad** he said: O: Who is the Wise.

Others said: Rather, it is a letter from the saying of the speaker: O He who protects.

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Ibrahim bin Al-Durais told us: I heard Al-Rabi' bin Anas regarding his statement, **Kaf Ha Ya Ain Sad**, saying: O He who grants protection but is not granted protection.

The interpreters of this also differed regarding the meaning of the eye. Some of them said: It is a letter of the letters of His name, which is All-Knowing.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed: **Kaf Ha Ya Ain Sad** he said: An eye from the world.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Al-Kalbi, the same.

Abu Kuraib told us, he said: Ibn Idris told us, he said: Hisin told us, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, the same.

Amr told us: Marwan bin Muawiyah told us, on the authority of Al-Ala bin Al-Musayyab bin Rafi', on the authority of his father, regarding his statement, **Kaf Ha Ya Ain Sad**, he said: Ain: from the world.

Others said: Rather, it is a letter from the letters of His name, which is Aziz.

Who said that?

Abu Haseen told me, he said: Abthar told us, he said: Haseen told us, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Kaf Ha Ya Ain Sad** 'Ain means Mighty.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Hisin, on the authority of Ismail, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, the same.

Abu Al-Sa'ib told me: Ibn Idris told us, on the authority of Hisin, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, similarly.

Hanad told us: Abu Al-Ahwas told us, on the authority of Hisin, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, similarly.

Yahya bin Talha Al-Yarboui told me: Sharik told us, on

the authority of Salim, on the authority of Saeed bin Jubair, regarding his statement, **Kaf Ha Ya Ain Sad**, he said: The eye of Mighty.

Others said: Rather, it is a letter from the letters of His name, which is Adl.

Who said that?

Abu Kuraib told us, he said: Jabir bin Nuh told us, he said: Abu Rawq told us, on the authority of Ad-Dahhak bin Muzahim, regarding His statement, **Kaf Ha Ya Ain Sad**, he said: "Ain: justice."

Those who interpreted this interpretation said: The letter *sad* in His saying **Kaf Ha Ya Ain Sad** is a letter from the letters of His name, which is Sadiq.

The novel mentioned that:

Abu Kuraib told us, he said: Ibn Idris told us, he said: Husayn told us, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: He used to say in **Kaf Ha Ya Ain Sad** Sad: Truthful.

Abu Haseen told me, he said: Abthar told us, he said: Haseen told us, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, similarly.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Hisin, on the authority of Ismail, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, the same.

Hanad told us: Abu Al-Ahwas told us, on the authority of Hisin, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, similarly.

Abu Al-Sa'ib told me: Ibn Idris told us, on the authority of Hisin, on the authority of Ismail bin Rashid, on the authority of Saeed bin Jubair, the same.

Abu Kuraib told us, he said: Jabir bin Nuh told us, he said: Abu Rawq told us, on the authority of Ad-Dahhak bin Muzahim, he said: Sad: truthful.

Yahya bin Talha told me: Sharik told us, on the authority of Salim, on the authority of Saeed, who said: Truthful, meaning the letter *sad* in **Kaf Ha Ya Ain Sad**.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed: **Kaf Ha Ya Ain Sad** means: Sad is truthful.

Ibn Hamid told us: Hakam told us: Anbasa told us, on the authority of Al-Kalbi: He is truthful.

Others said: Rather, this entire word is one of the names of God Almighty.

Who said that?

Muhammad bin Khalid bin Khidash told me: Salim bin Qutaybah told me, on the authority of Abu Bakr al-Hudhali, on the authority of Aatika, on the authority of Fatima, the daughter of Ali, who said: Ali used to say: O Kaha Ya Ain Sad, forgive me.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: Concerning his statement: **Kaf**

Surat Maryam 19:1

Ka Ha Ya Ain Sad

Ha Ya Ain Sad, he said: It is an oath by which God swears, and it is one of the names of God.

Others said: Each letter of this is a name of God Almighty.

Who said that?

Matar bin Muhammad Al-Dhabi told me: Abd Al-Rahman bin Mahdi told us, on the authority of Abd Al-Aziz bin Muslim Al-Qasmali, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, who said: **Kaf Ha Ya Ain Sad** is not a letter in it except that it is a noun.

Others said: This word is one of the names of the Qur'an.

Who said that?

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatadah, regarding his statement, **Kaf Ha Ya Ain Sad**, he said: It is one of the names of the Qur'an.

Abu Ja'far said: Our statement on this is similar to our statement on the openings of the chapters of the Qur'an that begin with the letters of the alphabet. We have mentioned this before, so there is no need to repeat it here.

Tafsir al-Qurtubi

It is Meccan by consensus. It has ninety-eight verses.

When the Battle of Badr took place, and God killed the leaders of the infidels in it, the infidels of Quraysh said: Your revenge is in the land of Abyssinia, so send gifts to the Negus, and send to him two men of your opinion, perhaps he will give you from Quraysh what he has, so you can kill them for those of you who were killed at Badr. So the infidels of Quraysh sent Amr ibn al-Aas and Abdullah ibn Abi Rabi'ah, and the Messenger of God, may God bless him and grant him peace, heard of their sending, so the Messenger of God, may God bless him and grant him peace, sent Amr ibn Umayyah al-Damri, and wrote with him to the Negus. He went to the Negus and read the letter of the Messenger of God, may God bless him and grant him peace, then he called Ja'far ibn Abi Talib and the Muhajireen, and sent for the monks and priests and gathered them, then he ordered Ja'far to recite the Qur'an to them, so he recited Surat Maryam **Kaf Ha Ya Ain Sad** and they stood up with tears in their eyes, for they are the ones about whom God Almighty revealed: **And you will find the nearest of them in affection to the believers those who say, "We are Christians.** That is because among them are priests and monks and because they are not arrogant." (al-Ma'idah 5:82). And he recited until His saying: **The two witnesses.** Abu Dawud mentioned it. And in the Seerah, the Negus said: Do you have with you something of what he brought from God? Ja'far said: Yes, so the Negus said to him: Recite it to me. He said: So he recited **Kaf Ha Ya 'Ain Sad** and by God the Negus cried until his beard was wet, and their bishops cried until their beards were wet when they heard what was recited to them, so the Negus said: This and what Moses brought came out of one lamp,

go, by God I will never hand them over to you, and he mentioned the rest of the story.

God the Almighty says: **Ka Ha Ya Ain Sad** The discussion was presented in the beginnings of the surahs. Ibn Abbas said about **Ka Ha Ya Ain Sad**: The Kaf is from Kaf, the Ha is from Haad, the Ya is from Hakim, the Ain is from Aleem, and the Sad is from Sadiq. This was mentioned by Ibn Aziz Al-Qushayri on the authority of Ibn Abbas. Its meaning is Sufficient for His creation, a guide for His servants, His hand is above their hands, All-Knowing of them, Truthful in His promise. This was mentioned by Al-Tha'labi on the authority of Al-Kalbi, Al-Suddi, Mujahid, and Al-Dahhak. Al-Kalbi also said: The Kaf is from Karim, Kabir, and Kaf, the Ha is from Haad, the Ya is from Raheem, the Ain is from Aleem and Azim, and the Sad is from Sadiq, and the meaning is the same. It was also narrated by Ibn Abbas: It is one of the names of God the Most High. It was narrated by Ali **may God be pleased with him** that it is the name of God the Almighty and he used to say: O Ka Ha Ya Ain Sad forgive me. This was mentioned by Al-Ghaznawi. Al-Suddi: It is the greatest name of God, if asked by it, He gives, and if called upon by it, He answers. Qatadah: It is one of the names of the Qur'an. This was mentioned by Abd Al-Razzaq on the authority of Muammar on his authority. It was said: It is the name of the surah, and it is the choice of Al-Qushayri in the beginning of the letters. Based on this, it was said: The end of the speech is when he said: **Ka Ha Ya Ain Sad** as if it is an announcement of the name of the surah, as you say: Book of such and such or Chapter of such and such, then you proceed to the intended meaning. Ibn Jaafar read these letters disconnected, and the rest connected them. Abu Amr inclined the ha and opened the ya, and Ibn Amir and Hamza did the opposite, and Al-Kisa'i, Abu Bakr and Khalaf inclined them both. The people of Medina Nafi and others read them between the two pronunciations, and the rest opened them. Kharijah reported that Al-Hasan used to add a damma to the kaf, and others reported that he used to add a damma to the ha, and Ismail bin Ishaq reported that he used to add a damma to the ya. Abu Hatim said: It is not permissible to add a damma to the kaf, the ha and the ya. Al-Nahhas said: The reading of the people of Medina is among the best of this, and inclination is permissible in the ha and the ya. As for the reading of Al-Hasan, it was problematic for a group until they said: It is not permissible, including Abu Hatim. The statement about it is what Harun al-Qari' explained. He said: Al-Hasan used to smell the nominative case, so the meaning of this is that he used to nod, as Sibawayh narrated that some Arabs say: **prayer and zakat** with a nod towards the waw, and that is why it is written in the Qur'an with a waw. Nafi', Ibn Kathir, Asim and Ya'qub made the dal clear in the spelling of *Sad*, and it is the choice of Abu Ubaid, and the rest assimilated it.

Tafsir Ibn Kathir

Surah Maryam

It is Meccan

Muhammad bin Ishaq narrated in the biography from the hadith of Umm Salamah, and Ahmad bin Hanbal from Ibn Masoud in the story of the migration to the land of Abyssinia from Mecca that Jaafar bin Abi Talib, may God be pleased with him, recited the beginning of this surah to the Negus and his companions.

In the name of God, the Most Gracious, the Most Merciful

As for the discussion of the disconnected letters, it was mentioned at the beginning of Surat Al-Baqarah. His saying, **mention the mercy of your Lord**, means that this is a mention of God's mercy to His servant Zachariah. Yahya bin Ya'mar read, **mention the mercy of your Lord to His servant Zachariah**, and Zachariah is lengthened and shortened. These are two well-known readings. He was a great prophet from the prophets of the Children of Israel. In Sahih Al-Bukhari, it is mentioned that he was a carpenter who ate from the work of his hand in carpentry. And his saying, **When he called upon his Lord, a secret call**, some of the commentators said: He only concealed his supplication so that he would not be accused of being reckless in his request for a child due to his old age. Al-Mawardi narrated it. Others said: He only concealed it because it was dearer to God, as Qatada said about this verse, **When he called upon his Lord, a secret call**, that God knows the pious heart and hears the secret voice. Some of the predecessors said: He, peace be upon him, got up at night and his companions were asleep, so he began to call out to his Lord, saying secretly: O Lord, O Lord, O Lord, so God said to him: At your service, at your service, at your service. **He said, O Lord, indeed my bones have grown feeble**, meaning I have become weak and my strength has failed, **and my head is ablaze with gray hair**, meaning the gray hair has burned into the blackness, as Ibn Duraid said in his book, Al-Maqsura:

Don't you see that my head is the color of a morning's forehead under the covers of darkness?

The ovary caught fire in a draft like the burning of embers of the ghada tree.

What is meant by this is to inform about weakness and arrogance and their apparent and hidden signs. And his saying, **And I have never been unhappy in my supplication to You, my Lord**, means, **I have never known from You anything but an answer to my supplication, and You have never turned me away from what I asked of You**. And his saying, **And I feared my relatives after me**, most of them read the ya' of *mawali* in the accusative case as if it were a direct object. According to Al-Kisa'i, he made the ya' sukoon, as the poet said:

As if their hands in the bottom of the tinkling floor were the hands of maids dealing paper

The other said:

A young man who, if he could compete with the sun, would throw off its mask, or the moon, would throw off its necklace.

And from it is the saying of Abu Tammam Habib bin

Aws al-Ta'i:

His poetry was so different that I stayed up all night to recite it, I thought his rhymes would fight.

Mujahid, Qatada and As-Suddi said: By *mawali* he meant the agnates. Abu Salih said: *Kalalah*. It was narrated on the authority of the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, that he used to recite it, **And indeed, I feared my agnates after me**, with a shaddah on the *fa*, meaning I said, **My agnates after me**. According to the first reading, the reason for his fear was that he feared that they would treat people badly after him, so he asked God for a son who would be a prophet after him to govern them with his prophethood as He revealed to him. He was answered in that, not that he feared that they would inherit his money, for a prophet is of a greater status and greater rank than to fear for his money to this extent, or to be disgusted by his agnates' inheritance of him, and to ask to have a son so that he could take his inheritance without them. This is one reason.

Second It was not mentioned that he had money, but rather that he was a carpenter who ate from the earnings of his hands, and such a person does not accumulate money, especially the prophets, for they were the most ascetic in this world.

Third It has been proven in the two Sahihs from more than one source that the Messenger of God, may God bless him and grant him peace, said, **We do not inherit, what we leave behind is charity**. And in a narration by al-Tirmidhi with a sound chain of transmission, **We, the community of prophets, do not inherit**. Based on this, it is necessary to interpret his statement, **Then grant me from Yourself an heir who will inherit me**, as referring to the inheritance of prophethood. For this reason, he said, **And he inherits from the family of Jacob**, like his statement, **And Solomon inherited from David**, meaning in prophethood, because if it had been in wealth, he would not have singled him out from among his brothers for that, and there would not have been much benefit in informing about that, since it is well-known and established in all laws and religions that the son inherits from his father. If it were not a special inheritance, he would not have informed about it. All of this is confirmed and proven by what is authentic in the hadith, **We, the community of prophets, do not inherit, what we leave behind is charity**.

Mujahid said about his statement, **He will inherit me and inherit from the family of Jacob**, his inheritance was knowledge, and Zakariya was from the descendants of Jacob. Hisham said: Ismail bin Abi Khalid informed us on the authority of Abu Salih on his statement, **He will inherit me and inherit from the family of Jacob**, he said: He will be a prophet as his fathers were prophets. Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah, on the authority of al-Hasan, he will inherit his prophethood and his knowledge. Al-Suddi said: He will inherit my prophethood and the prophethood of the family of Jacob. Malik on the authority of Zaid bin Aslam, **And he will inherit from the family of Jacob**, he said: Their prophethood. Jabir bin Nuh and Yazid bin Harun both said on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih on his statement,

He will inherit me and inherit from the family of Jacob, he said: He will inherit my money and inherit the prophethood from the family of Jacob. This is the choice of Ibn Jarir in his interpretation.

Abdul Razzaq said: Muammar told us on the authority of Qatada that the Prophet, may God bless him and grant him peace, said: **May God have mercy on Zachariah and what he had to do with inheriting his wealth, and may God have mercy on Lot, for he used to take refuge in a strong support.** Ibn Jarir said: Abu Kurayb told us, Jabir bin Nuh told us on the authority of Mubarak, who is Ibn Fadala, on the authority of Al-Hasan, who said: The Messenger of God, may God bless him and grant him peace, said: 'May God have mercy on my brother Zachariah and what he had to do with inheriting his wealth when he said: 'Grant me from Yourself an heir who will inherit me and inherit from the family of Jacob.'" These are mural hadiths that do not contradict the sahih hadiths, and God knows best. His statement, **And make him, my Lord, pleasing** means pleasing to You and to Your creation, You love him and make him beloved to Your creation in his religion and his character.

Fath al-Qadir

It is Meccan and has ninety-eight verses.

An-Nahhas and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Surah Kaf Ha Ya Ain Sad was revealed in Mecca. Ibn Mardawayh narrated on the authority of Ibn Az-Zubayr that he said: Surah Maryam was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Aisha. Ahmad, Ibn Abi Hatim and Al-Bayhaqi narrated in Ad-Dala'il on the authority of Umm Salamah that the Negus said to Ja'far ibn Abi Talib: Do you have with you anything of what he (meaning the Messenger of God (blessings and peace of God be upon him) brought from God? He said: Yes. So he recited to him the beginning of Kaf Ha Ya Ain Sad. The Negus wept until his beard was wet, and his bishops wept until their copies of the Qur'an were wet when they heard what he recited to them. Then the Negus said: This and what Moses brought came from the same lamp. Ibn Ishaq mentioned the story in full.

His saying 1- **Kaf Ha Ya Ain Sad** Abu Jaafar read these letters disconnected, and the rest connected them, and Abu Amr made the ha' inflected and the ba' opened, and Ibn Amir and Hamza were the opposite, and Al-Kisa'i, Abu Bakr and Khalaf made them all inflected, and the people of Madinah read them between the two pronunciations and the rest opened them. And from Kharijah that Al-Hasan used to make the kaf inflected, and he narrated from others that he used to make the ha' inflected. Abu Hatim said: It is not permissible to make the kaf inflected, nor the ha', nor the ya'. Al-Nahhas said: The reading of the people of Madinah is among the best of this, and inflection is permissible in ha' and in ya'. A group objected to the reading of Al-Hasan. It was said in its interpretation that he only used to make the nominative case. And Nafi', Abu Jaafar, Ibn Kathir, Asim and Ya'qub made the dal clear from the spelling of the sad, and it is the

choice of Abu Ubaidah, and the rest assimilated them. It has been said in explaining these readings that emphasis is the origin, and inclination is a branch of it. So whoever reads with emphasis on the ha' and the ya' has acted according to the origin, and whoever inclines them has acted according to the branch, and whoever inclines one of them and emphasises the other has acted according to both matters. The discussion of these letters that occur at the beginnings of the surah has been presented in full at the beginning of Surah Al-Baqarah. The place of this Fatiha, if it is made the name of the surah according to what most people do, is in the nominative case, as it is the subject and its predicate is what comes after it, as Al-Farra' said. Al-Zajaj objected to him and said: This is impossible because Kaha Ya Ain Sad is not what God the Almighty informed us about Zakariya, and God the Blessed and Exalted informed us about him and what he was given glad tidings of, and Kaha Ya Ain Sad is not from his story, or as it is the predicate of a deleted subject, even if it is listed in the manner of enumeration.

Tafsir al-Baghawi

1 - Meccan, and it has ninety-eight verses.

The Almighty said: **Ka Ha Ya Ain Sad**. Abu Amr read it with a kasra on the ha' and a fatha on the ya', and the opposite is Ibn Amir and Hamza, and with both of them kasra: Al-Kisa'i and Abu Bakr, and the rest with both of them fatha.

The letter dal appears with the letter dhal in **sad dhikr** by Ibn Kathir, Nafi', Asim [and Ya'qub], and the rest with assimilation.

Ibn Abbas, may God be pleased with him, said: It is one of the names of God Almighty.

Qatada said: It is one of the names of the Qur'an.

It was said: It is the name of the Surah. It was also said: It is an oath by which God swore.

It is narrated on the authority of Saeed bin Jubair on the authority of Ibn Abbas regarding his statement **Kaaf, Ha, Ain, Sad** that he said: The kaf is from Kareem and Kabeer, the ha is from Had, the ya is from Raheem, the ain is from Aleem and Azim, and the sad is from Sadiq.

Al-Kalbi said: Its meaning is: Sufficient for His creation, a guide for His servants, His hand is above their hands, Knowing of His creation, Truthful in His promise.

Tafsir al-Baidawi

1- *Khay'as*

Abu Amr inflated the ha' because the alifs of the spelling names are ya's, and Ibn Amir and Hamza inflated the ya', and both al-Kisa'i and Abu Bakr, and Nafi' bin Bayn and Nafi' and Ibn Kathir and Asim

inflated the dal of spelling with the dhal, and the rest assimilate it.

Surat Maryam: 2

A mention of the mercy of your Lord to His servant Zechariah.

Surat Maryam 19:2

A mention of the mercy of your Lord to His servant Zechariah.

Tafsir al-Jalalayn

2 - This **mention of your Lord's mercy to His servant** is an object of the mercy of *Zachariah*, explaining it.

Tafsir al-Suyuti

Tafsir al-Tabari

Arabists differed about the nominative of the male and the accusative of the slave. Some grammarians of Basra said about the meaning of that it is as if he said: What you have missed is the mention of your Lord's mercy on His slave, and the slave is made accusative by mercy as you say: He mentioned Zaid's beating of Amr. Some grammarians of Kufa said: The male is raised by Ka Ha Ya Ain Sad, and if you wish you can imply this is the mention of your Lord's mercy. He said: The meaning is that your Lord mentioned His slave with His mercy, advancing and delaying.

Abu Ja'far said: The correct statement in my opinion is to say: The male is raised by an omitted pronoun, which is this, as He did in other surahs, such as the statement of God, **A declaration of immunity from God and His Messenger**, and His statement, **A surah We have sent down**, and the like. The servant is in the accusative case because of mercy, and Zachariah is in the accusative case because it is a statement about the servant, so the interpretation of the statement is: This is a mention of the mercy of your Lord to His servant Zachariah.

Tafsir al-Qurtubi

The Almighty said: **A mention of the mercy of your Lord to His servant Zechariah.**

There are three issues:

The first is the saying of God the Almighty: **Mention of the mercy of your Lord** in raising *mention* there are three opinions. Al-Farra' said: It is raised by **Ka Ha Ya Ain Sad**. Al-Zajjaj said: This is impossible, because **Ka Ha Ya Ain Sad** is not what God the Almighty informed us about Zachariah, and God the Almighty has informed us about him and what he gave us good report of, and **Ka Ha Ya Ain Sad** is not from his story. Al-Akhfash said: The estimate is, in what he tells you about the mention of the mercy of your Lord. The third opinion: The meaning is this that he recites to you is the mention of the mercy of your Lord. It was said: **Mention of the mercy of your Lord** is raised by an implied subject, meaning this is the mention of the mercy of your Lord. Al-Hasan read: **Mention of the mercy of your Lord** meaning this that is recited from

the Qur'an is the mention of the mercy of your Lord. *Mention* is read as a command. *Mercy* is written and stopped with the letter *ha*, as is everything similar to it. There is no difference in it among grammarians, and they based their reasoning on that this letter *ha* is for the feminization of nouns to differentiate them from verbs.

Second: The Almighty's saying: **His servant**. Al-Akhfash said: It is in the accusative case because of *mercy*. "Zakariya" is a substitute for it, just as you say: This is a mention of Zayd's beating of Amr, so Amr is in the accusative case because of the beating, just as **His servant** is in the accusative case because of mercy. It was said: It is in the order of precedence and delay, meaning: Your Lord mentioned His servant Zakariya with mercy, so **His servant** is in the accusative case because of the mention, as mentioned by Al-Zajjaj and Al-Farraa. Some of them read **His servant Zakariya** in the nominative case, which is the reading of Abu Al-Aliyah. Yahya bin Ya'mar read *remembered* in the accusative case, meaning this Qur'an mentioned the mercy of His servant Zakariya. The languages and readings of *Zakariya* were mentioned previously in (*Al-Imran*).

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was mentioned at the beginning of Surat Al-Baqarah, and His saying, **mention the mercy of your Lord**, meaning this is a mention of God's mercy to His servant Zachariah. Yahya bin Ya'mar read, **mention the mercy of your Lord to His servant Zachariah**, and Zachariah is lengthened and shortened, two well-known readings. He was a great prophet from the prophets of the Children of Israel, and in Sahih Al-Bukhari it is mentioned that he was a carpenter who ate from the work of his hand in carpentry. And his saying, **When he called upon his Lord, a secret call**, some of the commentators said: He only concealed his supplication so that he would not be accused of being reckless in his request for a child due to his old age. Al-Mawardi narrated it. Others said: He only concealed it because it was dearer to God, as Qatada said about this verse, **When he called upon his Lord, a secret call**, that God knows the pious heart and hears the secret voice. Some of the predecessors said: He, peace be upon him, got up at night and his companions were asleep, so he began to call out to his Lord, saying secretly: O Lord, O Lord, O Lord, so God said to him: At your service, at your service, at your service. **He said, O Lord, indeed my bones have grown feeble**, meaning I have become weak and my strength has failed, **and my head is ablaze with gray hair**, meaning the gray hair has burned into the blackness, as Ibn Duraid said in his book, Al-Maqsura:

Don't you see that my head is the color of a morning's forehead under the covers of darkness?

The ovary caught fire in a draft like the burning of embers of the ghada tree.

What is meant by this is to inform about weakness and arrogance and their apparent and hidden signs. And his saying, **And I have never been unhappy in my supplication to You, my Lord**, means, **I have never known from You anything but an answer to my supplication, and You have never turned me away from what I asked of You**. And his saying, **And I feared my relatives after me**, most of them read the *ya'* of *mawali* in the accusative case as if it were a direct object. According to Al-Kisa'i, he made the *ya'* sukoon, as the poet said:

As if their hands in the bottom of the tinkling floor were
the hands of maids dealing paper

The other said:

A young man who, if he could compete with the sun,
would throw off its mask, or the moon, would throw off
its necklace.

And from it is the saying of Abu Tammam Habib bin Aws al-Ta'i:

His poetry was so different that I stayed up all night to
recite it, I thought his rhymes would fight.

Mujahid, Qatada and As-Suddi said: By *mawali* he meant the agnates. Abu Salih said: *Kalalah*. It was narrated on the authority of the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, that he used to recite it, **And indeed, I feared my agnates after me**, with a shaddah on the *fa*, meaning I said, **My agnates after me**. According to the first reading, the reason for his fear was that he feared that they would treat people badly after him, so he asked God for a son who would be a prophet after him to govern them with his prophethood as He revealed to him. He was answered in that, not that he feared that they would inherit his money, for a prophet is of a greater status and greater rank than to fear for his money to this extent, or to be disgusted by his agnates' inheritance of him, and to ask to have a son so that he could take his inheritance without them. This is one reason.

Second It was not mentioned that he had money, but rather that he was a carpenter who ate from the earnings of his hands, and such a person does not accumulate money, especially the prophets, for they were the most ascetic in this world.

Third It has been proven in the two Sahihis from more than one source that the Messenger of God, may God bless him and grant him peace, said, **We do not inherit, what we leave behind is charity**. And in a narration by al-Tirmidhi with a sound chain of transmission, **We, the community of prophets, do not inherit**. Based on this, it is necessary to interpret his statement, **Then grant me from Yourself an heir who will inherit me**, as referring to the inheritance of prophethood. For this reason, he said, **And he inherits from the family of Jacob**, like his statement, **And Solomon inherited from David**, meaning in prophethood, because if it had been in wealth, he would not have singled him out from among his brothers for that, and there would not have been much benefit in informing about that, since it is well-known and established in all laws and religions that the son inherits from his father. If it were not a special inheritance, he would not have informed about

it. All of this is confirmed and proven by what is authentic in the hadith, **We, the community of prophets, do not inherit, what we leave behind is charity**.

Mujahid said about his statement, **He will inherit me and inherit from the family of Jacob**, his inheritance was knowledge, and Zakariya was from the descendants of Jacob. Hisham said: Ismail bin Abi Khalid informed us on the authority of Abu Salih on his statement, **He will inherit me and inherit from the family of Jacob**, he said: He will be a prophet as his fathers were prophets. Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah, on the authority of al-Hasan, he will inherit his prophethood and his knowledge. Al-Suddi said: He will inherit my prophethood and the prophethood of the family of Jacob. Malik on the authority of Zaid bin Aslam, **And he will inherit from the family of Jacob**, he said: Their prophethood. Jabir bin Nuh and Yazid bin Harun both said on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih on his statement, **He will inherit me and inherit from the family of Jacob**, he said: He will inherit my money and inherit the prophethood from the family of Jacob. This is the choice of Ibn Jarir in his interpretation.

Abdul Razzaq said: Muammar told us on the authority of Qatada that the Prophet, may God bless him and grant him peace, said: **May God have mercy on Zachariah and what he had to do with inheriting his wealth, and may God have mercy on Lot, for he used to take refuge in a strong support**. Ibn Jarir said: Abu Kurayb told us, Jabir bin Nuh told us on the authority of Mubarak, who is Ibn Fadala, on the authority of Al-Hasan, who said: The Messenger of God, may God bless him and grant him peace, said: "May God have mercy on my brother Zachariah and what he had to do with inheriting his wealth when he said: 'Grant me from Yourself an heir who will inherit me and inherit from the family of Jacob.'" These are mursal hadiths that do not contradict the sahih hadiths, and God knows best. His statement, **And make him, my Lord, pleasing** means pleasing to You and to Your creation, You love him and make him beloved to Your creation in his religion and his character.

Fath al-Qadir

His saying: 2- **Remember the mercy of your Lord** is the predicate of an omitted subject, and if it is made listed in the manner of enumeration, then his saying:

Remember the mercy of your Lord is the predicate of an omitted subject: that is, this is the remembrance of the mercy of your Lord. **His servant Zachariah** means his answer to him when he called upon him and asked him for a son, and the accusative of his servant is that it is a noun for mercy, as Al-Akhfash said. And it was said for the remembrance. And the meaning of the remembrance of mercy is its attainment and attainment, as it is said that someone mentioned me a favor: that is, it reached me. Yahya bin Ya'mar read *remembered* in the accusative, and Abu Al-Aaliyah read **his servant** in the nominative, so that the source is added to the object, and the subject of the remembrance is his servant, and Zachariah in both readings is an explanatory apposition for it or a substitute for it, and Al-Kalbi read *remembered* in the

Surat Maryam: 2

A mention of the mercy of your Lord to His servant Zechariah.

form of the past tense verb, stressed and unstressed, so that the subject is his servant, and Ibn Mu'ammad read it in the imperative, and mercy in this case is an expression of Zachariah, because every prophet is a mercy to his nation.

Tafsir al-Baghawi

2- *Remembrance*, raising the pronoun, meaning: What we recite to you is a remembrance of **the mercy of your Lord**, [and there is an advancement and delay in it] meaning: He mentioned to you, **His servant Zachariah**, with His mercy.

Tafsir al-Baidawi

2- **Remember the mercy of your Lord** is the predicate of what preceded it, whether it is the beginning of the surah or the Qur'an, then it includes it or the predicate is omitted, meaning: this recited is **remember the mercy of your Lord**, or the subject whose predicate is omitted, meaning in what is recited to you, its mention, and *remember* is read as a past tense and *remember* as a command. **His servant** is the object of mercy or the remembrance on the basis that mercy is its subject in the expansion like you say: Zaid's generosity reminded me. *Zachariah* is a substitute for it or an explanatory apposition for it.

Surat Maryam 19:3

When he called upon his Lord a secret call

Tafsir al-Jalalayn

3 - *When* is related to mercy **he called upon his Lord with a call** including a supplication *secretly* secretly in the middle of the night because He is quicker to respond

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **When he called upon his Lord with a secret call**, means when he called upon his Lord and asked Him with a secret call, meaning: while he was secretly calling upon Him and asking Him for what he asked for, out of his hatred for showing off.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **When he called upon his Lord a secret call**, meaning secretly, and God knows the pure heart and hears the secret voice.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **When he called upon his Lord with a secret call**, he said: He did not mean hypocrisy.

Tafsir al-Qurtubi

Third: The Almighty's saying: **When he called upon his Lord with a secret call** is like His saying: "Call upon your Lord humbly and secretly. Indeed, He does not like transgressors" (al-A'raf 7:55), which has been mentioned before. Calling is supplication and desire, meaning he communed with his Lord in his prayer niche. The evidence for this is His saying: **The angels called to him while he was standing praying in the prayer niche** (Al Imran 3:39), so it is clear that He answered him in his prayer, just as he called in prayer. There is a difference of opinion about his concealing this call. It was said: He concealed it from his people so that he would not be blamed for asking for a child when he was old, and because it was a worldly matter, so if he was answered, he would achieve his goal, and if he was not answered, no one would know about it. It was said: He was sincere in it and no one knew about it except God Almighty. It was said: Since hidden deeds are better and further from hypocrisy, he concealed it. It was said: *Hiddenly* secretly from his people in the dead of night. All are possible, but the first is more apparent, and God knows best. It was previously mentioned that the recommended supplication is to be hidden in Surat Al-A'raf, and this verse is explicit in that, because God Almighty praised Zakariya for that. Ismail narrated: Musaddad told us: Yahya bin Saeed told us, on the authority of Usamah bin Zaid, on the authority of Muhammad bin Abd

al-Rahman, who is the son of Abi Kabsha, on the authority of Saad bin Abi Waqqas, on the authority of the Prophet, may God bless him and grant him peace, who said:

The best remembrance is that which is silent, and the best provision is that which suffices. This is general. Yunus ibn Ubayd said: Al-Hasan believed that the imam should supplicate in the Qunut and those behind him should say *Amen* without raising their voices. Yunus recited: **When he called upon his Lord a call in secret.** Ibn al-Arabi said: Malik recited the Qunut in secret, and al-Shafi'i recited it aloud, but reciting it aloud is better, because the Prophet, may God bless him and grant him peace, used to supplicate with it aloud.

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was mentioned at the beginning of Surat Al-Baqarah, and His saying, **mention the mercy of your Lord**, meaning this is a mention of God's mercy to His servant Zachariah. Yahya bin Ya'mar read, **mention the mercy of your Lord to His servant Zachariah**, and Zachariah is lengthened and shortened, two well-known readings. He was a great prophet from the prophets of the Children of Israel, and in Sahih Al-Bukhari it is mentioned that he was a carpenter who ate from the work of his hand in carpentry. And his saying, **When he called upon his Lord, a secret call**, some of the commentators said: He only concealed his supplication so that he would not be accused of being reckless in his request for a child due to his old age. Al-Mawardi narrated it. Others said: He only concealed it because it was dearer to God, as Qatada said about this verse, **When he called upon his Lord, a secret call**, that God knows the pious heart and hears the secret voice. Some of the predecessors said: He, peace be upon him, got up at night and his companions were asleep, so he began to call out to his Lord, saying secretly: O Lord, O Lord, O Lord, so God said to him: At your service, at your service, at your service. **He said, O Lord, indeed my bones have grown feeble**, meaning I have become weak and my strength has failed, **and my head is ablaze with gray hair**, meaning the gray hair has burned into the blackness, as Ibn Duraid said in his book, Al-Maqsura:

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Surat Maryam: 3

When he called upon his Lord a secret call

As if their hands in the bottom of the tinkling floor were the hands of maids dealing paper

The other said:

A young man who, if he could compete with the sun, would throw off its mask, or the moon, would throw off its necklace.

And from it is the saying of Abu Tammam Habib bin Aws al-Ta'i:

His poetry was so different that I stayed up all night to recite it, I thought his rhymes would fight.

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Third It has been proven in the two Sahihs from more than one source that the Messenger of God, may God bless him and grant him peace, said, **We do not inherit, what we leave behind is charity**. And in a narration by al-Tirmidhi with a sound chain of transmission, **We, the community of prophets, do not inherit**. Based on this, it is necessary to interpret his statement, **Then grant me from Yourself an heir who will inherit me**, as referring to the inheritance of prophethood. For this reason, he said, **And he inherits from the family of Jacob**, like his statement, **And Solomon inherited from David**, meaning in prophethood, because if it had been in wealth, he would not have singled him out from among his brothers for that, and there would not have been much benefit in informing about that, since it is well-known and established in all laws and religions that the son inherits from his father. If it were not a special inheritance, he would not have informed about it. All of this is confirmed and proven by what is authentic in the hadith, **We, the community of prophets, do not inherit, what we leave behind is charity**.

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Fath al-Qadir

3- **When he called upon his Lord with a secret call**. The agent in the circumstance is mercy, and it was said that it is mention, and it was said that it is a substitute for inclusion from Zachariah, and there is disagreement about the reason for his calling being secret, so it was said that it is further from hypocrisy, and it was said that he concealed it, so that he would not be blamed for seeking a child at the wrong time, and because it was from worldly matters, and it was said that he concealed it out of fear of his people, and it was said that it was from him because he had become weak and old and was not able to speak out loud.

Tafsir al-Baghawi

3 - **When he called**, he called, **his Lord**, in his prayer niche, **a secret call**, he called secretly from his people in the dead of night.

Tafsir al-Baidawi

3- **When he called upon his Lord in secret** because concealment and public speaking are the same before

God, and concealment is more subdued and more sincere, or so that he would not be blamed for asking for a child in his old age, or so that his masters whom he feared would not find out about him, or because the weakness of old age concealed his voice. There is disagreement about his age at that time, as some say sixty, some say seventy, some say seventy-five, some say eighty-five, and some say ninety-nine.

Surat Maryam: 4

He said, "My Lord, indeed my bones have weakened, and my head is shining with gray hair, and I have never been, in my supplication to You, my Lord, unhappy."

Surat Maryam 19:4

He said, **My Lord, indeed my bones have weakened, and my head is shining with gray hair, and I have never been, in my supplication to You, my Lord, unhappy.**

Tafsir al-Jalalayn

4 - (He said, **My Lord, indeed my bones have become feeble and my head is ablaze with gray hair.** A distinguishing feature that has been transferred from the subject, meaning that gray hair has spread in his hair as fire spreads in wood. And I want to call upon You. **And I have never been, in my calling upon You,** meaning in my calling upon You, **my Lord, unhappy,** meaning disappointed in what has happened, so do not disappoint me in what is to come.

Tafsir al-Suyuti

Tafsir al-Tabari

Musa bin Harun narrated to us, he said: Amr bin Hammad narrated to us, he said: Asbat narrated to us, on the authority of Al-Suddi, he said: Zachariah desired a child, so he stood up and prayed, then he called upon his Lord secretly, saying: **My Lord, indeed my bones have become feeble to And make him, my Lord, pleasing.** And His saying: "He said: My Lord, indeed my bones have become feeble," God Almighty says, so his secret call with which he called upon his Lord was that he said: **My Lord, indeed my bones have become feeble,** meaning by his saying *weak* weakness and frailty from old age.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **He said, 'My Lord, indeed my bones have become feeble.'** That is, my bones have become weak.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And my bones have become weak,** he said: The bones have become thin. Abd al-Razzaq said: Al-Thawri said: It has reached me that Zakariya was seventy years old.

The Arabists differed about the reason for the accusative case of *ash-shayb*. Some of the grammarians of Basra said: It is accusative as a source of meaning of the speech, as if when he said *ash-shayb*, he said *ash-shayb*, and then said *ash-shayban* as a source. He said: It is not in the meaning of **I burst fat and filled with water**, because that is not a source. Another said: It is accusative of *ash-shayb* as an explanation, because it is said: **The gray hair of my head burst and My head burst with gray hair**, just as it is said: **I burst fat and My fat burst.**

And his saying, **And I have never been wretched in my supplication to You, O Lord,** means: And I have never been wretched, O Lord, in my supplication to You, because You have never disappointed my supplication before when I called upon You in my need of You, but rather You answered and fulfilled my need before You.

As Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us on the authority of Ibn Jurayj, his statement, **And I have never been, through my supplication to You, my Lord, unhappy,** means: You had known me the answer in the past.

Tafsir al-Qurtubi

The Almighty's saying: **He said, 'My Lord, indeed my bones have weakened.'** There are two issues in this:

The first: The Almighty's saying: **He said, 'My Lord, indeed I have become feeble.'** "Weak" was read with the three vowels, meaning weak. It is said: *Weak* means weak, so he is weak. Abu Zayd said: **Weak means weak** and **Weakens means weak.** The bone was mentioned because it is the pillar of the body, and it is its foundation, and it is the basis of its construction. So if it becomes weak, it collapses and all of its strength falls. And because it is the strongest and hardest part of it, so if it becomes weak, what is behind it is weaker than it. And he made it singular because the singular is what indicates the meaning of the genus, and his intention is that this genus, which is the pillar and foundation, and the strongest part of which the body is composed, has been afflicted with weakness. If he had made it plural, he would have intended another meaning, which is that not some of its bones have become weak, but all of them.

Second: The Almighty's saying: **And the head was engulfed with gray hair.** Abu Amr assimilated the seen into the sheen. This is one of the best metaphors in Arabic speech. The ignition is the spreading of the rays of fire, and he likened it to the spreading of gray hair on the head. He says: I grew old and weak. He added the ignition to the place of the hair and its origin, which is the head. He did not add the head, as he was satisfied with the knowledge of the addressee that it was the head of Zachariah, peace be upon him. *Gray* has two aspects in its accusative case: One of them: It is a verbal noun because the meaning of *grayed* is *grey*, and this is the opinion of Al-Akhfash. Al-Zajaj said: It is an accusative of distinction. Al-Nahhas: The opinion of Al-Akhfash: It is more appropriate because it is derived from a verb, so the verbal noun is more appropriate for it. Gray hair is the mixing of white hair with black.

Third: The scholars said: It is recommended for a person to mention in his supplication what we know of God the Almighty and what is appropriate for submission, because His Almighty's saying: **And my bones have weakened** is a manifestation of submission. And His saying: **And I have never been, in my supplication to You, my Lord, unhappy** is a

manifestation of the habits of His favor in answering his supplications, meaning I have never been unhappy in my supplication to You, meaning you have never disappointed my supplication when I called upon You, meaning you have accustomed me to answering in the past. It is said: He was unhappy with such-and-such, meaning he was tired in it and did not achieve his goal. And from some of them that a needy person asked him and said: I am the one who was kind to him at such-and-such a time, so he said: Welcome to the one who intercedes through us and fulfills his need.

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was mentioned at the beginning of Surat Al-Baqarah, and His saying, **mention the mercy of your Lord**, meaning this is a mention of God's mercy to His servant Zachariah. Yahya bin Ya'mar read, **mention the mercy of your Lord to His servant Zachariah**, and Zachariah is lengthened and shortened, two well-known readings. He was a great prophet from the prophets of the Children of Israel, and in Sahih Al-Bukhari it is mentioned that he was a carpenter who ate from the work of his hand in carpentry. And his saying, **When he called upon his Lord, a secret call**, some of the commentators said: He only concealed his supplication so that he would not be accused of being reckless in his request for a child due to his old age. Al-Mawardi narrated it. Others said: He only concealed it because it was dearer to God, as Qatada said about this verse, **When he called upon his Lord, a secret call**, that God knows the pious heart and hears the secret voice. Some of the predecessors said: He, peace be upon him, got up at night and his companions were asleep, so he began to call out to his Lord, saying secretly: O Lord, O Lord, O Lord, so God said to him: At your service, at your service, at your service. **He said, O Lord, indeed my bones have grown feeble**, meaning I have become weak and my strength has failed, **and my head is ablaze with gray hair**, meaning the gray hair has burned into the blackness, as Ibn Duraid said in his book, Al-Maqsura:

Don't you see that my head is the color of a morning's forehead under the covers of darkness?

The ovary caught fire in a draft like the burning of embers of the ghada tree.

What is meant by this is to inform about weakness and arrogance and their apparent and hidden signs. And his saying, **And I have never been unhappy in my supplication to You, my Lord**, means, **I have never known from You anything but an answer to my supplication, and You have never turned me away from what I asked of You**. And his saying, **And I feared my relatives after me**, most of them read the ya' of *mawali* in the accusative case as if it were a direct object. According to Al-Kisa'i, he made the ya' sukoon, as the poet said:

As if their hands in the bottom of the tinkling floor were the hands of maids dealing paper

The other said:

A young man who, if he could compete with the sun, would throw off its mask, or the moon, would throw off its necklace.

And from it is the saying of Abu Tammam Habib bin Aws al-Ta'i:

His poetry was so different that I stayed up all night to recite it, I thought his rhymes would fight.

Mujahid, Qatada and As-Suddi said: By *mawali* he meant the agnates. Abu Salih said: *Kalalah*. It was narrated on the authority of the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, that he used to recite it, **And indeed, I feared my agnates after me**, with a shaddah on the *fa*, meaning I said, **My agnates after me**. According to the first reading, the reason for his fear was that he feared that they would treat people badly after him, so he asked God for a son who would be a prophet after him to govern them with his prophethood as He revealed to him. He was answered in that, not that he feared that they would inherit his money, for a prophet is of a greater status and greater rank than to fear for his money to this extent, or to be disgusted by his agnates' inheritance of him, and to ask to have a son so that he could take his inheritance without them. This is one reason.

(Second) It was not mentioned that he had money, but rather that he was a carpenter who ate from the earnings of his hands, and such a person does not accumulate money, especially the prophets, for they were the most ascetic in this world.

Third It has been proven in the two Sahihis from more than one source that the Messenger of God, may God bless him and grant him peace, said, **We do not inherit, what we leave behind is charity**. And in a narration by al-Tirmidhi with a sound chain of transmission, **We, the community of prophets, do not inherit**. Based on this, it is necessary to interpret his statement, **Then grant me from Yourself an heir who will inherit me**, as referring to the inheritance of prophethood. For this reason, he said, **And he inherits from the family of Jacob**, like his statement, **And Solomon inherited from David**, meaning in prophethood, because if it had been in wealth, he would not have singled him out from among his brothers for that, and there would not have been much benefit in informing about that, since it is well-known and established in all laws and religions that the son inherits from his father. If it were not a special inheritance, he would not have informed about it. All of this is confirmed and proven by what is authentic in the hadith, **We, the community of prophets, do not inherit, what we leave behind is charity**.

Mujahid said about his statement, **He will inherit me and inherit from the family of Jacob**, his inheritance was knowledge, and Zakariya was from the descendants of Jacob. Hisham said: Ismail bin Abi Khalid informed us on the authority of Abu Salih on his statement, **He will inherit me and inherit from the family of Jacob**, he said: He will be a prophet as his fathers were prophets. Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah, on the authority of al-Hasan, he will inherit his prophethood and his knowledge. Al-Suddi said: He will inherit my prophethood and the prophethood of the

Surat Maryam: 4

He said, "My Lord, indeed my bones have weakened, and my head is shining with gray hair, and I have never been, in my supplication to You, my Lord, unhappy."

family of Jacob. Malik on the authority of Zaid bin Aslam, **And he will inherit from the family of Jacob**, he said: Their prophethood. Jabir bin Nuh and Yazid bin Harun both said on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih on his statement, **He will inherit me and inherit from the family of Jacob**, he said: He will inherit my money and inherit the prophethood from the family of Jacob. This is the choice of Ibn Jarir in his interpretation.

Abdul Razzaq said: Muammar told us on the authority of Qatada that the Prophet, may God bless him and grant him peace, said: **May God have mercy on Zachariah and what he had to do with inheriting his wealth, and may God have mercy on Lot, for he used to take refuge in a strong support.** Ibn Jarir said: Abu Kurayb told us, Jabir bin Nuh told us on the authority of Mubarak, who is Ibn Fadala, on the authority of Al-Hasan, who said: The Messenger of God, may God bless him and grant him peace, said: "May God have mercy on my brother Zachariah and what he had to do with inheriting his wealth when he said: 'Grant me from Yourself an heir who will inherit me and inherit from the family of Jacob.'" These are mursal hadiths that do not contradict the sahih hadiths, and God knows best. His statement, **And make him, my Lord, pleasing** means pleasing to You and to Your creation, You love him and make him beloved to Your creation in his religion and his character.

Fath al-Qadir

4- **He said, 'My Lord, indeed my bones have grown feeble'** This sentence explains his saying: He called upon his Lord. It is said that he became weak and feeble, and it was read with the three vowels. He meant that his bones became weak and his strength weakened. He mentioned the bone because it is the pillar of the body, and it is its foundation, and it is the origin of its construction. So if it weakens, it collapses and its strength falls. And because the strongest thing in a human being is his back, so if it weakens, what is behind it is weaker. He made the bone singular, intending the useful genus, because weakness includes every individual of the bones. **And the head flared with gray hair.** Abu Amr read it by assimilating the seen into the sheen, and the rest without it. Flaming originally means the spread of a ray of fire, so he likened it to the spread of the whiteness of the hair of the head in its blackness, by combining whiteness and illumination. Then he extracted it as a metaphor by means of a metonymy, by deleting the simile and the tool of comparison. This metaphor is one of the most creative and best metaphors. Al-Zajaj said: When gray hair becomes very abundant, it is said that someone's head is on fire. Al-Baid recited:

If you see a head that has become clear, gray hair has spread over it and it has caught fire.

The accusative of *shiban* is a specification, as stated by Al-Zajaj. Al-Akhfash said: Its accusative is a verbal noun, because the meaning of *ash-sha'ib* is **a young man**. Al-Nahhas said: Al-Akhfash's statement is more

appropriate because it is derived from a verb, and the verbal noun is more apparent in what was like that. The original was **ash-sha'ib ra'si my gray hairs were ignited**, so the ignition was attributed to the head to indicate comprehensiveness. **And I was never, in my supplication to You, my Lord, miserable**, meaning I was never disappointed in my supplication to You at any time, but rather whenever I called upon You, You answered me.

Scholars said: It is recommended that a person combine in his supplication submission with mentioning God's blessings upon him, as Zachariah did here. In his saying: **My bones have weakened and my head has turned white**, there is the ultimate in submission and humility, showing weakness and inability to attain his demands and achieve his goals. In his saying: **And I have never been, through my supplication to You, my Lord, unhappy**, there is mention of the blessings that God has accustomed him to by answering his supplications. It is said that he was unhappy with such-and-such, meaning he was tired out by it and did not achieve his goal.

Tafsir al-Baghawi

4 - **He said, 'My Lord, indeed I am feeble', weak and thin**, my bones have become feeble", from old age. Qatada said: He complained of falling out molars, "and my head was ablaze", meaning: the hair of his head had turned white, "grey, **disheveled**, and I have never been, in my supplication to You, my Lord, unhappy", he says: You have accustomed me to answering in the past and You have not disappointed me.

It was said: Its meaning is that when you called me to faith, I believed and I did not suffer from abandoning faith.

Tafsir al-Baidawi

4- "He said, 'My Lord, indeed my bones have become feeble'" is an explanation of the call, and weakness is weakness, and the bone is specified because it is the support of the body and the origin of its structure and because it is the hardest part of it, so if it weakens, what is behind it is weaker, and its singularity is because what is meant by it is the genus, and "hen and when" were read with damma and kasra, and its counterpart is Kamal with the three movements. "And the head was ignited with gray hair" He likened the gray hair in its whiteness and its illumination to the flames of fire and its spread and prevalence in the hair by its ignition, then he brought it out in the form of a metaphor and attributed the ignition to the head which is the place of the gray hair as an exaggeration, and made it distinctive to clarify the intended meaning, and he was satisfied with the lam for the addition to indicate that the speaker's knowledge of the specificity of the intended meaning suffices without restriction. **And I have never been unhappy in my supplication to**

You, my Lord. Rather, whenever I supplicate to You, You answer me. This is a supplication based on what he had previously received in response, and a reminder that even if the one being supplicated to is not accustomed to, his response is accustomed, and that the Almighty has accustomed him to the response and has given him hope in it. It is the right of the Generous not to disappoint the one who gives him hope.

Surat Maryam: 5

And indeed, I fear my relatives after me, and my wife is barren, so grant me from Yourself an heir.

Surat Maryam 19:5

And indeed, I fear my relatives after me, and my wife is barren, so grant me from Yourself an heir.

Tafsir al-Jalalayn

5 - **And I feared the relatives** that is, those who are next to me in lineage, such as my cousins **after me** that is, after my death in religion, that they would waste it, as I witnessed in the Children of Israel, of changing religion **and my wife was barren** did not give birth **so grant me from Yourself** from You **an heir** a son.

Tafsir al-Suyuti

Tafsir al-Tabari

He says: And I feared my cousins and my clan after me? He says: After me, that they would inherit me. It was said: What he meant by his saying **behind me** is in front of me and in front of me. I have explained the permissibility of that previously.

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, **And I feared the relatives after me**, meaning by the relatives: the relatives who are not related to him, that they would inherit him, so God gave him Yahya.

Yahya bin Dawud Al-Wasiti told us: Abu Usamah told us, on the authority of Ismail, on the authority of Abu Salih, regarding his statement, **And I feared my relatives after me**, he said: The clan.

Abu Kuraib told us: Jabir bin Nuh told us, on the authority of Ismail, on the authority of Abu Salih, regarding his statement, **And I feared my relatives after me**, he said: He feared my relatives who were not related to me.

Mujahid bin Musa told us: Yazid told us: Ismail bin Abi Khalid told us, on the authority of Abu Saleh, something similar.

Yaqub told me, he said: Hisham told us, he said: Ismail bin Abi Khalid told us, on the authority of Abu Salih, **And I feared the relatives after me**, he said: He means the kalalah.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **I feared my relatives behind me**, he said: The clan.

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.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, his statement, **Indeed, I feared my relatives after me**, he said: the clan.

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **And I feared the loyalists after me**. Purify. The loyalists are the clan, and the loyalists are the plural of mawla, and the loyalist and the guardian in the speech of the Arabs are one and the same. The reading of the regions is **And I feared the loyalists** meaning: the fear that is the opposite of security. It was narrated on the authority of Uthman bin Affan that he read it: **And I feared the loyalists** with a shaddah on the fa and a fathah on the kha from the lightness, as if the interpretation of the statement is: And my clan is gone and who will inherit me from my paternal uncles. And if it is read in this way, the ya' of the loyalists is silent and not moving, because it is in the place of raising with a lightness.

And his saying, **And my wife was barren**, means: And my wife was not giving birth. It is said from this: a barren man, and a barren woman with the same word, as the poet said:

What a bad young man I am if I am blind, barren, and a coward. What excuse do I have before every witness?

His saying, **Then grant me from Yourself a protector**, means: So grant me from Yourself a son who will inherit and help.

Tafsir al-Qurtubi

The Almighty's saying: **And indeed, I feared my relatives after me, and my wife was barren, so grant me from Yourself an heir**. There are seven issues in it:

The first: The Almighty's saying: **And indeed, I feared the relatives**. Uthman bin Affan, Muhammad bin Ali, Ali bin Al-Hussein, may God be pleased with them, and Yahya bin Ya'mar read *khaft* with a fatha on the kha', a shaddah on the fa', a kasra on the ta', and a sukoon on the ya' from *al-mawali* because it is in the nominative case with *khaft*, and its meaning is that I was cut off by death. The rest read *khaft* with a kasra on the kha', a sukoon on the fa', a damma on the ta', and a nasb on the ya' from *al-mawali* because it is in the accusative case with *khaft*. "Al-mawali" here are the relatives, paternal uncles, and agnates who follow him in lineage. The Arabs call paternal uncles the followers. The poet said:

Hold on, cousins, hold on, loyalists. Don't dig up what was buried among us.

Ibn Abbas, Mujahid and Qatada said: He feared that they would inherit his money and that his descendants would inherit him, so he feared that no one other than his son would inherit him. A group said: His masters were neglecting religion, so he feared that his religion

would be lost upon his death, so he sought a guardian to take care of the religion after him. This statement was narrated by Al-Zajjaj. Based on this, he did not ask who would inherit his money, because prophets do not inherit. This is the correct of the two statements in interpreting the verse, and that he, peace and blessings be upon him, intended the inheritance of knowledge and prophethood, not the inheritance of money, because it was proven that the Prophet, peace and blessings be upon him, said:

"We, the prophets, do not leave any inheritance. What we leave behind is charity." In the book of Abu Dawood:

"The scholars are the heirs of the prophets, and the prophets did not leave behind dinars or dirhams. They left behind knowledge." This will be further explained when he says: **He inherits me.**

Second: This hadith is included in the chain of transmission of the interpretation, because God Almighty said: **And Solomon inherited David** (al-Naml 27:16), and it is about the words of Zakariya: **Then grant me from Yourself an heir * Who will inherit me and inherit from the family of Jacob** and it is a specification of the generality in that, and that Solomon did not inherit from David money that David left behind after him, but rather he inherited wisdom and knowledge from him, and likewise Yahya inherited from the family of Jacob, and this is what the people of knowledge of the interpretation of the Qur'an said except for the Rafidis, otherwise what was narrated from Al-Hasan that he said: **He will inherit me money and inherit from the family of Jacob** prophecy and wisdom, and every statement that contradicts the words of the Prophet, may God bless him and grant him peace, is rejected and abandoned, as Abu Omar said. Ibn Atiyyah said: Most of the commentators are of the opinion that Zakariya only meant inheriting money, and it is possible that the words of the Prophet, may God bless him and grant him peace: **We prophets do not inherit** do not mean generality, but rather that it is the most common thing for them, so reflect on it. It is more apparent and more appropriate for Zachariah, peace be upon him, to want to inherit knowledge and religion, so the inheritance would be borrowed. Do you not see that when he asked for a guardian and did not specify a son, God Almighty fulfilled his hope in the most perfect way. Abu Saleh and others said: His saying **from the family of Jacob** means knowledge and prophethood.

Third: The Almighty's saying: **From behind me.** Ibn Kathir read it with a long vowel and a hamza and a fatha on the ya'. It was narrated from him that he also read it with a short vowel and a fatha on the ya' like 'asa'i. The rest read it with a hamza and a long vowel and a sukoon on the ya'. The reciters read *khaft* like *samt* except what we mentioned from 'Uthman. It is a very strange and far-fetched reading, to the extent that some scholars claimed that it is not permissible. He said: How can he say: The followers feared after me, meaning after my death while he was alive?! An-Nahhas: The interpretation of it is that he does not mean by his saying: **from behind me** meaning after my death, but from behind me at that time, and this is also far-fetched and requires evidence that they were few

at that time, and God Almighty has informed us with what indicates abundance when they said: **That is from the report** (Al Imran 3:44). Ibn 'Atiyyah: **From behind me** means after me in time, so it is the back according to what was mentioned in (*Al-Kahf*).

Fourth: The Almighty's saying: **And my wife was barren.** His wife is Isha' bint Faqudha bin Qabil, and she is the sister of Hannah bin Faqudha, as stated by Al-Tabari. Hannah is the mother of Mary, according to what was stated previously in (**Al Imran**). Al-Qutbi said: The wife of Zachariah is Isha' bint Imran, so according to this statement, Yahya is the son of Jesus' maternal uncle, peace be upon them, in reality. According to the other statement, he is the son of his mother's maternal uncle. In the hadith of the Night Journey, he, peace and blessings be upon him, said:

I met my maternal cousins, Yahya and Isa, as evidence for the first statement. And God knows best. The barren woman is the one who does not give birth due to old age, and this has been explained in (**Al Imran**). The barren woman is also the one who does not give birth except due to old age. And from this is the saying of God Almighty: **And He renders whom He wills barren** (al-Shura 42:50). And likewise the barren man, and from this is the saying of Amer bin At-Tufayl:

What a bad young man I am! If I am blind, barren, and a coward, what excuse will I have before every witness?

Fifth: The Almighty's statement: **Then grant me from Yourself a successor.** This is a question and a supplication. He did not explicitly state that he had a son because of what was known about his condition and his distance from him because of the woman. Qatada said: This happened to him when he was seventy-something years old. Muqatil: Ninety-five years old, and this is more likely, because he was convinced that he would not have children because of his old age, and for this reason he said: **And I have reached extreme old age.** A group said: Rather, he asked for a son, then he asked that the answer be that he live until he inherits from him, to avoid the answer being in the son but he is cut short and the purpose is not achieved.

Sixth: The scholars said: The supplication of Zakariya, peace be upon him, for a son was only to manifest his religion, revive his prophethood, and multiply his reward, not for the world. His Lord had accustomed him to answering, and for this reason he said: **And I have never been unhappy in my supplication to You, my Lord,** meaning in my supplication to You. This is a good means, to intercede with Him through His blessings, to seek His favor through His favor. It is narrated that a man met Hatim al-Jud and asked him, so Hatim said to him: Who are you? He said: I am the one who did good to him the first year, so he said: Welcome to the one who intercedes for us on our behalf. If it is said: How did Zakariya proceed to ask for something that violates the norm without permission? The answer is that this is permissible in... And in the Qur'an there is what reveals this meaning, for the Almighty said: "Whenever Zechariah entered upon her in the sanctuary, he found with her provision. He said, 'O Mary, from where did you get this?' She said, 'It is from God. Indeed, God provides for whom He wills

Surat Maryam: 5

And indeed, I fear my relatives after me, and my wife is barren, so grant me from Yourself an heir.

without account.” (Al Imran 3:37) So when he saw the extraordinary event, his taste for his supplication being answered was firm, so the Almighty said: “There, Zechariah called upon his Lord. He said, ‘My Lord, grant me from Yourself good offspring.’” (Al Imran 3:38)

Seventh: If someone says: This verse indicates the permissibility of supplicating for a child, and God, the Almighty, has warned us against the harms of wealth and children, and has drawn attention to the corruption that arises from that, saying: **Your wealth and your children are but a trial** (al-Taghabun 64:15). And He said: **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them** (al-Taghabun 64:14). The answer is that supplicating for a child is known from the Book and the Sunnah, according to what was previously explained in (Al Imran. Then Zakariya, peace be upon him, took precautions and said: **Good offspring** and said: **And make him, my Lord, pleasing**. If a child has this characteristic, he will benefit his parents in this world and the Hereafter, and will move from the limit of enmity and trial to the limit of joy and blessing. The Prophet, may God’s prayers and peace be upon him, supplicated for Anas, his servant, saying:

O God, increase his wealth and children and bless him in what You have given him.” So he prayed for blessings for him, to guard against the destruction that would result from his increasing wealth. Thus, let the servant supplicate to his Lord for the guidance of his children and their salvation in their first and last lives, following the example of the prophets, peace and blessings be upon them, and the virtuous ones. Its explanation has been presented in **Al Imran**.

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was mentioned at the beginning of Surat Al-Baqarah, and His saying, **mention the mercy of your Lord**, meaning this is a mention of God’s mercy to His servant Zachariah. Yahya bin Ya’mar read, **mention the mercy of your Lord to His servant Zachariah**, and Zachariah is lengthened and shortened, two well-known readings. He was a great prophet from the prophets of the Children of Israel, and in Sahih Al-Bukhari it is mentioned that he was a carpenter who ate from the work of his hand in carpentry. And his saying, **When he called upon his Lord, a secret call**, some of the commentators said: He only concealed his supplication so that he would not be accused of being reckless in his request for a child due to his old age. Al-Mawardi narrated it. Others said: He only concealed it because it was dearer to God, as Qatada said about this verse, **When he called upon his Lord, a secret call**, that God knows the pious heart and hears the secret voice. Some of the predecessors said: He, peace be upon him, got up at night and his companions were asleep, so he began to call out to his Lord, saying secretly: O Lord, O Lord, O Lord, so God said to him: At your service, at your service, at your service. **He said, O Lord, indeed my bones have grown feeble**,

meaning I have become weak and my strength has failed, **and my head is ablaze with gray hair**, meaning the gray hair has burned into the blackness, as Ibn Duraid said in his book, Al-Maqsura:

Don’t you see that my head is the color of a morning’s forehead under the covers of darkness?

The ovary caught fire in a draft like the burning of embers of the ghada tree.

What is meant by this is to inform about weakness and arrogance and their apparent and hidden signs. And his saying, **And I have never been unhappy in my supplication to You, my Lord**, means, **I have never known from You anything but an answer to my supplication, and You have never turned me away from what I asked of You**. And his saying, **And I feared my relatives after me**, most of them read the ya’ of *mawali* in the accusative case as if it were a direct object. According to Al-Kisa’i, he made the ya’ sukoon, as the poet said:

As if their hands in the bottom of the tinkling floor were the hands of maids dealing paper

The other said:

A young man who, if he could compete with the sun, would throw off its mask, or the moon, would throw off its necklace.

And from it is the saying of Abu Tammam Habib bin Aws al-Ta’i:

His poetry was so different that I stayed up all night to recite it, I thought his rhymes would fight.

Mujahid, Qatada and As-Suddi said: By *mawali* he meant the agnates. Abu Salih said: *Kalalah*. It was narrated on the authority of the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, that he used to recite it, **And indeed, I feared my agnates after me**, with a shaddah on the *fa*, meaning I said, **My agnates after me**. According to the first reading, the reason for his fear was that he feared that they would treat people badly after him, so he asked God for a son who would be a prophet after him to govern them with his prophethood as He revealed to him. He was answered in that, not that he feared that they would inherit his money, for a prophet is of a greater status and greater rank than to fear for his money to this extent, or to be disgusted by his agnates’ inheritance of him, and to ask to have a son so that he could take his inheritance without them. This is one reason.

Second It was not mentioned that he had money, but rather that he was a carpenter who ate from the earnings of his hands, and such a person does not accumulate money, especially the prophets, for they were the most ascetic in this world.

Third It has been proven in the two Sahihis from more than one source that the Messenger of God, may God bless him and grant him peace, said, **We do not inherit, what we leave behind is charity**. And in a narration by al-Tirmidhi with a sound chain of transmission, **We, the community of prophets, do not inherit**. Based on this, it

is necessary to interpret his statement, **Then grant me from Yourself an heir who will inherit me**, as referring to the inheritance of prophethood. For this reason, he said, **And he inherits from the family of Jacob**, like his statement, **And Solomon inherited from David**, meaning in prophethood, because if it had been in wealth, he would not have singled him out from among his brothers for that, and there would not have been much benefit in informing about that, since it is well-known and established in all laws and religions that the son inherits from his father. If it were not a special inheritance, he would not have informed about it. All of this is confirmed and proven by what is authentic in the hadith, **We, the community of prophets, do not inherit, what we leave behind is charity.**

Mujahid said about his statement, **He will inherit me and inherit from the family of Jacob**, his inheritance was knowledge, and Zakariya was from the descendants of Jacob. Hisham said: Ismail bin Abi Khalid informed us on the authority of Abu Salih on his statement, **He will inherit me and inherit from the family of Jacob**, he said: He will be a prophet as his fathers were prophets. Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah, on the authority of al-Hasan, he will inherit his prophethood and his knowledge. Al-Suddi said: He will inherit my prophethood and the prophethood of the family of Jacob. Malik on the authority of Zaid bin Aslam, **And he will inherit from the family of Jacob**, he said: Their prophethood. Jabir bin Nuh and Yazid bin Harun both said on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih on his statement, **He will inherit me and inherit from the family of Jacob**, he said: He will inherit my money and inherit the prophethood from the family of Jacob. This is the choice of Ibn Jarir in his interpretation.

Abdul Razzaq said: Muammar told us on the authority of Qatada that the Prophet, may God bless him and grant him peace, said: **May God have mercy on Zachariah and what he had to do with inheriting his wealth, and may God have mercy on Lot, for he used to take refuge in a strong support.** Ibn Jarir said: Abu Kurayb told us, Jabir bin Nuh told us on the authority of Mubarak, who is Ibn Fadala, on the authority of Al-Hasan, who said: The Messenger of God, may God bless him and grant him peace, said: "May God have mercy on my brother Zachariah and what he had to do with inheriting his wealth when he said: 'Grant me from Yourself an heir who will inherit me and inherit from the family of Jacob.'" These are mural hadiths that do not contradict the sahih hadiths, and God knows best. His statement, **And make him, my Lord, pleasing** means pleasing to You and to Your creation, You love him and make him beloved to Your creation in his religion and his character.

Fath al-Qadir

5- **And I feared the loyalists after me** Uthman bin Affan, Muhammad bin Ali bin Al-Hussein, his father Ali, and Yahya bin Ya'mar read *khaf* with a fatha on the kha, a shaddah on the fa, and a kasra on the ta, and its subject is **the loyalists**, meaning they were few and unable to carry out the religious affairs after me, or they were cut off by death, taken from **khafat al-qawm**

if they departed, and this reading is anomalous and far from the truth. The rest read *khaf* with a kasra on the kha and a sukoon on the fa, on the basis that its subject is a pronoun referring to Zakariya, and its object is the loyalists, and **min ra'i** is related to something omitted, not *khaf*, and its meaning is: I feared the actions of the loyalists after me. The majority read *wa'i* with a hamza, a long vowel, and a sukoon on the ya, and Ibn Kathir read it with a hamza, a long vowel, and a fatha on the ya. It was narrated that he read it with a short vowel and an open ya', like 'asai'. The Mawali here are the relatives who inherit and all the agnates from the paternal uncles and the like. The Arabs call these Mawali. The poet said:

Hold on, cousins, hold on, loyalists. Do not spread among us what was buried.

It was said that the loyalists supported him. They differed about the reason for Zakariya's opposition to his loyalists after him. It was said that he feared that they would inherit his money, and he wanted his son to inherit him, so he asked God, the Almighty, to grant him a son. Others said that they were neglecting the matter of religion. He feared that the religion would be lost with his death, so he asked for a guardian to take care of it after his death. This statement is more correct than the first because the prophets do not leave an inheritance and he is too noble to care about worldly matters. So what is meant here is not the inheritor of money, but rather the inheritor of knowledge, prophethood, and taking care of the matter of religion. It has been proven from our Prophet, may God's prayers and peace be upon him, that he said: "We prophets do not leave an inheritance. What we leave behind is charity." **And my wife was barren.** Barren is the one who does not give birth due to old age, and the one who does not give birth also for other than old age, and this is what is meant here. A man who does not give birth is also called barren, and from this is the saying of Amer bin Tufail:

What a bad boy you are if you are one-eyed and barren

Ibn Jarir said: His wife's name was Ash'a' bint Faqud bin Mail, and she was the sister of Hannah, and Hannah was the mother of Mary. Al-Qatibi said: She is Ash'a' bint Imran. According to the opinion, Yahya bin Zakariya was the son of the maternal aunt of the mother of Jesus. According to the second opinion, they were the sons of a maternal aunt, as mentioned in the authentic hadith: **Then grant me from Yourself a guardian**, meaning, give me from Your grace a guardian. He did not explicitly ask for a child because he knew that he and his wife had reached a state in which it was not permissible for a child to occur between them or for them to have one. It was said that he was ninety-something years old, and it was said that what he meant by the guardian he asked was a child. There is no objection to asking for something like that, since it is extraordinary, for God, the Almighty, may honor His messengers with something like that, and it is among the miracles that prove their truthfulness.

Surat Maryam: 5

And indeed, I fear my relatives after me, and my wife is barren, so grant me from Yourself an heir.

Tafsir al-Baghawi

5 - **And I feared the relatives**, and **the relatives**: the paternal uncles. Mujahid said: the agnates. Abu Saleh said: the kalalah. Al-Kalbi said: the heirs. **After me** means: after my death.

Ibn Kathir read: **from behind me** with the opening of the *yaa*, and the others with the closing of it.

And my wife was barren, meaning she could not bear children, **so grant me from Yourself**, meaning give me from Yourself **an heir**, meaning a son.

Tafsir al-Baidawi

5- **And I feared the allies** meaning his cousins and they were the worst of the Children of Israel, so he feared that they would not improve his succession over his nation and would change their religion for them. **From behind me** after my death, and from Ibn Kathir with extension and shortening with the opening of the *ya*' and it is related to something omitted, or with the meaning of the allies, meaning I feared the actions of the allies behind me, or those who are in charge of the matter after me. And it was read I feared the allies behind me meaning they were few and unable to establish the religion after me, or they were few and went before me, so based on this the circumstance was related to **I feared**. **And my wife was barren** did not give birth. **So grant me from Yourself** for something like it is not hoped for except from Your grace and perfect power, for my wife and I are not fit to give birth. **A successor** from my loins.

Surat Maryam 19:6

He will inherit me and inherit from the family of Jacob.
And make him, my Lord, pleasing.

Tafsir al-Jalalayn

6 - **He inherits me** in the jussive mood as an answer to the command and in the nominative case as an attribute of guardianship **and inherits** in both ways **from the family of Jacob** my grandfather in knowledge and prophecy **and make him, my Lord, pleasing** meaning pleasing to You. God Almighty said in response to his request for a son through whom He obtained His mercy.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **He will inherit me and inherit from the family of Jacob**, means: He will inherit my money after my death, and he will inherit from the family of Jacob the prophecy, because Zachariah was from the descendants of Jacob.

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

Who said that?

Abu Kuraib told us: Jabir bin Nuh told us, on the authority of Ismail, on the authority of Abu Salih, regarding his statement, **He will inherit me and inherit from the family of Jacob**, meaning: He will inherit my money and inherit from the family of Jacob the prophecy.

Mujahid told us, he said: Yazid told us, he said: Ismail told us, on the authority of Abu Salih, regarding his statement, **He will inherit me and inherit from the family of Jacob**, he said: He will inherit my money, and he will inherit from the family of Jacob the prophethood.

Yaqub told me, he said: Hisham told us, he said: Ismail bin Abi Khalid told us, on the authority of Abu Salih, regarding his statement, **He will inherit me and inherit from the family of Jacob**, he said: He will inherit my money, and he will inherit from the family of Jacob the prophecy.

Yaqub told me, he said: Hisham told us, he said: Ismail bin Abi Khalid told us, on the authority of Abu Salih, regarding his statement, **He will inherit me and inherit from the family of Yaqub**, he said: He will be a prophet just as his fathers were prophets.

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, **He will inherit from me and inherit from the family of Jacob**. He said: And his inheritance was a knowledge, and Zakariya was from the descendants of Jacob.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: His inheritance was knowledge, and Zakariya was from the descendants of Jacob.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, on the authority of al-Hasan, regarding his statement, **He will inherit me and inherit from the family of Jacob**, he said: His prophethood and his knowledge.

Abu Kuraib told us: Jabir bin Nuh told us, on the authority of Mubarak, on the authority of Al-Hasan, who said: The Messenger of God, may God bless him and grant him peace, said: May God have mercy on my brother Zachariah, for what he did to the heirs of his wealth when he said: So grant me from Yourself an heir who will inherit me and inherit from the family of Jacob.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **He will inherit me and inherit from the family of Jacob**, he said: Al-Hasan used to say: He will inherit his prophethood and his knowledge. Qatada said: It was mentioned to us that when the Prophet of God, may God bless him and grant him peace, recited this verse and came to **He will inherit me and inherit from the family of Jacob**, he would say: May God have mercy on Zachariah for what he had from his heirs.

Al-Hasan told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, that the Prophet, may God bless him and grant him peace, said: May God have mercy on Zachariah and what happened to his heirs? And may God have mercy on Lot, for he used to take refuge in a strong pillar.

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **Then grant me from Yourself an heir * Who will inherit me and inherit from the family of Jacob**. He said: He will inherit my prophethood and the prophethood of the family of Jacob.

The reciters differed in their reading of the statement, **He will inherit me and inherit from the family of Jacob**. The reciters of Medina and Mecca and a group of the people of Kufa read it as **He will inherit me and inherit from the family of Jacob**, raising both letters. Meaning: So grant the one who will inherit me and inherit from the family of Jacob, on the condition that he will inherit me and inherit from the family of Jacob, from the connection of the guardian. A group of the reciters of Kufa and Basra read it as **He will inherit me and inherit**, with the two letters in the subjunctive mood as a condition, meaning: So grant me from Yourself a guardian, for he will inherit me if You grant him to me. Those who read it like this said: It is only appropriate in this place, because **He will inherit me** is from a verse other than the one before it. They said: It is only appropriate for something like this to be a connection, if it is not disconnected from what it is connected to, like His statement, **A support that will support me**.

Abu Ja'far said: The more correct of the two readings in my opinion is the reading of the one who reads it with the two letters raised as a connection to the

Surat Maryam: 6

He will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing.

guardian, because the guardian is indefinite, and that Zachariah only asked his Lord to grant him a guardian who would have this description, as was narrated from the Messenger of God, may God bless him and grant him peace, not that he asked Him for a guardian, then he informed that if He granted him that, this would be his description, because if that were the case, that would be from Zachariah entering into the knowledge of the unseen which God has concealed from His creation.

And his saying, **And make him, O Lord, pleasing**, means: And make, O Lord, the guardian whom You grant me pleasing, pleasing to You and to Your servants with his pleasure in religion, character, and morals. And pleasing is a verbal noun inflected from the object of the verb.

Tafsir al-Qurtubi

The Almighty's saying: **He will inherit me and inherit from the family of Jacob, and make him, my Lord, pleasing**. There are four issues in it:

The first: The Almighty's saying: **He inherits me**. The people of the Two Sanctuaries, Al-Hasan, Asim, and Hamzah read **He inherits me and he inherits** in the nominative case in both of them. Yahya bin Ya'mar, Abu Amr, Yahya bin Waththab, Al-A'mash, and Al-Kisa'i read them in the jussive case, and they are not the answer to *Give* according to the doctrine of Sibawayh. Rather, its meaning is that if you give him, he will inherit me and he will inherit. The first is more correct in meaning because he asked for a described heir, meaning, grant me from you the guardian whose condition and description are like this, because among guardians there are those who do not inherit. So he said: Grant me the one who will be my heir. Abu Ubaid said this. He rejected the jussive reading, saying: Because its meaning is, if you give him, he will inherit. How can God Almighty inform about this when He knows it better than him?! An-Nahhas: This is a thorough argument, because the answer to the command according to grammarians has the meaning of condition and reward. You say: Obey God and He will admit you to Paradise, meaning if you obey Him, He will admit you to Paradise.

Second: An-Nahhas said: As for the meaning of **He inherits me and inherits from the family of Jacob**, the scholars have three answers to this. It was said: It is the inheritance of prophethood. It was said: It is the inheritance of wisdom. It was said: It is the inheritance of wealth. As for their saying that it is the inheritance of prophethood, it is impossible, because prophethood is not inherited, and if it were inherited, someone would have said: People are related to Noah, peace be upon him, and he is a prophet sent by God. The inheritance of knowledge and wisdom is a good doctrine, and in the hadith: **The scholars are the inheritors of the prophets**. As for the inheritance of wealth, it is not forbidden, even though some people have denied it, because the Prophet, may God bless him and grant him peace, said: **We do not inherit what we leave**

behind is charity. This is not an argument, because one person informs about himself by informing the group. This may be interpreted to mean, **We do not bequeath what we left behind as charity**, because the Prophet, may God bless him and grant him peace, did not leave behind anything to be inherited from. Rather, what God Almighty permitted him to do was during his lifetime, as He, may His name be blessed, said: **And know that whatever you obtain of spoils, a fifth of it is for God and for the Messenger**. (al-Anfal 8:41), because the meaning of **for God** is for the path of God, and from the path of God is that which is in the interest of the Messenger, may God bless him and grant him peace, as long as he is alive. If it is said: In some narrations, **We, the prophets, do not bequeath what we leave behind as charity**, then both interpretations are applicable to it, that *what* means *which*. And the other is that he who is in this situation does not bequeath. Abu Omar said: The scholars differed in the interpretation of his, may God bless him and grant him peace, saying: **We do not bequeath what we leave behind as charity**, into two opinions: One of them, which is the majority and is the opinion of the majority, is that the Prophet, may God bless him and grant him peace, does not bequeath and what he left behind is charity. The other: Our Prophet, peace and blessings be upon him, did not leave any inheritance, because God Almighty singled him out by making all of his wealth charity as an increase in his virtue, just as He singled out in marriage things that He permitted for him and prohibited for others. This statement was made by some of the people of Basra, including Ibn Ulayyah, and all the scholars of the Muslims are on the first statement.

Third: The Almighty's saying: **Of the family of Jacob**. It was said: He is Jacob of Israel, and Zachariah was married to the sister of Mary, daughter of Imran, and her lineage goes back to Jacob, because she is from the descendants of Solomon, son of David, who is from the descendants of Judah, son of Jacob, and Zachariah is from the descendants of Aaron, brother of Moses, and Aaron and Moses are from the descendants of Levi, son of Jacob, and the prophecy was in the tribe of Jacob, son of Isaac. It was said: What is meant by Jacob here is Jacob, son of Mathan, brother of Imran, son of Mathan, father of Mary, two brothers from the lineage of Solomon, son of David, peace be upon them, because Jacob and Imran are sons of Mathan, and the sons of Mathan are the leaders of the children of Israel, as stated by Muqatil and others. Al-Kalbi said: The family of Jacob was his maternal uncles, and he is Jacob, son of Mathan, and the king was among them, and Zachariah was from the descendants of Aaron, son of Imran, brother of Moses. Qatada narrated that the Prophet, may God bless him and grant him peace, said:

May God Almighty have mercy on Zachariah and his heirs. Jacob did not leave because he was a foreigner.

Fourth: The Almighty's saying: **And make him, my Lord, pleasing**. That is, pleasing in his morals and actions. It was also said: pleased with Your judgment and destiny. It was also said: a righteous man with whom You are pleased. Abu Saleh said: a prophet, just as You made

his father a prophet.

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was mentioned at the beginning of Surat Al-Baqarah, and His saying, **mention the mercy of your Lord**, meaning this is a mention of God's mercy to His servant Zachariah. Yahya bin Ya'mar read, **mention the mercy of your Lord to His servant Zachariah**, and Zachariah is lengthened and shortened, two well-known readings. He was a great prophet from the prophets of the Children of Israel, and in Sahih Al-Bukhari it is mentioned that he was a carpenter who ate from the work of his hand in carpentry. And his saying, **When he called upon his Lord, a secret call**, some of the commentators said: He only concealed his supplication so that he would not be accused of being reckless in his request for a child due to his old age. Al-Mawardi narrated it. Others said: He only concealed it because it was dearer to God, as Qatada said about this verse, **When he called upon his Lord, a secret call**, that God knows the pious heart and hears the secret voice. Some of the predecessors said: He, peace be upon him, got up at night and his companions were asleep, so he began to call out to his Lord, saying secretly: O Lord, O Lord, O Lord, so God said to him: At your service, at your service, at your service. **He said, O Lord, indeed my bones have grown feeble**, meaning I have become weak and my strength has failed, **and my head is ablaze with gray hair**, meaning the gray hair has burned into the blackness, as Ibn Duraid said in his book, Al-Maqsura:

Don't you see that my head is the color of a morning's forehead under the covers of darkness?

The ovary caught fire in a draft like the burning of embers of the ghada tree.

What is meant by this is to inform about weakness and arrogance and their apparent and hidden signs. And his saying, **And I have never been unhappy in my supplication to You, my Lord**, means, **I have never known from You anything but an answer to my supplication, and You have never turned me away from what I asked of You**. And his saying, **And I feared my relatives after me**, most of them read the ya' of *mawali* in the accusative case as if it were a direct object. According to Al-Kisa'i, he made the ya' sukoon, as the poet said:

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meant the agnates. Abu Salih said: *Kalalah*. It was narrated on the authority of the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, that he used to recite it, **And indeed, I feared my agnates after me**, with a shaddah on the *fa*, meaning I said, **My agnates after me**. According to the first reading, the reason for his fear was that he feared that they would treat people badly after him, so he asked God for a son who would be a prophet after him to govern them with his prophethood as He revealed to him. He was answered in that, not that he feared that they would inherit his money, for a prophet is of a greater status and greater rank than to fear for his money to this extent, or to be disgusted by his agnates' inheritance of him, and to ask to have a son so that he could take his inheritance without them. This is one reason.

Second It was not mentioned that he had money, but rather that he was a carpenter who ate from the earnings of his hands, and such a person does not accumulate money, especially the prophets, for they were the most ascetic in this world.

Third It has been proven in the two Sahihs from more than one source that the Messenger of God, may God bless him and grant him peace, said, **We do not inherit, what we leave behind is charity**. And in a narration by al-Tirmidhi with a sound chain of transmission, **We, the community of prophets, do not inherit**. Based on this, it is necessary to interpret his statement, **Then grant me from Yourself an heir who will inherit me**, as referring to the inheritance of prophethood. For this reason, he said, **And he inherits from the family of Jacob**, like his statement, **And Solomon inherited from David**, meaning in prophethood, because if it had been in wealth, he would not have singled him out from among his brothers for that, and there would not have been much benefit in informing about that, since it is well-known and established in all laws and religions that the son inherits from his father. If it were not a special inheritance, he would not have informed about it. All of this is confirmed and proven by what is authentic in the hadith, **We, the community of prophets, do not inherit, what we leave behind is charity**.

Mujahid said about his statement, **He will inherit me and inherit from the family of Jacob**, his inheritance was knowledge, and Zakariya was from the descendants of Jacob. Hisham said: Ismail bin Abi Khalid informed us on the authority of Abu Salih on his statement, **He will inherit me and inherit from the family of Jacob**, he said: He will be a prophet as his fathers were prophets. Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah, on the authority of al-Hasan, he will inherit his prophethood and his knowledge. Al-Suddi said: He will inherit my prophethood and the prophethood of the family of Jacob. Malik on the authority of Zaid bin Aslam, **And he will inherit from the family of Jacob**, he said: Their prophethood. Jabir bin Nuh and Yazid bin Harun both said on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih on his statement, **He will inherit me and inherit from the family of Jacob**, he said: He will inherit my money and inherit the prophethood from the family of Jacob. This is the choice of Ibn Jarir in his interpretation.

Surat Maryam: 6

He will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing.

Abdul Razzaq said: Muammar told us on the authority of Qatada that the Prophet, may God bless him and grant him peace, said: **May God have mercy on Zachariah and what he had to do with inheriting his wealth, and may God have mercy on Lot, for he used to take refuge in a strong support.** Ibn Jarir said: Abu Kurayb told us, Jabir bin Nuh told us on the authority of Mubarak, who is Ibn Fadala, on the authority of Al-Hasan, who said: The Messenger of God, may God bless him and grant him peace, said: "May God have mercy on my brother Zachariah and what he had to do with inheriting his wealth when he said: 'Grant me from Yourself an heir who will inherit me and inherit from the family of Jacob.'" These are mural hadiths that do not contradict the sahih hadiths, and God knows best. His statement, **And make him, my Lord, pleasing** means pleasing to You and to Your creation, You love him and make him beloved to Your creation in his religion and his character.

Fath al-Qadir

6- He will inherit me and inherit from the family of Jacob The people of the two sanctuaries, Al-Hasan, Asim, Hamza, Ibn Muhaisin, and Yahya Ibn Al-Mubarak Al-Yazidi read both verbs in the nominative case as attributes of the guardian and not as an answer to the supplication. Yahya Ibn Ya'mar, Abu Amr, Yahya Ibn Wathab, Al-A'mash, and Al-Kisa'i read them in the accusative case as an answer to the supplication. Abu Ubaid preferred the first reading and said: It is more correct in meaning, because he asked for a guardian with this attribute and said: Grant me someone who will be my heir. Al-Nahhas preferred this and said: Because the answer to the command, according to grammarians, has the meaning of condition and reward. You say: Obey God and He will admit you to Paradise: meaning if you obey Him, He will admit you to Paradise. How can God, the Exalted, inform you of this, I mean that He will grant him a guardian who will inherit him, and He is more knowledgeable about that? And inheritance here is the inheritance of knowledge and prophethood according to what is preferable as mentioned above. Most commentators have said that the Jacob mentioned here is Jacob, son of Isaac, son of Abraham. Some commentators have claimed that he is Jacob, son of Mathan, brother of Imran, son of Mathan. Al-Kalbi and Muqatil have said the same. The family of Jacob are his special people who are entrusted to him due to kinship, companionship, or agreement in religion. There were prophets and kings among them. It was read that he is an heir from the family of Jacob, as the subject of he is the agent ...

Tafsir al-Baghawi

6 - He will inherit me and inherit from the family of Jacob. Abu Amr and Al-Kisa'i read: with the *tha'* in both of them in the accusative case, as an answer to the supplication, and the others read it in the nominative case as a state and description, meaning: a guardian and an inheritor.

They differed about this inheritance. Al-Hasan said: Its meaning is that he will inherit my money and inherit from the family of Jacob the prophecy and happiness.

It was said: He meant the inheritance of prophecy and knowledge.

It was said: He meant the inheritance of the rabbis, because Zachariah was at the head of the rabbis.

Al-Zajaj said: It is better to carry it on an inheritance other than money because it is unlikely that Zachariah, who was a prophet, would fear that his cousins would inherit his money.

Meaning: He feared that his cousins would neglect the religion of God and change its rulings based on what he had witnessed from the Children of Israel in changing the religion and killing the prophets. So he asked his Lord for a righteous guardian who would trust him with his nation and inherit his prophethood and knowledge so that the religion would not be lost. This is the meaning of what Ata' said on the authority of Ibn Abbas, may God be pleased with them both.

And make him, O Lord, pleasing, meaning righteous, pious, and pleasing.

Tafsir al-Baidawi

6 - He inherits me and he inherits from the family of Jacob are two attributes of Him, and Abu Amr and Al-Kisa'i confirmed them as the answer to the supplication, and what is meant is the inheritance of the law and knowledge, as the prophets do not inherit money. It was said that he inherits me the high priest, because he was a scholar, and he inherits from the family of Jacob the kingdom, and he is Jacob bin Isaac, peace be upon them. It was said that Jacob was the brother of Zakariya or Imran bin Mathan from the descendants of Solomon, peace be upon him. It was read **(He inherits me, the heir of the family of Jacob)** as a state of one of the two pronouns, or **(he inherits)** in the diminutive because of its smallness, and an inheritor from the family of Jacob as the subject of **he inherits me**, and this is called the stripped in the science of rhetoric because it is stripped of what was mentioned first, although it is what is meant. **And make him, my Lord, pleasing** please him in word and deed.

Surat Maryam 19:7

O Zachariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to him a namesake before.

Tafsir al-Jalalayn

7 - O Zachariah, indeed We give you good tidings of a boy who will inherit as you asked (his name is John. We have not given him any namesake before) meaning anyone named after John.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So his Lord responded to him and said to him: O Zachariah, indeed We give you good tidings of Our grant to you of a boy whose name will be John. Qatada used to say: God named him John because He brought him back to life through faith.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his saying, **O Zachariah, indeed We give you good tidings of a boy whose name will be John**, a servant whom God brought to life for faith.

And his saying, **We have not made for him before any namesake**, the people of interpretation differed in their interpretation of that. Some of them said: Its meaning is that no barren woman has ever given birth to anyone like him.

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his saying to Yahya, **We have not made for him a namesake before**, means: barren women have never given birth to a child like him.

Others said: Rather, its meaning is: We did not make for him an example before him.

Who said that?

Muhammad bin Al-Muthanna told us: Abu Al-Rabi' told us: Salim bin Qutaybah told us: Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid, regarding his statement, **We have not made for Him any namesake before**, he said: any similar.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **We have not made for him before any namesake**, he said: An example.

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.

Others said: This means that no one was named after him before him.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **We have not made for him a namesake before**, no one had been named with that name before him.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **We have not made for him a namesake before**, he said: No one was named Yahya before him.

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

Yunus told me, he said: Ibn Wahb told us, he said: Abd al-Rahman ibn Zayd ibn Aslam told us regarding the statement of God, **We have not made for him any namesake before**, he said: No one before him was named with this name.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: "Indeed, We give you good tidings of a boy whose name will be Yahya. We have not given anyone before him a namesake." No one before him was named Yahya.

Abu Ja'far said: This statement, I mean the statement of the one who said: There was no one before Yahya named after him for Yahya, is more similar to the interpretation of that, and the meaning of the statement is: We did not make for the boy whom we gave as a spoil to you, whose name was Yahya before him, anyone named after him, and the word *named* is a noun derived from *muf'il ilayhi*.

Tafsir al-Qurtubi

The Almighty's saying: **O Zachariah** There is an ellipsis in the speech, meaning that God answered his prayer and said: **O Zachariah, indeed We give you good tidings of a boy whose name will be John**. This good tidings included three things: First: The answer to his prayer, which is an honor. Second: The giving of a son, which is a strength. Third: That he be named alone, and the meaning of naming him was mentioned earlier in (**Al Imran**). Muqatil said: He named him John because he was alive between an old father and an old mother, and this is questionable, because of what was mentioned earlier that his wife was barren and could not give birth. And God knows best.

God the Almighty said: **We have not made for him before any namesake** meaning, We did not name anyone before Yahya with this name. This was stated by Ibn Abbas, Qatada, Ibn Aslam, and Al-Suddi. God the Almighty bestowed favor upon him by not entrusting his naming to the parents. Mujahid and others said: *Similar* means like and equivalent, and it is like His statement, the Almighty: **Do you know of any similar to Him?** (Maryam 19:65) meaning like and equivalent, as if it is from the sameness and superiority, and this is far-fetched, because he is not preferred over Abraham and Moses, except in a specific matter such as leadership and exclusivity, as was explained previously in (**Al Imran**). Ibn Abbas also

Surat Maryam: 7

O Zachariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to him a namesake before.

said: Its meaning is that barren women did not give birth to a son like him. It was said: God the Almighty stipulated the precedence because He wanted to create after him someone better than him, which is Muhammad, may God bless him and grant him peace. In this verse there is evidence and proof that the superior names are worthy of preference, and the Arabs used to choose them in naming because they are more prominent and purer from being offensive, so a speaker said:

The names of the red-eyed ones touch the ground with their eyelashes.

Ru'bah said to the genealogist Al-Bakri when he asked him about his lineage: I am the son of Al-A'aj, so he said: I have been brief and known.

Tafsir Ibn Kathir

This statement includes an omission, which is that he was answered to what he asked for in his supplication, so he was told: **O Zachariah, indeed We give you good tidings of a boy whose name will be John**, as God Almighty said: "Thereupon Zachariah called upon his Lord, saying, 'My Lord, grant me from Yourself good offspring. Indeed, You are the Hearer of supplication.' * So the angels called to him while he was standing praying in the sanctuary, 'Indeed, God gives you good tidings of John, confirming a word from God and a master, chaste, and a prophet from among the righteous.'" And His statement, **We have not given him before any namesake**, Qatada, Ibn Jurayj, and Ibn Zayd said: meaning, no one before him was named with this name, and Ibn Jarir, may God have mercy on him, chose it.

Mujahid said: **We have not made for him before any namesake**, meaning a likeness, and he took it from the meaning of his saying: "So worship Him and be steadfast in His worship. Do you know of any likeness for Him?" Ali bin Abi Talha said on the authority of Ibn Abbas: **That is, no barren women before him had given birth to anyone like him**. This is evidence that Zakariya, peace be upon him, did not have children, and likewise his wife was barren from the beginning of her life, unlike Abraham and Sarah, peace be upon them, for they were only amazed at the good report of Isaac because of their old age, not because of their barrenness. For this reason he said: "You have given me good report, although old age has touched me. So with what good report do you give me?" even though he had given birth to Ishmael thirteen years before him, and his wife said: **Woe to me! Shall I give birth while I am an old woman and my husband an old man? Indeed, this is a strange thing**. They said: "Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious."

Fath al-Qadir

7- O Zachariah, indeed We give you good tidings of a

boy whose name will be Yahya. The majority of commentators said: This call is from God, the Exalted, and it was said that it is from the angels, based on His saying in Al Imran 3: **Then the angels called to him**, and there is an omission in the speech: meaning, He answered his prayer, so he said, **O Zachariah**. The reason for naming him Yahya and Zachariah has already been mentioned in Al Imran. Al-Zajjaj said: He was named Yahya because he was made alive by the knowledge and wisdom that was given to him. **We have not made for him a namesake before**. The majority of commentators said: Its meaning is that We have not named anyone before him Yahya. Mujahid and a group said: The meaning of **We have not made for him a namesake before** is that We have not made for him an example or a peer, so according to this it is taken from the name or the elevation, and this was rejected because it requires his preference over Abraham and Moses, and it was said that its meaning is: No barren woman has given birth to anyone like him, and the first is more appropriate. In His, glory be to Him, informing us that no one before Him had been given this name, there is a virtue for him in two respects: The first is that God, glory be to Him, is the One who took it upon Himself to name him with it, and did not leave it to the parents. The second respect is that naming him with a name that was not given to anyone else indicates his honor and glorification.

Tafsir al-Baghawi

7 - The Almighty's saying: **O Zachariah, indeed We give you good tidings**, and it is abbreviated, meaning: So God answered his prayer, and said: O Zachariah, indeed We give you good tidings, **of a boy**, a male child, "whose name is John. We have not given him a namesake before," Qatada and Al-Kalbi said: No one before him was named John.

Saeed bin Jubair and Ata' said: We did not make a likeness or example for Him, as God Almighty said: **Do you know of any similar to Him?** meaning an example.

Meaning: He had no equal, because he never disobeyed or intended to disobey.

It was said: He had no equal in the matter of women, because he was a master and chaste.

Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both: That is, barren women have not given birth to a child like him.

It was said: God did not intend for Yahya to have all the virtues combined, but rather He intended some of them, because Al-Khalil and Al-Kalim were before him, and they were better than him.

Tafsir al-Baidawi

7- O Zachariah, indeed We give you good tidings of a **boy whose name will be John**. This is an answer to his

call and a promise to answer his prayer. He named him to honor him. **We have not made for him a namesake before.** No one had been named John before him, and this is evidence that naming with strange names is a reference to the one being named. It was said that he was named after someone similar, as in the Almighty's saying: **Do you know of any other namesake for him?** because similar things share the same name. It is more apparent that it is foreign, and even if it is Arabic, it is derived from a verb such as **to live** and **to prosper**. It was said that he was named after him because his mother's womb was revived by it, or because the religion of God was revived by his call.

Surat Maryam: 8

He said, "My Lord, how can I have a boy while my wife is barren and I have reached extreme old age?"

Surat Maryam 19:8

He said, **My Lord, how can I have a boy while my wife is barren and I have reached extreme old age?**

Tafsir al-Jalalayn

8 - **He said, My Lord, how can I have a boy while my wife is barren and I have reached extreme old age?** from 'ata yabas to the end of one hundred and twenty years, and his wife reached ninety-eight years. The root of 'ata is 'ata, and the ta' was broken for ease, and the first waw was changed to a ya' to suit the kasra, and the second to a ya' so that the ya' could be assimilated into it.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Zachariah said when God gave him the good report of John: **My Lord, how will I have a boy?** And how can that be for me, while my wife is barren and cannot conceive, and I have become too weak from old age to have intercourse with women? Will You strengthen me to do what I have become too weak for, and make my wife fertile, for You are able to do that and to do what You will, or should I marry a wife other than my barren wife? He seeks confirmation from his Lord of the report, about the way in which the child that God gave him the good report would be for him, not out of denial from him, may God bless him and grant him peace, of the reality of what God promised him of a child, and how could that be a denial from him that He would grant him the child that He gave him the good report of, when he was the one who initiated the question to his Lord with His saying: **Then grant me from Yourself an heir * Who will inherit me and inherit from the family of Jacob** after His saying: **Indeed, my bones have weakened and my head is shining with white hair.**

Al-Saddi said about this:

Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: Gabriel called to Zachariah, "Indeed, We give you good tidings of a boy whose name will be John. We have not given anyone before a namesake." When he heard the call, Satan came to him and said: O Zachariah, the voice that you heard is not from God, it is rather from Satan mocking you. If it were from God, He would have revealed it to you as He reveals to you other matters. So he doubted and said: **How can I have a boy?** He said: Where can he be from? **And I have reached old age and my wife is barren.**

His saying, **And I have reached extreme old age**, means: I have become extremely old and have become like dry bones. It is said of a dry stick: an extremely old and stubborn stick. It has become

extremely old, ya'tiyan and 'atwan, and 'asa ya'su 'asan and 'aswan. Everyone who has reached his limit in arrogance, corruption, or disbelief is extremely old and stubborn.

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

Who said that?

Yaqub told me, he said: Hisham told us, he said: Husayn told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: I have learned the entire Sunnah, except that I do not know whether the Messenger of God, may God bless him and grant him peace, used to recite in the noon and afternoon prayers or not, and I do not know how he used to recite this letter **and I have reached extreme old age or deep old age.**

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 have reached extreme old age**, he said: By extreme old age he means old age.

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, his statement *atiya* he said: thinness of bone.

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.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **from old age, insolence**, he said: in age, and he was seventy-something years old.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And I have reached extreme old age**, he said: The one who has become too old to have children is someone who thinks he will never have children.

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, **And I have reached extreme old age**, that it is old age.

Tafsir al-Qurtubi

The Almighty's saying: **He said, 'My Lord, how can I have a boy?'** is not in the sense of denying what God the Almighty has informed us of, but rather in the way of astonishment at the ability of God the Almighty to produce a son from a barren woman and an old man. It was said: Other than this, which was previously explained in (Al Imran), **And I have reached extreme old age**. It means the end of old age, dryness and dehydration. The same applies to 'asa. Al-Asma'i said:

'asa something is 'aswaan and 'asa is extended, meaning it has dried up and hardened. The old man has 'asa ya'su 'asa and has turned away and has grown old like 'ata. It is said: 'ata al-shaykh ya'tu 'atiyan and 'atiyan he has grown old and turned away. 'atawat ya so-and-so has become 'atawat 'atwan and 'atiyan. The original is 'atawa because it is from the words with a waw, so they replaced the waw with a ya' because it is its sister and it is lighter than it, and the verses are on the ya's, and whoever said: *atiyan* disliked the damma with the kasra and the ya'. The poet said:

Only the newborn is excused, but not the one who is old in age.

Ibn Abbas read 'Asiya, and it is also in the Mushaf of Abi. Yahya bin Waththab, Hamza, Al-Kisa'i, and Hafs read *'Atiya* with a kasra on the 'ayn, and so do Jathiya and Salaya wherever they are. Hafs added a damma to the 'ayn specifically, and so did the rest in all of them, and they are two dialects. It was said: *'Atiya* is qasi, it is said: a king is 'At if he is hard-hearted.

Tafsir Ibn Kathir

This is an expression of astonishment from Zakariya, peace be upon him, when he was answered to what he asked for and was given the good report of a son. He was extremely happy and asked about how he would be born and the way in which the son would come to him, even though his wife was barren and had not given birth since the beginning of her life despite her old age, and even though he had grown old and emaciated, meaning his bones had become thin and there was no longer any sperm or intercourse in him. The Arabs say about a dry wood: 'ata ya'tu 'atyan and 'atwan, and 'asa ya'su 'aswan and 'asyan. Mujahid said: 'atyan means emaciation of the bones. Ibn Abbas and others said: 'atyan means old age, and it appears that it is more specific than old age.

Ibn Jarir said: Yaqub told us, Hisham told us, Hisham told us on the authority of Ikrimah on the authority of Ibn Abbas, who said: I have learned the entire Sunnah, except that I do not know whether the Messenger of God, may God bless him and grant him peace, used to recite in the noon and afternoon prayers or not, and I do not know how he used to recite this letter: **And you have reached a ripe old age or in the deepest depths.** Imam Ahmad narrated it on the authority of Surayj ibn al-Nu'man and Abu Dawud on the authority of Ziyad ibn Ayyub, both on the authority of Hisham, on his authority: **He said**, meaning the king, answering Zakariya about what he was surprised by, "Thus said your Lord: It is easy for Me," meaning creating a child from you and from this wife of yours and not from anyone else. *Easy* means simple and easy for God. Then He mentioned to him something more amazing than what he asked about, so He said: **And I created you before, and you were nothing**, as God the Almighty said: **Has there not been over man a period of time when he was not a thing worth mentioning?**

Fath al-Qadir

8- He said, 'My Lord, how will I have a boy?' That is, how or from whom will I have a boy? The meaning of this question is not denial, but rather amazement at the power of God and the wonder of His creation, as He produces a son from a barren woman and an old man. We have already discussed something like this in Al Imran. **And I have reached extreme old age.** It is said that an old man has reached the end of his age and has grown old, and an old man has become dry and dehydrated. The original is 'atwān because it is from the words with a waw, so they replaced it with a ya' because it is lighter. An example of what is in the verse is the poet's saying:

Only the newborn is excused, but not the one who was old in the time.

Yahya ibn Waththab, Hamza, Al-Kisa'i, Hafs and Al-A'mash read *'atiya* with a kasra on the 'ayn, while the rest read it with a damma on the 'ayn. These are two dialects. The position of the sentence **and my wife was barren** is in the accusative case as a state of the speaker's pronoun, and the position of the sentence **and she has reached old age** is also in the accusative case as a state. Both sentences are to emphasize the exclusion and astonishment derived from his saying: **How can I have a boy?** That is, how can a child come between us now, when my wife was barren and did not give birth in her youth and my youth, and now she is an old woman, and I am a decrepit old man?

Tafsir al-Baghawi

8 - He said, 'My Lord, how can I have a boy while my wife is barren?' That is, my wife is barren. **And I have reached extreme old age**, that is, dryness. Qatada said: He means emaciation of bones. It is said: an old man becomes old, ya'tu 'aytu 'aytu and 'asyan: if he reaches the end of his age and grows old, and an old man becomes 'aytu 'as: if he reaches a state of dryness and dehydration.

Hamza and Al-Kisa'i read: 'Atiya, Bakiya, Saliya, and Jathiya with the first letters broken, and the rest with the first letters raised, and they are two dialects.

Tafsir al-Baidawi

8- He said, 'My Lord, how can I have a boy when my wife is barren and I have reached extreme old age?' Harshness and barrenness in the joints, and its root is 'atu and ka'ud, but they found the succession of the two dhammahs and the two waws heavy, so they broke the ta', and the first waw was changed to a ya', then the second was changed and assimilated, and Hamzah, Al-Kisa'i, and Hafs read *'atiya* with a kasrah, and the boy was amazed by an old man and a barren old woman, in recognition that the influence on him is the perfection of his power and that the intermediaries are nullified when investigated, and therefore:

Surat Maryam: 8

He said, "My Lord, how can I have a boy while my wife is barren and I have reached extreme old age?"

Surat Maryam 19:9

He said, "Thus says your Lord. It is easy for Me, and I created you before, while you were nothing."

Tafsir al-Jalalayn

9 - **He said** the matter **is thus** whoever created a boy from you **Your Lord said it is easy for Me** meaning that I should return to you the power of intercourse and open your wife's womb for conception **and I created you before and you were nothing** before He created you. And to show God this great power, He inspired him to ask so that he would be answered with what indicates it. And when his soul yearned for the speed of the one who was given good report

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God said to Zachariah, answering him, **He said, 'Likewise.'** He says: This is the matter, as you say that your wife is barren, and that you have reached extreme old age. But your Lord says: The creation of what you gave me good report of, the boy whose name I told you was John, is easy for Me. So, from His saying, **Your Lord said, 'It is easy for Me.'** He is a metaphor for creation.

And His statement, **And I created you before, and you were nothing**, the Most High says, "The creation of what I promised you that I would give you of the boy whose matter I mentioned to you since your old age and the barrenness of your wife is not more wondrous than your creation, for I created you and brought you into being a sound human being before My creation, and I did not give you the good report that I would give you of a child, and you were nothing, so likewise will I create for you the child that I gave you the good report of from your barren wife, with your old age and the weakness of your bones and the white hair of your head."

Tafsir al-Qurtubi

The Almighty said: "He said: Thus said your Lord: It is easy for Me." That is, the angel said to him: **Thus said your Lord.** The kaf is in the nominative case, meaning the matter is thus, that is, as it was said to you: **It is easy for Me.** Al-Farra' said: His creation is easy for Me. **And I created you before** that is, before Yahya. This is the reading of the people of Medina, Basra, and Asim. The rest of the Kufians read **And We created you** with a noon and an alif in the plural for emphasis. The first reading is more like the black one. **And you were not a thing** that is, just as God Almighty created you after nonexistence and you were not a thing existing, so He is able to create Yahya and bring him into existence.

Tafsir Ibn Kathir

This is an expression of astonishment from Zakariya, peace be upon him, when he was answered to what he asked for and was given the good report of a son. He was extremely happy and asked about how he would be born and the way in which the son would come to him, even though his wife was barren and had not given birth since the beginning of her life despite her old age, and even though he had grown old and emaciated, meaning his bones had become thin and there was no longer any sperm or intercourse in him. The Arabs say about a dry wood: `ata ya`tu `atyan and `atwan, and `asa ya`su `aswan and `asyan. Mujahid said: `atyan means emaciation of the bones. Ibn Abbas and others said: `atyan means old age, and it appears that it is more specific than old age.

Ibn Jarir said: Yaqub told us, Hisham told us, Hisham told us on the authority of Ikrimah on the authority of Ibn Abbas, who said: I have learned the entire Sunnah, except that I do not know whether the Messenger of God, may God bless him and grant him peace, used to recite in the noon and afternoon prayers or not, and I do not know how he used to recite this letter: **And you have reached a ripe old age or in the deepest depths.** Imam Ahmad narrated it on the authority of Surayj ibn al-Nu'man and Abu Dawud on the authority of Ziyad ibn Ayyub, both on the authority of Hisham, on his authority: **He said**, meaning the king, answering Zakariya about what he was surprised by, "Thus said your Lord: It is easy for Me," meaning creating a child from you and from this wife of yours and not from anyone else. *Easy* means simple and easy for God. Then He mentioned to him something more amazing than what he asked about, so He said: **And I created you before, and you were nothing**, as God the Almighty said: **Has there not been over man a period of time when he was not a thing worth mentioning?**

Fath al-Qadir

Then God the Almighty answered this question that expressed astonishment and exclusion by saying: 9- **He said, thus said your Lord** The Kaf is in the nominative case: meaning the matter is thus, and the reference is to what came before from the saying of Zachariah, then He began by saying: **Your Lord said** and it is possible that its place is in the accusative case as a source: meaning he said a statement like that, and the reference with that is to an ambiguous thing that is explained by his saying: **It is easy for Me** As for the first possibility, the sentence **It is easy for Me** is a new sentence introduced to remove the exclusion of Zachariah after his confirmation: meaning he said it is easy for Me despite its distance, and it is a verb from the verb hana yahun if it is not difficult and does not prevent the intended meaning. Al-Farraa said: meaning he created it easy for Me **And I created you before, and you were nothing** This sentence confirms what came before it. Al-Zajaj said: That is, the creation of the child for you is like your creation. The meaning is that God, the Exalted, created him from the beginning and brought him into existence from pure nothingness. So bringing a child into existence for him through the usual way of procreation is easier and simpler than that. Rather, that was not attributed to

Surat Maryam: 9

He said, "Thus says your Lord. It is easy for Me, and I created you before, while you were nothing."

Adam, peace be upon him, because he was truly created from nothingness, by saying: And I created your father Adam before, and he was nothing, to indicate that every individual among the human beings has a share in the creation of Adam from nothingness. The people of Medina, Mecca, Basra, Asim, and Ibn Amir read: **And I have created you before**, and the rest of the Kufians read: **And I have created you before**.

Tafsir al-Baghawi

9 - **He said, 'Thus said your Lord, it is easy for Me.'**

"And I created you." Hamza and Al-Kisa'i read **We created you** with a nun and an alif for emphasis, *before*, meaning before Yahya, **and you were nothing**.

Tafsir al-Baidawi

9- **He said** meaning God Almighty or the angel who conveyed the good report confirming it *Likewise* the matter is likewise, and it is permissible for the kaf to be in the accusative case with **He said** in: **Your Lord said** and that is an indication of an ambiguous thing that it explains. **It is easy for Me** and the first reading is supported by the one who read **(And it is easy for Me)** meaning the matter is as I said, or as I promised and it is easy for Me, or as I promised and it is easy for Me, I do not need reasons for what I want to do, and the object of the second said is omitted.

And I created you before, and you were nothing.

Rather, you were purely nonexistent, and in it is evidence that the nonexistent is nothing. Hamza and Al-Kisa'i read **And We have created you**.

Surat Maryam 19:10

He said, **My Lord, appoint for me a sign.** He said, **Your sign is that you will not speak to the people for three nights, being sound.**

Tafsir al-Jalalayn

10 - He said, **My Lord, make for me a sign** meaning a sign of my wife's pregnancy. **He said, Your sign for him (is that you will not speak to the people** meaning that you will refrain from speaking to them other than mentioning God **for three nights** meaning during its days **in a state of the subject of spoke** meaning without a reason.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **He said, 'My Lord, make for me a sign.'** God Almighty says: Zachariah said: O Lord, make for me a sign and proof of what Your angels gave me of this boy about Your command and Your message, so that my heart may be reassured by that.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He said, 'My Lord, make for me a sign,'** he said: He said, **My Lord, make for me a sign that this is from You.**

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi: He said: O Lord, if this voice is from you, then make for me a sign. God said: Your sign for that is that you will not speak to people for three nights while you are sound and healthy. There is no illness or disease preventing you from speaking.

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

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed, on the authority of Ibn Abbas: **Three nights together.** He said: His tongue was tied without illness.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his saying **three nights together** means: without being mute.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **three nights together**, he said: Do not let illness prevent you from speaking.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **That you do not speak to people for three nights in a row.** He said: Healthy, and illness does not prevent you from speaking.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "He said: Your sign is that you will not speak to people for three nights, without harm or muteness. He was only punished with that because he asked for a sign after the angels had spoken to him face to face, and he took hold of his tongue until he could not speak without nodding.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, on the authority of Ikrimah, regarding his statement, "three nights together," he said: together, without being mute.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He said, 'Your sign is that you will not speak to people for three nights,'** and you are healthy. He said: So his tongue was tied, and he was unable to speak to anyone, and in that time he would glorify God, read the Torah, and read the Gospel. But if he wanted to speak to people, he was unable to speak to them.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih al-Yamani, who said: God took hold of his tongue without harm, so he could no longer speak, and he only spoke to his people by gesture, until the three days had passed which God made a sign to fulfill what He promised him of His gift to him.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, "He said: Your sign is that you will not speak to people for three nights, without being mute except by gestures." So his tongue was tied for three days and three nights.

Others said: *Al-Sawi* is an attribute of days. They said: The meaning of the speech is: He said, **Your sign is that you will not speak to people for three consecutive nights.**

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, **He said, Your sign is that you will not speak to the people for three consecutive nights.** He said: Three consecutive nights.

Tafsir al-Qurtubi

The Almighty said: **He said, 'My Lord, make for me a sign.'** He asked for a sign to carry it after the angels gave him the good report, and after the Almighty said: **And I created you before, when you were nothing.** This is an increase in reassurance, meaning complete the blessing by making a sign for me, and that sign would be an increase in blessing and honor. It was said: He asked for a sign that would show him that the good report of Yahya was from Him, not from Satan, because Satan made him think that. Ad-Dahhak said this, and it is the meaning of As-Suddi's statement. This is questionable, because God the Almighty informed him that the angels called him, as mentioned

Surat Maryam: 10

He said, "My Lord, appoint for me a sign." He said, "Your sign is that you will not speak to the people for three nights, being sound."

previously in (*Al-Imran*) **He said, 'Your sign is that you will not speak to the people for three nights, sound.'** This was mentioned previously in (*Al-Imran*, so there is no point in repeating it.

Tafsir Ibn Kathir

God the Almighty says, informing us about Zachariah, peace be upon him, that he said, **My Lord, make for me a sign**, meaning a sign and evidence of the existence of what you promised me, so that my soul may be at ease and my heart may be reassured by what you promised me, as Abraham, peace be upon him, said, **My Lord, show me how You give life to the dead**. He said, **Do you not believe?** He said, **Yes, but so that my heart may be at ease**. The verse, **He said, 'Your sign,' meaning your mark, 'is that you will not speak to the people for three nights without illness or defect.'** That is, that you will keep your tongue from speaking for three nights, while you are healthy and sound, without illness or defect. Ibn Abbas, Mujahid, Ikrimah, Wahb, As-Suddi, Qatadah, and others said: His tongue was held back without illness or defect. Abd al-Rahman ibn Zayd ibn Aslam said: He used to recite and glorify God, but he was not able to speak to his people except by gestures.

Al-Awfi said on the authority of Ibn Abbas, **Three consecutive nights**, meaning consecutive. The first statement on his authority and on that of the majority is more correct, as God Almighty said in Al-Imran, "He said, 'My Lord, make for me a sign.' He said, 'Your sign is that you will not speak to the people for three days except by gesture. And remember your Lord much and glorify Him in the evening and the morning.'" Malik said on the authority of Zaid bin Aslam, **Three consecutive nights**, without being mute. This is evidence that he did not speak to the people during these three nights and days, **except by gesture**, meaning by a sign. That is why He said in this noble verse, **Then he came out to his people from the sanctuary**, meaning the one in which he gave the good report of the son. **And he inspired them**, meaning he gestured quickly, **to glorify Him morning and evening**, meaning in agreement with what he was commanded to do during these three days, in addition to his deeds, in gratitude to God for what He had given him. Mujahid said, **So he inspired them**, meaning he gestured, and Wahb and Qatadah said the same. Mujahid said in a narration on his authority, **So he inspired them**, meaning he wrote for them on the earth. Al-Suddi said the same.

Fath al-Qadir

10- **He said, 'My Lord, make for me a sign'** meaning a sign that will show me that the question has occurred and been fulfilled and that pregnancy has occurred. The purpose of this question is to define it at the time of conception, as the good report was absolute regarding its specification. Ibn al-Anbari said: The reason for that is that his soul longed for the matter to

be quick. So he asked God for a sign to prove the nearness of what He had bestowed upon him. It was said that he asked for a sign that would indicate that the good report was from God, the Exalted, not from Satan, because Satan made him think that. This is what al-Dahhak and al-Suddi said, and it is very far-fetched. **He said, 'Your sign is that you will not speak to people for three nights, soundly.'** The explanation of this has already been fully explained in Al-Imran, and soundly is in the accusative case as a state, and the meaning is: Your sign is that you will not be able to speak, while you are sound in creation, with no defect that might prevent you from doing so. The mention of the nights here and the days in Al-Imran indicates that what is meant is three days and their nights.

Tafsir al-Baghawi

10 - **He said, 'My Lord, make for me a sign,'** indicating my wife's pregnancy. **He said, 'Your sign is that you will not speak to people for three nights, sound and sound, without any illness or muteness.'**

Mujahed said: That is, do not let illness prevent you from speaking.

It was said: Three consecutive nights, and the first is more correct.

In the story: He was not able to speak to people, but when he wanted to mention God Almighty, his tongue would loosen.

Tafsir al-Baidawi

10 - **He said, 'My Lord, make for me a sign'** A sign by which I will know that what You have given me the good report will happen. **He said, 'Your sign is that you will not speak to people for three nights, sound'** Sound creation, you are neither mute nor dumb. The nights and days are mentioned here in (*Al Imran*) to indicate that he continued to be prevented from speaking to people and to devote himself to remembrance and gratitude for three days and their nights.

Surat Maryam 19:11

Then he came out to his people from the sanctuary and signaled to them to glorify God morning and evening.

Tafsir al-Jalalayn

11 - **So he came out to his people from the sanctuary** meaning the mosque, and they were waiting for it to be opened so that they could pray in it by his command as was the custom. **So he inspired** he indicated **to them to glorify** pray morning and evening early in the day and late in the day as was the custom. So he knew that he was preventing them from speaking to her. She carried John, and two years after his birth, God Almighty said to him:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then Zachariah came out to his people from his place of prayer when he had restrained his tongue from speaking to the people, as a sign from God to him of the truth of His promise to him.

Ibn Jurayj used to say about the meaning of his exit from his prayer niche:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **So he came out to his people from the prayer niche**. He said: He looked out over his people from the prayer niche.

Abu Jaafar said: We have explained the meaning of the mihrab before, so there is no need to repeat it in this place.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **So he came out to his people from the sanctuary**, he said: The sanctuary is his place of prayer, and he read, **Then the angels called to him while he was standing praying in the sanctuary**.

And his saying, **Then He revealed to them**, means: He pointed to them. And that signal may be with the hand, with a book, or something else, by which one understands what he wants. And the Arabs have two dialects for that: waha *revelation* and awha *inspiration*. So whoever says waha *revelation*, says in yaf'al **he does** yahy **he gives life**, and whoever says awha *revelation*, says yuhy **he inspires**, and likewise awma *gesture* and yawma *gesture*. So whoever says wama *gesture*, says in yaf'al **he does** yamy **he gives life**, and whoever says awma *gesture*, says yawmi **my day**.

The interpreters differed about the meaning by which he revealed to his people. Some of them said: He revealed to them by a gesture with his hand.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told

us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **So He revealed**: So Zakariya pointed.

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

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih: **Then He revealed to them**. He said: Revelation is a sign.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **So he revealed to them**, he said: He gestured to them.

Others said: The meaning of *inspired* is *wrote*.

Who said that?

Mahmoud bin Khidash told us: Ibad bin Al-Awam told us, on the authority of Sufyan bin Hussein, on the authority of Al-Hakam, on the authority of Mujahid, regarding the statement of God Almighty: **Then He inspired them to glorify Him morning and evening**, he said: It was written for them on the earth.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of al-Thawri, on the authority of Ibn Abi Laila, on the authority of al-Hakam: **Then He revealed to them**. He said: He wrote to them.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **So he came out to his people from the sanctuary**, and he wrote for them in a book, **that they should glorify God morning and evening**, and that is his saying, **So he inspired them**.

Others said: The meaning of this is: their command.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then He inspired them to glorify Him morning and evening**, he said: I do not know whether it was a book that He wrote for them, or a sign that He indicated, and God knows best. He said: He commanded them to glorify Him morning and evening, and He did not speak to them.

His saying, **That they glorify Him in the morning and the evening**, has been explained previously in the ways in which glorification is directed. It may be possible in this place that he meant by it glorification, which is the remembrance of God, so their command to devote themselves to the remembrance of God at the two ends of the day by glorifying Him. It may also be possible that he meant by it prayer, so their command to pray at these two times.

Qatada used to say about this:

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **Then He inspired them to glorify Him in the morning and the evening**. He said: He signaled to them to pray in the morning and the evening.

Surat Maryam: 11

Then he came out to his people from the sanctuary and signaled to them to glorify God morning and evening.

Tafsir al-Qurtubi

The Almighty's saying: **So he came out to his people from the sanctuary and inspired them to glorify God morning and evening.** There are five issues in it:

First: The Almighty's saying: **So he came out to his people from the prayer niche**, meaning he looked down on them from the prayer niche. The prayer niche is the highest place and the most honorable of places to sit. They used to make prayer niches in places that were elevated on the ground. Its evidence is the prayer niche of David, peace be upon him, as will come. People differed in its derivation. A group said: It is taken from war, as if its adherents were fighting Satan and desires. A group said: It is taken from war **with the opening of the ra'**, as if its adherents were facing war, fatigue, and exhaustion from it.

Second: This verse indicates that it was permissible for their imam to be higher than the congregation in their prayer. The jurists of the countries differed on this issue. Imam Ahmad and others permitted it, adhering to the story of the pulpit. Malik forbade it in the case of a great deal of height, but not a small amount, and his companions explained the prohibition by fear of arrogance for the imam.

I said: This is questionable, and the best of what is in it is what Abu Dawud narrated on the authority of Hammam that Hudhayfah led the people in prayer in Madain on a bench, and Abu Mas'ud took hold of his shirt and pulled it, and when he finished his prayer he said: Didn't you know that they used to forbid this - or - forbid that! He said: Yes, I remembered when you extended it to me. It was also narrated on the authority of 'Adi bin Thabit al-Ansari who said:

A man told me that he was with Ammar ibn Yasir in Al-Madain, and the prayer was called. Ammar ibn Yasir came forward and stood on a bench to pray while the people were below him. Hudhayfah came forward and took him by the hand, and Ammar followed him until Hudhayfah made him get down. When Ammar finished his prayer, Hudhayfah said to him: Didn't you hear the Messenger of God, may God bless him and grant him peace, say: If a man leads the people in prayer, he should not stand in a place higher than their place or something like that? Ammar said: That is why I followed you when you took me by the hand.

I said: These are three of the companions who reported the prohibition of that, and none of them used the hadith of the pulpit as evidence against the other, indicating that it was abrogated. What indicates that it was abrogated is that it contains an additional action in the prayer, which is going down and going up, so it was abrogated just as speech and greeting were abrogated. This is more appropriate than the excuse our companions gave, that the Prophet, may God bless him and grant him peace, was protected from arrogance, because many of the imams are found to have no arrogance. Some of them gave the excuse that the height of the pulpit was easy, and God knows

best.

The Almighty said: **Then He inspired them to glorify Him morning and evening.** Al-Kalbi, Qatada, and Ibn Munabbih said: He inspired them by pointing. Al-Qatabi: He gestured. Mujahid: He wrote on the ground. Ikrimah: He wrote in a book. In the speech of the Arabs, revelation means writing, and from this is the saying of Dhu al-Rummah:

Except for the four dark ones, which are as if they were the remnants of revelation in the pages of the scrolls.

Antara said:

He revealed pages from the era of Khosrau and presented them to Ajam Tamtami.

Bakrah and **'Asha'** are two adverbs. Al-Farra' claimed that 'Asha' is feminine and may be masculine if it is not pronounced in the plural. He said: 'Asha' may be the plural of 'Eshiyah'.

Fourth: The ruling on the allusion has been presented in **Al Imran**. Our scholars differed regarding someone who swore not to speak to a person and wrote him a letter or sent him a messenger. Malik said: He breaks his oath unless he intended to speak to him directly, then went back on it. He said: He does not intend to write and breaks his oath unless he returns the letter before it arrives. Ibn al-Qasim said: If he reads his letter, he breaks his oath. The same applies if the one who swore reads the letter of the one he swore to. Ashhab said: He does not break his oath if the one who swore reads it. This is clear, because he did not speak to him or initiate a conversation with him, unless he intended that he not know the meaning of his words, in which case he breaks his oath. This is based on the statement of Ibn al-Qasim. If he swore to speak to him, he does not fulfill his oath except by speaking to him directly. Ibn al-Majishun said: If he swore that if he knew such and such, he would inform him or tell him, and he wrote to him or sent a messenger to him, he fulfilled his oath. Even if they both knew it, he did not fulfill his oath until he informed him, because their knowledge is different.

Fifth: Malik, Al-Shafi'i and the Kufians agreed that if a mute person writes the divorce with his own hand, it is binding on him. The Kufians said: Unless a man was mute for days and wrote it, then none of that is permissible. Al-Tahawi said: Muteness is different from accidental silence, just as accidental inability to have intercourse due to illness or the like for a day or so is different from hopeless inability to have intercourse, such as insanity in the chapter on the woman's option in separation.

Tafsir Ibn Kathir

God the Almighty says, informing us about Zachariah, peace be upon him, that he said, **My Lord, make for me a sign**, meaning a sign and evidence of the existence of what you promised me, so that my soul

may be at ease and my heart may be reassured by what you promised me, as Abraham, peace be upon him, said, **My Lord, show me how You give life to the dead.** He said, **Do you not believe?** He said, **Yes, but so that my heart may be at ease.** The verse, **He said, 'Your sign,' meaning your mark, 'is that you will not speak to the people for three nights without illness or defect.'** That is, that you will keep your tongue from speaking for three nights, while you are healthy and sound, without illness or defect. Ibn Abbas, Mujahid, Ikrimah, Wahb, As-Suddi, Qatadah, and others said: His tongue was held back without illness or defect. Abd al-Rahman ibn Zayd ibn Aslam said: He used to recite and glorify God, but he was not able to speak to his people except by gestures.

Al-Awfi said on the authority of Ibn Abbas, **Three consecutive nights**, meaning consecutive. The first statement on his authority and on that of the majority is more correct, as God Almighty said in Al-Imran, "He said, 'My Lord, make for me a sign.' He said, 'Your sign is that you will not speak to the people for three days except by gesture. And remember your Lord much and glorify Him in the evening and the morning.'" Malik said on the authority of Zaid bin Aslam, **Three consecutive nights**, without being mute. This is evidence that he did not speak to the people during these three nights and days, **except by gesture**, meaning by a sign. That is why He said in this noble verse, **Then he came out to his people from the sanctuary**, meaning the one in which he gave the good report of the son. **And he inspired them**, meaning he gestured quickly, **to glorify Him morning and evening**, meaning in agreement with what he was commanded to do during these three days, in addition to his deeds, in gratitude to God for what He had given him. Mujahid said, **So he inspired them**, meaning he gestured, and Wahb and Qatadah said the same. Mujahid said in a narration on his authority, **So he inspired them**, meaning he wrote for them on the earth. Al-Suddi said the same.

Fath al-Qadir

11- **So he came out to his people from the sanctuary** which is his place of prayer, and he recovered from the war, as if his companion was fighting the devil, and it was said from the war with a vowel, as if his companion was encountering war, fatigue and exhaustion. **So he inspired them to glorify God morning and evening** It was said that the meaning of inspired is: he hinted, as evidenced by his statement in Al Imran **except by a sign** It was said that he wrote for them on the earth and with the first said Al Kalbi, Al Qurzi, Qatadah and Ibn Munabbih, and with the second said Mujahid, and revelation may be applied to writing and from it the statement of Dhu Al Rummah:

Except for the four dark ones, which are as if they were the remnants of revelation in the pages of the scrolls.

Antara said:

He revealed pages from the era of Khosrau and presented them to Ajam Tamtami.

And in His saying: **that they glorify** is a source or an explanation, and the meaning is: So He inspired them

to pray: or any pray, and the accusative of *morning* and *evening* is for the circumstance. Al-Farra' said: *Evening* is feminine, and it is permissible to make it masculine if it is ambiguous. He said: *Evening* can also be said to be the plural of *evening*, and it was said that what is meant is the dawn and afternoon prayers, and it was said that what is meant by glorification is their saying **Glorify be to God** at the two times: meaning glorify your Lord at the ends of the day.

Al-Faryabi, Saeed bin Mansour, Ibn Abi Shaybah, Abdul bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, Ibn Mardawayh, Al-Bayhaqi in Al-Asma' wa'l-Sifat, and Al-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas regarding his statement: **Kaaf Ha Ya Ain Sad**: Great, Guide, Trustworthy, Mighty, Truthful. In another version, Kaaf is used instead of Great. Abdul Razzaq, Adam bin Abi Iyas, Uthman bin Saeed Al-Darimi in Al-Tawhid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, Ibn Mardawayh, Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas: **Kaaf in Karim, Ha in Guide, Ya in Wise, Ain in All-Knowing, and Sad in Truthful**. Ibn Abi Hatim narrated on the authority of Ibn Masoud and some of the Companions: **Kaaf in Al-Mulk** is the interrupted spelling, **Kaf in Al-Mulk**, **Ha in God**, **Ya and Ain in Al-Azeez**, and **Sad in Al-Musawwar**. Ibn Mardawayh narrated on the authority of Al-Kalbi that he was asked about **Ka Ha Ya Ain Sad** and he narrated on the authority of Abu Salih on the authority of Umm Hani' on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Ka Ha Hadi, Alam, and Sadiq**. Uthman bin Saeed Al-Darimi, Ibn Majah, and Ibn Jarir narrated on the authority of Fatimah, the daughter of Ali, who said: "Ali used to say: 'O Ka Ha Ya Ain Sad, forgive me.'" Abu Al-Shaykh narrated in Al-Azmah and Ibn Mardawayh narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas regarding **Ka Ha Ya Ain Sad**, who said: **The Kaf is sufficient, the Ha is the guide, the Ain is the knower, and the Sad is the truthful**. Abu Ubaid and Ibn Al-Mundhir narrated on the authority of Al-Suddi who said: Ibn Abbas used to say regarding **Ka Ha Ya Ain Sad**, **Ha Mim**, and **Ya Sin** and the like: **It is the greatest name of God**. Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: **It is an oath by which God swore, and it is one of the names of God**.

Just as there was disagreement about this and similar matters among the Companions, it also occurred among those who came after them, and nothing has been authenticated in this regard. If something has been narrated from the Companions about this, then something has been narrated from others that contradicts it. Different and contradictory interpretations of these opening chapters may be narrated from the same Companion, so none of that can be considered proof. Rather, the truth is to stop and refer knowledge of such matters to God, the Exalted. We have already presented an investigation of this in the opening chapter of Surat Al-Baqarah. Ahmad, Abu Ya'la, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Abu Hurayrah on the authority of the Prophet (blessings and peace of God be upon him) who said: **Zachariah was a carpenter**. Al-Hakim narrated and authenticated

Surat Maryam: 11

Then he came out to his people from the sanctuary and signaled to them to glorify God morning and evening.

it on the authority of Ibn Mas'ud who said: The last of the prophets of the Children of Israel was Zachariah bin Azar bin Muslim from the descendants of Jacob. He called upon his Lord secretly, "He said: My Lord, indeed my bones have grown feeble" until His saying: **I fear my relatives**. He said: They are the clan. **He will inherit me**. He will inherit my prophethood and the prophethood of the family of Jacob. Then the angels, who was Gabriel, called out to him: **God gives you good tidings of a boy whose name will be John**. When he heard the call, Satan came to him and said: O Zachariah, the voice that you heard is not from God, but from Satan, mocking you. So he doubted and said: **How can I have a boy?** He said: Where can he be when I have reached old age and my wife is barren? God said: **And I created you before, while you were nothing**. Al-Firyabi narrated on his authority that he said: Zachariah had no children, so he asked his Lord, and He said: **Then grant me from Yourself an heir * Who will inherit me and inherit from the family of Jacob**. He said: He will inherit my wealth and inherit from the family of Jacob the prophethood. Al-Faryabi, Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim and al-Hakim narrated with a chain of transmission that Ibn Abbas, regarding his statement: **We have not made for him a namesake before**, said: **For example**. Saeed ibn Mansur, Abd ibn Humayd, Abu Dawud, Ibn Jarir, al-Hakim, who narrated with a chain of transmission that is authentic, and Ibn Mardawayh narrated with a chain of transmission that he said: "I do not know how the Messenger of God, may God bless him and grant him peace, used to recite this letter 'Atiya or 'Usayy." Ibn Abi Hatim narrated with a chain of transmission that Ata', regarding his statement: *Atiya*, said: **He lived for a period of time in old age**. He also narrated with a chain of transmission that is authentic: *Decrepit*. Ibn Jarir narrated with a chain of transmission that Ibn Abbas, regarding his statement: **That you shall not speak to the people for three nights without sound**, said: **His tongue was tied up without illness**, and in another version, without being mute. Narrated by Ibn al-Mundhir and Ibn Abi Hatim. Ibn Abi Hatim also narrated with a chain of transmission that he said: **Then He revealed to them**, meaning: He wrote a book for them. Ibn Abi al-Dunya and al-Hakim narrated with a chain of transmission that is authentic, on the authority of Ibn Abbas, regarding his statement: **That they glorify God**, said: **He commanded them to pray in the morning and the evening**.

evening, and its meaning is that he would come out to his people in the morning and evening and command them to pray, and when it was time for his wife to become pregnant, he was prevented from speaking until he came out to them and commanded them to pray by gesture.

Tafsir al-Baidawi

11- **So he came out to his people from the sanctuary** from the prayer area or from the room. **Then he inspired them** so he gestured to them with his words **except as a sign**. It was said that he wrote for them on the ground. **To glorify** pray or praise your Lord. **morning and evening** the two ends of the day, and perhaps he was commanded to glorify and command his people to agree with him, and *that* could be a source or an explanatory.

Tafsir al-Baghawi

11 - The Almighty said: **So he came out to his people from the sanctuary**, and the people were waiting behind the sanctuary for him to open the door for them so they could enter and pray, when Zachariah came out to them with a changed color, so they denied him and said: What is the matter with you, O Zachariah? **So he inspired them**, so he gestured to them. Mujahid said: He wrote for them on the earth, **to glorify**, meaning: pray to God, *morning*, in the morning, **and**

Surat Maryam 19:12

O Yahya, take the Book with determination. And We gave him judgment [while yet] a boy.

Tafsir al-Jalalayn

12 - O Yahya, **take the Book** meaning the Torah **with strength** seriously **and We gave him judgment** prophethood **while he was a boy** three years old.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then John was born to Zachariah. When he was born, God said to him: O John, take this book with strength, meaning the book of God that He revealed to Moses, which is the Torah. With strength, he says: with seriousness.

As Al-Hasan told us, he said: Abd Al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **Take the Book with strength**, he said: Seriously.

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

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

Ibn Zayd said about this:

Yunus told me that Ibn Wahb told us that Ibn Zayd said, regarding his statement, **O Yahya, take the Book with strength**, he said: Strength is to do what God has commanded him to do and to avoid what God has forbidden him to do.

Abu Jaafar said: I have explained the meaning of that with its evidence in what has passed in this book of ours, in Surat Al Imran, so that makes it unnecessary to repeat it in this place.

And His statement, **And We gave him judgment while he was a boy**, means that God Almighty says: And We gave him understanding of the Book of God while he was a boy, before he reached the age of manhood.

Ahmad bin Mani' told us: Abdullah bin Al-Mubarak told us: Muammar told me, and he did not mention it from anyone else regarding this verse: **And We gave him judgment while he was a boy**. He said: It reached me that the boys said to Yahya: Let us go play. He said: I was not created for play. So God revealed: **And We gave him judgment while he was a boy**.

Tafsir al-Qurtubi

The Almighty said: **O Yahya, take the Book with strength**. There is an omission in the speech, the meaning is that a son was born to him and God Almighty said to the newborn: **O Yahya, take the Book with strength**. This is an abbreviation that the speech indicates. **The Book** is the Torah without dispute. **With strength** means with diligence and effort, said Mujahid. It was said: knowledge of it, memorization of it and acting upon it, which is adherence to its commands and refraining from its prohibitions, said Zaid bin Aslam, and it was mentioned previously in (*Al-Baqarah*). **And We gave him judgment while he was a boy**. It was said: the judgments and knowledge of them. Muammar narrated that the boys said to Yahya: Let's go play, so he said: You were not created for playing. So God Almighty revealed: **And We gave him judgment while he was a boy**. Qatada said: He was two or three years old. Muqatil said: He was three years old. **A boy** is an accusative of state. Ibn Abbas said: Whoever recites the Qur'an before reaching puberty is among those who were given judgment while he was a boy. It was narrated in the interpretation of this verse on the authority of Abdullah bin Amr on the authority of the Prophet, may God bless him and grant him peace, who said:

Every son of Adam will come on the Day of Resurrection with a sin, except for John, son of Zechariah. Qatada said: John, peace be upon him, never disobeyed God in a small or big matter, nor did he think of a woman. Mujahid said: John's food was grass, and tears flowed from his cheeks. The meaning of His statement, **and chaste and modest** (Al Imran 3:39) has already been discussed in (*Al Imran*).

Tafsir Ibn Kathir

This also included an omission, the estimation of which is that he found this boy who was promised, and he is John, peace be upon him, and that God taught him the Book, which is the Torah that they studied among themselves, and the prophets who submitted to the Jews, the rabbis and the scholars ruled by it, and he was young at that time, so he mentioned him and what he bestowed upon him and his parents, so he said: **O John, take the Book with strength**, meaning learn the Book with strength, meaning with diligence, eagerness and effort, **and We gave him judgment while he was a boy**, meaning understanding, knowledge, diligence, resolve, turning to goodness and devoting oneself to it and striving for it while he was a young boy. Abdullah bin Al-Mubarak said: Muammar said: The boys said to John bin Zakariya: Go with us and let us play, so he said: You were not created for play, so for this reason God revealed **and We gave him judgment while he was a boy**.

And His statement: **And compassion from Us** Ali bin Abi Talhah said on the authority of Ibn Abbas: **And compassion from Us** means: And mercy from Us. And this is what Ikrimah, Qatadah and Ad-Dahhak said, and he added: None but Us can do it. And Qatadah added: May God have mercy on Zachariah with it. And Mujahid said: **And compassion from Us** and

O Yahya, take the Book with determination. And We gave him judgment [while yet] a boy.

compassion from his Lord towards him. And Ikrimah said: **And compassion from Us** he said: Love for him. And Ibn Zayd said: As for compassion, it is love. And Ata bin Abi Rabah said: **And compassion from Us** he said: Exaltation from Us. And Ibn Jurayj said: Amr bin Dinar told me that he heard Ikrimah on the authority of Ibn Abbas that he said: No, by God, I do not know what compassion is.

Ibn Jarir said: Ibn Hamid told us, Jarir told us on the authority of Mansur, I asked Saeed bin Jubair about his statement: **And compassion from Us**, he said: I asked Ibn Abbas about it and he did not find anything in it. It appears from the context that his statement **And compassion** is connected to his statement: **And We gave him wisdom while he was a boy**, meaning We gave him wisdom, compassion, and purity, meaning We made him possessor of compassion and purity. So compassion is love with compassion and inclination, as the Arabs say: The she-camel yearned for her young, and the woman yearned for her husband, and from this the woman was called Hannah from henna, and the man yearned for his homeland, and from this comes compassion and mercy, as the poet said:

Have mercy on that king, for every situation has its own words.

In Al-Musnad of Imam Ahmad, on the authority of Anas, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said, "A man will remain in Hell calling out for a thousand years: 'O Most Compassionate, O Most Generous.'" It may be dual, and some of them consider what was mentioned in this to be a language in itself, as Tarafa said:

Abu Munther, you have perished, so let some of us outlast your kindness. Some evil is less serious than others.

His statement: **and purity** is connected to *tenderness*, so purity is the purity from filth, sins and transgressions. Qatada said: Zakat is righteous deeds. Ad-Dahhak and Ibn Jurayj said: The righteous, pure deed. Al-Awfi said on the authority of Ibn Abbas: **and purity** he said: blessing, **and he was God-fearing** he was pure and did not intend to sin. His statement: **and dutiful to his parents and he was not a disobedient tyrant** when God the Almighty mentioned his obedience to his Lord, and that He created him with mercy, purity and fear of God, He connected it with mentioning his obedience to his parents and his dutifulness to them, and his avoidance of disobedience to them in word and deed, command and prohibition, and for this reason He said: **and he was not a disobedient tyrant** then He said after these beautiful descriptions as a reward for him for that: "And peace be upon him the day he was born and the day he dies and the day he is raised alive" meaning he will be safe in these three situations. Sufyan ibn Uyaynah said: "A person is most lonely in three situations: the day he is born and sees himself emerging from what he was in; the day he dies and sees a people he has never seen; and the day he is resurrected and sees himself in a great gathering place." He said: "So God honored Yahya ibn Zakariya in it and singled him out with peace, saying: 'Peace be upon him the day he

was born, the day he dies, and the day he is resurrected alive.'" Narrated by Ibn Jarir on the authority of Ahmad ibn Mansur al-Marwazi on the authority of Sadaqah ibn al-Fadl on his authority.

Abdul Razzaq said: Muammar told us on the authority of Qatada regarding his statement: **a tyrant, disobedient**, he said: Ibn Al-Musayyab used to mention that the Messenger of God, may God bless him and grant him peace, said: **No one will meet God on the Day of Resurrection except with a sin, except for Yahya bin Zakariya**. Qatada said: He did not sin nor did he intend to have intercourse with a woman, mursal. Muhammad bin Ishaq said on the authority of Yahya bin Saeed on the authority of Saeed bin Al-Musayyab, Ibn Al-Aas told me that he heard the Prophet, may God bless him and grant him peace, say: "Every son of Adam will come on the Day of Resurrection and he will have a sin, except for Yahya bin Zakariya bin Ishaq. This one is mudallis," and he narrated this hadith on the authority of someone else, and God knows best. Imam Ahmad said: Affan told us, Hammad told us, Ali bin Zaid told us, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "There is no one from the children of Adam who did not make a mistake or think of making a mistake, except for Yahya bin Zakariya, and it is not appropriate for anyone to say, 'I am better than Yunus bin Matta.'" This is also weak, because Ali bin Zaid bin Jud'an has many reprehensible things, and God knows best. Saeed bin Abi Arubah said on the authority of Qatada that Al-Hasan said: Yahya and Jesus, peace be upon them, met, and Jesus said to him: Ask forgiveness for me, you are better than me, so the other said to him: Ask forgiveness for me, you are better than me, so Jesus said to him: You are better than me, you greeted myself, and God greeted you, so God recognized their superiority.

Fath al-Qadir

His saying: 12- **O Yahya** here is an omission, and its meaning is: And God said to the newborn, O Yahya, or a child was born to him and he reached the age at which he can be addressed, so We said to him, O Yahya. Al-Zajaj said: The meaning is, We gave him and said to him, O Yahya. What is meant by the book is the Torah because it was known at that time, and it is possible that it was a book specific to him even if we do not know it now, and what is meant by taking is either the sensory taking or taking from the meaning, which is doing what is in it as it should be, and that is by acquiring a faculty that requires ease in proceeding with what is commanded, and refraining from what is forbidden, then he confirmed it by saying: **With strength** meaning with diligence, determination and effort **And We gave him judgment while he was a boy** what is meant by judgment is wisdom, which is understanding the book that he was commanded to take and understanding the religious rulings, and it was said that it is knowledge and memorizing it and acting upon it, and it was said that it is prophecy, and it was said that it is reason, and there is no objection to the judgment being suitable to be applied to all of what

was mentioned. It was said that Yahya was two years old at the time of this speech, and it was said that he was three years old.

Tafsir al-Baghawi

12 - The Almighty's saying: **O Yahya**, it was said: There is an omission in it, the meaning of which is: And We gave him Yahya and said to him: O Yahya, **Take the Book**, meaning the Torah, **with strength**, seriously, **and We gave him wisdom**, Ibn Abbas, may God be pleased with them both, said: Prophethood, **as a boy**, and he was three years old.

It was said: He meant by wisdom understanding the book, so he read the Torah when he was young.

On the authority of some of the predecessors: Whoever recites the Qur'an before reaching puberty is among those who were given wisdom as a child.

Tafsir al-Baidawi

12- **O Yahya** on the assumption of the saying. **Take the Book** the Torah. **With strength** with diligence and memorization with success. **And We gave him wisdom while he was a boy** meaning wisdom and understanding of the Torah, and it was said that it was prophecy. God perfected his mind in his youth and made him a prophet.

Surat Maryam: 13

And compassion from Us and purity, and he was righteous.

Surat Maryam 19:13

And compassion from Us and purity, and he was righteous.

Tafsir al-Jalalayn

13 - **And compassion** mercy for the people **from Us** from Us **and charity** charity to them **and he was righteous** it was narrated that he did not commit a sin and did not intend to do so

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And mercy from Us**, God Almighty says: And mercy from Us and love for him, We gave him wisdom while he was a boy.

The interpreters differed about the meaning of compassion. Some of them said: It means mercy, and they directed the speech to something similar to the meaning we directed it to.

Who said that?

Ali told us, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And compassion from Us**, meaning: And mercy from Us.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Samak, on the authority of 'Ikrimah, regarding this verse, **And compassion from Us**, he said: Mercy.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **And compassion from Us**, he said: Mercy from Us.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hisham told us, he said: Juwaybir told us, on the authority of Al-Dahhak, his statement: **And compassion from Us** he said: Mercy from Us, and no one possesses the power to bestow it except Us.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement, **And compassion from Us**, meaning: Mercy from Us, which no one other than Us is able to give.

Others said: Rather, the meaning of this is: And a mercy from Us to Zachariah. We gave him wisdom while he was a boy, and We did to him what We did.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And compassion from Us**, meaning: mercy from Us.

Others said: The meaning of this is: Out of compassion for him, we did that.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us? And Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **And compassion from Us**, he said: compassion from his Lord towards him.

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

Others said: Rather, the meaning of compassion is love. They directed the meaning of the words to: And out of love from Us, We did that.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Yahya bin Saeed, on the authority of Ikrimah: **And compassion from Us**. He said: Love for him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding his statement, **and compassion**, he said: As for compassion, it is love.

Others said that it means that we respect him.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Ata' bin Abi Rabah, **And compassion from Us**. He said: Exaltation from Us. It was mentioned on the authority of Ibn Abbas, may God be pleased with them both, that he said: I do not know what compassion is.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Amr ibn Dinar told me that he heard Ikrimah, on the authority of Ibn Abbas, he said: By God, I do not know what Hanan is. And the Arabs have two dialects for Hananak: Hananak, O our Lord, and Hananaik? As Tarafa ibn al-Abd said about Hananaik:

Abu Munther, you have perished, so let some of us outlast your kindness. Some evil is less serious than others.

Imru Al-Qais said in another language:

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

The Arab scholars differed about Hananik. Some of them said: It is the dual of Hanan. Others said: Rather, it is a language that is not a dual. They said: That is like their saying: Hawalik? And as the poet said:

Hitting, stabbing and shaking

Those who said that Hananik is a dual have equated all of that, in that all of it is a dual. The origin of that, I mean Hanan, is from the saying of the speaker: So-and-so yearned for such-and-such, meaning he felt

comfortable with him and longed for him. Then it is said: So-and-so yearned for so-and-so, if he described himself as being affectionate towards him, tender towards him, and merciful towards him, as the poet said:

Have mercy on that king, for every situation has its own words.

Meaning: Be kind to me. Tenderness: is a noun derived from the saying: Welcome so-and-so to so-and-so. It is said from this: I was kind to him, so I am kind to him with tenderness and affection. From this, it is said of a man's wife: He was kind to him, because he was kind to her and showed her affection, as the rajaz poet said:

And one dark night I walked, and Hannah and Beit did not harm me.

And His saying, **and zakat**, God Almighty says: And We gave Yahya wisdom while he was a boy, and zakat: which is purification from sins, and using his body in the obedience of his Lord, so zakat is in apposition to wisdom from His saying, **And We gave him wisdom**.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement **and zakat** he said: Zakat is righteous work.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **and zakat**, he said: righteous, pure work.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement, **and zakat**, meaning righteous, pure deeds.

And His saying, **And he was pious**, God Almighty says: And he was fearful of God, performing His obligations, avoiding His prohibitions, and hastening to obey Him.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And he paid zakat and was pious**. He said: He was pure and did not commit a sin.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **and zakat**, **and he was righteous**, he said: As for zakat and piety, people have known them.

Tafsir al-Qurtubi

The Almighty said: **And compassion from Us** "Compassion is in apposition to judgment". It was narrated on the authority of Ibn Abbas that he said: By God, I do not know what compassion is? The majority of commentators said: Compassion is pity, mercy, and love, and it is an action of the soul. Al-Nahhas: There are two opinions on the meaning of compassion from Ibn Abbas: One of them: He said: God Almighty

showed compassion to him with mercy. The other opinion is what He gave him of the mercy of people until He saved them from disbelief and polytheism. Its origin is from the yearning of a camel for her young. It is said: Hananak and Hananik. It was said: They are two languages with one meaning. Hananik is the dual of Hanan. Abu Ubaidah said: The Arabs say: Hananak O Lord and Hananik O Lord, meaning Your mercy. Imru' al-Qais said:

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

Tarafa said:

Abu Munther, you have perished, so let some of us outlast your kindness. Some evil is less serious than others.

Al-Zamakhshari said: *Hanan* means mercy for his parents and others, compassion and pity. Sibawayh recited:

Hanan said: What brought you here? Are you of noble lineage, or do you know the tribe?

Ibn al-A'rabi said: Hanan is an attribute of God, the Most High, with emphasis on the Raheem. Hanan, with emphasis on the Raheem, means compassion and mercy. Hanan means provision and blessing. Ibn Atiyyah said: Hanan in the speech of the Arabs also means the great things in the essence of God, such as the saying of Zaid bin Amr bin Nufail in the hadith of Bilal: By God, if you kill this slave, I will make his grave Hanan. Al-Harawi mentioned this report and said: In the hadith of Bilal, Waraqa bin Nawfal passed by him while he was being tortured and said: By God, if you kill him, I will make him Hanan, meaning I will wipe myself with him. Al-Azhari said: Its meaning is that I will be compassionate towards him and have mercy on him because he is one of the people of Paradise.

I said: So compassion is tenderness, and Mujahid said the same. *And tenderness* means compassion from us towards him or from him towards creation. Al-Hutay'ah said:

Have mercy on that king, for every situation has its own words.

Akram: Love. And the affection of a man for his wife for their love. The poet said:

Hanan said: What brought you here? Are you of noble lineage, or do you know the tribe?

God the Almighty says: **And alms**. Alms are purification, blessing, and development in the ways of goodness and righteousness. That is, We made him blessed for the people, guiding them. It was also said that the meaning is that We purified him with good praise for him, just as witnesses purify a person. It was also said that *alms* were charity given to his parents, as Ibn Qutaybah said. **And he was pious**. That is, obedient to God the Almighty, and for this reason he did not commit a sin or commit one.

Surat Maryam: 13

And compassion from Us and purity, and he was righteous.

Tafsir Ibn Kathir

This also included an omission, the estimation of which is that he found this boy who was promised, and he is John, peace be upon him, and that God taught him the Book, which is the Torah that they studied among themselves, and the prophets who submitted to the Jews, the rabbis and the scholars ruled by it, and he was young at that time, so he mentioned him and what he bestowed upon him and his parents, so he said: **O John, take the Book with strength**, meaning learn the Book with strength, meaning with diligence, eagerness and effort, **and We gave him judgment while he was a boy**, meaning understanding, knowledge, diligence, resolve, turning to goodness and devoting oneself to it and striving for it while he was a young boy. Abdullah bin Al-Mubarak said: Muammar said: The boys said to John bin Zakariya: Go with us and let us play, so he said: You were not created for play, so for this reason God revealed **and We gave him judgment while he was a boy**.

And His statement: **And compassion from Us** Ali bin Abi Talhah said on the authority of Ibn Abbas: **And compassion from Us** means: And mercy from Us. And this is what Ikrimah, Qatadah and Ad-Dahhak said, and he added: None but Us can do it. And Qatadah added: May God have mercy on Zachariah with it. And Mujahid said: **And compassion from Us** and compassion from his Lord towards him. And Ikrimah said: **And compassion from Us** he said: Love for him. And Ibn Zayd said: As for compassion, it is love. And Ata bin Abi Rabah said: **And compassion from Us** he said: Exaltation from Us. And Ibn Jurayj said: Amr bin Dinar told me that he heard Ikrimah on the authority of Ibn Abbas that he said: No, by God, I do not know what compassion is.

Ibn Jarir said: Ibn Hamid told us, Jarir told us on the authority of Mansur, I asked Saeed bin Jubair about his statement: **And compassion from Us**, he said: I asked Ibn Abbas about it and he did not find anything in it. It appears from the context that his statement **And compassion** is connected to his statement: **And We gave him wisdom while he was a boy**, meaning We gave him wisdom, compassion, and purity, meaning We made him possessor of compassion and purity. So compassion is love with compassion and inclination, as the Arabs say: The she-camel yearned for her young, and the woman yearned for her husband, and from this the woman was called Hannah from henna, and the man yearned for his homeland, and from this comes compassion and mercy, as the poet said:

Have mercy on that king, for every situation has its own words.

In Al-Musnad of Imam Ahmad, on the authority of Anas, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said, "A man will remain in Hell calling out for a thousand years: 'O Most Compassionate, O Most Generous.'" It may be dual, and some of them consider what was mentioned in this to be a language in itself, as Tarafa said:

Abu Munther, you have perished, so let some of us outlast your kindness. Some evil is less serious than

others.

His statement: "and purity **is connected to** tenderness", so purity is the purity from filth, sins and transgressions. Qatada said: Zakat is righteous deeds. Ad-Dahhak and Ibn Jurayj said: The righteous, pure deed. Al-Awfi said on the authority of Ibn Abbas: "and purity" he said: blessing, "and he was God-fearing" he was pure and did not intend to sin. His statement: "and dutiful to his parents and he was not a disobedient tyrant" when God the Almighty mentioned his obedience to his Lord, and that He created him with mercy, purity and fear of God, He connected it with mentioning his obedience to his parents and his dutifulness to them, and his avoidance of disobedience to them in word and deed, command and prohibition, and for this reason He said: "and he was not a disobedient tyrant" then He said after these beautiful descriptions as a reward for him for that: "And peace be upon him the day he was born and the day he dies and the day he is raised alive" meaning he will be safe in these three situations. Sufyan ibn Uyaynah said: "A person is most lonely in three situations: the day he is born and sees himself emerging from what he was in; the day he dies and sees a people he has never seen; and the day he is resurrected and sees himself in a great gathering place." He said: "So God honored Yahya ibn Zakariya in it and singled him out with peace, saying: 'Peace be upon him the day he was born, the day he dies, and the day he is resurrected alive.'" Narrated by Ibn Jarir on the authority of Ahmad ibn Mansur al-Marwazi on the authority of Sadaqah ibn al-Fadl on his authority.

Abdul Razzaq said: Muammar told us on the authority of Qatada regarding his statement: **a tyrant, disobedient**, he said: Ibn Al-Musayyab used to mention that the Messenger of God, may God bless him and grant him peace, said: **No one will meet God on the Day of Resurrection except with a sin, except for Yahya bin Zakariya**. Qatada said: He did not sin nor did he intend to have intercourse with a woman, mursal. Muhammad bin Ishaq said on the authority of Yahya bin Saeed on the authority of Saeed bin Al-Musayyab, Ibn Al-Aas told me that he heard the Prophet, may God bless him and grant him peace, say: "Every son of Adam will come on the Day of Resurrection and he will have a sin, except for Yahya bin Zakariya bin Ishaq. This one is mudallis," and he narrated this hadith on the authority of someone else, and God knows best. Imam Ahmad said: Affan told us, Hammad told us, Ali bin Zaid told us, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "There is no one from the children of Adam who did not make a mistake or think of making a mistake, except for Yahya bin Zakariya, and it is not appropriate for anyone to say, 'I am better than Yunus bin Matta.'" This is also weak, because Ali bin Zaid bin Jud'an has many reprehensible things, and God knows best. Saeed bin Abi Arubah said on the authority of Qatada that Al-Hasan said: Yahya and Jesus, peace be upon them, met, and Jesus said to him: Ask forgiveness for me, you are better than me, so the other said to him: Ask forgiveness for me, you are better than me, so Jesus said to him: You are

better than me, you greeted myself, and God greeted you, so God recognized their superiority.

Fath al-Qadir

13- "And compassion from Us" is connected to the ruling. The majority of commentators said: compassion is mercy, compassion, tenderness and love, and its origin is the longing of the soul, taken from the longing of a camel for her young. Abu Ubaidah said: You say "Your compassion, O Lord **and** Your compassion, O Lord" with the same meaning, meaning Your mercy. Tarafa said:

Abu Munther, you have perished, so let some of us outlast your kindness. Some evil is less serious than others.

Imru Al-Qais said:

And the Banu Salkh bin Bakr give it to them, their tenderness, your tenderness

Ibn al-A'rabi said: Hanan, with a shaddah, is one of the attributes of God, the Almighty, and Hanan, with a sukoon, means compassion and mercy. Hanan means provision and blessing. Ibn Atiyyah said: Hanan in the speech of the Arabs also means the great things in the essence of God, and from that is the saying of Zaid bin Amr bin Nufail, **By God, if you kill this slave, I will make his grave a place of Hanan**, meaning Bilal, when he passed by him while he was being tortured. It was said that the one who said that was Waraqa bin Nawfal. Al-Azhari said: The meaning of that is that I will have mercy on him and be compassionate towards him because he is one of the people of Paradise. Similar to that is the saying of al-Hutay'ah:

Have mercy on that king, for every situation has its own words.

The meaning of **from Us** is **from Our side**. It was said that it is possible that the meaning is that We gave him mercy from Us that is in his heart, with which he shows compassion to people, including his parents and relatives, until he saves them from disbelief. **And zakat** is in apposition to **from before him**. Zakat means purification, blessing, development, and righteousness, meaning that We made him blessed for people, guiding them to goodness. It was said that We purified him with good praise of him, like the purification of witnesses. It was said that it was charity that We gave him as charity to his parents. Ibn Qutaybah said this. **And he was pious**, meaning he avoided the sins of God and was obedient to Him. It was narrated that he never committed a sin.

Tafsir al-Baghawi

13 - "And compassion from Us", mercy from Us. Al-Hutay'ah said to Omar bin Al-Khattab, may God be pleased with him:

Have mercy on that king, for every situation has its own words.

That is: have mercy.

And zakat, Ibn Abbas, may God be pleased with him, said: Zakat means obedience and sincerity.

Qatada, may God be pleased with him, said: It is righteous work, and this is what Al-Dahhak said.

The meaning of the verse: And We gave him mercy from Us and compassion for the servants, so that he would call them to obey their Lord and do righteous work in sincerity.

Al-Kalbi said: It means charity that God gave to his parents.

He was pious, a Muslim, sincere and obedient. His piety was such that he did not commit any sin or even think about it.

Tafsir al-Baidawi

13- **And compassion from Us** and mercy from Us upon him or mercy and compassion in his heart towards his parents and others in apposition to the ruling. **And purity** and purification from sins or charity, meaning that God gave him charity to his parents, or enabled him and granted him success in believing in people. **And he was pious** obedient and avoiding sins.

Surat Maryam: 14

And dutiful to his parents, and he was not a disobedient tyrant.

Surat Maryam 19:14

And dutiful to his parents, and he was not a disobedient tyrant.

Tafsir al-Jalalayn

14 - **And he was dutiful to his parents** meaning he was kind to them **and he was not arrogant** proud *disobedient* disobedient to his Lord

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He was dutiful to his parents, quick to obey them and love them, not disobedient to them.

And he was not a disobedient tyrant. God Almighty says: He was not arrogant about obeying his Lord and obeying his parents, but he was humble and submissive to God and his parents, obeying what He commanded and refraining from what He forbade, not disobeying his Lord or his parents.

His saying *disobedient* is a noun meaning that he is disobedient, from the saying of the speaker: So-and-so disobeyed his Lord, so he disobeys Him disobediently.

Tafsir al-Qurtubi

The Almighty said: **And dutiful to his parents.** Dutifulness means being dutiful, which means being very dutiful. *Jabbar* means arrogant. This is a description of Yahya, peace be upon him, as being gentle and humble.

Tafsir Ibn Kathir

This also included an omission, the estimation of which is that he found this boy who was promised, and he is John, peace be upon him, and that God taught him the Book, which is the Torah that they studied among themselves, and the prophets who submitted to the Jews, the rabbis and the scholars ruled by it, and he was young at that time, so he mentioned him and what he bestowed upon him and his parents, so he said: **O John, take the Book with strength**, meaning learn the Book with strength, meaning with diligence, eagerness and effort, **and We gave him judgment while he was a boy**, meaning understanding, knowledge, diligence, resolve, turning to goodness and devoting oneself to it and striving for it while he was a young boy. Abdullah bin Al-Mubarak said: Muammar said: The boys said to John bin Zakariya: Go with us and let us play, so he said: You were not created for play, so for this reason God revealed **and We gave him judgment while he was a boy**.

And His statement: **And compassion from Us** Ali bin Abi Talhah said on the authority of Ibn Abbas: **And compassion from Us** means: And mercy from Us. And this is what Ikrimah, Qatadah and Ad-Dahhak said, and he added: None but Us can do it. And Qatadah added: May God have mercy on Zachariah with it. And Mujahid said: **And compassion from Us** and compassion from his Lord towards him. And Ikrimah said: **And compassion from Us** he said: Love for him. And Ibn Zayd said: As for compassion, it is love. And Ata bin Abi Rabah said: **And compassion from Us** he said: Exaltation from Us. And Ibn Jurayj said: Amr bin Dinar told me that he heard Ikrimah on the authority of Ibn Abbas that he said: No, by God, I do not know what compassion is.

Ibn Jarir said: Ibn Hamid told us, Jarir told us on the authority of Mansur, I asked Saeed bin Jubair about his statement: **And compassion from Us**, he said: I asked Ibn Abbas about it and he did not find anything in it. It appears from the context that his statement **And compassion** is connected to his statement: **And We gave him wisdom while he was a boy**, meaning We gave him wisdom, compassion, and purity, meaning We made him possessor of compassion and purity. So compassion is love with compassion and inclination, as the Arabs say: The she-camel yearned for her young, and the woman yearned for her husband, and from this the woman was called Hannah from henna, and the man yearned for his homeland, and from this comes compassion and mercy, as the poet said:

Have mercy on that king, for every situation has its own words.

In Al-Musnad of Imam Ahmad, on the authority of Anas, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said, "A man will remain in Hell calling out for a thousand years: 'O Most Compassionate, O Most Generous.'" It may be dual, and some of them consider what was mentioned in this to be a language in itself, as Tarafa said:

Abu Munther, you have perished, so let some of us outlast your kindness. Some evil is less serious than others.

His statement: **and purity** is connected to *tenderness*, so purity is the purity from filth, sins and transgressions. Qatada said: Zakat is righteous deeds. Ad-Dahhak and Ibn Jurayj said: The righteous, pure deed. Al-Awfi said on the authority of Ibn Abbas: **and purity** he said: blessing, **and he was God-fearing** he was pure and did not intend to sin. His statement: **and dutiful to his parents and he was not a disobedient tyrant** when God the Almighty mentioned his obedience to his Lord, and that He created him with mercy, purity and fear of God, He connected it with mentioning his obedience to his parents and his dutifulness to them, and his avoidance of disobedience to them in word and deed, command and prohibition, and for this reason He said: **and he was not a disobedient tyrant** then He said after these beautiful descriptions as a reward for him for that: "And peace be upon him the day he was born and the day he dies and the day he is raised alive" meaning he will be safe in these three situations. Sufyan ibn Uyaynah

said: "A person is most lonely in three situations: the day he is born and sees himself emerging from what he was in; the day he dies and sees a people he has never seen; and the day he is resurrected and sees himself in a great gathering place." He said: "So God honored Yahya ibn Zakariya in it and singled him out with peace, saying: 'Peace be upon him the day he was born, the day he dies, and the day he is resurrected alive.'" Narrated by Ibn Jarir on the authority of Ahmad ibn Mansur al-Marwazi on the authority of Sadaqah ibn al-Fadl on his authority.

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Fath al-Qadir

14- **And dutiful to his parents** is in apposition to *pious*. Dutifulness here means dutiful, a verb means an agent, and the meaning is: kind to them and good to them. **And he was not a disobedient tyrant** meaning he was not arrogant nor disobedient to his parents or his Lord, and this is a description of him, peace be upon him, as being gentle and humble.

Tafsir al-Baghawi

14 - **And dutiful to his parents**, meaning dutiful, kind to them, and good to them. **And he was not a tyrant or disobedient**, and **the tyrant** is the arrogant, and it was said: **the tyrant** is the one who strikes and kills in anger, and **the disobedient** is the rebellious.

Tafsir al-Baidawi

14- **And dutiful to his parents**. And dutiful to them. **And he was not a disobedient tyrant**. Disobedient or disobedient to his Lord.

Surat Maryam: 15

And peace be upon him the day he was born and the day he dies and the day he is raised alive.

Surat Maryam 19:15

And peace be upon him the day he was born and the day he dies and the day he is raised alive.

Tafsir al-Jalalayn

15 - (And peace) from Us **upon him the day he was born, the day he dies, and the day he is raised alive** meaning in these frightening days in which he sees what he has never seen before, so he is safe in them.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, "Peace be upon him the day he was born, the day he dies, and the day he is raised alive," means: And security from God the day he was born, from Satan afflicting him with evil, as he afflicts the children of Adam, and that is because it was narrated from the Messenger of God, may God bless him and grant him peace, that he said: **Every child of Adam will come on the Day of Resurrection with a sin except for what was from John, son of Zechariah.**

Ibn Hamid told us that: Salamah told us, on the authority of Ibn Ishaq, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: Ibn al-Aas told me that he heard the Messenger of God, may God bless him and grant him peace, say that.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **a disobedient tyrant**, he said: Ibn al-Musayyab used to mention that the Messenger of God, may God bless him and grant him peace, said: **No one will meet God on the Day of Resurrection except one who has sinned, except Yahya ibn Zakariya.**

He said: Qatada said: He did not sin, nor did he intend to have intercourse with a woman.

And his saying, **And on the Day he dies**, he says: And security from God Almighty for him from the trials of the grave, and from the terror of the Day of Resurrection. **And on the Day he is raised alive**, he says: And security for him from the punishment of God on the Day of Resurrection, the Day of the Greatest Terror, from anything terrifying him, or from what terrifies creation.

It was mentioned about Ibn Uyaynah in this regard:

Ahmad bin Mansour Al-Fayrozi told me: Sadaqah bin Al-Fadl told me: I heard Ibn Atiyah say: The most frightening thing for a person is in three situations: the day he is born and sees himself emerging from what he was in; the day he dies and sees a people he has never seen; and the day he is resurrected and sees himself in a great gathering place. He said: So God

honored Yahya bin Zakariya in it, and singled him out with peace, saying: "And peace be upon him the day he was born and the day he dies and the day he is resurrected alive."

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, that Al-Hasan said: Jesus and John met, and Jesus said to him: Ask forgiveness for me, you are better than me. The other said to him: Ask forgiveness for me, you are better than me. Jesus said to him: You are better than me. Have you greeted myself? And may God greet you. So God recognized its virtue.

Tafsir al-Qurtubi

The Almighty said: "And peace be upon him the day he was born." Al-Tabari and others said: Its meaning is security. Ibn Atiyyah: What is most apparent to me is that it is the customary greeting, so it is more honorable and more prominent than security, because security is obtained by denying disobedience from him, which is the lowest degree of it. Rather, the honor lies in God's greeting him and saluting him in situations where man is extremely weak, in need, helpless, and in need of God, the Almighty, the All-Powerful. I said: This is the statement of Al-Hasan, and we have already mentioned its meaning from Sufyan ibn Uyaynah in Surah **Glory be to Him** when Yahya was killed. Al-Tabari mentioned on the authority of Al-Hasan that Jesus and John met - and they were cousins - and John said to Jesus: Pray to God for me, for you are better than me. Jesus said to him: Rather, you pray to God for me, for you are better than me. May God greet you, and I greeted myself. Some scholars extracted the superiority of Jesus from this verse about greeting, by saying: His indication in greeting himself and his status with God Almighty, which necessitated that when He decided and narrated in the decisive revelation, is greater in status than greeting him. Ibn Atiyyah said: There is a face for each.

Tafsir Ibn Kathir

This also included an omission, the estimation of which is that he found this boy who was promised, and he is John, peace be upon him, and that God taught him the Book, which is the Torah that they studied among themselves, and the prophets who submitted to the Jews, the rabbis and the scholars ruled by it, and he was young at that time, so he mentioned him and what he bestowed upon him and his parents, so he said: **O John, take the Book with strength**, meaning learn the Book with strength, meaning with diligence, eagerness and effort, **and We gave him judgment while he was a boy**, meaning understanding, knowledge, diligence, resolve, turning to goodness and devoting oneself to it and striving for it while he was a young boy. Abdullah bin Al-Mubarak said: Muammar said: The boys said to John bin Zakariya: Go with us and let us play, so he said: You were not

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be safe in these three situations. Sufyan ibn Uyaynah said: "A person is most lonely in three situations: the day he is born and sees himself emerging from what he was in; the day he dies and sees a people he has never seen; and the day he is resurrected and sees himself in a great gathering place." He said: "So God honored Yahya ibn Zakariya in it and singled him out with peace, saying: 'Peace be upon him the day he was born, the day he dies, and the day he is resurrected alive.'" Narrated by Ibn Jarir on the authority of Ahmad ibn Mansur al-Marwazi on the authority of Sadaqah ibn al-Fadl on his authority.

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Fath al-Qadir

15- "And peace be upon him" Ibn Jarir and others said: Its meaning is security for him from God. Ibn Atiyyah said: What is more apparent to me is that it is the customary greeting, so it is more honorable and more prominent than security, because security is obtained by denying him disobedience, which is the least degree of it, and the honor is in God greeting him, and the meaning of **the day he was born** is that he was safe from Satan and others on that day, or that God revived him on that day, and this is the meaning of **the day he dies** and this is the meaning of **the day he is raised alive**. It was said that a person is most terrifying in three situations: the day he was born because he left what he was in, the day he dies because he sees a people he did not know and whose rulings he had no knowledge of, and the day he is raised because he sees the terror of the Day of Resurrection. So God, the

Surat Maryam: 15

And peace be upon him the day he was born and the day he dies and the day he is raised alive.

Exalted, singled out Yahya for honor and safety in the three situations.

Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **O Yahya, take the Book with strength**, he said: **With seriousness, and We gave him judgment while yet a boy**, he said: *Understanding*. Ibn Abi Hatim narrated on the authority of Saeed ibn Jubayr, he said: **He says, 'Do what is in it of obligations.'** Ibn al-Mundhir narrated on the authority of Malik ibn Dinar, he said: **The mind**. Abu Nu'aym, al-Daylami and Ibn Mardawayh narrated on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And We gave him judgment while yet a boy**, he said: **He was given understanding and worship when he was seven years old**. Abdullah ibn Ahmad narrated in Zawa'id al-Zuhd and Ibn Abi Hatim narrated on the authority of Qatadah: **Badala when he was three years old**. Al-Hakim narrated in his history, through Nahshal, on the authority of al-Dahhak, on the authority of Ibn Abbas, he said: "The boys said to Yahya ibn Zakariya: 'Let us go play.' Yahya said: 'We were not created for play. Go let us pray.' This is the statement of God, 'And We gave him judgment while yet a boy.'" Ibn Mardawayh and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Abbas who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever recites the Qur'an before reaching puberty is among those who were given wisdom as a child**. Ibn Abi Hatim narrated on the authority of Ibn Abbas with a chain of transmission ending with him. Abd Al-Razzaq, Al-Firyabi, Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it** narrated on the authority of Ikrimah on the authority of Ibn Abbas regarding his statement: **And compassionate**, he said: I do not know what it means except that I think that He is showing mercy to His servant, and a group of the Salaf interpreted it as mercy. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And purity**, he said: A blessing. And regarding his statement: **And was righteous**, he said: He was pure and did not commit any sin.

was born from Satan's afflictions with what he afflicts the children of Adam with. **And the day he dies** from the torment of the grave. **And the day he is raised alive** from the torment of the Fire, which is the Resurrection.

Tafsir al-Baghawi

15 - "And peace be upon him", meaning: safety for him, **the day he was born, the day he dies, and the day he is raised alive**. Sufyan ibn Uyaynah said: The most lonely thing a person can be in these situations: the day he is born, when he emerges from what he was in, the day he dies, when he sees people he has never seen, and the day he is raised, when he sees himself in a gathering place the likes of which he has never seen. So Yahya was singled out for safety in these situations.

Tafsir al-Baidawi

15- "And peace be upon him" from God. **The day he**

Surat Maryam 19:16

And mention in the Book Mary, when she withdrew from her family to a place in the East.

Tafsir al-Jalalayn

16 - **And mention in the Book** the Qur'an *Mary* meaning her story *when* when **she withdrew from her family to a place to the east** meaning she secluded herself to a place towards the east of the house.

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, in the Book of God which He revealed to you in truth, Mary, the daughter of Imran, when she withdrew from her family and separated herself from them. It is derived from the verb *nabdh*, and *nabdh* means throwing away, and we have explained that with its evidence previously.

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 mention in the Book, Mary, when she withdrew**, meaning she was isolated from her family.

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told us: Abu Kudayna told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas: **When she withdrew from her people to a place in the east**. He said: She went out to a place in the east.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: Mary went out to the side of the prayer niche because of her menses, and this is His statement: Then she withdrew from her family to a place to the east: to the east of the prayer niche.

And his saying, **an eastern place**, means: So she moved away and isolated herself from her people in a place before the rising of the sun, not its setting.

As Al-Hasan told us, he said: Abd Al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **an eastern place**, he said: from the east.

Ishaq bin Shaheen told me: Khalid bin Abdullah told us, on the authority of Dawud, on the authority of Amer, on the authority of Ibn Abbas, who said: I know God's creation, why did the Christians take the east as their qiblah? Because God said: Then she withdrew from her people to a place in the east, so they took the birth of Jesus as their qiblah.

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Amer, on the authority of Ibn Abbas, the same.

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told us: Abu Kudayna told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, who said: The People of the Book were prescribed to pray towards the House and to perform the Hajj for God, and nothing turned them away from them except that your Lord said: **You have withdrawn from your people to a place in the East**, so they prayed before sunrise.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **When she withdrew from her people to a place to the east**. He said: Vast and secluded. It was said: It only became a place near the rising of the sun, because what was near the east was better for them than what was near the west, and that is also what was mentioned among the Arabs.

Tafsir al-Qurtubi

The Almighty says: **And mention in the Book Mary** the story to the end. This is the beginning of a story that is not from the first. The address is to Muhammad, peace be upon him, meaning, tell them her story so that they may know the perfection of Our power. **When she withdrew** means she moved away and distanced herself. *Nadh* means casting and throwing, God Almighty said: **So they threw him behind their backs** (Al Imran 3:187). **From her people** meaning from those who were with her. And *when* is a substitute for *Mary* a substitute of inclusion, because the times include what is in them. And *intidhād* means seclusion and isolation. People differed as to why she withdrew. Al-Suddi said: She withdrew to purify herself from menstruation or postpartum bleeding. Another said: To worship God, and this is good. That is because Mary, peace be upon her, was dedicated to the custodianship of the temple and its service and worship in it, so she withdrew from the people for that, and entered the mosque to the side of the prayer niche in its east to be alone for worship, so Gabriel, peace be upon him, entered upon her. His saying: **an eastern place** means a place on the eastern side. The east with a *sukoon* on the *ra'* is the place where the sun rises. The east with a *fatha* on the *ra'* is the sun. The place was specifically named the east because they used to venerate the east and from where the lights rise, and the eastern directions were better than everything else, as narrated by al-Tabari. He narrated on the authority of Ibn Abbas that he said: I know best people why the Christians took the east as a qiblah, because of the saying of God the Almighty: **When she withdrew from her people to a place in the east** So they took the birth of Jesus, peace be upon him, as a qiblah, and they said: If anything on earth was better than the east, Mary would have given birth to Jesus, peace be upon him, in it. People differed about the prophethood of Mary. It was said that she was a prophetess because of this sending and dialogue with the angel. It was said that she was not a prophetess, but rather a human example spoke to her, and her vision of the angel was what Gabriel saw in the description of Dihya when he asked him about faith

Surat Maryam: 16

And mention in the Book Mary, when she withdrew from her family to a place in the East.

and Islam. The first is more apparent. We have already discussed this meaning in full in **(Al Imran)** and praise be to God.

Tafsir Ibn Kathir

When God Almighty mentioned the story of Zachariah, peace be upon him, and that He created from him, in his old age and the barrenness of his wife, a pure, blessed son, He followed it up by mentioning the story of Mary, in His creation of her son Jesus, peace be upon them, from her without a father. There is a connection and similarity between the two stories, and for this reason He mentioned them in Al Imran and here. In Surat Al Anbiya, He links the two stories together because of the similarity between them in meaning, to indicate to His servants His power and the greatness of His authority, and that He is able to do whatever He wills. He said, **And mention in the Book Mary**, and she is Mary, daughter of Imran, from the lineage of David, peace be upon him. She was from a pure and good family among the Children of Israel. God Almighty mentioned the story of her mother's birth to her in Surat Al Imran, and that she had vowed to be a freedwoman, that is, to serve the mosque of Jerusalem, and they were seeking to draw near to Him in that way. **So her Lord accepted her with good acceptance and caused her to grow in a good manner.** She grew up among the Children of Israel in a great manner, and was one of the pious and ascetic women known for her great worship, devotion, and diligence. She was under the care of her sister's husband, Zachariah, the Prophet of the Children of Israel at that time, and their great one to whom they turned in their religion. Zachariah saw from her the tremendous miracles that amazed him. "Whenever Zachariah entered upon her in the sanctuary, he found with her provision. He said, 'O Mary, from where did you get this?' She said, 'It is from God. Indeed, God provides for whom He wills without account.'" So He mentioned that he found with her the fruits of winter in the summer, and the fruits of summer in the winter, as was explained in Surat Al Imran. So when God Almighty, with His wisdom and conclusive proof, wanted to create from her His servant and Messenger Jesus, peace be upon him, one of the five great and resolute Messengers, "she withdrew from her family to a place *Eastwardly* means that she isolated herself from them and moved away from them, and went to the east of the Holy Mosque. Al-Suddi said that it was because of menstruation that had befallen her, and it was said that it was for something else.

Abu Kudayna said on the authority of Qabus bin Abi Thabyan on the authority of his father on the authority of Ibn Abbas who said: The People of the Book were commanded to pray towards the House and to make pilgrimage to it, and nothing turned them away from it except that your Lord said: "She withdrew from her people to a place to the East." He said: Mary went to a place to the East, and they prayed before sunrise. Narrated by Ibn Abi Hatim and Ibn Jarir. Ibn Jarir also said: Ishaq bin Shahin told us, Khalid bin Abdullah told

us on the authority of Dawud on the authority of Aamer, on the authority of Ibn Abbas who said: I know the creation of God, why did the Christians take the East as a qiblah, based on the saying of God the Most High: **She withdrew from her people to a place to the East.** And they took the birth of Jesus as a qiblah. Qatada said: **A place to the East** is vast and isolated. Muhammad bin Ishaq said: She went with her camel to draw water. Nawf al-Bakali said: She made a home for herself in which to worship. And God knows best.

His saying: **So she took a veil from them** means she hid herself from them and concealed herself, so God Almighty sent Gabriel, peace be upon him, to her **and he appeared to her as a well-proportioned man** meaning in the form of a complete and perfect human being. Mujahid, Ad-Dahhak, Qatadah, Ibn Jurayj, Wahb ibn Munabbih and As-Suddi said regarding His statement: **Then We sent to her Our Spirit**, meaning Gabriel, peace be upon him. What they said is the apparent meaning of the Qur'an, for God Almighty said in another verse: **The Trustworthy Spirit brought it down upon your heart that you may be among the warners.** Abu Ja'far Ar-Razi said on the authority of Ar-Rabi' ibn Anas on the authority of Abu Al-'Aliyah on the authority of Ubayy ibn Ka'b who said: The spirit of Jesus, peace be upon him, was among the spirits that took a covenant in the time of Adam, peace be upon him, and it was he who appeared to her as a normal human being, meaning the spirit of Jesus, so she carried the one who spoke to her, and he resided in her mouth. This is extremely strange and unusual, and it seems as if it were an Israelite. **She said, 'Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God.'** That is, when the angel appeared to her in the form of a human being while she was in a separate place and there was a veil between her and her people, she feared him and thought that he wanted to harm her, so she said: **Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God**, meaning if you fear God, reminding him of God. This is the prescribed way of warding off evil, which is to do what is easiest and then what is easiest. So she frightened him. First of all, by God Almighty.

Ibn Jarir said: Abu Kurayb told me, Abu Bakr told us on the authority of Asim, who said: Abu Wa'il said and mentioned the story of Mary, and he said: You know that the pious one is of sound mind when she said: **Indeed, I seek refuge in the Most Gracious from you, if you should be fearful.** He said: **I am only a messenger from your Lord.** That is, the angel said to her, answering her and removing the fear she had for herself: **I am not what you think, but I am a messenger from your Lord**, meaning that God sent me to you. It is said that when she mentioned the Most Gracious, Gabriel trembled in fear and returned to his former state and said: **I am only a messenger from your Lord to give you a pure boy.** This is how Abu Amr ibn al-Ala, one of the famous reciters, read it. The others read: **To give you a pure boy.** Both readings have a good aspect and a correct meaning, and each requires the other. "She said: How can I have a boy?" That is, Mary was amazed by this and said: How can I have a boy? In what capacity does this boy come from me, and I do

not have a husband, and immorality cannot be imagined from me, and for this reason she said: **And no man has touched me, nor have I been unchaste.** A prostitute is an adulteress, and for this reason the hadith forbade the dowry of a prostitute. "He said: Thus said your Lord: It is easy for Me." That is, the angel said to her, answering her question: God has said that a boy will come from you, even if you do not have a husband, and no immorality will occur from you, for He is able to do whatever He wills. For this reason He said: **And We will make him a sign for mankind,** that is, an indication and a sign for mankind of the power of their Creator and Maker who diversified their creation, so He created their father Adam without a male or a female, and He created Eve from a male without a female, and He created the rest of the offspring from a male and a female except for Jesus, for He created him from a female without a male, so the fourfold division was completed, indicating the perfection of His power and the greatness of His authority, for there is no god but Him and no lord but Him.

And His saying: **And a mercy from Us** means that We will make this boy a mercy from God and a prophet from the prophets, calling to the worship of God the Most High and His Oneness, as God the Most High said in the other verse: "When the angels said, 'O Mary, indeed God gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary, distinguished in this world and the Hereafter and among those brought near. And he will speak to the people in the cradle and in maturity, and among the righteous.'" That is, he calls to the worship of his Lord in his cradle and in maturity. Ibn Abi Hatim said: My father told us, Abd al-Rahim ibn Ibrahim told us, Marwan told us, al-Ala' ibn al-Harith al-Kufi told us on the authority of Mujahid: He said: Mary, peace be upon her, said: When I was alone, Jesus would speak to me and talk to me while he was in my womb, and when I was with the people, he would glorify and magnify in my womb.

His saying: **And it was a matter already decreed** may be part of Gabriel's speech to Mary, informing her that this was a matter predestined in the knowledge, power and will of God Almighty. It may also be part of God Almighty's information to His Messenger Muhammad, may God bless him and grant him peace, and that He used this as a metaphor for the blowing into her vagina, as God Almighty said: **And Mary, the daughter of Imran, who guarded her vagina, so We breathed into her of Our spirit** and He said: **And she who guarded her vagina, so We breathed into her of Our spirit** Muhammad ibn Ishaq said: **And it was a matter already decreed** meaning that God had resolved on this, so there was no escape from it. Ibn Jarir also chose this in his interpretation, and no one else narrated it, and God knows best.

Fath al-Qadir

His saying 16- **And mention in the Book Mary** This is the beginning of the creation of Jesus, and what is meant by the Book is this Surah: that is, mention, O Muhammad, to the people in this Surah the story of Mary. It is possible that what is meant by the Book is

the genus of the Qur'an, and this Surah is part of it. And since mentioning is not related to objects, it was necessary to estimate an adjective to which mentioning is related, which is the story of Mary, or the report of Mary. **When she withdrew** The agent in the circumstance is that estimated adjective, and it is possible to make it a substitute for inclusion from Mary, because times include what is in them, and what is meant by Mary is her report, and in this substitution there is an indication of the magnification of the time for her amazing story to occur in it, and throwing is casting and throwing. God Almighty said: **So they threw it behind their backs** The meaning is: She moved away and distanced herself. Ibn Qutaybah said: She withdrew, and it was said that she separated, and the meanings are close. They differed about the reason for her seclusion. It was said that it was so that she might worship God Almighty, and it was said that it was so that she might purify herself from her menstruation. **From her people** is connected to seclusion, and the accusative of **an eastern place** is the object of the aforementioned verb: meaning a place on the eastern side. The east, with a sukoon on the ra', is the place where the sun rises. The place was specifically named the east because they used to venerate the direction of the east because it is the place where the lights rise. Ibn Jarir narrated its meaning.

People differed about the prophethood of Mary. It was said that she was a prophet simply because of this sending to her and her speaking to the angel. It was also said that she was not a prophet, because the angel spoke to her while he was in the form of a human being. This was discussed previously in Al Imran.

Tafsir al-Baghawi

16- The Almighty said: **And mention in the Book**, in the Qur'an, **Mary, when she withdrew**, she moved away and secluded herself, **from her family**, from her people, **to a place in the east**, meaning: a place in the house facing the east, and it was a very cold winter day, so she sat in the east, combing her hair.

It was said: She had become pure from menstruation, so she went to wash herself.

Al-Hassan said: Hence, the Christians took the East as their qiblah.

Tafsir al-Baidawi

16- **And mention in the Book** in the Qur'an. *Mary* means her story. **When she withdrew** she secluded herself, a substitute for *Mary* a substitute of inclusion because the times include what is in them, or a substitute for the whole because what is meant by *Mary* is her story and by the circumstance the matter in which it occurs and they are one, or a circumstance for an estimated addition and it was said *when* means the source like you say: I honored you when you did not honor me so it is inevitably a substitute. **From her**

Surat Maryam: 16

And mention in the Book Mary, when she withdrew from her family to a place in the East.

people an eastern place east of Jerusalem, or east of her house, and for this reason the Christians took the east as a qiblah and a place a circumstance or an object because **she withdrew** includes the meaning of came.

Surat Maryam 19:17

So she took a veil to separate herself from them, and We sent to her Our Spirit, and he represented himself to her as a well-proportioned human being.

Tafsir al-Jalalayn

17 - **So she took a veil from them** She sent a curtain to cover herself with to comb her hair or her clothes or to wash herself from her menstruation **So We sent to her Our Spirit** Gabriel **and he appeared to her** after she put on her clothes **as a well-proportioned man** with perfect creation.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **So she took a veil from them** means: So she took a veil from her family to conceal her from them and from the people. And it was mentioned on the authority of Ibn Abbas that she was in a place facing the east, because God shaded her with the sun and made a veil from it for her.

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, **She withdrew from her people to a place to the east**, he said: A place where the sun shaded her so that none of them could see her.

Another said about this:

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **So I took a veil from them** of walls.

And His saying, **So We sent to her Our Spirit**, means that God Almighty says: So We sent to her when she withdrew from her people to a place in the east, and took a veil from them: Gabriel.

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, **Then We sent to her Our spirit**, he said: Gabriel was sent to her, as he told us.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih, who said: I found Gabriel with her, whom God had represented as a perfect human being.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **Then We sent to her Our spirit**, he said: Gabriel.

Muhammad bin Sahl told me: Ismail bin Abdul Karim

told us: Abdul Samad bin Maqal, the nephew of Wahb, told me: I heard Wahb bin Munabbih say: God sent Gabriel to Mary, and he appeared to her as a perfect human being.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi, he said: When she had purified herself, meaning Mary from her menstruation, there was a man with her, and this is His statement: **Then We sent to her Our Spirit, and he appeared to her as a well-proportioned man.** God Almighty says: So he appeared to her in the form of a human being of sound creation among them, meaning in the form of a man from the children of Adam, of moderate creation.

Tafsir al-Qurtubi

The Almighty said: **So We sent to her Our Spirit** It was said: It is the spirit of Jesus, peace be upon him, because God Almighty created spirits before bodies, so He installed the spirit in the body of Jesus, peace be upon him, which He created in her womb. It was also said that it is Gabriel, and the spirit was attributed to God Almighty specifically and honorably. It appears that it is Gabriel, peace be upon him, because He said: **So he appeared to her** meaning the angel appeared to her. **A human being** is an explanation or a state of *smooth* meaning of equal creation, because she could not bear or look at Gabriel in his form. And when she saw a man with a handsome appearance in the form of a human being who had torn the veil over her, she thought that he wanted to harm her.

Gabriel, peace be upon him, said to her: **He said, 'I am only the messenger of your Lord to give you a pure boy.'** He made the gift from him because the notification of it was from him. Warsh read on the authority of Nafi' **li-yahib laka** meaning God sent me to give you a gift. It was said: The meaning of *li-yahib* with the hamza is based on the meaning, that is, he said: I sent him to give you a gift. It is possible that *li-yahib* without the hamza is in the meaning of the hamza, then the hamza was lightened.

So she said, **Indeed, I seek refuge in the Most Gracious from you, if you should be fearful.** That is, one who fears God. Al-Bakali: Gabriel, peace be upon him, retreated in fear from the mention of the Most Gracious, the Blessed and Exalted. Al-Tha'labi: He was a righteous man, so she sought refuge with him in amazement. It was also said: Taqi is a verbal noun meaning you were one who is feared. In Al-Bukhari, Abu Wa'il said: Mary knew that the pious person was wise when she said, **If you should be fearful.** It was also said: Taqi is the name of a well-known wicked person at that time, as said by Wahb ibn Munabbih, narrated by Makki and others. Ibn Atiyyah: He is weak and lost due to speculation.

Tafsir Ibn Kathir

When God Almighty mentioned the story of Zachariah, peace be upon him, and that He created from him, in his old age and the barrenness of his wife, a pure, blessed son, He followed it up by mentioning the story of Mary, in His creation of her son Jesus, peace be

Surat Maryam: 17

So she took a veil to separate herself from them, and We sent to her Our Spirit, and he represented himself to her as a well-proportioned human being.

upon them, from her without a father. There is a connection and similarity between the two stories, and for this reason He mentioned them in Al Imran and here. In Surat Al Anbiya, He links the two stories together because of the similarity between them in meaning, to indicate to His servants His power and the greatness of His authority, and that He is able to do whatever He wills. He said, **And mention in the Book Mary**, and she is Mary, daughter of Imran, from the lineage of David, peace be upon him. She was from a pure and good family among the Children of Israel. God Almighty mentioned the story of her mother's birth to her in Surat Al Imran, and that she had vowed to be a freedwoman, that is, to serve the mosque of Jerusalem, and they were seeking to draw near to Him in that way. **So her Lord accepted her with good acceptance and caused her to grow in a good manner.** She grew up among the Children of Israel in a great manner, and was one of the pious and ascetic women known for her great worship, devotion, and diligence. She was under the care of her sister's husband, Zachariah, the Prophet of the Children of Israel at that time, and their great one to whom they turned in their religion. Zachariah saw from her the tremendous miracles that amazed him. "Whenever Zachariah entered upon her in the sanctuary, he found with her provision. He said, 'O Mary, from where did you get this?' She said, 'It is from God. Indeed, God provides for whom He wills without account.'" So He mentioned that he found with her the fruits of winter in the summer, and the fruits of summer in the winter, as was explained in Surat Al Imran. So when God Almighty, with His wisdom and conclusive proof, wanted to create from her His servant and Messenger Jesus, peace be upon him, one of the five great and resolute Messengers, "she withdrew from her family to a place *Eastwardly* means that she isolated herself from them and moved away from them, and went to the east of the Holy Mosque. Al-Suddi said that it was because of menstruation that had befallen her, and it was said that it was for something else.

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His saying: **So she took a veil from them** means she

hid herself from them and concealed herself, so God Almighty sent Gabriel, peace be upon him, to her **and he appeared to her as a well-proportioned man** meaning in the form of a complete and perfect human being. Mujahid, Ad-Dahhak, Qatadah, Ibn Jurayj, Wahb ibn Munabbih and As-Suddi said regarding His statement: **Then We sent to her Our Spirit**, meaning Gabriel, peace be upon him. What they said is the apparent meaning of the Qur'an, for God Almighty said in another verse: **The Trustworthy Spirit brought it down upon your heart that you may be among the warners.** Abu Ja'far Ar-Razi said on the authority of Ar-Rabi' ibn Anas on the authority of Abu Al-'Aliyah on the authority of Ubayy ibn Ka'b who said: The spirit of Jesus, peace be upon him, was among the spirits that took a covenant in the time of Adam, peace be upon him, and it was he who appeared to her as a normal human being, meaning the spirit of Jesus, so she carried the one who spoke to her, and he resided in her mouth. This is extremely strange and unusual, and it seems as if it were an Israelite. **She said, 'Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God.'** That is, when the angel appeared to her in the form of a human being while she was in a separate place and there was a veil between her and her people, she feared him and thought that he wanted to harm her, so she said: **Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God**, meaning if you fear God, reminding him of God. This is the prescribed way of warding off evil, which is to do what is easiest and then what is easiest. So she frightened him. First of all, by God Almighty.

Ibn Jarir said: Abu Kurayb told me, Abu Bakr told us on the authority of Asim, who said: Abu Wa'il said and mentioned the story of Mary, and he said: You know that the pious one is of sound mind when she said: **Indeed, I seek refuge in the Most Gracious from you, if you should be fearful.** He said: **I am only a messenger from your Lord.** That is, the angel said to her, answering her and removing the fear she had for herself: **I am not what you think, but I am a messenger from your Lord**, meaning that God sent me to you. It is said that when she mentioned the Most Gracious, Gabriel trembled in fear and returned to his former state and said: **I am only a messenger from your Lord to give you a pure boy.** This is how Abu Amr ibn al-Ala, one of the famous reciters, read it. The others read: **To give you a pure boy.** Both readings have a good aspect and a correct meaning, and each requires the other. "She said: How can I have a boy?" That is, Mary was amazed by this and said: How can I have a boy? In what capacity does this boy come from me, and I do not have a husband, and immorality cannot be imagined from me, and for this reason she said: **And no man has touched me, nor have I been unchaste.** A prostitute is an adulteress, and for this reason the hadith forbade the dowry of a prostitute. "He said: Thus said your Lord: It is easy for Me." That is, the angel said to her, answering her question: God has said that a boy will come from you, even if you do not have a husband, and no immorality will occur from you, for He is able to do whatever He wills. For this reason

He said: **And We will make him a sign for mankind**, that is, an indication and a sign for mankind of the power of their Creator and Maker who diversified their creation, so He created their father Adam without a male or a female, and He created Eve from a male without a female, and He created the rest of the offspring from a male and a female except for Jesus, for He created him from a female without a male, so the fourfold division was completed, indicating the perfection of His power and the greatness of His authority, for there is no god but Him and no lord but Him.

And His saying: **And a mercy from Us** means that We will make this boy a mercy from God and a prophet from the prophets, calling to the worship of God the Most High and His Oneness, as God the Most High said in the other verse: "When the angels said, 'O Mary, indeed God gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary, distinguished in this world and the Hereafter and among those brought near. And he will speak to the people in the cradle and in maturity, and among the righteous.'" That is, he calls to the worship of his Lord in his cradle and in maturity. Ibn Abi Hatim said: My father told us, Abd al-Rahim ibn Ibrahim told us, Marwan told us, al-Ala' ibn al-Harith al-Kufi told us on the authority of Mujahid: He said: Mary, peace be upon her, said: When I was alone, Jesus would speak to me and talk to me while he was in my womb, and when I was with the people, he would glorify and magnify in my womb.

His saying: **And it was a matter already decreed** may be part of Gabriel's speech to Mary, informing her that this was a matter predestined in the knowledge, power and will of God Almighty. It may also be part of God Almighty's information to His Messenger Muhammad, may God bless him and grant him peace, and that He used this as a metaphor for the blowing into her vagina, as God Almighty said: **And Mary, the daughter of Imran, who guarded her vagina, so We breathed into her of Our spirit** and He said: **And she who guarded her vagina, so We breathed into her of Our spirit** Muhammad ibn Ishaq said: **And it was a matter already decreed** meaning that God had resolved on this, so there was no escape from it. Ibn Jarir also chose this in his interpretation, and no one else narrated it, and God knows best.

Fath al-Qadir

17- **So she took a veil to hide her from them** meaning she took a veil to hide her from her family so that they would not see her during worship, or during purification from menstruation. The veil is the covering and the barrier **So We sent to her Our Spirit** which is Gabriel, peace be upon him, and it was said that it was the spirit of Jesus, because God Almighty created the spirits before the bodies, and the first is more appropriate because of His saying: **So he appeared to her as a well-proportioned man** meaning Gabriel appeared to her as a well-proportioned man who did not lose any of the characteristics of the sons of Adam. It was said that the reason for the angel appearing to her as a human being is that she could not bear to look at the angel while he was in his form.

Tafsir al-Baghawi

17 - **So I took**, so I struck, **a veil from them**, Ibn Abbas, may God be pleased with them both, said: a screen.

It was said: I sat behind the wall. Muqatil said: Behind the mountain.

And Ikrimah said: Maryam used to be in the mosque, and when she menstruated, she would go to her aunt's house, until she became pure and returned to the mosque. While she was washing herself from menstruation and had stripped herself, Gabriel appeared to her in the form of a young man with no beard, a radiant face, curly hair, and a well-proportioned build. This is what he said:

Then We sent to her Our Spirit, meaning Gabriel, peace be upon him, **and he appeared to her as a well-proportioned man**. It was said that what was meant by the spirit was Jesus, peace be upon him, who came in the form of a man and she became pregnant with him. The first is more correct. When Mary saw Gabriel heading toward her, she called out to him from afar, so

Tafsir al-Baidawi

17- **So she took a veil from them** a covering. **Then We sent to her Our Spirit, and he appeared to her as a well-proportioned man**. It was said that she sat in a place of worship to bathe after menstruation, veiled with something to cover her - and she would move from the mosque to her aunt's house when she menstruated and return to it when she was pure - and while she was bathing, Gabriel, peace be upon him, came to her in the form of a young, beardless, well-proportioned man so that she would be comforted by his words, and perhaps to arouse her desire with him so that her sperm would descend into her womb.

Surat Maryam: 18

She said, "Indeed, I seek refuge in the Most Gracious from you, if you should be fearing God."

Surat Maryam 19:18

She said, **Indeed, I seek refuge in the Most Gracious from you, if you should be fearing God.**

Tafsir al-Jalalayn

18 - **She said, Indeed, I seek refuge in the Most Gracious from you, if you should be fearing God** So she stopped seeking refuge from me.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Mary feared Our Messenger, when he appeared to her as a well-mannered man, and she thought he was a man who wanted to have intercourse with her.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **Indeed, I seek refuge in the Most Gracious from you, if you should be fearing God.** He said: I feared that he only wanted it for herself.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **Then he appeared to her as a well-proportioned man.** When she saw him, she was terrified by him and said: **I seek refuge in the Most Gracious from you, if you should fear God.** So she said: **I seek refuge, O man, in the Most Gracious from you.** She said: I seek refuge in the Most Gracious from you lest you do to me what He has forbidden you, if you have piety towards Him, fear His prohibitions, and avoid His disobedience, because whoever fears God, then he avoids that. If this was interpreted to mean: I seek refuge in the Most Gracious from you, if you fear God in my seeking refuge and protection in Him from you, then that would be correct.

Ibn Hamid also told us, saying: Salamah told us, on the authority of Ibn Ishaq, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih, **She said, 'I seek refuge in the Most Merciful from you, if you should be righteous.'** And you do not see anything but that he is a man from the children of Adam.

Tafsir al-Qurtubi

God Almighty said: "She said: 'Indeed, I seek refuge in the Most Gracious from you, if you should be fearing God.'"

Tafsir Ibn Kathir

When God Almighty mentioned the story of Zachariah, peace be upon him, and that He created from him, in

his old age and the barrenness of his wife, a pure, blessed son, He followed it up by mentioning the story of Mary, in His creation of her son Jesus, peace be upon them, from her without a father. There is a connection and similarity between the two stories, and for this reason He mentioned them in Al Imran and here. In Surat Al Anbiya, He links the two stories together because of the similarity between them in meaning, to indicate to His servants His power and the greatness of His authority, and that He is able to do whatever He wills. He said, **And mention in the Book Mary**, and she is Mary, daughter of Imran, from the lineage of David, peace be upon him. She was from a pure and good family among the Children of Israel. God Almighty mentioned the story of her mother's birth to her in Surat Al Imran, and that she had vowed to be a freedwoman, that is, to serve the mosque of Jerusalem, and they were seeking to draw near to Him in that way. **So her Lord accepted her with good acceptance and caused her to grow in a good manner.** She grew up among the Children of Israel in a great manner, and was one of the pious and ascetic women known for her great worship, devotion, and diligence. She was under the care of her sister's husband, Zachariah, the Prophet of the Children of Israel at that time, and their great one to whom they turned in their religion. Zachariah saw from her the tremendous miracles that amazed him. "Whenever Zachariah entered upon her in the sanctuary, he found with her provision. He said, 'O Mary, from where did you get this?' She said, 'It is from God. Indeed, God provides for whom He wills without account.'" So He mentioned that he found with her the fruits of winter in the summer, and the fruits of summer in the winter, as was explained in Surat Al Imran. So when God Almighty, with His wisdom and conclusive proof, wanted to create from her His servant and Messenger Jesus, peace be upon him, one of the five great and resolute Messengers, "she withdrew from her family to a place *Eastwardly* means that she isolated herself from them and moved away from them, and went to the east of the Holy Mosque. Al-Suddi said that it was because of menstruation that had befallen her, and it was said that it was for something else.

Abu Kudayna said on the authority of Qabus bin Abi Thabyan on the authority of his father on the authority of Ibn Abbas who said: The People of the Book were commanded to pray towards the House and to make pilgrimage to it, and nothing turned them away from it except that your Lord said: "She withdrew from her people to a place to the East." He said: Mary went to a place to the East, and they prayed before sunrise. Narrated by Ibn Abi Hatim and Ibn Jarir. Ibn Jarir also said: Ishaq bin Shahin told us, Khalid bin Abdullah told us on the authority of Dawud on the authority of Aamer, on the authority of Ibn Abbas who said: I know the creation of God, why did the Christians take the East as a qiblah, based on the saying of God the Most High: **She withdrew from her people to a place to the East.** And they took the birth of Jesus as a qiblah. Qatada said: **A place to the East** is vast and isolated. Muhammad bin Ishaq said: She went with her camel to draw water. Nawf al-Bakali said: She made a home for herself in which to worship. And God knows best.

His saying: **So she took a veil from them** means she hid herself from them and concealed herself, so God Almighty sent Gabriel, peace be upon him, to her **and he appeared to her as a well-proportioned man** meaning in the form of a complete and perfect human being. Mujahid, Ad-Dahhak, Qatadah, Ibn Jurayj, Wahb ibn Munabbih and As-Suddi said regarding His statement: **Then We sent to her Our Spirit**, meaning Gabriel, peace be upon him. What they said is the apparent meaning of the Qur'an, for God Almighty said in another verse: **The Trustworthy Spirit brought it down upon your heart that you may be among the warners**. Abu Ja'far Ar-Razi said on the authority of Ar-Rabi' ibn Anas on the authority of Abu Al-'Aliyah on the authority of Ubayy ibn Ka'b who said: The spirit of Jesus, peace be upon him, was among the spirits that took a covenant in the time of Adam, peace be upon him, and it was he who appeared to her as a normal human being, meaning the spirit of Jesus, so she carried the one who spoke to her, and he resided in her mouth. This is extremely strange and unusual, and it seems as if it were an Israelite. **She said, 'Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God.'** That is, when the angel appeared to her in the form of a human being while she was in a separate place and there was a veil between her and her people, she feared him and thought that he wanted to harm her, so she said: **Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God**, meaning if you fear God, reminding him of God. This is the prescribed way of warding off evil, which is to do what is easiest and then what is easiest. So she frightened him. First of all, by God Almighty.

Ibn Jarir said: Abu Kurayb told me, Abu Bakr told us on the authority of Asim, who said: Abu Wa'il said and mentioned the story of Mary, and he said: You know that the pious one is of sound mind when she said: **Indeed, I seek refuge in the Most Gracious from you, if you should be fearful**. He said: **I am only a messenger from your Lord**. That is, the angel said to her, answering her and removing the fear she had for herself: **I am not what you think, but I am a messenger from your Lord**, meaning that God sent me to you. It is said that when she mentioned the Most Gracious, Gabriel trembled in fear and returned to his former state and said: **I am only a messenger from your Lord to give you a pure boy**. This is how Abu Amr ibn al-Ala, one of the famous reciters, read it. The others read: **To give you a pure boy**. Both readings have a good aspect and a correct meaning, and each requires the other. "She said: How can I have a boy?" That is, Mary was amazed by this and said: How can I have a boy? In what capacity does this boy come from me, and I do not have a husband, and immorality cannot be imagined from me, and for this reason she said: **And no man has touched me, nor have I been unchaste**. A prostitute is an adulteress, and for this reason the hadith forbade the dowry of a prostitute. "He said: Thus said your Lord: It is easy for Me." That is, the angel said to her, answering her question: God has said that a boy will come from you, even if you do not have a husband, and no immorality will occur from you, for He is able to do whatever He wills. For this reason He said: **And We will make him a sign for mankind**, that is, an indication and a sign for mankind of the

power of their Creator and Maker who diversified their creation, so He created their father Adam without a male or a female, and He created Eve from a male without a female, and He created the rest of the offspring from a male and a female except for Jesus, for He created him from a female without a male, so the fourfold division was completed, indicating the perfection of His power and the greatness of His authority, for there is no god but Him and no lord but Him.

And His saying: **And a mercy from Us** means that We will make this boy a mercy from God and a prophet from the prophets, calling to the worship of God the Most High and His Oneness, as God the Most High said in the other verse: "When the angels said, 'O Mary, indeed God gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary, distinguished in this world and the Hereafter and among those brought near. And he will speak to the people in the cradle and in maturity, and among the righteous.'" That is, he calls to the worship of his Lord in his cradle and in maturity. Ibn Abi Hatim said: My father told us, Abd al-Rahim ibn Ibrahim told us, Marwan told us, al-Ala' ibn al-Harith al-Kufi told us on the authority of Mujahid: He said: Mary, peace be upon her, said: When I was alone, Jesus would speak to me and talk to me while he was in my womb, and when I was with the people, he would glorify and magnify in my womb.

His saying: **And it was a matter already decreed** may be part of Gabriel's speech to Mary, informing her that this was a matter predestined in the knowledge, power and will of God Almighty. It may also be part of God Almighty's information to His Messenger Muhammad, may God bless him and grant him peace, and that He used this as a metaphor for the blowing into her vagina, as God Almighty said: **And Mary, the daughter of Imran, who guarded her vagina, so We breathed into her of Our spirit** and He said: **And she who guarded her vagina, so We breathed into her of Our spirit** Muhammad ibn Ishaq said: **And it was a matter already decreed** meaning that God had resolved on this, so there was no escape from it. Ibn Jarir also chose this in his interpretation, and no one else narrated it, and God knows best.

Fath al-Qadir

When she saw him in the form of a handsome, perfect man who had torn the veil over her, she thought that he wanted to harm her, so she sought refuge in God from him. 18- **She said, 'Indeed, I seek refuge in the Most Gracious from you, if you should be righteous'** meaning one who fears God and is in awe of Him. It was said that Taqi was the name of a righteous man, so she sought refuge from him out of amazement. It was also said that it was the name of a well-known wicked man at that time, but the first is more appropriate. The answer to the condition is omitted: meaning, do not interfere with me.

Tafsir al-Baghawi

18 - **She said, 'Indeed, I seek refuge in the Most**

Surat Maryam: 18

She said, "Indeed, I seek refuge in the Most Gracious from you, if you should be fearing God."

Gracious from you, if you should be fearing God, believing and obedient.'

If it is said: Refuge is only sought from the wicked, so how did she say: I seek refuge in the Most Merciful from you, if you are pious?

It was said: This is like the saying of someone: If you are a believer, then do not wrong me. That is: Your faith should prevent injustice, and so it is here.

Meaning: Your piety should be a deterrent against immorality.

Tafsir al-Baidawi

18- **She said, 'Indeed, I seek refuge in the Most Gracious from you'** from the utmost of her chastity. **If you are pious** you fear God and celebrate seeking refuge, and the answer to the condition is omitted and indicated by what preceded it, i.e. then I seek refuge from you, or take heed from my seeking of refuge, or do not interfere with me. It is possible that it is for exaggeration, i.e. if you are pious and devout, then I seek refuge from you, so how about if you are not like that.

Surat Maryam 19:19

He said, **I am only the Messenger of your Lord to give you a pure boy.**

Tafsir al-Jalalayn

19 - **He said, I am only a messenger from your Lord to give you a pure boy** with prophethood.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Kurayb told us, he said: Abu Bakr told us, on the authority of Asim, he said: Ibn Zayd said: And he mentioned the stories of Mary and said: You know that the pious one has a mind when she said: **Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God.** He said: **I am only a messenger from your Lord.** God Almighty says: Then Our Spirit said to her: "I am only a messenger from your Lord, O Mary. He sent me to you "to give you a pure boy."

The reciters differed in reading this. The reciters of Hijaz and Iraq, other than Abu Amr, read it as **laahbi lak** meaning: I am only a messenger from your Lord. He said: He sent me to you to give you **a pure boy** in the narrative. Abu Amr bin Al-Ala read it as **liahbi lak ghulam zakiyyan** meaning: I am only a messenger from your Lord. He sent me to you so that God may give you a pure boy.

Abu Ja'far said: The correct reading in this regard is what the reciters of the regions have said, which is **la-ahba laka** with an alif without a ya', because this is how it is in the copies of the Qur'an of the Muslims, and this is the reading of their ancients and moderns, except for Abu 'Amr, and it is not permissible to differ from them in what they have agreed upon, and it is not permissible for anyone to differ from their copies of the Qur'an. The pure boy is the one who is pure from sins, and the Arabs also say: a pure and virtuous boy, and a high and high boy.

Tafsir al-Qurtubi

God Almighty said: **He said, 'I am only a messenger from your Lord to give you a pure boy.'**

Tafsir Ibn Kathir

When God Almighty mentioned the story of Zachariah, peace be upon him, and that He created from him, in his old age and the barrenness of his wife, a pure, blessed son, He followed it up by mentioning the story of Mary, in His creation of her son Jesus, peace be upon them, from her without a father. There is a connection and similarity between the two stories, and for this reason He mentioned them in Al Imran and here. In Surat Al Anbiya, He links the two stories

together because of the similarity between them in meaning, to indicate to His servants His power and the greatness of His authority, and that He is able to do whatever He wills. He said, **And mention in the Book Mary**, and she is Mary, daughter of Imran, from the lineage of David, peace be upon him. She was from a pure and good family among the Children of Israel. God Almighty mentioned the story of her mother's birth to her in Surat Al Imran, and that she had vowed to be a freedwoman, that is, to serve the mosque of Jerusalem, and they were seeking to draw near to Him in that way. **So her Lord accepted her with good acceptance and caused her to grow in a good manner.** She grew up among the Children of Israel in a great manner, and was one of the pious and ascetic women known for her great worship, devotion, and diligence. She was under the care of her sister's husband, Zachariah, the Prophet of the Children of Israel at that time, and their great one to whom they turned in their religion. Zachariah saw from her the tremendous miracles that amazed him. "Whenever Zachariah entered upon her in the sanctuary, he found with her provision. He said, 'O Mary, from where did you get this?' She said, 'It is from God. Indeed, God provides for whom He wills without account.'" So He mentioned that he found with her the fruits of winter in the summer, and the fruits of summer in the winter, as was explained in Surat Al Imran. So when God Almighty, with His wisdom and conclusive proof, wanted to create from Her His servant and Messenger Jesus, peace be upon him, one of the five great and resolute Messengers, "she withdrew from her family to a place "Eastwardly" means that she isolated herself from them and moved away from them, and went to the east of the Holy Mosque. Al-Suddi said that it was because of menstruation that had befallen her, and it was said that it was for something else.

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He said, "I am only the Messenger of your Lord to give you a pure boy."

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perfection of His power and the greatness of His authority, for there is no god but Him and no lord but Him.

And His saying: **And a mercy from Us** means that We will make this boy a mercy from God and a prophet from the prophets, calling to the worship of God the Most High and His Oneness, as God the Most High said in the other verse: "When the angels said, 'O Mary, indeed God gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary, distinguished in this world and the Hereafter and among those brought near. And he will speak to the people in the cradle and in maturity, and among the righteous.'" That is, he calls to the worship of his Lord in his cradle and in maturity. Ibn Abi Hatim said: My father told us, Abd al-Rahim ibn Ibrahim told us, Marwan told us, al-Ala' ibn al-Harith al-Kufi told us on the authority of Mujahid: He said: Mary, peace be upon her, said: When I was alone, Jesus would speak to me and talk to me while he was in my womb, and when I was with the people, he would glorify and magnify in my womb.

His saying: **And it was a matter already decreed** may be part of Gabriel's speech to Mary, informing her that this was a matter predestined in the knowledge, power and will of God Almighty. It may also be part of God Almighty's information to His Messenger Muhammad, may God bless him and grant him peace, and that He used this as a metaphor for the blowing into her vagina, as God Almighty said: **And Mary, the daughter of Imran, who guarded her vagina, so We breathed into her of Our spirit** and He said: **And she who guarded her vagina, so We breathed into her of Our spirit** Muhammad ibn Ishaq said: **And it was a matter already decreed** meaning that God had resolved on this, so there was no escape from it. Ibn Jarir also chose this in his interpretation, and no one else narrated it, and God knows best.

Fath al-Qadir

19- "He said, 'I am only a messenger from your Lord'" meaning Gabriel said to her: I am only a messenger from your Lord who seeks pleasure in me, and you are not one of those from whom you expect what crosses your mind of evil will "to give you a pure boy" He made the gift from him because he was the cause of it from the aspect of the notification of it from him, or from the aspect of the blowing being carried out by him in appearance. Abu Amr, Ya'qub, and Warsh read from Nafi' "he gives" meaning he sent me to give you, and the rest read it with a hamza. The pure is the one who is clean from sins who grows on integrity and chastity, and it was said that what is meant by the pure is the prophet.

Tafsir al-Baghawi

19- "He said", to her Gabriel: "I am only a messenger from your Lord to give you", Nafi and the people of Basra read: "to give you **with the letter ya**", meaning: so that your Lord may give you, and the others read:

"to give you, the action is attributed to the Messenger, even though the gift was from God Almighty, because He sent him.

A pure boy, a righteous son, pure from sins.

Tafsir al-Baidawi

19- He said, 'I am only the Messenger of your Lord' in whom you sought refuge. "To give you a boy" meaning to be the cause of his gift by blowing into the shield. It is possible that it is a narration of the statement of God Almighty, and it is supported by the reading of Abu Amr and most of the people from Nafi' and Ya'qub with the letter ya'. "Pure" purified from sins or growing in goodness meaning advancing from age to age in goodness and righteousness.

Surat Maryam: 20

She said, "How can I have a boy while no man has touched me and I am not unchaste?"

Surat Maryam 19:20

She said, **How can I have a boy while no man has touched me and I am not unchaste?**

Tafsir al-Jalalayn

20 - **She said, How can I have a boy while no man has touched me?** to marry **and I am not unchaste** an adulteress.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Mary said to Gabriel, **How can I have a boy?** How can I have a boy? Is it before a husband that I marry, so that I may provide for him from him, or does God begin his creation from the beginning? **And no man has touched me** from the children of Adam through lawful marriage **nor have I** since none of them touched me in a lawful way **out of lust** I desired and did that in an unlawful way, so I conceived him from fornication.

As Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **And I was not a prostitute**, meaning: a fornicator.

Tafsir al-Qurtubi

When Mary heard that from him, she asked about his path, so she said, **How can I have a boy when no man has touched me?** meaning through marriage. **And I have not been unchaste.** She mentioned this to emphasize, because her saying, **No man has touched me** includes what is permissible and what is forbidden. It was said: She did not rule out anything from the power of God, the Most High, but she wanted to know how this child would be? From the husband in the future, or would God create him from the beginning? It was narrated that when Gabriel, peace be upon him, said this to her, he blew into the pocket of her shirt and her sleeve, as Ibn Jurayj said. Ibn Abbas said: Gabriel, peace be upon him, took the sleeve of her shirt with his finger and blew into it, and she became pregnant with Jesus at that moment. Al-Tabari said: The Christians claimed that Mary became pregnant with Jesus when she was thirteen years old, and that Jesus lived until he was taken up for thirty-two years and some days, and that Mary lived after he was taken up for six years, so her total life was more than fifty years.

Tafsir Ibn Kathir

When God Almighty mentioned the story of Zachariah, peace be upon him, and that He created from him, in his old age and the barrenness of his wife, a pure,

blessed son, He followed it up by mentioning the story of Mary, in His creation of her son Jesus, peace be upon them, from her without a father. There is a connection and similarity between the two stories, and for this reason He mentioned them in Al Imran and here. In Surat Al Anbiya, He links the two stories together because of the similarity between them in meaning, to indicate to His servants His power and the greatness of His authority, and that He is able to do whatever He wills. He said, **And mention in the Book Mary**, and she is Mary, daughter of Imran, from the lineage of David, peace be upon him. She was from a pure and good family among the Children of Israel. God Almighty mentioned the story of her mother's birth to her in Surat Al Imran, and that she had vowed to be a freedwoman, that is, to serve the mosque of Jerusalem, and they were seeking to draw near to Him in that way. **So her Lord accepted her with good acceptance and caused her to grow in a good manner.** She grew up among the Children of Israel in a great manner, and was one of the pious and ascetic women known for her great worship, devotion, and diligence. She was under the care of her sister's husband, Zachariah, the Prophet of the Children of Israel at that time, and their great one to whom they turned in their religion. Zachariah saw from her the tremendous miracles that amazed him. "Whenever Zachariah entered upon her in the sanctuary, he found with her provision. He said, 'O Mary, from where did you get this?' She said, 'It is from God. Indeed, God provides for whom He wills without account.'" So He mentioned that he found with her the fruits of winter in the summer, and the fruits of summer in the winter, as was explained in Surat Al Imran. So when God Almighty, with His wisdom and conclusive proof, wanted to create from her His servant and Messenger Jesus, peace be upon him, one of the five great and resolute Messengers, "she withdrew from her family to a place *Eastwardly* means that she isolated herself from them and moved away from them, and went to the east of the Holy Mosque. Al-Suddi said that it was because of menstruation that had befallen her, and it was said that it was for something else.

Abu Kadayna said on the authority of Qabus bin Abi Thabyan on the authority of his father on the authority of Ibn Abbas who said: The People of the Book were commanded to pray towards the House and to make pilgrimage to it, and nothing turned them away from it except that your Lord said: "She withdrew from her people to a place to the East." He said: Mary went to a place to the East, and they prayed before sunrise. Narrated by Ibn Abi Hatim and Ibn Jarir. Ibn Jarir also said: Ishaq bin Shahin told us, Khalid bin Abdullah told us on the authority of Dawud on the authority of Aamer, on the authority of Ibn Abbas who said: I know the creation of God, why did the Christians take the East as a qiblah, based on the saying of God the Most High: **She withdrew from her people to a place to the East.** And they took the birth of Jesus as a qiblah. Qatada said: **A place to the East** is vast and isolated. Muhammad bin Ishaq said: She went with her camel to draw water. Nawf al-Bakali said: She made a home for herself in which to worship. And God knows best.

His saying: **So she took a veil from them** means she

hid herself from them and concealed herself, so God Almighty sent Gabriel, peace be upon him, to her **and he appeared to her as a well-proportioned man** meaning in the form of a complete and perfect human being. Mujahid, Ad-Dahhak, Qatadah, Ibn Jurayj, Wahb ibn Munabbih and As-Suddi said regarding His statement: **Then We sent to her Our Spirit**, meaning Gabriel, peace be upon him. What they said is the apparent meaning of the Qur'an, for God Almighty said in another verse: **The Trustworthy Spirit brought it down upon your heart that you may be among the warners.** Abu Ja'far Ar-Razi said on the authority of Ar-Rabi' ibn Anas on the authority of Abu Al-'Aliyah on the authority of Ubayy ibn Ka'b who said: The spirit of Jesus, peace be upon him, was among the spirits that took a covenant in the time of Adam, peace be upon him, and it was he who appeared to her as a normal human being, meaning the spirit of Jesus, so she carried the one who spoke to her, and he resided in her mouth. This is extremely strange and unusual, and it seems as if it were an Israelite. **She said, 'Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God.'** That is, when the angel appeared to her in the form of a human being while she was in a separate place and there was a veil between her and her people, she feared him and thought that he wanted to harm her, so she said: **Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God**, meaning if you fear God, reminding him of God. This is the prescribed way of warding off evil, which is to do what is easiest and then what is easiest. So she frightened him. First of all, by God Almighty.

Ibn Jarir said: Abu Kurayb told me, Abu Bakr told us on the authority of Asim, who said: Abu Wa'il said and mentioned the story of Mary, and he said: You know that the pious one is of sound mind when she said: **Indeed, I seek refuge in the Most Gracious from you, if you should be fearful.** He said: **I am only a messenger from your Lord.** That is, the angel said to her, answering her and removing the fear she had for herself: **I am not what you think, but I am a messenger from your Lord**, meaning that God sent me to you. It is said that when she mentioned the Most Gracious, Gabriel trembled in fear and returned to his former state and said: **I am only a messenger from your Lord to give you a pure boy.** This is how Abu Amr ibn al-Ala, one of the famous reciters, read it. The others read: **To give you a pure boy.** Both readings have a good aspect and a correct meaning, and each requires the other. "She said: How can I have a boy?" That is, Mary was amazed by this and said: How can I have a boy? In what capacity does this boy come from me, and I do not have a husband, and immorality cannot be imagined from me, and for this reason she said: **And no man has touched me, nor have I been unchaste.** A prostitute is an adulteress, and for this reason the hadith forbade the dowry of a prostitute. "He said: Thus said your Lord: It is easy for Me." That is, the angel said to her, answering her question: God has said that a boy will come from you, even if you do not have a husband, and no immorality will occur from you, for He is able to do whatever He wills. For this reason He said: **And We will make him a sign for mankind**, that is, an indication and a sign for mankind of the power of their Creator and Maker who diversified their

creation, so He created their father Adam without a male or a female, and He created Eve from a male without a female, and He created the rest of the offspring from a male and a female except for Jesus, for He created him from a female without a male, so the fourfold division was completed, indicating the perfection of His power and the greatness of His authority, for there is no god but Him and no lord but Him.

And His saying: **And a mercy from Us** means that We will make this boy a mercy from God and a prophet from the prophets, calling to the worship of God the Most High and His Oneness, as God the Most High said in the other verse: "When the angels said, 'O Mary, indeed God gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary, distinguished in this world and the Hereafter and among those brought near. And he will speak to the people in the cradle and in maturity, and among the righteous.'" That is, he calls to the worship of his Lord in his cradle and in maturity. Ibn Abi Hatim said: My father told us, Abd al-Rahim ibn Ibrahim told us, Marwan told us, al-Ala' ibn al-Harith al-Kufi told us on the authority of Mujahid: He said: Mary, peace be upon her, said: When I was alone, Jesus would speak to me and talk to me while he was in my womb, and when I was with the people, he would glorify and magnify in my womb.

His saying: **And it was a matter already decreed** may be part of Gabriel's speech to Mary, informing her that this was a matter predestined in the knowledge, power and will of God Almighty. It may also be part of God Almighty's information to His Messenger Muhammad, may God bless him and grant him peace, and that He used this as a metaphor for the blowing into her vagina, as God Almighty said: **And Mary, the daughter of Imran, who guarded her vagina, so We breathed into her of Our spirit** and He said: **And she who guarded her vagina, so We breathed into her of Our spirit** Muhammad ibn Ishaq said: **And it was a matter already decreed** meaning that God had resolved on this, so there was no escape from it. Ibn Jarir also chose this in his interpretation, and no one else narrated it, and God knows best.

Fath al-Qadir

20- She said, 'How can I have a boy when no man has touched me?' That is, no husband or anyone else has approached me. **And I am not a prostitute.** A prostitute is a prostitute who seeks out men. Al-Mubarrad said: Its root is baghwi on fa'ul, the waw was changed to a ya', then assimilated into the ya', and the ghayn was broken for the sake of suitability. Ibn Jinni said: It is fa'il. The addition of mentioning that she was not a prostitute, while her saying **no man has touched me** includes both lawful and unlawful, is intended to emphasize, to purify her from immorality. It was said that she did not exclude anything from the power of God, but she meant how the child would be, from a husband whom she would marry in the future, or would God create him from the beginning? It was said that touching refers to lawful marriage, and based on this, there is no need to explain the reason for her saying: **And I was not a prostitute.** What we have mentioned

Surat Maryam: 20

She said, "How can I have a boy while no man has touched me and I am not unchaste?"

about its comprehensiveness is more appropriate to the usages of the people of language, and what is found in their conversations, which would take a long time to enumerate. End quote.

Tafsir al-Baghawi

20 - **She said**, Maryam 19: *How*, from where, **can I have a boy while no man has touched me**, no husband has come near me, **nor am I unchaste**, wicked? She means that the child would be from marriage or fornication, and there was neither of those here.

Tafsir al-Baidawi

20- **She said**, 'How can I have a boy when no man has touched me?' and **no man has touched me lawfully**. These euphemisms are only used in this case. As for adultery, it is only said that it was wicked and immoral towards her and the like. This is supported by the conjunction of his saying: **And I was not a rebel**. It is a fa'ul from baghiyyah, its waw was changed to a ya' and assimilated, then the ghayn was broken in imitation of it, and for this reason the ta' was not added to it, or fa'il with the meaning of fa'il and the ta' was not added to it because it is for emphasis, or for relation like talaq.

Surat Maryam 19:21

He said, "Thus says your Lord. It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed."

Tafsir al-Jalalayn

21 - **He said** the matter **is thus** from creating a boy from you without a father **Your Lord said, it is easy for Me** meaning that Gabriel should blow into you at My command so that you become pregnant with him, and because what was mentioned in the meaning of the cause is connected to it **and that We may make him a sign for the people** according to Our power **and a mercy from Us** for whoever believes in him **and his creation was** a matter decreed) in My knowledge, so Gabriel blew into the pocket of her garment so that she felt the pregnancy in her belly depicted

Tafsir al-Suyuti

Tafsir al-Tabari

He said, 'Thus said your Lord, it is easy for Me.' God Almighty says: Gabriel said to her: "This is the matter as you describe, that no man has touched you and you are not unchaste, but your Lord said: It is easy for Me." That is, creating the boy whom you said I would give you is easy for Me, and it is not difficult for Me to create him. I gave him to you without a male to conquer you.

And We will make him a sign to the people. He says: And so that We may make the boy whom We give to you a sign and proof of My creation, I give him to you. **And a mercy from Us.** He says: And a mercy from Us to you, and to whoever believes in him and acknowledges him, I create him from you. **And it was a matter already decreed.** He says: And his creation from you was a matter that God had decreed, and His judgment had gone ahead, and His foreknowledge preceded that he would be from you.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: Someone I do not accuse told me, on the authority of Wahb ibn Munabbih: **And it was a matter decreed**, meaning that God had decided on it, so there was no escape from it.

Tafsir al-Qurtubi

And His saying: **And We will make him** is related to something omitted, meaning, We will create him to make him: **a sign** indicating Our amazing power **and a mercy** for those who believe in him **and it was a matter decreed** predestined and written on the tablet.

Tafsir Ibn Kathir

When God Almighty mentioned the story of Zachariah,

peace be upon him, and that He created from him, in his old age and the barrenness of his wife, a pure, blessed son, He followed it up by mentioning the story of Mary, in His creation of her son Jesus, peace be upon them, from her without a father. There is a connection and similarity between the two stories, and for this reason He mentioned them in Al Imran and here. In Surat Al Anbiya, He links the two stories together because of the similarity between them in meaning, to indicate to His servants His power and the greatness of His authority, and that He is able to do whatever He wills. He said, **And mention in the Book Mary**, and she is Mary, daughter of Imran, from the lineage of David, peace be upon him. She was from a pure and good family among the Children of Israel. God Almighty mentioned the story of her mother's birth to her in Surat Al Imran, and that she had vowed to be a freedwoman, that is, to serve the mosque of Jerusalem, and they were seeking to draw near to Him in that way. **So her Lord accepted her with good acceptance and caused her to grow in a good manner.** She grew up among the Children of Israel in a great manner, and was one of the pious and ascetic women known for her great worship, devotion, and diligence. She was under the care of her sister's husband, Zachariah, the Prophet of the Children of Israel at that time, and their great one to whom they turned in their religion. Zachariah saw from her the tremendous miracles that amazed him. "Whenever Zachariah entered upon her in the sanctuary, he found with her provision. He said, 'O Mary, from where did you get this?' She said, 'It is from God. Indeed, God provides for whom He wills without account.'" So He mentioned that he found with her the fruits of winter in the summer, and the fruits of summer in the winter, as was explained in Surat Al Imran. So when God Almighty, with His wisdom and conclusive proof, wanted to create from her His servant and Messenger Jesus, peace be upon him, one of the five great and resolute Messengers, "she withdrew from her family to a place *Eastwardly* means that she isolated herself from them and moved away from them, and went to the east of the Holy Mosque. Al-Suddi said that it was because of menstruation that had befallen her, and it was said that it was for something else.

Abu Kudayna said on the authority of Qabus bin Abi Thabyan on the authority of his father on the authority of Ibn Abbas who said: The People of the Book were commanded to pray towards the House and to make pilgrimage to it, and nothing turned them away from it except that your Lord said: "She withdrew from her people to a place to the East." He said: Mary went to a place to the East, and they prayed before sunrise. Narrated by Ibn Abi Hatim and Ibn Jarir. Ibn Jarir also said: Ishaq bin Shahin told us, Khalid bin Abdullah told us on the authority of Dawud on the authority of Aamer, on the authority of Ibn Abbas who said: I know the creation of God, why did the Christians take the East as a qiblah, based on the saying of God the Most High: **She withdrew from her people to a place to the East.** And they took the birth of Jesus as a qiblah. Qatada said: **A place to the East** is vast and isolated. Muhammad bin Ishaq said: She went with her camel to draw water. Nawf al-Bakali said: She made a home for herself in which to worship. And God knows best.

His saying: **So she took a veil from them** means she

Surat Maryam: 21

He said, "Thus says your Lord. It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed."

hid herself from them and concealed herself, so God Almighty sent Gabriel, peace be upon him, to her **and he appeared to her as a well-proportioned man** meaning in the form of a complete and perfect human being. Mujahid, Ad-Dahhak, Qatadah, Ibn Jurayj, Wahb ibn Munabbih and As-Suddi said regarding His statement: **Then We sent to her Our Spirit**, meaning Gabriel, peace be upon him. What they said is the apparent meaning of the Qur'an, for God Almighty said in another verse: **The Trustworthy Spirit brought it down upon your heart that you may be among the warners**. Abu Ja'far Ar-Razi said on the authority of Ar-Rabi' ibn Anas on the authority of Abu Al-'Aliyah on the authority of Ubayy ibn Ka'b who said: The spirit of Jesus, peace be upon him, was among the spirits that took a covenant in the time of Adam, peace be upon him, and it was he who appeared to her as a normal human being, meaning the spirit of Jesus, so she carried the one who spoke to her, and he resided in her mouth. This is extremely strange and unusual, and it seems as if it were an Israelite. **She said, 'Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God.'** That is, when the angel appeared to her in the form of a human being while she was in a separate place and there was a veil between her and her people, she feared him and thought that he wanted to harm her, so she said: **Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God**, meaning if you fear God, reminding him of God. This is the prescribed way of warding off evil, which is to do what is easiest and then what is easiest. So she frightened him. First of all, by God Almighty.

Ibn Jarir said: Abu Kurayb told me, Abu Bakr told us on the authority of Asim, who said: Abu Wa'il said and mentioned the story of Mary, and he said: You know that the pious one is of sound mind when she said: **Indeed, I seek refuge in the Most Gracious from you, if you should be fearful**. He said: **I am only a messenger from your Lord**. That is, the angel said to her, answering her and removing the fear she had for herself: **I am not what you think, but I am a messenger from your Lord**, meaning that God sent me to you. It is said that when she mentioned the Most Gracious, Gabriel trembled in fear and returned to his former state and said: **I am only a messenger from your Lord to give you a pure boy**. This is how Abu Amr ibn al-Ala, one of the famous reciters, read it. The others read: **To give you a pure boy**. Both readings have a good aspect and a correct meaning, and each requires the other. "She said: How can I have a boy?" That is, Mary was amazed by this and said: How can I have a boy? In what capacity does this boy come from me, and I do not have a husband, and immorality cannot be imagined from me, and for this reason she said: **And no man has touched me, nor have I been unchaste**. A prostitute is an adulteress, and for this reason the hadith forbade the dowry of a prostitute. "He said: Thus said your Lord: It is easy for Me." That is, the angel said to her, answering her question: God has said that a boy will come from you, even if you do not have a husband, and no immorality will occur from you, for He is able to do whatever He wills. For this reason

He said: **And We will make him a sign for mankind**, that is, an indication and a sign for mankind of the power of their Creator and Maker who diversified their creation, so He created their father Adam without a male or a female, and He created Eve from a male without a female, and He created the rest of the offspring from a male and a female except for Jesus, for He created him from a female without a male, so the fourfold division was completed, indicating the perfection of His power and the greatness of His authority, for there is no god but Him and no lord but Him.

And His saying: **And a mercy from Us** means that We will make this boy a mercy from God and a prophet from the prophets, calling to the worship of God the Most High and His Oneness, as God the Most High said in the other verse: "When the angels said, 'O Mary, indeed God gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary, distinguished in this world and the Hereafter and among those brought near. And he will speak to the people in the cradle and in maturity, and among the righteous.'" That is, he calls to the worship of his Lord in his cradle and in maturity. Ibn Abi Hatim said: My father told us, Abd al-Rahim ibn Ibrahim told us, Marwan told us, al-Ala' ibn al-Harith al-Kufi told us on the authority of Mujahid: He said: Mary, peace be upon her, said: When I was alone, Jesus would speak to me and talk to me while he was in my womb, and when I was with the people, he would glorify and magnify in my womb.

His saying: **And it was a matter already decreed** may be part of Gabriel's speech to Mary, informing her that this was a matter predestined in the knowledge, power and will of God Almighty. It may also be part of God Almighty's information to His Messenger Muhammad, may God bless him and grant him peace, and that He used this as a metaphor for the blowing into her vagina, as God Almighty said: **And Mary, the daughter of Imran, who guarded her vagina, so We breathed into her of Our spirit** and He said: **And she who guarded her vagina, so We breathed into her of Our spirit** Muhammad ibn Ishaq said: **And it was a matter already decreed** meaning that God had resolved on this, so there was no escape from it. Ibn Jarir also chose this in his interpretation, and no one else narrated it, and God knows best.

Fath al-Qadir

21- **And We will make him a sign for the people** meaning, and We will make this boy or his creation without a father a sign for the people by which they will prove the perfection of power, and it is a cause for an omitted cause, and the meaning is, We created him to make him, or it is conjoined with another implied cause related to what is indicated by His statement, the Most High: **It is easy for Me**. And the phrase **He said, thus said your Lord, it is easy for Me** is a new sentence, and the speaker is the angel, and the discussion of it is like the discussion of what came before from the statement of Zechariah. And His statement, **And a mercy from Us**

is conjoined with a sign: meaning, and We will make him a great mercy from Us for the people because of what they will attain of guidance and abundant good, because every prophet is a mercy for his nation **And it was a matter decreed** meaning, and what was mentioned was a matter decreed that God, the Most High, decreed and the pen has dried on it.

Tafsir al-Baghawi

21 - **He said**, Gabriel: *Likewise*, it was said: its meaning is as you said, O Mary, but, **your Lord said**, and it was said: thus said your Lord, **it is easy for Me**, meaning: creating a child without a father, **and that We may make him a sign**, a mark, **for mankind**, and an indication of Our power, **and a mercy from Us**, and a blessing for those who follow him in His religion, **and it was**, "a matter decreed, **ruled and decided upon, not to be rejected or changed**.

Tafsir al-Baidawi

21- He said, 'Thus said your Lord: It is easy for Me. And We will make it.'" That is, we will do that to make it a sign or to demonstrate our power and to make it. It was said that it is in apposition to "to give" in the manner of turning away. "A sign for the people" is a sign for them and evidence of the perfection of our power. "And a mercy from Us" to the servants, so that they are guided by His guidance. "And it was a matter decreed." That is, the decree of God was related to it from eternity, or it was decreed and written on the tablet, or it was a real matter that it would be decreed and done because it is a sign and a mercy.

Surat Maryam: 22

So she conceived him and withdrew with him to a remote place.

Surat Maryam 19:22

So she conceived him and withdrew with him to a remote place.

Tafsir al-Jalalayn

22 - **So she carried him and withdrew** she went out **with him to a remote place** far from her people.

Tafsir al-Suyuti

Tafsir al-Tabari

In this speech there is something that was omitted, its mention was omitted, as the indication of what was mentioned of it was sufficient for it. **So We breathed into him of Our spirit** into a boy. **And she carried him and withdrew with him to a remote place.** And thus came the interpretation of the people of interpretation.

Who said that?

Muhammad bin Sahl told me, he said: Ismail bin Abdul Karim told us, he said:

Abdul Samad bin Maqal, the nephew of Wahb bin Munabbih, said: I heard Wahb say: When God sent Gabriel to Mary, he appeared to her as a perfect human being, and she said to him, **I seek refuge in the Most Merciful from you, if you should be righteous.** Then he blew into the pocket of her garment until the breath reached the womb and it was covered.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih al-Yamani, who said: When he said that, meaning when Gabriel said, "Thus says your Lord: it is easy for Me," the verse, she submitted to God's command, so He blew into her bosom and then left her.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi, he said: She threw her jilbab over her when Gabriel said that to her, so Gabriel took hold of her sleeves and blew into the pocket of her robe, which was torn in the front, and the breath entered her chest, and she became pregnant. Then her sister, the wife of Zachariah, came to visit her one night, and when she opened the door for her, she embraced her, and the wife of Zachariah said: O Mary, do you perceive that I am pregnant? Mary said: I also perceive that I am pregnant. The wife of Zachariah said: I have found that which is in my womb prostrating to that which is in your womb. So that is his saying, **Confirming a word from God.**

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said: They say: He only blew into the pocket of her armor and her sleeve.

And his saying, **So I withdrew with him to a remote place**, means: So I isolated myself with the one I carried, who was Jesus, and I withdrew with him to a

remote place from the people. He says: A place far away from the people. It is said: He is in a remote place and Qasaf has the same meaning, as the rajaz poet said:

You will sit in the seat far away from me, you dirty, fried one

It is said: The place became distant, and I distanced the thing: if I removed it and delayed it.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **So she withdrew with him to a remote place**, he said: A remote place.

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, his statement, **a remote place**, he said: remote.

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.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: When it was time for Mary to give birth, she went out to the eastern side of the prayer niche and reached its farthest point.

Tafsir al-Qurtubi

The Almighty said: **Then she withdrew with him to a remote place** meaning she moved with the pregnancy to a distant place. Ibn Abbas said: To the farthest part of the valley, which is the valley of Bethlehem, between it and Elijah, four miles. She only moved away to escape the taunting of her people for giving birth without a husband. Ibn Abbas said: It was only after she became pregnant that she gave birth immediately. This is what appears, because God the Almighty mentioned withdrawing after pregnancy. It was said: Other than that, as follows:

Tafsir Ibn Kathir

The Almighty says, informing about Mary, that when Gabriel told her about God Almighty what he said, she submitted to the decree of God Almighty. More than one of the scholars of the Salaf mentioned that the angel, who was Gabriel, peace be upon him, then blew into the pocket of her garment, and the blow descended until it entered her vagina, and she became pregnant with the child, with the permission of God Almighty. When she became pregnant with him, she was fed up, and did not know what to say to the

people, for she knew that the people would not believe her in what she told them. However, she divulged her secret and mentioned her matter to her sister, the wife of Zachariah. That was because Zachariah, peace be upon him, had asked God for a child, and he was granted that, so his wife became pregnant. Mary entered upon her, and she stood up to her and embraced her and said: Do you know, O Mary, that I am pregnant? Mary said to her: Did you also know that I am pregnant? I mentioned to her her situation and what happened to her. They were a house of faith and belief. Then, after that, whenever Zachariah's wife faced Mary, she would find the one in her womb prostrating to the one in Mary's womb, meaning that he would glorify him and submit to him. For prostration was prescribed in their religion when greeting, just as Joseph's parents and brothers prostrated to him, and just as God commanded the angels to prostrate to Adam, peace be upon him. However, it was forbidden in our religion to complete the glorification of the glory of the Almighty Lord.

Ibn Abi Hatim said: Ali ibn al-Husayn told us: It was read to al-Harith ibn Maskeen while I was listening. He said: Abd al-Rahman ibn al-Qasim told us: Malik, may God have mercy on him, said: It has reached me that Jesus, son of Mary, and John, son of Zakariya, peace be upon them, were cousins, and they were both conceived together. It has reached me that John's mother said to Maryam 19: I see that what is in my womb prostrates to what is in your womb. Malik said: I see that because of the superiority of Jesus, peace be upon him, because God made him bring the dead back to life and heal the blind and the lepers. Then the commentators differed about the duration of Jesus' pregnancy, peace be upon him. The well-known opinion of the majority is that she carried him for nine months. Ikrimah said: Eight months. He said: This is why a child born after eight months does not live. Ibn Jurayj said: Al-Mughira bin Uthman bin Abdullah Al-Thaqafi informed me that he heard Ibn Abbas when he was asked about Mary's pregnancy. He said: It was not until she became pregnant and gave birth. This is strange, and it seems that it was taken from the apparent meaning of the Almighty's statement: "So she conceived him and withdrew with him to a remote place. Then the pains of childbirth drove her to the trunk of a palm tree." So even though the *fa* is for subsequent confirmation, the confirmation of each thing is according to its nature, like the Almighty's statement: "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, and We made the clot into a lump of flesh, and We made the lump of flesh into bones." So this *fa* is for subsequent confirmation according to its nature.

It has been proven in the two Sahihs that there are forty days between every two descriptions. God the Almighty said: **Have you not seen that God sends down water from the sky, and the earth becomes green?** So the well-known and apparent meaning is - and God is over all things competent - that she became pregnant with him as women become pregnant with their children. For this reason, when the signs of pregnancy appeared on her, and there was with her in the mosque a righteous man from her

relatives who served with her in the Holy House, his name was Joseph the Carpenter. When he saw the heaviness and size of her belly, he was dismayed by that, then he was distracted by what he knew of her innocence, purity, religion and worship. Then he pondered what she was in, so her matter began to run through his mind and he was unable to distract it from himself. He forced himself to present it to her in speech, so he said: O Mary, I am going to ask you about a matter, so do not be hasty with me. She said: What is it? He said: Can there ever be a tree without a seed? And can there be a plant without a seed? And can there be a child without a father? She said: Yes, and she understood what he was referring to.

As for your saying: Can there be a tree without a seed and a plant without a seed? God created the tree and the plant without a seed when He first created them. And can there be a child without a father? God Almighty created Adam without a father or a mother, so He believed her and accepted her situation. And when Mary sensed that her people were accusing her of suspicion, she withdrew from them to a distant place, that is, far from them, so that she would not see them and they would not see her.

Muhammad bin Ishaq said: When she became pregnant with him and filled her womb and returned, the blood stopped flowing from her and she was afflicted with what a pregnant woman feels for a child, such as pain, cravings, and a change in color, until her tongue was broken. No household was affected by what the family of Zachariah experienced. The story spread among the Children of Israel and they said: Only Joseph accompanied her and there was no one with her in the church except him. She hid from the people and took a veil from them, so no one could see her and she could not see him. His statement: **Then the labor pains drove her to the trunk of the palm tree** means that the labor pains forced her and compelled her to the trunk of the palm tree in the place where she carved out. They differed about it. Al-Suddi said: It was to the east of her prayer niche in which she prayed in the Holy House. Wahb bin Munabbih said: She went fleeing, and when she was between Syria and Egypt, labor pains struck her. And in a narration on the authority of Wahb: That was eight miles from Jerusalem in a village there called Bethlehem. I said: It was mentioned in the hadiths of the Night Journey from the narration of al-Nasa'i on the authority of Anas, may God be pleased with him, and al-Bayhaqi on the authority of Shaddad ibn Aws, may God be pleased with him, that that was in Bethlehem. And God knows best. And this is the well-known view that people have received from one another, and the Christians have no doubt that it was in Bethlehem, and the people have received it, and the hadith has been transmitted with it if it is authentic.

God the Almighty said, informing about her: **She said, 'Oh, I wish I had died before this and been in oblivion and forgotten.'** This is evidence of the permissibility of wishing for death at times of trial, for she knew that she would be tested and tried with this child, about whom people would not believe her story, and after she had been a pious worshipper among them, she would become, in their view, a prostitute and adulteress. So she said: **Oh, I wish I had died before this**, meaning

Surat Maryam: 22

So she conceived him and withdrew with him to a remote place.

before this state, **and been in oblivion and forgotten**, meaning I had not been created and I was nothing, as Ibn Abbas said. Al-Suddi said, while she was being released from the rope, out of shyness from the al-Nas 114: **Oh, I wish I had died before this distress that I am in and the grief of giving birth to a child without a husband, "and was in oblivion and forgotten**, forgotten and abandoned, like menstrual rags that when they are thrown away and discarded are not sought and are not remembered. Likewise, everything that is forgotten and abandoned is forgotten. Qatada said: **And was in oblivion and forgotten**, meaning something that is not known or remembered and does not know who I am. Al-Rabi' bin Anas said: **And I was forgotten and forgotten** meaning the miscarriage. Ibn Zayd said: I was never anything. We have already presented the hadiths indicating the prohibition of wishing for death except in times of trial, when he said: **Let me die as a Muslim and join me with the righteous**.

Fath al-Qadir

22- **So she carried him** here is an incomplete statement, and the meaning is: So she was reassured by his words, so he approached her and blew into the pocket of her armor, and the blowing reached her stomach, so she carried him. It was said that the blowing was in her tail, and it was said in her mouth. It was said that her delivery was connected to this pregnancy without any period of pregnancy having passed, and this is indicated by his saying: **So she withdrew with him to a remote place**, meaning she moved aside and secluded herself to a distant place, and distant is far. It was said that this place was behind the mountain, and it was said the furthest place in that house, and it was said the farthest valley, and it was said that she carried him for six months, and it was said eight months, and it was said seven.

Tafsir al-Baghawi

22 - The Almighty said: **So she carried him**. It was said: Gabriel lifted her armor and blew into its pocket, so she carried him when she put it on.

It was said: He reached into the pocket of her armor with his finger and then blew into the pocket.

It was said: He blew into the sleeve of her shirt. It was also said: Into her mouth.

It was said: Gabriel, peace be upon him, blew from afar, and the wind reached her, and she became pregnant with Jesus immediately. **She withdrew with him**, that is, she moved away with the pregnancy and went into seclusion, **in a remote place**, far from her people.

Ibn Abbas, may God be pleased with him, said: The farthest part of the valley, which is the valley of Bethlehem, was to escape from her people who would taunt her for giving birth without a husband.

They differed about the duration of her pregnancy and the time of her delivery. Ibn Abbas, may God be

pleased with him, said: The pregnancy and birth occurred at one hour.

It was said: Her pregnancy lasted nine months, like that of all other women.

It was said: The duration of her dream was eight months, and that was another sign because no child born for eight months lives, and Jesus was born for this period and lived.

It was said: She gave birth after six months.

Muqatil bin Sulayman said: Mary carried him in an hour, and Sur in an hour, and she gave birth to him in an hour when the sun had passed its zenith on that day, and she was ten years old, and she had menstruated twice before she became pregnant with Jesus.

Tafsir al-Baidawi

22- **So she carried him** by blowing into her armour and the blowing entered her womb and the duration of her pregnancy was seven months, and it was said six, and it was said eight, and no child born after eight lived other than him, and it was said an hour after she carried him she threw him away and her age was thirteen years, and it was said ten years and she menstruated twice. **So she withdrew with him** so she separated from him while he was in her womb as he said:

Skulls and turban trample us

The noun and preposition are in the accusative case. **A distant place** far from its people, behind the mountain. It was also said that it was the furthest part of the house.

Surat Maryam 19:23

Then the birth pangs drove her to the trunk of a palm tree. She said, **Oh, I wish I had died before this and was in oblivion, forgotten.**

Tafsir al-Jalalayn

23 - **Then the labor pains came to her** the pain of childbirth **at the trunk of the palm tree** so that she could lean on it, so she gave birth. The pregnancy, the conception, and the birth were in an hour. **She said, Oh!** to alert **I wish I had died before this** the matter **and had been forgotten and forgotten** something abandoned, not known or mentioned.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **So the birth pangs brought her to the trunk of the palm tree**, the Most High says: So the birth pangs brought her to the trunk of the palm tree, then it was said: When the ba' was dropped from it, it brought her, just as it is said: I brought you Zayd, so if the ba' is deleted, it is said: I brought you Zayd, just as the Most High said: **Bring me iron sheets**, and the meaning is: Bring me iron sheets, but the alif was extended when the ba' was deleted, and just as they said: I went out with it and I brought it out, and I went with it and I made it go, and it is more effective than coming, just as it is said: He came, and I brought him, meaning I brought him, and an example of the Arabs: The worst that came to me is the brain of Achilles tendon, and I willed, and it is said: The worst that comes to you and wills you to that, and from it is the saying of Zuhair:

A neighbor who came to you relying on you, fear and hope came to him

Meaning: He brought it, and he brought it to us, and he made you happy: from the language of Tamim, and he brought you from the language of the people of Aliyah, and the one who interpreted that interpreted it to mean: he forced her, because when the labor pains came to her at the trunk of the palm tree, he had forced her to it.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **Then the birth pangs came upon her**, he said: The birth pangs forced her to labor.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: The birth pangs forced her to go to the trunk of the palm tree. Ibn Jurayj said: Ibn Abbas said: The birth pangs forced her to go to the

trunk of the palm tree.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **Then the birth pangs drove her to the trunk of the palm tree.** He said: The birth pangs forced her to the trunk of the palm tree.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Then the pangs of childbirth drove her to the trunk of the palm tree**, he said: He forced her to the trunk of the palm tree.

They differed as to the place where Mary took Jesus to give birth and where the labor pains came to her. Some of them said: It was in the lowest part of Egypt and the last part of Syria. This is because she fled from her people when she became pregnant, so she headed towards Egypt, fleeing from them.

Who said that?

Muhammad bin Sahl told us: Ismail bin Abdul Karim told us: Abdul Samad bin Maqal told us that he heard Wahb bin Munabbih say: When Mary became pregnant, there was with her a relative of hers called Yusuf the carpenter. They were going to the mosque near Mount Zion, and that mosque at that time was one of their greatest mosques. Mary and Yusuf were serving in that mosque at that time, and there was great merit in serving it, so they desired that, so they were in charge of treating it themselves, cleaning it, sweeping it, purifying it, and every work that was done in it. No one among the people of their time worked more diligently and worshipped than them. The first to deny Mary's pregnancy was her companion Yusuf. When he saw what was wrong with her, he was horrified by it, and it was great and terrible for him, so he did not know what to base his case on. When Yusuf wanted to accuse her, he mentioned her righteousness and innocence, and that she had never been away from him for a single hour. When he wanted to acquit her, he saw what had appeared on her. When that became too much for him, he spoke to her, and the first thing he said to her was: He said to her: **Something has occurred to me about you that I feared, and I was keen to conceal it and keep it to myself, but that overcame me, and I found that speaking about it would be more healing for my chest.** She said: **Then say something nice.** He said: "I would not say anything to you except that, so tell me. Can a plant grow without a seed?" She said: **Yes.** He said: **Can a tree grow without rain falling on it?** She said: **Yes.** He said: **Can there be a boy without a boy?** She said: **Yes.** He said: "Do you not know that God, the Blessed and Exalted, caused the plant to grow on the day He created it without a seed, and that the seed on that day only came from the plant that God caused to grow without a seed? Or do you not know that God, by His power, caused the tree to grow without rain, and that by that power He made the rain life for the tree after He created each one of them alone?" Or do you say: **God will not be able to cause the tree to grow until He seeks help from water, and were it not for that He would not have been able to cause it to grow?** Joseph said to her: I do not say this, but I know that God Almighty has power over whatever He wills. He says to it, *Be*, and it is. Mary said: Did you not know that God Almighty created Adam and his wife without a female

Surat Maryam: 23

Then the birth pangs drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

or a male? He said: Yes. So when she told him that, it occurred to him that what was in her was something from God Almighty, and that he could not ask her about it, because he saw that she was concealing it. Then Joseph took over the service of the mosque, and he spared her all the work she used to do there, because he saw the delicacy of her body, the yellowness of her color, the ageing of her face, the protrusion of her belly, the weakness of her strength, and the narrowness of her sight. Mary had not been like that before, so when her period of confinement approached, God revealed to her, **Leave the land of your people, for if they get hold of you, they will insult you and kill your son.** So she confided that to her sister, and her sister was pregnant at that time, and she had been given the good report of Yahya. When they met, Yahya's mother found what was in her womb falling on its face, prostrating herself, confessing to Jesus. So Joseph carried her to the land of Egypt on his donkey, with nothing between it and the saddlebags when she rode. So Joseph set out with her until he was adjacent to the land of Egypt, at the farthest reaches of her people's land. Mary was in confinement, and he forced her to the donkey's manger, meaning the donkey's trough, and the base of a palm tree. That was at a time when I think it was cold or hot, Abu Ja'far was skeptical, so Mary was distressed. The labor pains were severe, so she took refuge in a palm tree and embraced it, and the angels surrounded her, standing in rows surrounding her.

Another statement other than this was narrated on the authority of Wahb bin Munabbih, which is:

Ibn Humayd narrated to us: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih, who said: When the time for her *Mary's* delivery was approaching, and she experienced what a woman experiences in labor pains, she left the city, heading west from Ilia, until the birth overtook her at a village six miles from Ilia called Bethlehem. Then the labor pains brought her to the base of a palm tree, where there was a cow's manger and beneath it a spring of water, so she gave birth to him near it.

Others said: Rather, when the time came for her to give birth, she went out to the eastern side of the prayer niche, and she came to its farthest point, and the labor pains forced her to the trunk of the palm tree. This is what al-Suddi said, and the narration of it was mentioned before.

Zakariya bin Yahya bin Abi Zaida told me: Hajjaj told us: Ibn Jurayj said: Al-Mughira bin Othman told me: I heard Ibn Abbas say: It was not long before she became pregnant and gave birth.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: And Al-Mughira bin Othman bin Abdullah informed me that he heard Ibn Abbas say: It is not until she became pregnant and gave birth.

And his saying, **I wish I had died before this**, he mentioned that she said that during labor out of

shyness in front of people.

As Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: She said while she was being released from the rope out of shyness from the al-Nas 114: **Oh, I wish I had died before this distress that I am in, and the grief of giving birth to a child without a husband, and I had been forgotten.** She says: Oh, I wish I had died before this distress that I am in, and the grief of giving birth to a child without a husband, and I had been forgotten: something that was forgotten and then not sought after, like menstrual rags that when they are thrown away and discarded are not sought after or mentioned. Likewise, everything that is forgotten and left and not sought after is forgotten. And forgotten with the opening of the letter noon and its breaking are two well-known dialects of the Arabic languages with the same meaning, like the string and the string, and the bridge and the bridge, and whichever of them the reader recites is correct in our view, and with the breaking the majority of the readers of Hijaz, Madinah, and Basra and some of the people of Kufa recited it, and with the opening it is recited by the people of Kufa, and from it the saying of the poet:

As if she has forgotten about the earth, she tells it when she comes out, and if she talks to you, she is noble.

What he means by his saying: **she sought it** is: she sought it, because she had forgotten it until it was lost, then she remembered it and sought it. What he means by his saying: **she sought it** is: she did good and was truthful. If the word *forget* had been directed to the source of forgetfulness, it would have been correct. This is because the Arabs, as mentioned about them, say: **I forgot it** by forgetfulness and forgetfulness, as some of them said from the obedience of the Lord and the disobedience of Satan, meaning and disobedience, and as you say **I came to it** by coming and coming, as the poet said:

They are known for their immoral acts and consider doing good deeds as forbidden.

His saying *forgotten* is an action verb from **I forgot something**, as if she said: **I wish I were the thing that was thrown away, then left and forgotten.**

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 us, on the authority of Ibn Jurayj, he said: Ata' Al-Khurasani told me, on the authority of Ibn Abbas, his saying, **Oh, I wish I had died before this and was forgotten and forgotten**, I was not created, and I was nothing.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **And I was forgotten, forgotten.** He says: forgotten: my memory was forgotten, and forgotten: you say: my trace was forgotten, so no trace or eye can see me.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And I was forgotten and forgotten**: meaning something that is not known or remembered.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, his statement, **And I was forgotten, forgotten**, he said: I do not know and it is not known who I am.

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 Abu Ja'far, on the authority of Al-Rabi' bin Anas, *Forgotten* he said: It is the miscarriage.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **Oh, I wish I had died before this and was forgotten and forgotten**, I was never anything on earth.

Tafsir al-Qurtubi

The Almighty said: **Then the birth pangs drove her to the trunk of the palm tree**. He forced her to come, and it is a transitive verb that begins with a hamza. It is said: he brought it and he brought it to such and such a place, just as it is said: he went with it and he made it go away. Shabil read and it was narrated on the authority of Asim that he surprised her from the word *surprise*. In the Mushaf of Abi, it is: **So when the birth pangs came to her**. Zuhair said:

A neighbor came to us relying on us, fear and hope came to him

The majority read *al-makhād* with the fathah on the meem. Ibn Kathir, according to what was narrated from him, read it with the kasrah, which is labor pains and the severity of childbirth and its pains. A woman is in labor pains, labor pains and labor pains. A she-camel is makhād, meaning her birth is near. **To the trunk of the palm tree** as if she was looking for something to lean on and cling to, as a pregnant woman clings to due to the severity of labor pains. The trunk is the dry stem of the palm tree in the desert that has no fronds or branches, and for this reason, it was not said **to the palm tree**. "She said, 'Oh, I wish I had died before this.'" Mary, peace be upon her, wished for death for religious reasons for two reasons: First, she feared that people would think badly of her in her religion and would taunt her, which would tempt her. Second, lest people fall into slander and accusation of adultery because of her, which is fatal. At this level, wishing for death is permissible, and this meaning has been explained in Surah Yusuf, peace be upon him. Praise be to God.

I said: I have heard that Mary, peace be upon her, heard the call of one who said: Get out, you who are worshipped other than God, so she was saddened by that, and she said: **Oh, I wish I had died before this and was in oblivion, forgotten**. In the speech of the Arabs, forgetfulness is a trivial thing that is likely to be forgotten and no one feels pain for losing it, such as a peg or a rope for a traveler and the like. It was narrated from the Arabs that when they wanted to leave a home, they would say: Protect your women. Ansa is the plural

of nasi, which is a trivial thing that is overlooked and forgotten. From this is the saying of Al-Kumait, may God be pleased with him:

Do you make us a bridge for a ravenous dog, while I am not forgotten in Ma'ad and I do not enter?

Al-Farraa said: "An-Nasee is what a woman throws away from her illness. So Mary's saying: "An-Naseeya Mansya" means a menstrual period that was thrown away. *An-Naseeya* was read with a fat-ha on the *nun* and they are two dialects like *al-Hajar* and *al-Hajar* and *al-Water* and *al-Water*. Muhammad ibn Ka'b al-Qurazi read with a hamza *Nas'an* with a kasra on the *nun*. Nawf al-Bakali read *Nas'an* with a fat-ha on the *nun* from **God postponed his time** meaning He delayed it. Abu al-Fath and al-Dani narrated it from Muhammad ibn Ka'b. Bakr ibn Habib read *Nas'an* with a shaddah on the *seen* and a fat-ha on the *nun* without a hamza. At-Tabari narrated in her stories that when she became pregnant with Jesus, peace be upon him, her sister also became pregnant with John. Her sister came to visit her and said: **O Mary, do you know that I am pregnant?** She said to her: And I find that which is in my womb prostrating to that which is in your womb. That is because it was narrated that she felt her fetus falling with its head towards Mary's womb. Al-Suddi said: That is because of His statement: **Confirming a word from God and honorable and chaste and a prophet from among the righteous** (Al Imran 3:39). It was also mentioned from her stories that she went out fleeing with a man from the Children of Israel called Joseph the Carpenter, who used to serve with her in the mosque and did so for a long time. Al-Kalbi said: It was said to Joseph - and she was named after him - that she had become pregnant from adultery, so the king will kill her, so he fled with her. On the way, they intended to kill her, but Gabriel, peace be upon him, came to him and said to him: It is from the Holy Spirit. Ibn Atiyyah said: All of this is weak. This story requires that she became pregnant, and continued to be pregnant according to the custom of women, and the narrations agreed that she gave birth to him after eight months. Ikrimah said this, and that is why it was said: A child of eight months does not live to protect the privacy of Jesus. It was also said: She gave birth to him after nine. It was also said: After six. What we mentioned from Ibn Abbas is more correct and clear. And God knows best.

Tafsir Ibn Kathir

The Almighty says, informing about Mary, that when Gabriel told her about God Almighty what he said, she submitted to the decree of God Almighty. More than one of the scholars of the Salaf mentioned that the angel, who was Gabriel, peace be upon him, then blew into the pocket of her garment, and the blow descended until it entered her vagina, and she became pregnant with the child, with the permission of God Almighty. When she became pregnant with him, she was fed up, and did not know what to say to the people, for she knew that the people would not believe her in what she told them. However, she divulged her secret and mentioned her matter to her sister, the wife of Zachariah. That was because Zachariah, peace be

Surat Maryam: 23

Then the birth pangs drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

upon him, had asked God for a child, and he was granted that, so his wife became pregnant. Mary entered upon her, and she stood up to her and embraced her and said: Do you know, O Mary, that I am pregnant? Mary said to her: Did you also know that I am pregnant? I mentioned to her her situation and what happened to her. They were a house of faith and belief. Then, after that, whenever Zachariah's wife faced Mary, she would find the one in her womb prostrating to the one in Mary's womb, meaning that he would glorify him and submit to him. For prostration was prescribed in their religion when greeting, just as Joseph's parents and brothers prostrated to him, and just as God commanded the angels to prostrate to Adam, peace be upon him. However, it was forbidden in our religion to complete the glorification of the glory of the Almighty Lord.

Ibn Abi Hatim said: Ali ibn al-Husayn told us: It was read to al-Harith ibn Maskeen while I was listening. He said: Abd al-Rahman ibn al-Qasim told us: Malik, may God have mercy on him, said: It has reached me that Jesus, son of Mary, and John, son of Zakariya, peace be upon them, were cousins, and they were both conceived together. It has reached me that John's mother said to Maryam 19: I see that what is in my womb prostrates to what is in your womb. Malik said: I see that because of the superiority of Jesus, peace be upon him, because God made him bring the dead back to life and heal the blind and the lepers. Then the commentators differed about the duration of Jesus' pregnancy, peace be upon him. The well-known opinion of the majority is that she carried him for nine months. Ikrimah said: Eight months. He said: This is why a child born after eight months does not live. Ibn Jurayj said: Al-Mughira bin Uthman bin Abdullah Al-Thaqafi informed me that he heard Ibn Abbas when he was asked about Mary's pregnancy. He said: It was not until she became pregnant and gave birth. This is strange, and it seems that it was taken from the apparent meaning of the Almighty's statement: "So she conceived him and withdrew with him to a remote place. Then the pains of childbirth drove her to the trunk of a palm tree." So even though the *fa* is for subsequent confirmation, the confirmation of each thing is according to its nature, like the Almighty's statement: "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, and We made the clot into a lump of flesh, and We made the lump of flesh into bones." So this *fa* is for subsequent confirmation according to its nature.

It has been proven in the two Sahihis that there are forty days between every two descriptions. God the Almighty said: **Have you not seen that God sends down water from the sky, and the earth becomes green?** So the well-known and apparent meaning is - and God is over all things competent - that she became pregnant with him as women become pregnant with their children. For this reason, when the signs of pregnancy appeared on her, and there was with her in the mosque a righteous man from her

relatives who served with her in the Holy House, his name was Joseph the Carpenter. When he saw the heaviness and size of her belly, he was dismayed by that, then he was distracted by what he knew of her innocence, purity, religion and worship. Then he pondered what she was in, so her matter began to run through his mind and he was unable to distract it from himself. He forced himself to present it to her in speech, so he said: O Mary, I am going to ask you about a matter, so do not be hasty with me. She said: What is it? He said: Can there ever be a tree without a seed? And can there be a plant without a seed? And can there be a child without a father? She said: Yes, and she understood what he was referring to.

As for your saying: Can there be a tree without a seed and a plant without a seed? God created the tree and the plant without a seed when He first created them. And can there be a child without a father? God Almighty created Adam without a father or a mother, so He believed her and accepted her situation. And when Mary sensed that her people were accusing her of suspicion, she withdrew from them to a distant place, that is, far from them, so that she would not see them and they would not see her.

Muhammad bin Ishaq said: When she became pregnant with him and filled her womb and returned, the blood stopped flowing from her and she was afflicted with what a pregnant woman feels for a child, such as pain, cravings, and a change in color, until her tongue was broken. No household was affected by what the family of Zachariah experienced. The story spread among the Children of Israel and they said: Only Joseph accompanied her and there was no one with her in the church except him. She hid from the people and took a veil from them, so no one could see her and she could not see him. His statement: **Then the labor pains drove her to the trunk of the palm tree** means that the labor pains forced her and compelled her to the trunk of the palm tree in the place where she carved out. They differed about it. Al-Suddi said: It was to the east of her prayer niche in which she prayed in the Holy House. Wahb bin Munabbih said: She went fleeing, and when she was between Syria and Egypt, labor pains struck her. And in a narration on the authority of Wahb: That was eight miles from Jerusalem in a village there called Bethlehem. I said: It was mentioned in the hadiths of the Night Journey from the narration of al-Nasa'i on the authority of Anas, may God be pleased with him, and al-Bayhaqi on the authority of Shaddad ibn Aws, may God be pleased with him, that that was in Bethlehem. And God knows best. And this is the well-known view that people have received from one another, and the Christians have no doubt that it was in Bethlehem, and the people have received it, and the hadith has been transmitted with it if it is authentic.

God the Almighty said, informing about her: **She said, 'Oh, I wish I had died before this and been in oblivion and forgotten.'** This is evidence of the permissibility of wishing for death at times of trial, for she knew that she would be tested and tried with this child, about whom people would not believe her story, and after she had

been a pious worshipper among them, she would become, in their view, a prostitute and adulterer. So she said: **Oh, I wish I had died before this**, meaning before this state, **and been in oblivion and forgotten**, meaning I had not been created and I was nothing, as Ibn Abbas said. Al-Suddi said, while she was being released from the rope, out of shyness from the al-Nas 114: **Oh, I wish I had died before this distress that I am in and the grief of giving birth to a child without a husband, "and was in oblivion and forgotten**, forgotten and abandoned, like menstrual rags that when they are thrown away and discarded are not sought and are not remembered. Likewise, everything that is forgotten and abandoned is forgotten. Qatada said: **And was in oblivion and forgotten**, meaning something that is not known or remembered and does not know who I am. Al-Rabi' bin Anas said: **And I was forgotten and forgotten** meaning the miscarriage. Ibn Zayd said: I was never anything. We have already presented the hadiths indicating the prohibition of wishing for death except in times of trial, when he said: **Let me die as a Muslim and join me with the righteous**.

Fath al-Qadir

23- **Then the labor pains drove her to the trunk of the palm tree**, meaning they forced her and compelled her. From this is the saying of Zuhair:

Fear and hope came to him

Shabl read *faja'aha* from *al-jaf'ah surprise*, and this reading was narrated from Asim. Al-Hasan read it without a hamza. In the Mushaf of Abi, **Fal-ma aja'aha** he said in Al-Kashshaf: **Fal-ma aja'aha** is transferred from *ja'a*, except that its use was determined after the transfer to the meaning of forcing, and there is some distance in it. It appears that each of the two verbs is placed in an independent position, and *al-makhādh* is the source of **makhaddah al-ra'ah** "tamkhadh" **the woman gave birth to a child** if her birth was near. The majority read it with a fathah on the *mīm*, and Ibn Kathir read it with a kasrah. The trunk is the dry stem of the palm tree, as if she sought something to lean on and cling to, as a pregnant woman clings to something she finds with her due to the severity of labor pain. The definition is either for the genus or the covenant. **She said, 'Oh, I wish I had died before this,'** meaning before this time. She wished for death because she feared that people would think badly of her in her religion, or so that people would not fall into slander because of her. **And I was forgotten**. Forgetfulness in the speech of the Arabs: the insignificant thing that is likely to be forgotten and not remembered and not pained by its loss, like a peg or a rope. From this is the saying of Al-Kumait:

Would you make us a loss for a hungry dog, while we are not forgotten in Ma'ad and have no income?

Al-Farra' said: "An-Nasee is what a woman throws away from her illness, so Maryam says, 'An-Naseeyan Mansiya' meaning a menstrual period that has been thrown away. It has been read with a fatha on the 'nun' and a kasra on it, and they are two dialects like al-Hajar and al-Hajar, and al-Watr and al-Watr. Muhammad ibn Ka'b al-Qurazi read 'Nisa' with a hamza and a kasra on the 'nun'. Nawf al-Bakali read it

with a hamza and a fatha on the 'nun'. Bakr ibn Habib read 'An-Naseeyan' with a fatha on the 'nun' and a shaddah on the 'ya' without a hamza. Al-Mansi is the one who is abandoned and is not mentioned or crosses anyone's mind."

Tafsir al-Baghawi

23 - **He brought her to labor**, meaning he forced her and brought her, **to the trunk of the palm tree**, which is the pain of childbirth, **to the trunk of the palm tree**. It was a dry palm tree in the desert, in the harsh winter, and it had no fronds.

It was said: She took refuge in it to lean on it and cling to it during the pain of childbirth, **She said, 'Oh, I wish I had died before this,'** she wished for death out of shame before people and fear of scandal, **and I was forgotten**, Hamza and Hafs read *forgotten* with the *nun* open, [and the rest with the *nun* closed, and they are two languages, like: *al-watar* and *al-watar*, and *al-jisr* and *al-jisr*, which is the forgotten thing, and *forgotten* in the language: everything that was thrown away and forgotten and not mentioned due to its insignificance.

Forgotten, meaning: abandoned. Qatada said: something that is not known or remembered. Ikrimah, Ad-Dahhak, and Mujahid said: a discarded corpse. It was also said: it means I was not created.

Tafsir al-Baidawi

23- **So the labor pains came upon her** so the labor pains forced her, and it is originally derived from came but it was used specifically as in **to give** and the labor pains were read with the kasra and they are the source of the woman's labor if the child moved in her womb to come out. **To the trunk of the palm tree** to hide behind it and lean on it during childbirth, which is the space between the root and the branch and it was a dry palm tree with no top or greenery and it was winter, and the definition is either for the genus or for the covenant if there was nothing else and it was like a learner among the people, and perhaps God Almighty inspired her to do that to show her from His signs what would calm her fear and feed her fresh dates which are the mute dates of the postpartum woman that are compatible with it. **She said, 'Oh, I wish I had died before this'** out of shyness from the people and fear of their blame, and Abu Amr, Ibn Kathir, Ibn Amir and Abu Bakr read **I died** from *mata yamout*. **And I was forgetful** means that which is likely to be forgotten and not sought after. Its equivalent is slaughtering when it is slaughtered. Hamza and Hafs read it with the fat-ha, which is a dialect for it or a source named after it. It was read with it and with the hamza, which is milk mixed with water that its people forget because of its scarcity. *Forgotten* means forgotten in the sense that it does not cross their minds. It was read with the kasra on the meem, following the tradition.

Surat Maryam: 23

Then the birth pangs drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

Surat Maryam 19:24

Then he called to her from beneath her, **Do not grieve; your Lord has provided beneath you a stream.**

Tafsir al-Jalalayn

24 - **He called to her from beneath her** meaning Gabriel, who was below her **Do not grieve; your Lord has provided beneath you a stream** a river of water that had been cut off.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in reading this, so most of the reciters of Hijaz and Iraq read it as **Fanaddaha min tahtaha** meaning: Gabriel called her from in front of her, although they differed in their interpretation of it. Some of them interpreted it as **min tahtaha** in this way, and some of them interpreted it as Jesus, and that he called her from beneath her after she gave birth to him. Some of the reciters of Kufa and Basra read it as **Fanaddaha min tahtaha** with the opening of the two ta's from below, meaning: The one beneath her called her, on the basis that the one beneath her was Jesus, and that he was the one who called his mother.

It was mentioned that he said: The one who called her from beneath her was the king.

Ibn Hamid told us: Yahya bin Wadh told us: Abdul-Mumin told us: I heard Ibn Abbas read: **And he called to her from beneath her**, meaning: Gabriel.

Ahmad bin Abdullah Ahmad bin Yunus told me: Athar told us: Hsin told us, on the authority of Amr bin Maimun Al-Awdi: Al-Razi called out to her, the king.

Ibn Bashar told us: Abu Ahmad told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, that he read: **So he addressed her from beneath her.**

Abu Hisham Al-Rafa'i told us: Yahya told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, that he recited: **So he addressed her from beneath her.**

Al-Rafa'i told us: Waki' told us, on the authority of his father, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, that he read it in this way.

Ibn Bashar told us, he said: Abu Amer told us, he said: Sufyan told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, **He called to her from beneath her**, he said: Gabriel.

Ibn Bashar told us: Abu Asim told us, on the authority of Sufyan, on the authority of Juwaybir, on the authority of Ad-Dahhak, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **He called to her**

from beneath her: meaning from beneath the palm tree.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **Then Gabriel called to her from beneath her, 'Do not grieve.'**

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Then he called to her from beneath her**, he said: The angel.

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 he called to her from beneath her**, meaning: Gabriel was below her.

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 called to her from beneath her**, he said: Gabriel called to her and Jesus did not speak until she came to her people.

Mention of those who said: Jesus, peace be upon him, called her.

Muhammad bin Bashar told us, he said: Abu Asim told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **And he called to her from beneath her**, he said: Jesus, son of Mary.

Ibn Bashar told us, he said: Abu Amer told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, 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, 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 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: **And he called to her from beneath her** - her son.

Al-Hasan told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, who said: Al-Hasan said: He is her son.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih: **Then Jesus called to her from beneath her, 'Do not grieve.'**

Abu Hamid Ahmad bin Al-Mughira Al-Himsi told me: Uthman bin Saeed told us: Muhammad bin Muhajir told us, on the authority of Thabit bin Ajlan, on the authority of Saeed bin Jubair, regarding his statement, **So he called to her from beneath her**, Isa said: Do you not hear God say, **So she pointed to him.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **Then he called to her from beneath her.** Jesus said: He called to her: **Do not grieve, your Lord**

Surat Maryam: 24

Then he called to her from beneath her, "Do not grieve; your Lord has provided beneath you a stream."

has provided a stream beneath you.

It was narrated on the authority of Abdullah bin Abi Jaafar, on the authority of his father, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah Al-Riyahi, on the authority of Abi bin Ka'b, who said: The one who spoke to her was the one she carried in her womb and who entered her mouth.

Abu Ja'far said: The more correct of the two opinions in this regard, in our view, is the opinion of those who said: The one who called her was her son Jesus. This is because it is a metaphor for mentioning him closer to him than mentioning Gabriel, so referring him to the one who is closer to him is more appropriate than referring him to the one who is further away from him. Do you not see in the context of his statement, **So she carried him and withdrew with him to a remote place**, meaning: So she carried Jesus and withdrew with him. Then it was said: So he called her, in sequence with that of mentioning Jesus and reporting about him. And another reason is his saying, **So she pointed to him**, and she did not point to him, God willing, except when she knew that he was speaking in that state, and because of what she had known and trusted from him by his addressing her with his saying to her, **Do not grieve, your Lord has provided a stream beneath you**, and what God informed about him, that he said to her, **Point to him to the people**, and if that had been a saying from Gabriel, it would have been appropriate for it to be in the apparent meaning of the report, indicating that Jesus would speak and argue on her behalf for the people, and it was an order from him for her to point to him to the people if they asked her about her condition and his condition.

If this is the correct interpretation that we have explained, then it is clear that both readings, I mean **from beneath her** with a kasra, and from beneath her with a fatha, are correct. This is because if it is read with a kasra, then in his saying **then he called to her** there is a mention of Jesus. And if it is read from beneath her with a fatha, then the action is for whom, which is Jesus. So the interpretation of the statement then is: then the newborn called to her from beneath her, **Do not grieve, O mother**. "Your Lord has provided a stream beneath you."

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then he called to her from beneath her, 'Do not grieve,'** she said: How can I not grieve when you are with me, neither a husband so I can say who is my husband, nor a slave woman so I can say who is my master? Is there anything that would excuse me before the people? **I wish I had died before this and was forgotten and forgotten**, so Jesus said to her: I will suffice you in speaking.

The people of interpretation differed about the one who was abused by the secret in this place. Some of them said: He meant by it: the small river.

Who said that?

Ibn Bashar told us: Abu Asim told us: Sufyan told us,

on the authority of Abu Ishaq, on the authority of Al-Bara' bin Azib: **Your Lord has made a stream flow beneath you**. He said: The stream.

Ibn Bashar told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, who said: I heard Al-Bara' say about this verse, **Your Lord has provided a stream beneath you**. He said: The stream.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his saying, **Your Lord has made a stream flow beneath you**, which is the River Jesus.

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, **Your Lord has made a stream flow beneath you**. He said: The stream is the river that was under Mary when she gave birth to him. It was called a stream.

Abu Hasin told me, he said: Abthar told us, he said: Hasin told us, on the authority of Amr bin Maymun Al-Awdi, he said regarding this verse, **Your Lord has made a stream flow beneath you**, he said: The stream is a river from which one drinks.

Yaqub and Abu Kurayb told us: Hisham told us: Hisham told us, on the authority of Amr bin Maymun, regarding his statement, **Your Lord has provided a stream beneath you**, he said: It is a stream.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, *Sarya* he said: a river in Syriac.

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, similarly. Ibn Jurayj said: A river next to it.

Muhammad bin Bashar told us: Abu Dawud told us: Shu'bah told us, on the authority of Qatada, on the authority of Al-Hasan, regarding His statement, **Your Lord has made a stream flow beneath you**, he said: It was a stream, so Humayd bin Abd Al-Rahman said: The stream is the canal, so he said: The princes have overcome us in you.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Bakr bin Ayyash told us, on the authority of Abu Haseen, on the authority of Saeed bin Jubair, **Your Lord has made a stream flow beneath you**. He said: It is a stream, a small river, and in Nabataean it is: the secret.

Abu Hamid Al-Himsi told me: Uthman bin Saeed told us: Muhammad bin Muhajir told us, on the authority of Thabit bin Aqlan, who said: I asked Saeed bin Jubair about Al-Sarri. He said: A river.

Abu Kuraib told us, he said: Hisham told us, on the authority of Mughira, on the authority of Ibrahim, he

said: The small river.

Yaqub told me, he said: Hisham told us, he said: Mughira told us, on the authority of Ibrahim, that he said: It is the small river, meaning the stream, meaning his saying, **Your Lord has made a stream flow beneath you.**

Ibn Wakee' told us: My father told us, on the authority of Salamah ibn Nabit, on the authority of Ad-Dahhak, who said: A small stream in Syriac.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh, who said: Ubaid bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement, **Underneath you flows:** a small stream from the rivers.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Your Lord has made a stream flow beneath you.** The stream is the canal, which the people of Hijaz call it.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, regarding his statement **a stream**, he said: It is a stream.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of someone who is not accused, and on the authority of Wahb ibn Munabbih: **Your Lord has made a stream flow beneath you,** meaning a spring of water.

Musa bin Harun told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **Your Lord has made a stream flow beneath you.** The stream is the river.

Others said: He meant Jesus.

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: **Your Lord has placed a stream beneath you.** The stream is Jesus himself.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **Your Lord has made a stream flow beneath you,** meaning Himself. He said: And what is a stream flowing beneath it? He said: And those who say: The stream is the river, it is not like that, the river. If it were a river, it would only be beside it, and the river would not be beneath it.

Abu Ja'far said: The more correct of the two opinions on this, in my opinion, is that it was said that he meant the brook, and that is because he informed her of the water that God had given her, which He had placed near her, and said to her, "And shake toward you the trunk of the palm tree, it will drop upon you ripe, fresh dates. So eat" of these dates **and drink** of this water **and be refreshed** with your child. The stream is well-known in the speech of the Arabs as a small river, and from it is the saying of Labid:

They were in the middle of the secret show and a crack in the wall, next to each other, their pens

It is narrated: **So we were imprisoned**, and it is also narrated: **So they left.**

Tafsir al-Qurtubi

The Almighty said: **And he called to her from beneath her** The meem was read with a fatha or a kasra. Ibn Abbas said: What is meant by *from* is Gabriel, and Jesus did not speak until she brought him to her people, and Alqamah, Ad-Dahhak, and Qatadah said this, so in this there is a sign and indication for her that this is one of the extraordinary matters in which God has a great purpose. And His saying: **That you do not grieve** is an explanation of the call, and *that* is explained as meaning *which*, meaning: So do not grieve over your birth. **Your Lord has made a stream beneath you** means Jesus. And a stream is a man of great character and a master. Al-Hasan said: By God, he was a stream of men. It is said: So-and-so was generous to so-and-so, meaning he was honored. So-and-so is a stream of a noble people. The majority said: He pointed to her to the stream that was near the trunk of the palm tree. Ibn Abbas said: That was a river whose water had been cut off, so God Almighty made it flow for Mary. And the river is called a stream because the water flows in it. The poet said:

A ladder from which you can see the valleys, if you drink in secret, it will be clear

Labid said:

They were in the middle of the secret show and a crack in the wall, adjacent to her pen

It was said: Jesus called her, and that was a miracle, a sign, and a reassurance to her heart, but the first is more apparent. Ibn Abbas read: An angel called her from beneath her. They said: Gabriel, peace be upon him, was in a spot on the earth lower than the spot she was on.

Tafsir Ibn Kathir

Some of them read: **from beneath her** meaning the one beneath her, and others read: **from beneath her** as a preposition, and the commentators differed about who is meant by that? Al-Awfi and others said on the authority of Ibn Abbas: **So he called to her from beneath her** means Gabriel, and Jesus did not speak until she brought him to her people. And this is what Saeed bin Jubair, Al-Dahhak, Amr bin Maymun, Al-Suddi and Qatadah said: It is the angel Gabriel, peace be upon him, meaning he called to her from the bottom of the valley. And Mujahid said: **So he called to her from beneath her** means Jesus, son of Mary. And this is what Abd Al-Razzaq said on the authority of Muammar on the authority of Qatadah who said: Al-Hasan said: He is her son, and this is one of the two narrations on the authority of Saeed bin Jubair that he is her son. He said: Did you not hear God say: **So she pointed to him** and this was chosen by Ibn Zayd and Ibn Jarir in their interpretation.

And his saying: **Do not grieve** means he called to her saying do not grieve. **Your Lord has provided a stream beneath you.** Sufyan al-Thawri and Shu'bah said on the authority of Abu Ishaq on the authority of al-Bara'

Surat Maryam: 24

Then he called to her from beneath her, "Do not grieve; your Lord has provided beneath you a stream."

ibn 'Azib **Your Lord has provided a stream beneath you** he said: the brook. And Ali ibn Abi Talhah said the same on the authority of Ibn 'Abbas: the brook is the stream, and 'Amr ibn Maymun said the same as the river from which you drink. And Mujahid said: it is the river in Syriac. And Sa'id ibn Jubayr said: the brook is the small river in Nabataean. And al-Dahhak said: it is the small river in Syriac. And Ibrahim al-Nakha'i said: it is the small river. And Qatada said: it is the brook in the language of the people of Hijaz. And Wahb ibn Munabbih said: the brook is the spring water. And al-Suddi said: it is the river, and Ibn Jarir chose this statement.

A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was narrated on this subject. At-Tabarani said: Abu Shu'ayb al-Harrani narrated to us, Yahya ibn 'Abdullah al-Babli narrated to us, Ayoub ibn Nahik narrated to us, I heard 'Ikrimah, the freed slave of Ibn 'Abbas, say, I heard Ibn 'Umar say: I heard the Messenger of God (peace and blessings of God be upon him) say: **The secret that God said to Maryam, 'Your Lord has provided beneath you a stream' is a river that God brought forth for her to drink from.** This hadeeth is very strange from this perspective. This Ayoub ibn Nahik is the pregnant woman. Abu Hatim al-Razi said about him: He is weak. Abu Zur'ah said: He is a denier of hadeeth. Abu al-Fath al-Azdi said: He is a rejected hadeeth. Others said that what is meant by the secret is Jesus, peace be upon him. This is what al-Hasan, al-Rabi' ibn Anas, and Muhammad ibn 'Ibad ibn Ja'far said, and it is one of the two narrations from Qatada, and the statement of 'Abd al-Rahman ibn Zayd ibn Aslam, and the first statement is more apparent. This is why he said after it: **And shake the trunk of the palm tree towards you**, meaning, take the trunk of the palm tree towards you. It was said: It was dry, as Ibn 'Abbas said. It was also said: It was fruitful. Mujahid said: It was Ajwa dates. Ath-Thawri said on the authority of Abu Dawud Nafi' al-Ama: It was Sarfana, and it appears that it was a tree, but it was not in its fruiting season, as Wahb ibn Munabbih said. That is why he bestowed upon her a favor by making food and drink available to her, saying: "It will drop upon you ripe, fresh dates. So eat and drink and be refreshed." That is, be content. That is why Amr ibn Maymun said: There is nothing better for a woman in childbirth than dates and fresh dates. Then he recited this noble verse.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Shaiban told us, Masrur bin Saeed Al-Tamimi told us, Abdul Rahman bin Amr Al-Awza'i told us on the authority of Urwah bin Ruwaim on the authority of Ali bin Abi Talib who said: The Messenger of God, may God bless him and grant him peace, said: "Honor your paternal aunt, the palm tree, for it was created from the same clay from which Adam, peace be upon him, was created, and there is no tree that pollinates other than it." The Messenger of God, may God bless him and grant him peace, said: **Feed your women fresh dates, and if there are no fresh dates, then dried dates, and there is no tree more honorable to God than the tree under**

which Mary, daughter of Imran, descended. This is a very strange hadith and Abu Ya'la narrated it on the authority of Shaiban. Some of them read *tasaqat* with a shaddah on the *seen*, and others with a light *seen*. Abu Nahik read *tataqat alaykum tantuban yanya*. Abu Ishaq narrated on the authority of Al-Bara' that he read it as *tasaqat* meaning the trunk, and all are similar.

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Fath al-Qadir

24- **And he called to her from beneath her** meaning Gabriel when he heard her words, and he was below her under the hill, and it was said under the palm tree, and it was said that the caller was Jesus. It was read with the opening of the meem from *min* and its breaking. And his saying: **Do not grieve** is an explanation of the call: meaning do not grieve or the meaning is that do not grieve as it is the source **Your Lord has made a stream beneath you** the majority of commentators said: The stream is the small river, and the meaning is: Your Lord has made a stream beneath your feet. It was said that it was a river from which the water had been cut off, so God sent water into it for Mary, and revived with it that dry trunk that she relied on until it grew leaves and bore fruit, and it was said that what is meant by the stream here is Jesus, and

the stream is the great man, and from it their saying so-and-so is a stream: meaning great, and from the people of Sarat: meaning great.

Tafsir al-Baghawi

24 - **He called to her from beneath her**, Abu Ja'far, Nafi', Hamza, Al-Kisa'i, and Hafs read: **from beneath her** with a kasra on the meem and the ta', meaning Gabriel, peace be upon him, and Mary was on a hill, and Gabriel was behind the hill beneath her, so he called to her.

Others read it with the opening of the meem and the taa, and Gabriel, peace be upon him, also meant that he called her from the foot of the mountain.

It was said: It is Jesus, when he came out of his mother's womb, he called to her: **Do not be sad**, and this is the saying of Mujahid and Al-Hasan.

The first is the statement of Ibn Abbas, may God be pleased with them both, and Al-Suddi, Qatada, Al-Dahhak, and a group: that the caller was Gabriel, when he heard her words and knew her grief, he called to her, **Do not be sad**.

Your Lord has placed a stream beneath you. A stream is a small river.

It was said: Under you, meaning God made it under your command. If you command it to run, it runs, and if you command it to stop, it stops.

He said: Ibn Abbas, may God be pleased with him, said: Gabriel, peace be upon him - and it is said: Jesus, peace be upon him - struck the ground with his foot, and a spring of fresh water appeared and flowed.

It was said: There was a dry river in which God Almighty made water flow, and the dry palm tree was revived, so it grew leaves, bore fruit, and was moist.

Al-Hasan said: **Underneath you is a secret** meaning: Jesus, and by God he was a secret servant, meaning: high.

Tafsir al-Baidawi

24- **And he called to her from beneath her** Jesus, and it was said Gabriel was kissing the child, and it was said beneath her, lower than her place. Nafi', Hamza, Al-Kisa'i, Hafs, and Ruh read **(from beneath her)** with the kasra and genitive, on the basis that in the word *called* there is a pronoun for one of them, and it was said that the pronoun in beneath her is the palm tree. **That you do not grieve** meaning do not grieve or that you do not grieve. **Your Lord has placed beneath you a stream** a brook. This is how it was narrated with a chain of transmission traceable back to the Prophet, and it was said that it was a master of cypress trees, which is Jesus, peace be upon him.

Surat Ta-Ha 20:80

O Children of Israel, We delivered you from your enemy and made an appointment with you on the right side of the mount, and sent down to you manna and quails.

Surat Maryam 19:25

And shake toward you the trunk of the palm tree, it will drop upon you ripe, fresh dates.

Tafsir al-Jalalayn

25 - **And shake toward you the trunk of the palm tree** it was dry and the *ba* is redundant *fall* its origin is with two *ta*'s the second of which was changed to a *sin* and assimilated into the *sin* and in the reading it was left out **upon you fresh dates** distinguishing *gathered* its description

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And shake the trunk of the palm tree toward you**, he mentioned that the trunk was a dry trunk, and he ordered her to shake it, and that was during the winter days, and shaking it was moving it.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **And shake toward you the trunk of the palm tree**, he said: Move it.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And shake the trunk of the palm tree toward you**. He said: It was a dry trunk, so he said to it: Shake it, **It will drop upon you ripe, fresh dates**.

Ibn Hamid told us: Yahya bin Wadh told us: Abdul-Mumin told us: I heard Abu Nahik say: It was a dry palm tree.

Muhammad bin Sahl bin Askar told me: Ismail bin Abdul Karim told us: Abdul Samad bin Muqal told us: I heard Wahb bin Munabbih say about His statement, **And shake toward you the trunk of the palm tree**, that the dates were falling on it, and that was in the winter.

Musa bin Harun told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **And shake toward you the trunk of the palm tree**. It was a trunk of it that had been cut off, so she shook it, and behold, it was a palm tree. A river was made to flow for it in the prayer niche, and the palm tree dropped fresh dates. So he said to it, **Eat, drink, and be refreshed**.

Others said: Rather, the meaning of this is: And shake the palm tree toward you.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, he said: Mujahid said: **And shake toward you the trunk of the palm tree**. He said: The palm tree.

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Isa bin Maimun, on the authority of Mujahid, regarding his statement, **And shake toward you the trunk of the palm tree**, he said: Ajwa dates.

Yaqub told me, he said: Hisham told us, he said: Husayn told us, on the authority of Amr ibn Maymun, that he recited this verse: **And shake toward you the trunk of the palm tree, it will drop upon you fresh, ripe dates**. Amr said: There is nothing better for a woman in childbirth than dates and fresh dates. The preposition *ba* was inserted in His statement: **And shake toward you the trunk of the palm tree**, just as one says: **I have married you to so-and-so**, or **I have married you to so-and-so**, and just as one says: **It grows oil**, meaning: **It grows oil**. The Arabs do this because actions are referred to by the preposition *ba*, so it is said when you refer to **I struck Amr: I did it to him**, and so on with every action. Therefore, the preposition *ba* is inserted in actions and is removed, so its entry and exit are one meaning, so the meaning of the statement is: **And shake toward you the trunk of the palm tree**, and if the commentators had interpreted it in this way: **And shake toward you fresh, ripe dates with the trunk of the palm tree**, meaning: on the trunk of the palm tree, in a correct manner, but I do not remember anyone interpreting it in this way. And the evidence of the entry of the letter *ba* in the same place as its entry and exit is the poet's saying:

In Wadi Yaman, the lote tree grows at its top and bottom, with marakh and shabhan trees.

The reciters differed in their reading of His statement *tasaqtuqa dropped*. The majority of the reciters of Medina, Basra and Kufa read it as *tasaqtuqa* with a *ta'* from *tasaqtuqa* and with a shaddah on the seen, meaning: the palm tree drops upon you fresh, ripe dates. Then one of the two *ta*'s is assimilated into the other and is stressed. Those who read it in this way directed the meaning of the statement to: **And shake the trunk of the palm tree toward you, the palm tree will drop upon you fresh dates**. Some of the reciters of Kufa read it as *tasaqtuqa* with a *ta'* and with a light seen, and directed the meaning of the statement to the same as those who stressed it directed it to, except that they differed with them in the reading. It was narrated on the authority of Al-Bara' bin 'Azib that he read it as *yasaqtuqa* with a *ya'*.

Ahmad bin Yusuf told me that, he said: Al-Qasim told us, he said: Yazid told us, on the authority of Jarir bin Hazim, on the authority of Abu Ishaq, he said: I heard Al-Bara' bin Azib reciting it like that, and it was as if he directed the meaning of the speech to: And shake toward you the trunk of the palm tree, and the trunk will drop upon you fresh, ripe dates.

It was narrated on the authority of Abu Nahik that he used to read it as *Taqatū* with a damma on the *ta'* and the omission of the alif.

Ibn Hamid told us that: Yahya bin Wadh told us that Abdul-Mumin told us that he heard Abu Nahik recite it like that, and it was as if he directed the meaning of the

speech to: The palm tree drops fresh dates on you.

Abu Ja'far said: The correct thing to say about this, in my opinion, is that these three readings, I mean *tasaqtāt* with a ta' and a shaddah on the seen, with a ta' and a light seen, and with a ya' and a shaddah on the seen, are readings with similar meanings. Each of them has been read by readers who are knowledgeable about the Qur'an, so whichever one the reader reads, he is correct in it. That is because if the trunk falls with its dates, and it is fixed and not cut off, then the palm tree has fallen with its dates. And if the palm tree falls with its dates, then the entire palm tree has fallen, its trunk and other than its trunk. That is because as long as the palm tree is standing on its foundation, it is only a trunk, a frond, and a palm branch. But if it is cut off, it becomes a trunk. So the trunk that Mary was ordered to shake, no one we know of has mentioned that it was a cut trunk other than al-Suddi. And it has been claimed that by shaking it it became a palm tree, so its meaning and the meaning of the one who said: The dates that fell on it were one palm tree, so the correctness of what we have said is clear. His saying *harvested* means harvested. Its original form was *maful*, so it was changed to *fa'il*. The harvested is that which is taken fresh. Everything that is taken from a fruit, or transferred from its place with its freshness, has been harvested. Therefore it was said: So-and-so harvests truffles. From this comes the saying of Ibn Akht Jadhima:

This is my crime and his choice in it, as every criminal has his hand in his mouth.

Tafsir al-Qurtubi

The Almighty said: "And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. So eat and drink and be refreshed." There are four issues in it:

The first: The Almighty's saying: *تَقَطَّقْ* He ordered her to shake the dry trunk to see another sign in reviving the dead trunk. The *ب* in His saying: *يَجِدْ* is an emphatic redundant letter, as is said: take the reins, and give with your hand. God the Almighty said: **Then let him extend a rein to the sky** (al-Hajj 22:15) meaning let him extend a rein. It was said: the meaning is, and shake towards you fresh dates on the trunk of the palm tree. *تَقَطَّقْ* means it falls, so he assimilated the ta' into the seen. Hamza read *تَقَطَّقْ* in a lightened form, so he deleted the one that others had assimilated. Asim read in the narration of Hafṣ *تَقَطَّقْ* with a damma on the ta' in a lightened form and a kasra on the qaf. It was read *تَقَطَّقْ* with the two ta's pronounced, and *يَسْقُطْ* with a ya' and the assimilation of the ta', and *تَقْطُوْ* ... with a ta' for the palm tree and a ya' for the trunk. These are nine readings mentioned by Al-Zamakhshari, may God have mercy on him. *Rutban* is in the accusative case with shaking, meaning if you shake the trunk, you shake it **Rutban yanya**. In short, the accusative case of *Rutban* varies according to the meanings of the readings. Sometimes the verb is based on the trunk, sometimes on shaking, and sometimes on the palm tree. *Janya* means it has become good and suitable for picking, and it is from **yatinat al-thumra**. It is narrated

from Ibn Mas'ud - but it is not authentic - that he read **Tatastutu 'alayka rutban yanya fresh ripe dates**. Mujahid said: **Rutban yanya fresh ripe dates** He said: It was 'Ajwa dates". Abbas ibn al-Fadl said: I asked Abu Amr ibn al-Ala' about his saying: "**Rutban yanya' fresh ripe dates**", and he said: It did not wither. He said: Its interpretation is: It did not dry up, wither, or move away from the hands of its picker, and this is the correct view. Al-Farra' said: "**Al-Janya and Al-Majnu**" are one and the same. He believes that they are like the slain and the slain, the wounded and the wounded. Others than al-Farra' said: The harvest is the one cut off from one palm tree, and taken from the place where it grew. They recited:

And good fruits in spacious gardens and branches of trees whose harvest is close by

By harvest he means what is harvested from it, that is, cut and taken. Ibn Abbas said: It was a rotten trunk, and when she shook it, she looked at the top of the trunk and saw that the palm fronds had appeared, then she looked at the date palms that had emerged from between the palm fronds, then it turned green and became dates, then it turned red and became fresh dates, then it became ripe dates, all of that in the blink of an eye, and the fresh dates began to fall into her hands, and none of them were split.

Second: Some people have inferred from this verse that although provision is inevitable, God Almighty has entrusted the son of Adam to strive for what is in it, because He commanded Mary to shake the palm tree to see a sign, and the sign would have been that it would not shake.

Third: The command to be obligated to earn a living is the way of God the Almighty for His servants, and that this does not undermine trust in Him, contrary to what the ignorant ascetics say. This meaning and the disagreement about it have already been mentioned. Before that, her sustenance came to her without her earning it, as He said: **Whenever Zachariah entered upon her in the sanctuary, he found with her provision** (Al Imran 3:37) the verse. Then, when she gave birth, she was commanded to shake the trunk of the tree. Our scholars said: When her heart was empty, God freed her limbs from fatigue. Then, when she gave birth to Jesus, her heart became attached to his love, and her secret was occupied with his speech and his command, He entrusted her to her earnings, and returned her to the habit of clinging to the causes in His servants. Al-Tabari narrated on the authority of Ibn Zayd that Jesus, peace be upon him, said to her: Do not be sad. She said to him: How can I not be sad when you are with me?! Neither a husband nor a slave! What excuse do I have before the people?! **I wish I had died before this and was forgotten and forgotten**. Then Jesus said to her: I will suffice you from speaking.

Fourth: Al-Rabi' bin Khaitham said: "I do not think that there is anything better for a woman in childbirth than fresh dates, based on this verse. If God had known something that was better than fresh dates for a woman in childbirth, He would have fed it to Mary. That is why they said: Dates are a custom for a woman in childbirth from that time, as is the tahneek. It was also said: If her delivery is difficult, there is nothing better for her than fresh dates, and there is nothing better for

O Children of Israel, We delivered you from your enemy and made an appointment with you on the right side of the mount, and sent down to you manna and quails.

the sick than honey. Al-Zamakhshari mentioned this. Ibn Wahb said: Malik said: God the Almighty said: "Fresh and ripe." Fresh dates are those that have become good without being engraved or spoiled. Engraving is to engrave from the bottom of the unripe date until it becomes fresh. This is disliked. Malik meant that this is hastening something before its time, so no one should do it. If someone does it, it does not permit its sale or make it a ruling on its goodness. This statement has already been mentioned in Al-An'am. Praise be to God. On the authority of Talhah bin Sulayman, *Janiya* with a kasra on the jim for imitation, meaning We have made for you in the fresh and ripe dates two benefits: one is eating and drinking, the second is comfort for the heart, because they are miracles.

Tafsir Ibn Kathir

Some of them read: "from beneath her" meaning the one beneath her, and others read: "from beneath her" as a preposition, and the commentators differed about who is meant by that? Al-Awfi and others said on the authority of Ibn Abbas: "So he called to her from beneath her" means Gabriel, and Jesus did not speak until she brought him to her people. And this is what Saeed bin Jubair, Al-Dahhak, Amr bin Maymun, Al-Suddi and Qatadah said: It is the angel Gabriel, peace be upon him, meaning he called to her from the bottom of the valley. And Mujahid said: "So he called to her from beneath her" means Jesus, son of Mary. And this is what Abd Al-Razzaq said on the authority of Muammar on the authority of Qatadah who said: Al-Hasan said: He is her son, and this is one of the two narrations on the authority of Saeed bin Jubair that he is her son. He said: Did you not hear God say: "So she pointed to him" and this was chosen by Ibn Zayd and Ibn Jarir in their interpretation.

And his saying: **Do not grieve** means he called to her saying do not grieve. **Your Lord has provided a stream beneath you.** Sufyan al-Thawri and Shu'bah said on the authority of Abu Ishaq on the authority of al-Bara' ibn 'Azib **Your Lord has provided a stream beneath you** he said: the brook. And Ali ibn Abi Talhah said the same on the authority of Ibn 'Abbas: the brook is the stream, and 'Amr ibn Maymun said the same as the river from which you drink. And Mujahid said: it is the river in Syriac. And Sa'id ibn Jubayr said: the brook is the small river in Nabataean. And al-Dahhak said: it is the small river in Syriac. And Ibrahim al-Nakha'i said: it is the small river. And Qatada said: it is the brook in the language of the people of Hijaz. And Wahb ibn Munabbih said: the brook is the spring water. And al-Suddi said: it is the river, and Ibn Jarir chose this statement.

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forbidden to them. As-Suddi, Qatada, and Abd ar-Rahman bin Zaid stated this explicitly. Abu Ishaq said on the authority of Haritha, who said: I was with Ibn Masoud, and two men came, one of them greeted the Prophet (peace and blessings of God be upon him) but the other did not. He said: What is the matter with you? His companions said: He swore that he would not speak to people today. Abdullah bin Masoud said: Speak to people and greet them, for that is a woman who knows that no one will believe her that she became pregnant without a husband, meaning Mary, peace be upon her, so that it will be an excuse for her if she is asked. Narrated by Ibn Abi Hatim and Ibn Jarir, may God have mercy on them. Abdul Rahman bin Zaid said: When Jesus said to Maryam 19: **Do not grieve**, she said: How can I not grieve when you are with me, neither a husband nor a slave? What excuse do I have before people? I wish I had died before this and been forgotten. Jesus said to her: I will suffice you in speaking. "But if you see any human being, say: 'Indeed, I have vowed to the Most Merciful to fast, so I will not speak to any human being today.'" All of this was from Jesus' speech to his mother, and Wahb said the same.

Fath al-Qadir

25- "And shake the trunk of the palm tree towards you" Shaking is movement: it is said shake it and shake, and the ba in the trunk of the palm tree is added for emphasis. Al-Farraa said: The Arabs say shake it and shake it, and the trunk is the bottom of the tree. Qatrib said: Every piece of wood at the base of a tree is a trunk, and the meaning of towards you is: towards you, and the root of tasaqat is tasaqatu, so the ta was assimilated into the seen. Hamza and Al-A'mash read tasaqatu with a lightened form. Asim read in the narration of Hafs and Al-Hasan with a damma on the ta with a lightened form and a kasra on the qaf, and it was read tasaqatu with the two na's pronounced. It was read with a tahtiya with a shaddah on the seen. It was read tasaqtu and yusqutu. The rest read with the assimilation of the ta in the seen, so whoever read with a fathah made the pronoun for the palm tree, and whoever read with a tahtiya made the pronoun for the trunk, and the accusative of "rutab" in some of these readings is for differentiation, and in some others it is the object of tasaqatu. Al-Mubarrad and Al-Akhfash said: It is permissible to make the word *fresh* in the accusative case, meaning shake fresh dates towards you, *picked* by the trunk of the palm tree, meaning on its trunk. Al-Zamakhshari considered it weak. Fresh is what is taken fresh, and it was said that it is what is requested and suitable for picking, and it is fa'il in the sense of maf'ul. Al-Farra' said: Fresh and majni are one and the same, and it was said that it is fa'il in the sense of fa'il, meaning fresh, fresh and good.

Tafsir al-Baghawi

25 - "And shake towards you", meaning it was said to Maryam 19: Move "the trunk of the palm tree", the Arabs say: shake it and shake it, just as one says: cut his head and cut his head, and extend the rope and extend it, "it falls upon you", the well-known reading

with the opening of the ta and the qaf and the emphasis on the seen, meaning: it falls, so one of the two ta's was assimilated into the seen, meaning: the palm tree falls upon you with dates, and Hamza lightened the seen and deleted the ta' that others had assimilated.

Hafs read it with a damma on the ta' and a kasra on the qaf, light on the weight of tafa'ala. And tasaqata means dropped, and the feminization is for the sake of the palm tree.

And Jacob read: *Yasaqat* with a shaddah on the Ya', referring back to the trunk.

Fresh dates, harvested. It was said: The harvest is that which has reached its peak and the time for harvesting has come. Al-Rabi' bin Khathim said: I do not think there is anything better for a woman in childbirth than fresh dates, nor anything better for a sick person than honey.

Tafsir al-Baidawi

25- "And shake the trunk of the palm tree towards you **and incline it towards you, and the Baa is added for emphasis or do the shaking and inclination with it, or shake**" the fruit by shaking it and shaking is movement by pulling and pushing. "Taqaata'alayka" means falling, so the second Taa was assimilated into the Seen and Hamza deleted it, and Ya'qub read with the Yaa and Hafs (*Taqata'ala*) from Qaqata meaning dropped, and it was read (*Tatasaqta*) and (*Tasqutu*) and (*Yusqutu*) so the Taa is for the palm tree and the Yaa is for the trunk. "Rabitan janya" is a distinguishing or passive participle. It was narrated that it was a dry palm tree with no head or fruit and it was winter, so I shook it and God gave it a head, palm leaves and fresh dates. And to console her with that, because it contains miracles that indicate her innocence, for the likes of it cannot be imagined by someone who commits obscenities, and to alert whoever sees it that He who is able to make the dry palm tree bear fruit in the winter is able to make it pregnant without a male, and that it is not an innovation in its affair with what it contains of drink and food, and for that reason He arranged the two matters for it and said: