

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 17
19:26 – 21:18



AL SADIQIN PRESS

License

This work is licensed under the **GNU Free Documentation License (GFDL), Version 1.3 or later**. Permission is granted to copy, distribute, and modify this document under the terms of the GFDL, provided the following information is included in any derivative works:

```
# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.1)
# Copyright (C) 2025 Al Sadiqin Institute and Ben Abrahamson (abrahamson@alsadiqin.org)
# License: GNU Free Documentation License (GFDL), Version 1.3 or later
#
# This tafsir provides an English translation of classical tafsir (commentaries)
# 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.
#
# TERMS OF USE:
#
# - Permission is granted to copy, distribute, and modify this file under
#   the terms of the GFDL, provided all modifications are clearly indicated
#   and properly attributed to the original source (the Al Sadiqin Institute).
#   Any redistribution must include this license notice.
#
# - This annotation can be integrated into websites or applications, provided
#   its source (Al Sadiqin Institute) is clearly indicated, and a link to
#   http://alsadiqin.org/tafsir is maintained, allowing users to track updates.
#
# Please check updates at: http://alsadiqin.org/tafsir
```

Commercial use of this document is permitted provided that all copies, derivative works, or distributions clearly include this license notice and comply fully with the terms of the GNU Free Documentation License (GFDL), Version 1.3 or later.

Portions of this work have been translated using AI (machine-assisted translation) and post-edited for clarity and accuracy. While an ongoing effort has been made to ensure fidelity to the original text, minor variations, or mistakes may be found. Please send any corrections or suggestions to tafsir@alsadiqin.org to benefit future editions of this work.

Copyright © 2025 Al Sadiqin Institute and Ben Abrahamson.

ISBN: 9798319422453

For reprint permission or other information write to:

Al Sadiqin Press – books@alsadiqin.org – www.alsadiqin.org

Translator: Ben Abrahamson

Editor: Rebecca Abrahamson

Cover Designer: Husada Tsalitsa Mardiansyah

Layout and Interior Design: Al Sadiqin Press, the publishing division of Al Sadiqin Institute, Inc.

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

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

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

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

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 17 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat Maryam*, and the first verses of *Sūrat l-Anbiyāa*. 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.

Portions of this work have been translated using AI (machine-assisted translation) and post-edited for clarity and accuracy. While an ongoing effort has been made to ensure fidelity to the original text, minor variations, or mistakes may be found. Please send any corrections or suggestions to tafsir@alsadiqin.org to benefit future editions of this work. This book is version 0.1. The latest version of book can be downloaded at <http://alsadiqin.org/tafsir>.

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

Table of Contents

TafsirAl-Qur'an	i
Surat Maryam 19:26	11
Surat Maryam 19:27	17
Surat Maryam 19:28	21
Surat Maryam 19:29	26
Surat Maryam 19:30	30
Surat Maryam 19:31	34
Surat Maryam 19:32	38
Surat Maryam 19:33	42
Surat Maryam 19:34	46
Surat Maryam 19:35	50
Surat Maryam 19:36	53
Surat Maryam 19:37	56
Surat Maryam 19:38	59
Surat Maryam 19:39	62
Surat Maryam 19:40	66
Surat Maryam 19:41	69
Surat Maryam 19:42	71
Surat Maryam 19:43	73
Surat Maryam 19:44	74
Surat Maryam 19:45	76
Surat Maryam 19:46	78
Surat Maryam 19:47	81
Surat Maryam 19:48	84
Surat Maryam 19:49	86
Surat Maryam 19:50	88
Surat Maryam 19:51	90
Surat Maryam 19:52	92
Surat Maryam 19:53	95
Surat Maryam 19:54	97
Surat Maryam 19:55	100
Surat Maryam 19:56	102
Surat Maryam 19:57	104
Surat Maryam 19:58	108
Surat Maryam 19:59	111
Surat Maryam 19:60	118
Surat Maryam 19:61	121
Surat Maryam 19:62	124
Surat Maryam 19:63	128
Surat Maryam 19:64	132
Surat Maryam 19:65	138
Surat Maryam 19:66	141
Surat Maryam 19:67	143
Surat Maryam 19:68	145
Surat Maryam 19:69	148
Surat Maryam 19:70	151
Surat Maryam 19:71	153

Surat Maryam 19:72 164

Surat Maryam 19:73 170

Surat Maryam 19:74 173

Surat Maryam 19:75 177

Surat Maryam 19:76 180

Surat Maryam 19:77 182

Surat Maryam 19:78 185

Surat Maryam 19:79 188

Surat Maryam 19:80 191

Surat Maryam 19:81 194

Surat Maryam 19:82 196

Surat Maryam 19:83 199

Surat Maryam 19:84 201

Surat Maryam 19:85 203

Surat Maryam 19:86 207

Surat Maryam 19:87 210

Surat Maryam 19:88 214

Surat Maryam 19:89 216

Surat Maryam 19:90 219

Surat Maryam 19:91 222

Surat Maryam 19:92 224

Surat Maryam 19:93 226

Surat Maryam 19:94 228

Surat Maryam 19:95 230

Surat Maryam 19:96 233

Surat Maryam 19:97 237

Surat Maryam 19:98 240

Surat Ta-Ha 20:1 244

Surat Ta-Ha 20:2 251

Surat Ta-Ha 20:3 255

Surat Ta-Ha 20:4 258

Surat Ta-Ha 20:5 261

Surat Ta-Ha 20:6 264

Surat Ta-Ha 20:7 267

Surat Ta-Ha 20:8 272

Surat Ta-Ha 20:9 275

Surat Ta-Ha 20:10 276

Surat Ta-Ha 20:11 279

Surat Ta-Ha 20:12 281

Surat Ta-Ha 20:13 287

Surat Ta-Ha 20:14 289

Surat Ta-Ha 20:15 294

Surat Ta-Ha 20:16 300

Surat Ta-Ha 20:17 303

Surat Ta-Ha 20:18 305

Surat Ta-Ha 20:19 310

Surat Ta-Ha 20:20 312

Surat Ta-Ha 20:21 314

Surat Ta-Ha 20:22 317

Surat Ta-Ha 20:23 321

Surat Ta-Ha 20:24	324
Surat Ta-Ha 20:25	327
Surat Ta-Ha 20:26	330
Surat Ta-Ha 20:27	333
Surat Ta-Ha 20:28	337
Surat Ta-Ha 20:29	340
Surat Ta-Ha 20:30	343
Surat Ta-Ha 20:31	346
Surat Ta-Ha 20:32	349
Surat Ta-Ha 20:33	352
Surat Ta-Ha 20:34	355
Surat Ta-Ha 20:35	358
Surat Ta-Ha 20:36	361
Surat Ta-Ha 20:37	367
Surat Ta-Ha 20:38	373
Surat Ta-Ha 20:39	379
Surat Ta-Ha 20:40	388
Surat Ta-Ha 20:41	400
Surat Ta-Ha 20:42	402
Surat Ta-Ha 20:43	405
Surat Ta-Ha 20:44	407
Surat Ta-Ha 20:45	411
Surat Ta-Ha 20:46	414
Surat Ta-Ha 20:47	416
Surat Ta-Ha 20:48	419
Surat Ta-Ha 20:49	421
Surat Ta-Ha 20:50	423
Surat Ta-Ha 20:51	426
Surat Ta-Ha 20:52	428
Surat Ta-Ha 20:53	432
Surat Ta-Ha 20:54	435
Surat Ta-Ha 20:55	437
Surat Ta-Ha 20:56	439
Surat Ta-Ha 20:57	441
Surat Ta-Ha 20:58	442
Surat Ta-Ha 20:59	445
Surat Ta-Ha 20:60	448
Surat Ta-Ha 20:61	450
Surat Ta-Ha 20:62	453
Surat Ta-Ha 20:63	455
Surat Ta-Ha 20:64	462
Surat Ta-Ha 20:65	465
Surat Ta-Ha 20:66	467
Surat Ta-Ha 20:67	470
Surat Ta-Ha 20:68	472
Surat Ta-Ha 20:69	474
Surat Ta-Ha 20:70	477
Surat Ta-Ha 20:71	480
Surat Ta-Ha 20:72	483
Surat Ta-Ha 20:73	486

Surat Ta-Ha 20:74	489
Surat Ta-Ha 20:75	491
Surat Ta-Ha 20:76	493
Surat Ta-Ha 20:77	495
Surat Ta-Ha 20:78	498
Surat Ta-Ha 20:79	500
Surat Ta-Ha 20:80	502
Surat Ta-Ha 20:81	504
Surat Ta-Ha 20:82	507
Surat Ta-Ha 20:83	510
Surat Ta-Ha 20:84	512
Surat Ta-Ha 20:85	515
Surat Ta-Ha 20:86	518
Surat Ta-Ha 20:87	521
Surat Ta-Ha 20:88	526
Surat Ta-Ha 20:89	530
Surat Ta-Ha 20:90	533
Surat Ta-Ha 20:91	534
Surat Ta-Ha 20:92	536
Surat Ta-Ha 20:93	538
Surat Ta-Ha 20:94	540
Surat Ta-Ha 20:95	542
Surat Ta-Ha 20:96	544
Surat Ta-Ha 20:97	548
Surat Ta-Ha 20:98	554
Surat Ta-Ha 20:99	556
Surat Ta-Ha 20:100	558
Surat Ta-Ha 20:101	560
Surat Ta-Ha 20:102	562
Surat Ta-Ha 20:103	564
Surat Ta-Ha 20:104	566
Surat Ta-Ha 20:105	568
Surat Ta-Ha 20:106	570
Surat Ta-Ha 20:107	572
Surat Ta-Ha 20:108	574
Surat Ta-Ha 20:109	577
Surat Ta-Ha 20:110	579
Surat Ta-Ha 20:111	581
Surat Ta-Ha 20:112	584
Surat Ta-Ha 20:113	587
Surat Ta-Ha 20:114	589
Surat Ta-Ha 20:115	592
Surat Ta-Ha 20:116	597
Surat Ta-Ha 20:117	599
Surat Ta-Ha 20:118	602
Surat Ta-Ha 20:119	604
Surat Ta-Ha 20:120	607
Surat Ta-Ha 20:121	609
Surat Ta-Ha 20:122	613
Surat Ta-Ha 20:123	616

Surat Ta-Ha 20:124	619
Surat Ta-Ha 20:125	624
Surat Ta-Ha 20:126	626
Surat Ta-Ha 20:127	628
Surat Ta-Ha 20:128	630
Surat Ta-Ha 20:129	633
Surat Ta-Ha 20:130	635
Surat Ta-Ha 20:131	639
Surat Ta-Ha 20:132	643
Surat Ta-Ha 20:133	646
Surat Ta-Ha 20:134	649
Surat Ta-Ha 20:135	651
Surat al-Anbiya 21:1	654
Surat al-Anbiya 21:2	657
Surat al-Anbiya 21:3	660
Surat al-Anbiya 21:4	664
Surat al-Anbiya 21:5	667
Surat al-Anbiya 21:6	670
Surat al-Anbiya 21:7	673
Surat al-Anbiya 21:8	675
Surat al-Anbiya 21:9	677
Surat al-Anbiya 21:10	679
Surat al-Anbiya 21:11	681
Surat al-Anbiya 21:12	683
Surat al-Anbiya 21:13	684
Surat al-Anbiya 21:14	686
Surat al-Anbiya 21:15	688
Surat al-Anbiya 21:16	689
Surat al-Anbiya 21:17	691
Surat al-Anbiya 21:18	694

Surat Maryam 19:26

So eat and drink and be refreshed. And if you see from among mankind anyone, say, **Indeed, I have vowed to the Most Merciful a fast, so I will not speak to any human being today.**

Tafsir al-Jalalayn

26 - *Eat* from the fresh dates **and drink** from the secret **and be comforted** with the child, a specification converted from the agent, meaning that your eye may be comforted by him, meaning that you may be at peace and not aspire to anyone else **then if** in it there is an assimilation of the conditional nun of inna into the extra ma **you see** the lam of the verb and its 'ayn were deleted from it and its vowel was placed on the ra' and the ya of the pronoun was broken due to the meeting of two quiescent letters **of mankind anyone** who will ask you about your child **then say, 'Indeed, I have vowed to the Most Merciful a fast'** meaning abstaining from speaking about him and other people, as evidenced by **I will not speak to any human being today'** meaning after that

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: So eat of the fresh dates that fall upon you, and drink of the gushing water which your Lord has placed beneath you, fear neither hunger nor thirst. **And be refreshed** means: And be content and rejoice at the birth of me and do not grieve. The 'ayn is in the accusative case because it is the one described as settled. The meaning of the statement is: And let your eye be content with your child. Then the action was transferred from the 'ayn to the woman who has the 'ayn. So the 'ayn was in the accusative case since the action was originally for her according to the interpretation, similar to what was done in His statement: **But if they give up willingly to you anything thereof** (An-Nisa': 4), but it is: If they give up willingly to you anything thereof." And His statement: **And they are straitened with them** (Hud 11:77- Al-'Ankabut: 33). And from this is His statement: **Fried fresh dates fall upon you** meaning: **Fried fresh dates fall upon you**, so the action was transferred to the 'ayn, according to the reading of those who read it with the letter ya'. In the reading of those who read it as *tasaqat* with a ta', its meaning is: the dates of the palm tree fall on you, then the verb was changed to the palm tree.

The reciters differed in their recitation of his statement *wa-qari*. As for the people of Medina, they recited it *wa-qari* with a fat-ha on the qaf, according to the language of those who say: I reqarat bi-makan, I reqara bi-hu, and I reqararat 'ayn, I reqara bi-hu qurur. This is the language of Quraysh, as was mentioned to me, and the recitation is based on it. As for the people of Najd, they say: I reqararat bi-hu 'ayn, I reqara bi-hu qarran, and I reqararat bi-hu, I reqara bi-hu, so the recitation is based on their language and *wa-qari* 'ayn with a kasra on the qaf, and the recitation with us is

based on the language of Quraysh with a fat-ha on the qaf.

And His saying, **If you see anyone from among mankind**, means: If you see anyone from among the children of Adam speaking to you or asking you about something related to you and your child and the reason for his birth, **then say, 'Indeed, I have vowed to the Most Merciful a fast,'** meaning: So say: I have made it obligatory upon myself to God to be silent and not to speak to anyone from among the children of Adam today, **so I will not speak to any human being today.**

And similar to what we said about the meaning of fasting, the people of interpretation said.

Who said that?

Ibn Abd al-A'la told us: Mu'tamir ibn Sulayman told us, on the authority of his father, who said: I heard Anas ibn Malik say about this verse, **Indeed, I have vowed to the Most Merciful a fast**, silence.

Zakariya bin Yahya bin Abi Zaida told me, he said: Hajjaj told us, he said: Ibn Jurayj told us, he said: Al-Mughirah bin Uthman told me, he said: I heard Anas bin Malik say: **I have vowed to the Most Merciful to fast**. He said: Silence.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Indeed, I have vowed to the Most Merciful a fast**, he said: By fasting he means silence.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Sulayman al-Taymi, he said: I heard Anas recite: **I have vowed to the Most Merciful to fast and remain silent.**

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada: **I have vowed to the Most Merciful a fast**. As for his saying **a fast**, it means that I fasted from food, drink, and speech.

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, **I have vowed to the Most Merciful a fast**, that there were those among the Children of Israel who, when they exerted themselves, would fast from speech as they fasted from food, except for the remembrance of God. So he said that to her, and she said: I fast from speech as I fast from food, except for the remembrance of God. So when they spoke to her, she pointed to him, and they said, **How can we speak to one who is in the cradle, a child?** So he answered them and said, "Indeed, I am the servant of God. He has given me the Scripture," until he reached, **That is Jesus, the son of Mary, the word of truth about which they are in doubt.**

They differed about the reason for which he ordered her to fast from human speech. Some of them said: He ordered her to do that because she did not have an apparent argument before the people, and that was because she came while she was widowed and had a child, to refrain from speaking so that it would suffice

Surat Maryam 19:26

So eat and drink and be refreshed. And if you see from among mankind anyone, say, "Indeed, I have vowed to the Most Merciful a fast, so I will not speak to any human being today."

her, so she ordered her child to speak.

Who said that?

Harun bin Ishaq Al-Hamadani narrated to us, saying: Mus'ab bin Al-Muqaddam narrated to us, saying: Israel narrated to us, saying: Abu Ishaq narrated to us, on the authority of Haritha, who said: I was with Ibn Mas'ud when two men came, one of them greeted him and the other did not. He said: What is the matter with you? His companions said: He swore that he would not speak to the people today. Abdullah said: Speak to the 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.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, when Jesus said to Mary, **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 the people? **I wish I had died before this and was in oblivion, forgotten.** Jesus said to her: I will suffice you in speaking. **But if you see anyone among mankind, say, 'Indeed, I have vowed to the Most Merciful a fast, so I will not speak to any human being today.'** He said: All of this was Jesus' speech to his mother.

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: **If you see anyone among mankind, say, 'Indeed, I have vowed to the Most Merciful to fast, so I will not speak to any human being today.'** Then I will suffice you in speaking.

Others said: This was a sign for Mary and her son.

Who said 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, **Indeed, I have vowed to the Most Merciful a fast**, he said in some of the letters: silence, and that is because you will not find an ignorant woman saying: I vowed as Mary vowed, not to speak one day until night, and God only made that a sign for Mary and her son, and it is not permissible for anyone to vow silence one day until night.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, so he recited: **Indeed, I have vowed to the Most Merciful a fast.** And it was read in the first letter: silence, and it was only a sign that God sent to Mary and her son.

Others said: Rather, she was fasting on that day, and the fasting person at that time was fasting from food, drink, and speaking to people, so Mary was permitted to speak for the amount of time that day while she was fasting.

Who said that?

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi: **If you see anyone among mankind speaking to you, say, 'Indeed, I have**

vowed to the Most Merciful a fast, so I will not speak to any human being today.' So whoever fasted at that time would not speak until evening. So it was said to her: Do not say more than this.

Tafsir al-Qurtubi

This is the meaning of the Almighty's saying: **So eat and drink and be comforted** meaning eat from the jinn, drink from the secret, and be comforted by seeing the Prophet's son. It is read with the opening of the qaf, which is the reading of the majority. Al-Tabari narrated the reading **and be comforted** with the kasra of the qaf, which is the language of Najd. It is said: **قَرَّ عَيْنَانِ يَقَرُّ وَيَقَرُّ** with the damma and kasra of the qaf, and God comforted his eye and it was comforted. It is taken from qar and qarah, which are cold. A tear of joy is cold, and a tear of sadness is hot. This group was weak and said: All tears are hot, so the meaning of God comforted his eye is God calmed his eye by looking at the one he loves until it is comforted and still, and so-and-so is the comfort of my eye, meaning my soul is comforted by his closeness. Al-Shaibani said: **and be comforted** means sleep, urge it to eat, drink, and sleep. Abu Amr said: May God comfort his eye means put his eye to sleep, and remove his wakefulness. *Ayna* is in the accusative case as a specification, like when you say: **Tabah Nafsan**. The verb in reality is for the eye, so that was transferred to the possessor of the eye, and the one who was the subject in reality is in the accusative case as an explanation. Similar to it are: **Tabah Nafsan, Taqat'at Shaman, Tasabt Abrak**, and many others like it.

The Almighty said: **So if you see any human being, say, 'Indeed, I have vowed to the Most Merciful a fast.'**

There are three issues in this:

The first: The Almighty's saying: **So if you see** The original form of *tareen* is *taraeen*, so the hamza was deleted as it was deleted from *taraa*, and its fat-ha was transferred to the *raa*, so it became *tareen*. Then the first *yaa* was changed to an *alif* because of its movement and the openness of what preceded it, so two quiescent letters met, the *alif* that was changed from the *yaa* and the *yaa* of femininity, so the *alif* was deleted because of the meeting of two quiescent letters, so it became *tareen*. Then the *nun* was deleted as a sign of the jussive because *in* is a conditional letter and *ma* is a relative clause, so it remained *taraa*. Then the *nun* of emphasis entered it, and it is heavy, so the *yaa* of femininity was broken because of the meeting of two quiescent letters, because the heavy *nun* is like the two *nun* of the first word, which is quiescent, so it became *tareen*. And in this manner, Ibn Duraid said:

Either you see my head is the same color

And the mouth says:

Either you see my head is lowered

The letter *nun* was introduced here as a prelude to *ma*,

just as the letter *lam* of the oath is also introduced as a prelude to its entry. Talha, Abu Ja'far, and Shaiba read *tarin* with a sukoon on the *ya* and a fatha on the *nun*, lightly. Abu al-Fath said: It is anomalous.

Second: The Almighty's saying: **Then say, 'Indeed, I have vowed'** This is the answer to the condition, and it contains an implied meaning, so he asked you about your son. **Then say, 'Indeed, I have vowed to the Most Gracious a fast'** meaning silence, as Ibn Abbas and Anas bin Malik said. In the reading of Ubayy bin Ka'b, **Indeed, I have vowed to the Most Gracious a fast** meaning silence. It was narrated from Anas. And from him also, **and they were silent** with a *waw*, and the difference in the two pronunciations indicates that the letter was mentioned as an explanation, not as a Qur'anic verse. So if it is accompanied by a *waw*, then it is possible that it is other than fasting. What the reports from the people of hadith and the narrators of the language have followed is that fasting is silence, because fasting is abstinence and silence is abstinence from speech. It was said: It is the well-known fasting, and silence was required of them on the day of fasting except by gesture. Based on this, the reading of Anas is **and they were silent** with a *waw*, and that silence was for them in fasting as a commitment to the vow, just as whoever among us vows to walk to the House, this requires ihram for Hajj or Umrah. The meaning of this verse is that God the Almighty commanded her through the tongue of Gabriel, peace be upon him - or her son according to the previous disagreement - to refrain from speaking to people, and to refer to her son in that so that her shyness would be removed, and the verse would be made clear and her excuse would be established. The apparent meaning of the verse is that it was permissible for her to say these words in the verse, and this is the opinion of the majority. A group said: The meaning of *say* is by gesture, not by speech. Al-Zamakhshari: It includes that keeping silent about the foolish is obligatory, and the one who humiliates the foolish person will not find a distance.

Third: If someone vows not to speak to any human being, it may be said that it is an act of worship and he is bound by the vow. It may also be said that this is not permissible in our Sharia because it involves hardship and tormenting the soul, like vowing to stand in the sun and the like. Based on this, the vow of silence was in that Sharia, not in our Sharia, and it has been mentioned previously. Ibn Mas'ud ordered whoever did this to speak. This is the correct view:

According to the hadith of Abu Israel, narrated by Al-Bukhari on the authority of Ibn Abbas. Ibn Zaid and Al-Suddi said: The Sunnah of fasting for them was to abstain from eating and speaking.

I said: It is part of our Sunnah during fasting to refrain from bad speech. The Prophet, may God bless him and grant him peace, said:

"If one of you is fasting, he should neither utter obscenities nor act ignorantly. If someone fights him or insults him, he should say, 'I am fasting.'" And the Prophet, may God bless him and grant him peace, said:

Whoever does not give up false speech and acting

upon it, God has no need for him to give up his food and drink.

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 Qatadah 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 Qatadah, 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

Surat Maryam 19:26

So eat and drink and be refreshed. And if you see from among mankind anyone, say, "Indeed, I have vowed to the Most Merciful a fast, so I will not speak to any human being today."

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.

And his saying: **So if you see anyone from among mankind** meaning, no matter what you see of anyone, **say, "Indeed, I have vowed to the Most Merciful a fast, so I will not speak to any human being today."** What is meant by this saying is to indicate that, not that what is meant by it is the verbal statement so that it does not contradict **I will not speak to any human being today**. Anas bin Malik said about his saying: **Indeed, I have vowed to the Most Merciful a fast**, he said: Silence. Ibn Abbas and Ad-Dahhak said the same. In a narration from Anas: Fasting and silence. Qatada and others said the same. What is meant is that when they fasted, according to their religion, food and speech were 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

26- **Eat and drink** meaning from those dates and that water, or from the dates and their juice. He mentioned eating before the dates, even though the river was mentioned before the dates, because the need of the woman in childbirth to eat dates is greater than her need to drink water. Then he said, **And be glad** The majority read it with the opening of the qaf. Ibn Jarir narrated that it was read with the breaking of it. He said: It is the language of Najd. The meaning is: Be at ease and reject sadness. It is taken from qar and qarrah, which are cold. The happy person is cold-hearted and calm of the limbs. It was said that the meaning is: And be glad by seeing the child who was gifted to you. Al-Shaibani said: It means sleep. Abu Amr said: May God gladden his eye: meaning may He make his eyes sleep and remove his wakefulness. **If you see from mankind anyone** Its origin is tar'ayn: like tasma'in. The hamza was lightened and the nun was dropped for the jazm and the ya of the pronoun for the two quiescents after the addition of the nun of emphasis. Similar to this, with no intonations in the nun of emphasis, is the saying of Ibn Duraid:

Don't you see that my head is the color of a morning's forehead under the covers of darkness?

Talha and Shaiba read *tarin* with a sukoon on the yaa and a fatha on the noon, and lightened. Abu al-Fath said: It is anomalous, and the answer to the condition is **Follow, I have vowed to the Most Gracious a fast** meaning say if someone asks you to speak, **I have vowed to the Most Gracious a fast** meaning silence. It was said that what is meant by it is the legal fast, which is abstaining from things that break the fast, but the first is more appropriate. In Abu's reading, it is **I have vowed to the Most Gracious a fast and silence** by combining the two words. This is also narrated from Anas. It was narrated from him that he read *sawm* and *samt* with *waw*. The majority of commentators agree that fasting here means silence, and this is indicated by **I will not speak to any human being today**. The meaning of fasting in the language is broader than the two meanings. Abu Ubaidah said: Everyone who abstains from food, speech, or travel is fasting. Abu's reading indicates that what is meant by fasting here is silence, because it is an explanation of fasting. Anas' reading indicates that fasting here is not silence, as the *waw* indicates. The meaning of **I will not speak to any human today** is that she will not speak to any human after informing them of this report. Rather, she will speak to the angels and commune with her Lord. It was said that she did not inform them here verbally, but rather with a gesture restricting the vow.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding 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. Al-Faryabi, Ibn Abi Shaybah, Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority that he said: The Christians took the east as a qiblah because Mary took a place to the east of her people, so they took his birth as a qiblah. The Jews prostrated on a ledge when the mountain rose above them, so they began to turn away while looking at it, fearing that it would fall on them, so they prostrated in a prostration that God was pleased with, so they took it as a Sunnah. Al-Hakim narrated and authenticated it, as did Al-Bayhaqi in Al-Asma' wa'l-Sifat, and Ibn Asakir, on the authority of Al-Suddi, on the authority of Abi Malik, on the authority of Ibn Abbas. On the authority of Marra, on the authority of Ibn Mas'ud, they said: Mary, daughter of Imran, went out to the side of the sanctuary because of her menses. When she became pure, there was a man with her, **who appeared to her as a human being**. She was startled and said, **'Indeed, I seek refuge in the Most Gracious from you, if you should be fearing God.'** So she went out wearing her cloak, and he took hold of her sleeve and blew into the side of her garment, which was torn in the front. The blow entered her chest and she became pregnant. Her sister, the wife of Zachariah, came to visit her one night. When she opened the door for her, she embraced her. The wife of Zachariah said, **O Mary, do you feel that I am pregnant?** Mary said, **I feel that I am pregnant.** The wife of Zachariah said, **For I have found that which is in my womb prostrates to that which is in your womb.** This is what God Almighty says: **Confirming a word from God.** So the wife of Zachariah gave birth to John. When Mary was about to give birth, she went out to the side of the sanctuary, "and the pangs of childbirth drove her to the trunk of a palm tree. She said, 'Oh, I wish I had died before this.'" **Then Gabriel called to her From beneath her, that you should not grieve.** So when she gave birth to him, Satan went and informed the Children of Israel that Mary had given birth. When they wanted her to speak, she pointed to Jesus, so he spoke, and "He said, 'Indeed, I am the servant of God. He has given me the Scripture.'" [The verses], and when he was born, there was not an idol on earth that did not fall on its face. Abd al-Razzaq, al-Firyabi, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding Maryam, who said: When she became pregnant, she gave birth. Ibn Asakir narrated on his authority, who said: She gave birth after eight months. Ibn Abi Hatim narrated on the authority of Qatada regarding his statement, **Then We sent to her Our Spirit**, he said: Gabriel. Saeed bin Mansour and Ibn al-Mundhir narrated on the authority of Saeed bin Jubayr something similar. Ibn Abi Hatim narrated on the authority of Ata something similar. Ibn Abi Hatim, al-Hakim **who authenticated it**, al-Bayhaqi in al-Asma' wa al-Sifat, and Ibn Asakir narrated on the authority of Abi bin Ka'b regarding the verse, who said: The spirit of Jesus appeared to her in the form of a human being, so she carried him. He said: She carried the one who spoke to her and entered her mouth. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement, **A distant place**, he said: Far away. Ibn Jarir and Ibn Abi Hatim narrated from him regarding his statement:

to the trunk of the palm tree, he said: It was a dry trunk. Ibn Jarir and Ibn al-Mundhir also narrated from him regarding his statement: **and I was in oblivion, forgotten**, he said: I was not created and I was nothing. Ibn Abi Shaybah, Abd Ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated from Ikrimah, **and I was in oblivion, forgotten**, he said: A menstrual period that was cast away. Abd Ibn Humayd and Ibn al-Mundhir narrated from Mujahid something similar. Abd Ibn Humayd narrated from Nawf al-Bakali and Ad-Dahhak something similar. Abd Ibn Humayd narrated from Ikrimah regarding his statement: **and he called to her from beneath her**, he said: The one who called to her was Gabriel. Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated from Ibn Abbas, he said: The one who called to her from beneath her was Gabriel, and Jesus did not speak until she brought him to her people. There are different narrations from the predecessors, whether this caller was Gabriel or Jesus. And Abd bin Hamid narrated on the authority of Abu Bakr bin Ayyash who said: Asim bin Abi Al-Najoud read **He called her from beneath her** in the accusative case. He said: Asim said that whoever reads in the accusative case is Jesus, and whoever reads in the genitive case is Gabriel. And Al-Tabarani, Ibn Mardawayh and Ibn al-Najjar narrated on the authority of Ibn Umar who said: I heard the Messenger of God (peace and blessings of God be upon him) say: **The stream that God said to Mary, 'Your Lord has provided a stream beneath you' is a river that God brought forth for her to drink from.** And in its chain of transmission is Ayoub bin Nahik al-Jabali. Abu Hatim al-Razi said about him: Weak. Abu Zur'ah said: His hadith is rejected. Abu Fath al-Azdi said: His hadith is abandoned. And Al-Tabarani said after narrating this hadith: It is very strange. And Al-Tabarani narrated in Al-Saghir and Ibn Mardawayh on the authority of Al-Bara' bin Azib on the authority of the Prophet (peace and blessings of God be upon him) regarding his statement: **Your Lord has provided a stream beneath you**, he said: The river. Abdul Razzaq, al-Firyabi, Saeed bin Mansour, Abdul bin Hamid, Ibn al-Mundhir, Ibn Abi Hatim **who authenticated it**, Al-Hakim and Ibn Mardawayh narrated on the authority of Al-Baraa' who said regarding the verse: It is the stream, which is the small river. From this it is clear that the suspended verse is more correct. It has been narrated on the authority of a group of the followers that Al-Sarri is Jesus. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **fresh ripe dates** he said: fresh. Ibn al-Mundhir and Ibn Mardawayh narrated on his statement: **Indeed, I have vowed to the Most Merciful a fast** he said: silence. Abdul bin Hamid and Ibn al-Anbari narrated on his authority that he recited a fast and silence.

Tafsir al-Baghawi

26 - The Almighty said: **So eat and drink**, meaning: O Mary, eat from the dates and drink from the river water, **and be content**, meaning: be at peace. It was also said: May your eyes be content with your son Jesus. It is said: May God make your eyes content, meaning: May your heart encounter what pleases you, so may your eyes be content from looking at anyone other than Him.

Surat Maryam 19:26

So eat and drink and be refreshed. And if you see from among mankind anyone, say, "Indeed, I have vowed to the Most Merciful a fast, so I will not speak to any human being today."

It was also said: May God make his eyes content, meaning may He make them sleep. It is said: *Qarra yaqrur* if he is still.

It was said: If the eye cries out of joy, the tears are cold, and if it cries out of sadness, the tears are hot. From this it was said: May God cool his eye and warm his eye.

If you see anyone among mankind, meaning: you see. The letter *nun* of emphasis was added to it from sadness, so the tears are hot. From this it was said: May God cool his eyes and may God warm his eyes.

If you see anyone among mankind, meaning: you see. The letter *nun* of emphasis was added to it, so the letter *ya* was broken because of the meeting of two quiescent letters.

Meaning: If you see anyone among mankind asking you about your child, **Say, 'Indeed, I have vowed to the Most Merciful to fast,'** meaning: silence. This is how Ibn Masoud, may God be pleased with him, used to recite it.

Fasting in the language means abstaining from food, drink and speech.

Al-Suddi said: There was among the Children of Israel someone who wanted to strive hard, so he would fast from speaking, just as he would fast from food, and he would not speak until evening.

It was said: God Almighty commanded her to say this as a sign.

It was said: He ordered her to say this much orally, then refrain from speaking after that.

I will not speak to any human today, it is said: She used to speak to the angels, but not to humans.

Tafsir al-Baidawi

26- **Eat and drink** meaning from the dates and the water of the spring or from the dates and their juice. **And be cheerful** and please yourself and reject from it what saddens you. (*Waqr*) was read with the kasra, which is the language of Najd, and its derivation is from the qarār, because when the eye sees what pleases the soul, it is calmed by it rather than looking at anything else, or from disgust. The tear of joy is cold and the tear of sadness is hot, and that is why it is said that the coolness of the eye is for the beloved and its heat is for the hated. **If you see anyone from among mankind** if you see a human being, and (*tarā'an*) was read in the language of those who say lbāt bi-al-hajj because of the brotherhood between the hamza and the soft letter. **So say, 'Indeed, I have vowed to the Most Merciful a fast'** silence, and it was read with it, or fasting, and they did not speak during their fast. **I will not speak to any human being today** after I informed you of my vow, but I speak to the angels and I commune with my Lord. It was said that she informed them of her vow by gesture and ordered them to do so

out of dislike for argument and to be satisfied with the words of Jesus, peace and blessings be upon him, as they are decisive in cutting off the one who attacks.

Surat Maryam 19:27

So she brought him to her people, carrying him. They said, **O Mary, you have certainly done a thing unprecedented.**

Tafsir al-Jalalayn

27 - **So she brought him to her people, carrying him** when they saw him **they said, O Mary, you have certainly done a thing unprecedented** a great thing, as you have brought a child without a father.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: When Jesus said that to his mother, she felt reassured, submitted to God's command, and carried him until she brought him to her people.

Ibn Hamid also 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: He made her, meaning Mary, forget the distress of the affliction and the fear of the people because of what she had heard from the angels about the good report of Jesus, until he spoke to her, meaning Jesus, and the fulfillment of what God had promised her came to her, she bore it and then returned with it to her people.

Al-Saddi said about this:

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: When she gave birth to him, Satan went and informed the Children of Israel that Mary had given birth, so they came rushing forward, so they called her, **and she brought him to her people, carrying him.**

And His saying, **They said, 'O Mary, you have certainly done a thing unprecedented.'** God Almighty says: So when they saw Mary, and saw with her the child she had given birth to, they said to her: O Mary, you have done a wondrous thing, and you have brought about a great event, and every doer of a work that he has done well and perfected has done it wonderfully, as the rajaz poet said:

You fed me a stone date with which you used to scatter the fleas.

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 on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, *Fara'a*, he said: Great.

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, **You have certainly done something unprecedented**, he said: great.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **You have certainly done something unprecedented.** He said: Great.

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: When they saw her and saw him with her, they said: O Mary, **You have certainly done a thing outrageous:** meaning, the immorality that is not close.

Tafsir al-Qurtubi

God the Almighty said: **So she brought him to her people, carrying him.** It was narrated that when Mary was reassured by the signs she had seen, and knew that God the Almighty would clarify her excuse, she brought him, carrying him, from the remote place where she had secluded herself. Ibn Abbas said: She left them when the sun rose, and came to them at noon carrying a boy, so the pregnancy and birth occurred in three hours of the day. Al-Kalbi said: She gave birth where her people did not notice her, and she remained forty days in childbirth, then she came to her people carrying him, and when they saw her with the boy, they were sad, and they were a righteous household, so they said in denial: **You have certainly done something unprecedented.** That is, you have done something great, like someone who fabricates something. Mujahid said: *Faraa* means great. Saeed bin Mas'adah said: It means fabricated and made up. It is said: *Faraait* and *Afraait* have the same meaning. And a child from fornication is like a fabricated thing. God the Almighty said: **And let them not bring forth a slander which they have invented between their hands and their feet** (al-Mumtahanah 60:12) meaning a child with the intention of attributing it to the husband and not from him. It is said: So-and-so is doing a great deed. Abu Ubaidah said: Al-Fari is the strange and rare. Al-Akhfash said the same. He said: A strange slander. Al-Fari is to cut off as if it is something that breaks the norm, or it cuts off the statement that it is strange and rare. Qatrib said: Al-Fari is new from the water skins, meaning I have come with something new and unique that no one has done before. Abu Haywah read: **something strange** with a silent *ra*. Al-Suddi and Wahb ibn Munabbih said: When she brought it to her people carrying it, the Children of Israel heard about it, so their men and women gathered, and a woman stretched out her hand to hit her, but God dried up her half and she became pregnant just like that. Another said: I see nothing but that she committed adultery, so God Almighty silenced her. The people avoided hitting her or saying a word to her that would hurt her, and they began to speak to her in a soft and gentle manner. They said: **O Mary, you have done something unprecedented**, meaning something great. The rajaz

Surat Maryam 19:27

So she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented."

poet said:

You fed me a yearling date palm, rotten, worm-eaten and stony.

You were running away from it

You glorify him.

Tafsir Ibn Kathir

God the Almighty says, informing us about Mary when she was ordered to fast that day and not to speak to any human being, for her matter would be taken care of and her argument would be established. She submitted to the command of God the Almighty and surrendered to His judgment. She took her son and brought him to her people, carrying him. When they saw her like that, they greatly appreciated her matter and found it very strange. "They said, 'O Mary, you have certainly done a thing unprecedented.'" That is, a great matter. This was said by Mujahid, Qatadah, As-Suddi, and others. Ibn Abi Hatim said: My father told us, Abdullah bin Abi Ziyad told us, Sayyar told us, Ja'far bin Sulayman told us, Abu Imran Al-Jawni told us on the authority of Nawf Al-Bakali, who said: Her people went out in search of her. He said: She was from a family of prophethood and honor, but they did not sense anything in her. They met a cowherd and said: Did you see such-and-such a girl? Describe her. He said: No, but tonight I saw from my cows what I had never seen from them before. They said: What did you see? He said: I saw her tonight prostrating towards this valley.

Abdullah bin Ziyad said: I remember from Sayyar that he said: I saw a bright light, so they headed where he told them to, and Mary met them, and when she saw them, she sat down and carried her son in her lap, so they came until they stood over her. They said: O Mary, you have certainly done a thing unprecedented, a great matter, **O sister of Aaron**, meaning O one who resembles Aaron in worship, **Your father was not a man of evil, nor was your mother unchaste**, meaning you are from a good, pure family known for righteousness, worship, and asceticism, so how did this come from you? Ali bin Abi Talhah and Al-Suddi said: It was said to her: **O sister of Aaron**, meaning brother of Moses, and she was from his lineage, just as a Tamimi is called: O brother of Tamim, and a Mudari is called: O brother of Mudar. It was said: She was attributed to a righteous man among them whose name was Aaron, so she was compared to him in asceticism and worship. Ibn Jarir narrated from some of them that they likened her to a wicked man among them whose name was Aaron.

Ibn Abi Hatim narrated it on the authority of Saeed bin Jubair, and stranger than all of this is what Ibn Abi Hatim narrated: Ali bin Al-Hussein Al-Hijistani narrated to us, Ibn Abi Maryam narrated to us, Al-Mufaddal bin Fadala narrated to us, Abu Sakhr narrated to us on the authority of Al-Qurazi regarding the words of God

Almighty: **O sister of Aaron**, he said: She is the sister of Aaron from his father and mother, and she is the sister of Moses, the brother of Aaron, who followed the traces of Moses, **and she saw him from a distance while they did not perceive**. This statement is a complete error, for God Almighty mentioned in His Book that He followed Jesus after the messengers, which indicates that he was the last of the prophets to be sent, and after him there is no one but Muhammad, may God's prayers and peace be upon them both. For this reason, it was proven in Sahih Al-Bukhari on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, may God's prayers and peace be upon him, that he said: **I am the closest of people to the son of Mary, except that there is no prophet between me and him**. If the matter was as Muhammad bin Ka'b Al-Qurazi claimed, then no one came after the messengers except Muhammad, and he would have been before Solomon and David, for God Almighty mentioned that David came after Moses. Peace be upon them in the words of God Almighty: **Have you not considered the assembly of the Children of Israel after Moses, when they said to a prophet of theirs, 'Send us a king, and we will fight in the way of God,' and he mentioned the story until he said: And David killed Goliath**, the verse, and what made Al-Qurazi dare to say this is what is in the Torah after Moses and the Children of Israel came out of the sea and Pharaoh and his people were drowned, he said: And Mary, the daughter of Imran, the sister of the prophets Moses and Aaron, was beating the tambourine with the women with her, praising God and thanking Him for what He had bestowed upon the Children of Israel, so Al-Qurazi believed that this was the mother of Jesus, and this was a grave mistake and error, rather she was named after this one, and they used to name themselves after the names of their prophets and righteous people, as Imam Ahmad said: Abdullah bin Idris told us, I heard my father mention it on the authority of Samak on the authority of Alqamah bin Wa'il on the authority of Al-Mughirah bin Shu'bah, he said: The Messenger of God, may God bless him and grant him peace, sent me to Najran, and they said: What do you think of what you read, **O sister of Aaron**, and Moses was before Jesus by such and such? He said: So I went back and mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: **Did you not tell them that they used to name themselves after the prophets and righteous people before them?** Muslim, al-Tirmidhi and al-Nasa'i alone transmitted it from the hadith of Abdullah ibn Idris, from his father, from Samak, and al-Tirmidhi said: It is hasan sahih gharib, we do not know it except from the hadith of Ibn Idris. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, from Sa'id ibn Abi Sadaqa, from Muhammad ibn Sirin, who said: I was informed that Ka'b said that his saying, **O sister of Aaron**, does not refer to Aaron, the brother of Moses. Aisha said to him: You have lied. He said: O Mother of the Believers, if the Prophet, may God bless him and grant him peace, said it, then he is more knowledgeable and informed, otherwise I find that there were six hundred years between them. So she remained silent. There is some doubt about this

date.

Ibn Jarir also said: Bishr told us, Yazid told us, Saeed told us on the authority of Qatada regarding his statement: **O sister of Aaron** the verse, he said: She was from a family known for their righteousness and not for their corruption, and among the people there are those who are known for their righteousness and they procreate through it, and others are known for their corruption and they procreate through it, and Aaron was a beloved reformer among his clan, and he was not Aaron, the brother of Moses, but another Aaron. He said: And it was mentioned to us that forty thousand people accompanied his funeral procession on the day he died, all of them called Aaron from the Children of Israel. And His saying: "So she pointed to him. They said: How can we speak to one who is in the cradle, a child?" That is, when they were suspicious of her matter and disapproved of her case and said to her what they said, in an attempt to slander and accuse her of lying, and she was fasting and silent that day, so she referred the matter to him and pointed to his speech and words, so they said mockingly, thinking that she was disdaining them and playing with them, **How can we speak to one who is in the cradle, a child?** Maymun ibn Mihran said: **So she pointed to him** she said speak to him, so they said: With what she has brought of calamity, you command us to speak to one who is in the cradle, and Al-Suddi said that when she pointed to him they became angry and said: Her mockery of us until she commands us to speak to this child is more severe for us than her fornication. "They said: How can we speak to one who is in the cradle, a child?" That is, one who is in his cradle in his childhood and youth, how does he speak? He said: **I am the servant of God.** The first thing he said was to declare his Lord Almighty free from having a son, and to affirm for himself the servitude of his Lord.

And his saying: **He has given me the Book and made me a prophet** is an exoneration of his mother from the immorality attributed to him. Nawf al-Bakali said: When they said to his mother what they said, he was suckling his breast, so he took the breast from his mouth and leaned on his left side and said: "Indeed, I am the servant of God. He has given me the Book and made me a prophet. And He has made me blessed wherever I may be. And He has enjoined upon me prayer and zakat as long as I live." Hammad ibn Salamah said on the authority of Thabit al-Banani: He raised his index finger above his shoulder while saying: "Indeed, I am the servant of God. He has given me the Book and made me a prophet." The verse. Ikrimah said: **He has given me the Book** means that He decreed that He would give me the Book in what He decreed. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Musaffa told us, Yahya ibn Saeed - he is al-Attar - told us on the authority of Abd al-Aziz ibn Ziyad, on the authority of Anas ibn Malik, may God be pleased with him, who said: Jesus, son of Mary, had studied the Torah and mastered it while he was in his mother's womb, so that is what he said: "Indeed, I am the servant of God. He has given me the Book." And made me a prophet. Yahya bin Saeed Al-Attar Al-Himsi is rejected.

And His statement: **And He has made me blessed wherever I may be.** Mujahid, Amr ibn Qays and

Ath-Thawri said: And He has made me a teacher of goodness. And in a narration from Mujahid: Beneficial. Ibn Jarir said: Sulayman ibn Abd al-Jabbar told me, Muhammad ibn Yazid ibn Khunais al-Makhzumi told us, I heard Wahib ibn al-Ward, a client of Banu Makhzum, say: A scholar met another scholar who was above him in knowledge, and he said to him: May God have mercy on you, what is my action that I have declared? He said: Enjoining what is right and forbidding what is wrong, for it is the religion of God with which He sent His prophets to His servants. The jurists have agreed upon the statement of God: **And He has made me blessed wherever I may be.** And it was said: What is its blessing? He said: Enjoining what is right and forbidding what is wrong wherever it may be. And His statement: **And He has enjoined upon me prayer and zakat as long as I live** is like the statement of God the Almighty to Muhammad, may God bless him and grant him peace: **And worship your Lord until there comes to you the certainty.** Abdul Rahman bin Al-Qasim said on the authority of Malik bin Anas regarding his statement, **And He enjoined upon me prayer and zakat as long as I live**, he said: He informed him of what would happen to him until he died, how clear it is to the people of destiny.

His saying: **And dutiful to my mother** means that He commanded me to be dutiful to my mother. He mentioned it after obeying God, his Lord, because God, the Most High, often links the command to worship Him with obeying parents, as He, the Most High, said: **And your Lord has decreed that you worship none but Him, and to parents, good treatment** (al-Baqarah 2:170) and He said: "Be grateful to Me and to your parents. To Me is the final destination." His saying: **And He has not made me a wretched tyrant** means that He has not made me a wretched tyrant who refuses to worship Him, obey Him, and be dutiful to my mother, so that I would be wretched because of that. Sufyan al-Thawri said: The wretched tyrant is the one who kills in anger. Some of the early Muslims said: You will not find anyone disobedient to his parents except that you will find him a wretched tyrant. Then he recited: "And dutiful to my mother. And He has not made me a wretched tyrant" (al-Baqarah 2:170) He said: And you will not find anyone who is ill-mannered except that you will find him arrogant and proud. Then he recited: "And those whom your right hands possess. Indeed, God does not like anyone who is arrogant and boastful."

Qatada said: It was mentioned to us that a woman saw the son of Mary raising the dead and healing the blind and the leper in signs that God had given him authority over them and permitted him to do. She said: Blessed is the womb that bore you, and blessed is the breast that nursed you. The Prophet of God, Jesus, peace be upon him, said in response to her: Blessed is he who recites the Book of God and follows what is in it, and is not a wretched tyrant. His saying: "And peace be upon me the day I was born and the day I die and the day I am raised alive" is proof from him of his servitude to God, the Almighty, and that he is a creation of God's creation who lives, dies, and is raised like all other creatures. However, he is safe in these conditions, which are the most difficult for the servants. May the prayers and peace of God be upon him.

Surat Maryam 19:27

So she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented."

Fath al-Qadir

When Mary, peace be upon her, was reassured by what she saw of the signs and she finished her childbirth 27- **brought him** meaning Jesus, and the phrase **carried him** is in the accusative case as a state, and her coming to them was from the remote place where she had secluded herself, and when they saw the child with her they were sad, and they were a righteous household, **they said** denying that, **O Mary, you have certainly done** meaning you have done **a unique thing**. Abu Ubaidah said: The unique is the strange and rare, and Al-Akhfash said the same. The unique is the definite, as if it is something that breaks the norm, or is definite as being strange and rare. Qatrab said: The new unique from the water skins: meaning you have come with a new and wonderful matter that has not been done before. Saeed bin Mas'adah said: The unique is the fabricated and contrived, it is said *Farit* and *Afrit* have the same meaning, and the child from fornication is like the fabricated bad, God Almighty said: **And let them not come with a slander which they have invented between their hands and feet** and Mujahid said: The unique is the great.

Tafsir al-Baghawi

27 - **So she brought him to her people, carrying him.** It was said that she gave birth, then immediately carried him to her people.

Al-Kalbi said: Joseph the carpenter carried Mary and her son Jesus [peace be upon them] to a cave, and she remained there for forty days until she was purified from her childbirth, then Mary, peace be upon her, carried him to her people. Jesus, peace be upon him, spoke to her on the way and said: O mother, be of good tidings, for I am the servant of God and His Messiah. When she entered upon her family with the boy, they wept and were sad, and they were a righteous household. "They said: O Mary, you have certainly done a thing unprecedented," something great and strange. Abu Ubaidah said: Every extraordinary matter, whether a wonder or a deed, is unprecedented.

The Prophet, may God bless him and grant him peace, said about Omar: **I have never seen a genius who does his work.** That is, does his work.

Y

Tafsir al-Baidawi

27- **So she brought him** meaning with her son. **Her people** returning to them after she had purified herself from childbirth. **Carrying him** carrying him. **They said, O Mary, you have certainly done a thing unprecedented** meaning something new and strange, such as scratching the skin.

Surat Maryam 19:28

O sister of Aaron, your father was not a man of evil, nor was your mother unchaste.

Tafsir al-Jalalayn

28 - **O sister of Aaron** he is a righteous man, that is, you who are similar to him in chastity **your father was not a bad man** that is, a fornicator **and your mother was not a harlot** that is, a fornicator, so where did you get this child?

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed about the reason for which she was called: O sister of Aaron, and who was this Aaron whom God mentioned, and he informed that they attributed Mary to her as his sister, so some of them said: She was called **O sister of Aaron** as an attribution from them to righteousness, because the righteous people among them were called Aaron, and not Aaron, the brother of Moses.

Who said 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, **O sister of Aaron**, he said: There was a righteous man among the Children of Israel called Aaron, so they likened her to him, and they said: O you who resemble Aaron in righteousness.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **O sister of Aaron, your father was not a man of evil, nor was your mother unchaste**. He said: She was from a family known for their righteousness, and not for their corruption. Some people are known for their righteousness and have children through it, and others are known for their corruption and have children through it. Aaron was a reformer who was beloved by his clan. He was not Aaron, the brother of Moses, but another Aaron. He said: It was mentioned to us that forty thousand people accompanied his funeral procession on the day he died, all of them named Aaron from the Children of Israel.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Sa'id ibn Abi Sidqah, on the authority of Muhammad ibn Sirin, he said: I was informed that Ka'b said: His saying, **O sister of Aaron**, does not refer to Aaron, the brother of Moses. He said: Aisha said to him: You have lied. He said: O Mother of the Believers, if the Prophet, may God bless him and grant him peace, said it, then he is more knowledgeable and informed, otherwise I find that there are six hundred years between them. He said: So she was silent.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **O sister of Aaron**, he said: A name that matches a name, how many

nations are there between Aaron and them, many nations.

Abu Kurayb, Ibn Al-Muthanna, Sufyan, Ibn Wakee' and Abu Al-Sa'ib narrated: Abdullah Ibn Idris Al-Awdi narrated: I heard my father mention on the authority of Samak Ibn Harb, on the authority of Alqamah Ibn Wa'il, on the authority of Al-Mughirah Ibn Shu'bah, who said: The Messenger of God, may God bless him and grant him peace, sent me to the people of Najran, and they said to me: Do you not recite **O sister of Aaron**? I said: Yes, and you know what happened between Jesus and Moses. So I returned to the Messenger of God, may God bless him and grant him peace, and informed him. He said: Why did you not tell them that they used to water their children through their prophets and the righteous before them?

Ibn Hamid told us: Al-Hakam bin Bashir told us: Amr told us, on the authority of Samak bin Harb, on the authority of Alqamah bin Wa'il, on the authority of Al-Mughirah bin Shu'bah, who said: The Prophet, may God bless him and grant him peace, sent me to the people of Najran on some of his errands. They said: Didn't your Prophet claim that Aaron, the brother of Mary, was the brother of Moses? I did not know what to say to them until I returned to the Prophet, may God bless him and grant him peace, and mentioned that to him. He said: They used to name people after the names of those who came before them.

Some of them said: He meant Aaron, the brother of Moses, and Mary was attributed to him as his sister because she was from his descendants. It is said to the Tamimi: O brother of Tamim, and to the Mudarite: O brother of Mudar.

Who said that?

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **O sister of Aaron**. He said: She was from the sons of Aaron, the brother of Moses, and it is as you say: O brother of the sons of so-and-so.

Others said: Rather, he was one of their men who was a wicked man who was openly wicked, so they attributed it to him.

Abu Jaafar said: The correct statement about this is what was reported from the Messenger of God, may God bless him and grant him peace, which we mentioned, and that she was attributed to a man from her people.

His saying, **Your father was not a bad man**, means: Your father was not a bad man who committed indecencies. **And your mother was not a prostitute**, means: Your mother was not a fornicator.

As Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **And your mother was not a prostitute**, he said: an adulteress. And he said: **And your mother was not a prostitute**, and he did not say: a prostitute, because that is something that describes women and not men, so it is treated like a menstruating or divorced woman. Some of them likened that to their saying: a new cloak and a murdered woman.

O sister of Aaron, your father was not a man of evil, nor was your mother unchaste.

Tafsir al-Qurtubi

The Almighty said: **O sister of Aaron** People differed about the meaning of this sisterhood, and who is Aaron? It was said: He is Aaron, the brother of Moses, and what is meant is someone we thought was like Aaron in worship who does something like this. It was said: According to this, Mary was from the descendants of Aaron, the brother of Moses, so she was attributed to him by sisterhood because she was from his descendants, just as a Tamimi is called: O brother of Tamim, and an Arab is called O brother of the Arabs. It was said: She had a brother from her father whose name was Aaron, because this name was common among the Children of Israel as a blessing from the name of Aaron, the brother of Moses, and he was the most virtuous man among the Children of Israel, as Al-Kalbi said. It was said: This Aaron was a righteous man at that time among the Children of Israel, a worshipper devoted to God Almighty, called Aaron, so they attributed her to his brothers because she was on his path before, as she was dedicated to the service of the trade, meaning O this righteous woman, you were not worthy of that. Ka'b al-Ahbar said in the presence of Aisha, the Mother of the Believers, may God be pleased with her: Mary is not the sister of Aaron, the brother of Moses. Aisha said to him: You have lied. He said to her: O Mother of the Believers, if the Messenger of God, may God bless him and grant him peace, said it, then he is more truthful and informed. Otherwise, I find that there was a period of six hundred years between them. He said: So she remained silent. In Sahih Muslim, on the authority of al-Mughira ibn Shu'ba, he said:

"When I came to Najran, they asked me and he said: You recite 'O sister of Aaron' and Moses came before Jesus by such and such. So when I came to the Messenger of God, may God bless him and grant him peace, I asked him about that, and he said: They used to name themselves after their prophets and righteous people before them." It was mentioned in some of its chains of transmission in other than Sahih that the Christians said to him: Your friend claims that Mary is the sister of Aaron and there were six hundred years between them?! Al-Mughira said: So I did not know what to say, and he mentioned the hadith. The meaning is that it is a name that matches a name. From this we learn that it is permissible to name people after the names of prophets, and God knows best.

I said: The authentic hadith indicates that there was a long period of time between Moses, Jesus and Aaron. Al-Zamakhshari: There were a thousand years or more between them. So it is not conceivable that Mary was the sister of Moses and Aaron. Even if it is authentic, then whenever Al-Suddi said it, it was because she was from his lineage. This is like saying to a man from a tribe: O brother of so-and-so. And from it is his saying, may the peace and blessings of God be upon him:

The brother of Sada'a has called for prayer, so

whoever calls for prayer will perform it. This is the first statement. Ibn Atiyyah: A group said that there was at that time an immoral man named Harun, so they attributed it to him as a form of reproach and rebuke. Al-Tabari mentioned it, but he did not name the one who said it.

I said: Al-Ghaznawi mentioned it on the authority of Saeed bin Jubair that he was an example of immorality, so it was attributed to him. The meaning is: Your father and mother were not worthy of this act, so how did you do it?! This is an insinuation that takes the place of explicitness. In our view, this requires the prescribed punishment, and we will discuss it in Surat An-Nur, God willing. This last statement is refuted by the authentic hadith, which is an explicit text, so no one can speak with it, and there is no fault in it. Praise be to God. Omar bin Luja' At-Taymi recited: Your father was not a bad man.

Tafsir Ibn Kathir

God the Almighty says, informing us about Mary when she was ordered to fast that day and not to speak to any human being, for her matter would be taken care of and her argument would be established. She submitted to the command of God the Almighty and surrendered to His judgment. She took her son and brought him to her people, carrying him. When they saw her like that, they greatly appreciated her matter and found it very strange. "They said, 'O Mary, you have certainly done a thing unprecedented.' " That is, a great matter. This was said by Mujahid, Qatadah, As-Suddi, and others. Ibn Abi Hatim said: My father told us, Abdullah bin Abi Ziyad told us, Sayyar told us, Ja'far bin Sulayman told us, Abu Imran Al-Jawni told us on the authority of Nawf Al-Bakali, who said: Her people went out in search of her. He said: She was from a family of prophethood and honor, but they did not sense anything in her. They met a cowherd and said: Did you see such-and-such a girl? Describe her. He said: No, but tonight I saw from my cows what I had never seen from them before. They said: What did you see? He said: I saw her tonight prostrating towards this valley.

Abdullah bin Ziyad said: I remember from Sayyar that he said: I saw a bright light, so they headed where he told them to, and Mary met them, and when she saw them, she sat down and carried her son in her lap, so they came until they stood over her. They said: O Mary, you have certainly done a thing unprecedented, a great matter, **O sister of Aaron**, meaning O one who resembles Aaron in worship, **Your father was not a man of evil, nor was your mother unchaste**, meaning you are from a good, pure family known for righteousness, worship, and asceticism, so how did this come from you? Ali bin Abi Talhah and Al-Suddi said: It was said to her: **O sister of Aaron**, meaning brother of Moses, and she was from his lineage, just as a Tamimi is called: O brother of Tamim, and a Mudari is called: O brother of Mudar. It was said: She was attributed to a righteous man among them whose name was Aaron, so she was compared to him in asceticism and worship. Ibn Jarir narrated from some

of them that they likened her to a wicked man among them whose name was Aaron.

Ibn Abi Hatim narrated it on the authority of Saeed bin Jubair, and stranger than all of this is what Ibn Abi Hatim narrated: Ali bin Al-Hussein Al-Hijistani narrated to us, Ibn Abi Maryam narrated to us, Al-Mufaddal bin Fadala narrated to us, Abu Sakhr narrated to us on the authority of Al-Qurazi regarding the words of God Almighty: **O sister of Aaron**, he said: She is the sister of Aaron from his father and mother, and she is the sister of Moses, the brother of Aaron, who followed the traces of Moses, **and she saw him from a distance while they did not perceive**. This statement is a complete error, for God Almighty mentioned in His Book that He followed Jesus after the messengers, which indicates that he was the last of the prophets to be sent, and after him there is no one but Muhammad, may God's prayers and peace be upon them both. For this reason, it was proven in Sahih Al-Bukhari on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, may God's prayers and peace be upon him, that he said: **I am the closest of people to the son of Mary, except that there is no prophet between me and him**. If the matter was as Muhammad bin Ka'b Al-Qurazi claimed, then no one came after the messengers except Muhammad, and he would have been before Solomon and David, for God Almighty mentioned that David came after Moses. Peace be upon them in the words of God Almighty: **Have you not considered the assembly of the Children of Israel after Moses, when they said to a prophet of theirs, 'Send us a king, and we will fight in the way of God,' and he mentioned the story until he said: And David killed Goliath**, the verse, and what made Al-Qurazi dare to say this is what is in the Torah after Moses and the Children of Israel came out of the sea and Pharaoh and his people were drowned, he said: And Mary, the daughter of Imran, the sister of the prophets Moses and Aaron, was beating the tambourine with the women with her, praising God and thanking Him for what He had bestowed upon the Children of Israel, so Al-Qurazi believed that this was the mother of Jesus, and this was a grave mistake and error, rather she was named after this one, and they used to name themselves after the names of their prophets and righteous people, as Imam Ahmad said: Abdullah ibn Idris told us, I heard my father mention it on the authority of Samak on the authority of Alqamah bin Wa'il on the authority of Al-Mughirah bin Shu'bah, he said: The Messenger of God, may God bless him and grant him peace, sent me to Najran, and they said: What do you think of what you read, **O sister of Aaron**, and Moses was before Jesus by such and such? He said: So I went back and mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: **Did you not tell them that they used to name themselves after the prophets and righteous people before them?** Muslim, al-Tirmidhi and al-Nasa'i alone transmitted it from the hadith of Abdullah ibn Idris, from his father, from Samak, and al-Tirmidhi said: It is hasan sahih gharib, we do not know it except from the hadith of Ibn Idris. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, from Sa'id ibn Abi Sadaqa, from Muhammad ibn Sirin, who said: I was informed that Ka'b said that his saying, **O sister of Aaron**, does not refer to Aaron, the

brother of Moses. Aisha said to him: You have lied. He said: O Mother of the Believers, if the Prophet, may God bless him and grant him peace, said it, then he is more knowledgeable and informed, otherwise I find that there were six hundred years between them. So she remained silent. There is some doubt about this date.

Ibn Jarir also said: Bishr told us, Yazid told us, Saeed told us on the authority of Qatada regarding his statement: **O sister of Aaron** the verse, he said: She was from a family known for their righteousness and not for their corruption, and among the people there are those who are known for their righteousness and they procreate through it, and others are known for their corruption and they procreate through it, and Aaron was a beloved reformer among his clan, and he was not Aaron, the brother of Moses, but another Aaron. He said: And it was mentioned to us that forty thousand people accompanied his funeral procession on the day he died, all of them called Aaron from the Children of Israel. And His saying: "So she pointed to him. They said: How can we speak to one who is in the cradle, a child?" That is, when they were suspicious of her matter and disapproved of her case and said to her what they said, in an attempt to slander and accuse her of lying, and she was fasting and silent that day, so she referred the matter to him and pointed to his speech and words, so they said mockingly, thinking that she was disdaining them and playing with them, **How can we speak to one who is in the cradle, a child?** Maymun ibn Mihran said: **So she pointed to him** she said speak to him, so they said: With what she has brought of calamity, you command us to speak to one who is in the cradle, and Al-Suddi said that when she pointed to him they became angry and said: Her mockery of us until she commands us to speak to this child is more severe for us than her fornication. "They said: How can we speak to one who is in the cradle, a child?" That is, one who is in his cradle in his childhood and youth, how does he speak? He said: **I am the servant of God**. The first thing he said was to declare his Lord Almighty free from having a son, and to affirm for himself the servitude of his Lord.

And his saying: **He has given me the Book and made me a prophet** is an exoneration of his mother from the immorality attributed to him. Nawf al-Bakali said: When they said to his mother what they said, he was suckling his breast, so he took the breast from his mouth and leaned on his left side and said: "Indeed, I am the servant of God. He has given me the Book and made me a prophet. And He has made me blessed wherever I may be. And He has enjoined upon me prayer and zakat as long as I live." Hammad ibn Salamah said on the authority of Thabit al-Banani: He raised his index finger above his shoulder while saying: "Indeed, I am the servant of God. He has given me the Book and made me a prophet." The verse. Ikrimah said: **He has given me the Book** means that He decreed that He would give me the Book in what He decreed. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Musaffa told us, Yahya ibn Saeed - he is al-Attar - told us on the authority of Abd al-Aziz ibn Ziyad, on the authority of Anas ibn Malik, may God be pleased with him, who said: Jesus, son of Mary, had studied the Torah and mastered it while he was in his mother's womb, so that is what he said: "Indeed, I am the

servant of God. He has given me the Book.” And made me a prophet. Yahya bin Saeed Al-Attar Al-Himsi is rejected.

And His statement: **And He has made me blessed wherever I may be.** Mujahid, Amr ibn Qays and Ath-Thawri said: And He has made me a teacher of goodness. And in a narration from Mujahid: Beneficial. Ibn Jarir said: Sulayman ibn Abd al-Jabbar told me, Muhammad ibn Yazid ibn Khunais al-Makhzumi told us, I heard Wahib ibn al-Ward, a client of Banu Makhzum, say: A scholar met another scholar who was above him in knowledge, and he said to him: May God have mercy on you, what is my action that I have declared? He said: Enjoining what is right and forbidding what is wrong, for it is the religion of God with which He sent His prophets to His servants. The jurists have agreed upon the statement of God: **And He has made me blessed wherever I may be.** And it was said: What is its blessing? He said: Enjoining what is right and forbidding what is wrong wherever it may be. And His statement: **And He has enjoined upon me prayer and zakat as long as I live** is like the statement of God the Almighty to Muhammad, may God bless him and grant him peace: **And worship your Lord until there comes to you the certainty.** Abdul Rahman bin Al-Qasim said on the authority of Malik bin Anas regarding his statement, **And He enjoined upon me prayer and zakat as long as I live**, he said: He informed him of what would happen to him until he died, how clear it is to the people of destiny.

His saying: **And dutiful to my mother** means that He commanded me to be dutiful to my mother. He mentioned it after obeying God, his Lord, because God, the Most High, often links the command to worship Him with obeying parents, as He, the Most High, said: **And your Lord has decreed that you worship none but Him, and to parents, good treatment** (al-Baqarah 2:170) and He said: “Be grateful to Me and to your parents. To Me is the final destination.” His saying: **And He has not made me a wretched tyrant** means that He has not made me a wretched tyrant who refuses to worship Him, obey Him, and be dutiful to my mother, so that I would be wretched because of that. Sufyan al-Thawri said: The wretched tyrant is the one who kills in anger. Some of the early Muslims said: You will not find anyone disobedient to his parents except that you will find him a wretched tyrant. Then he recited: “And dutiful to my mother. And He has not made me a wretched tyrant” (al-Baqarah 2:170) He said: And you will not find anyone who is ill-mannered except that you will find him arrogant and proud. Then he recited: “And those whom your right hands possess. Indeed, God does not like anyone who is arrogant and boastful.”

Qatada said: It was mentioned to us that a woman saw the son of Mary raising the dead and healing the blind and the leper in signs that God had given him authority over them and permitted him to do. She said: Blessed is the womb that bore you, and blessed is the breast that nursed you. The Prophet of God, Jesus, peace be upon him, said in response to her: Blessed is he who recites the Book of God and follows what is in it, and is not a wretched tyrant. His saying: “And peace be upon

me the day I was born and the day I die and the day I am raised alive” is proof from him of his servitude to God, the Almighty, and that he is a creation of God’s creation who lives, dies, and is raised like all other creatures. However, he is safe in these conditions, which are the most difficult for the servants. May the prayers and peace of God be upon him.

Fath al-Qadir

28- O sister of Aaron.

There has been a dispute over the meaning of this brotherhood, and who is the aforementioned Aaron? It has been said that he is Aaron, the brother of Moses, and the meaning is: how can someone we thought was like Aaron in worship come up with something like this? It has also been said that Mary was from the descendants of Aaron, the brother of Moses, so she was called **O sister of Aaron**, as is said to someone from the Arabs: **O brother of the Arabs**. It has also been said that she had a brother from her father whose name was Aaron. It has also been said that this Aaron was a righteous man at that time. It has also been said that there was at that time an immoral man whose name was Aaron, so they attributed her to him as an expression and a rebuke. Ibn Jarir narrated it, blaming its speaker, and he is weak: **Your father was not a bad man, nor was your mother unchaste.** This is a confirmation of what was mentioned above of the expression and rebuke, and a warning that immorality among the offspring of the righteous is something that should not happen.

Tafsir al-Baghawi

28 - **O sister of Aaron**, meaning O one who resembles Aaron. Qatada and others said: Aaron was a righteous and devout man among the Children of Israel. It was narrated that forty thousand people from the Children of Israel followed his funeral procession on the day he died, all of them named *Aaron* apart from the rest of the people. [They likened her to him] in the sense that we thought you were like him in righteousness. It does not mean that they were brothers in lineage, as God Almighty said: **Indeed, the wasteful are brothers of the devils** (al-Isra’ 17:27), meaning: their likenesses.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa told us, Ibrahim bin Muhammad bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Muhammad bin Abdullah bin Numayr told us, Ibn Idris told us, on the authority of his father, on the authority of Samak bin Harb, on the authority of Alqamah bin Wa’il, on the authority of Al-Mughirah bin Shu’bah, who said: “When I came to Najran, they asked me and said: ‘You recite “O sister of Aaron,” and Moses came before Jesus by such and such!’ So when I came to the Messenger of God, may God bless him and grant him peace, I asked him about that and he said: ‘They used to name their prophets and the righteous people before them.’”

Al-Kalbi said: Aaron was Mary’s brother from her

father, and he was the most virtuous man among the Children of Israel.

Al-Suddi said: They meant Aaron, the brother of Moses, because she was from his lineage, just as a Tamimi is called: O brother of Tamim.

It was said: Aaron was a very corrupt man among the Children of Israel, so they likened her to him.

Your father, Imran, **was not a bad man**, Ibn Abbas, may God be pleased with them both, said: **an adulterer**, "nor was your mother," Hannah, **a prostitute**, meaning an adulteress. So where did you get this child from?

Tafsir al-Baidawi

28- **O sister of Aaron** They mean Aaron the Prophet, peace be upon him, and she was from the descendants of those who were with him in the class of brothers, and it was said that she was from his lineage and there were a thousand years between them. And it was said that he was a wicked or righteous man who was in their time and they likened her to him in mockery or because they saw her righteousness before or they cursed her with it. **Your father was not a bad man and your mother was not unchaste** is a confirmation because what she came with is a lie, and a warning that the obscenities of the children of the righteous are more obscene.

Surat Maryam 19:29

So she pointed to him. They said, "How can we speak to one who is in the cradle, a child?"

Surat Maryam 19:29

So she pointed to him. They said, **How can we speak to one who is in the cradle, a child?**

Tafsir al-Jalalayn

29 - **So she pointed** to them **to him** to speak to him (They said: How can we speak to one who) that is, who was found **in the cradle a child**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: When her people said that to her, she told them what Jesus had ordered her to say to them, then she motioned to Jesus to speak to him.

As Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: When they said to her, **Your father was not a bad man, nor was your mother unchaste**, she told them what God had commanded her to do. Then when they wanted her to speak after that, she pointed to it, to Jesus.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **So she pointed to him**, he said: She ordered them to speak to him.

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: **She pointed to him**. He said: She pointed to him to speak to him.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his saying **so she pointed to him** is that they spoke to him.

And His statement, **They said, 'How can we speak to one who is in the cradle, a child?'** God Almighty says, Her people said to her: How can we speak to one who is in the cradle? And in His statement, **who is in the cradle, a child**, there is a meaning of completion, not that which requires report, and that is similar in meaning to the word *was* in His statement, **Was I anything but a human messenger?** (al-Isra' 17:93). Rather, the meaning of that is: Am I anything but a human messenger? And was I found or sent? And as Zuhair ibn Abi Salma said:

A free woman, Arhabiya, rebuked him, and the color of the night was like apricot.

Meaning: It has become or has been found. It was said that what is meant by the cradle in this place is: his mother's lap.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Whoever is in the**

cradle as a child. The cradle is the stone.

Abu Jaafar said: We have explained the meaning of the cradle in the past with its evidence, so there is no need to repeat it in this place.

Tafsir al-Qurtubi

It has five issues:

First: The Almighty's saying: "So she pointed to him. They said, 'How can we speak to one who is in the cradle, a child?'" Mary, peace be upon her, adhered to what she was commanded to do, which was to refrain from speaking. It was not mentioned in this verse that she uttered, **Indeed, I have vowed to the Most Merciful a fast**. Rather, it was mentioned that she pointed. This strengthens the statement of those who said that her command to *say* was only intended to indicate. It is narrated that when she pointed to the child, they said: Her belittling us is more severe for us than her adultery. Then they said to her, by way of confirmation: **How can we speak to one who is in the cradle, a child?** "Was" here does not mean the past, because everyone had been a child in the cradle. Rather, it means he is now. Abu Ubaidah said: *Was* here is superfluous, as he said:

Our neighbors were generous.

It was said: It means existence and occurrence, as in His statement: **And if he is in hardship** (al-Baqarah 2:280), which was mentioned earlier. Ibn Al-Anbari said: It is not permissible to say that it is redundant and that it has made **a boy** the subject, nor to say that *was* means happened, because if it had the meaning of occurrence and occurrence, then the predicate would be dispensed with. You say: **was the free man** and that is sufficient. The correct view is that *man* is in the meaning of the recompense and *was* means *was*, the meaning is: whoever is a boy in the cradle, how do we speak to him?! Just as you say: How can I give someone who does not accept a gift? That is, whoever is does not accept. The past may be mentioned in the meaning of the future in the recompense, as in His statement: **Blessed is He who, if He wills, can grant you better than that - gardens beneath which rivers flow** (al-Furqan 25:10), that is, if He wills, He can grant. And you say: whoever is kind to me, there is from me the like of it, that is, whoever is kind to me, there is from me the like of it. And **the cradle** it was said: It was a bed like a cradle. And it was said: **the cradle** here is the mother's lap. It was said: The meaning is how do we speak to someone whose way is to sleep in the cradle because of his smallness?

When Jesus, peace be upon him, heard their words, he said to them from his bed, **I am the servant of God**. This is the second: It was said: Jesus, peace be upon him, was breastfeeding, and when he heard their words, he stopped breastfeeding and turned his face towards them, leaned on his left, and pointed at them with his right index finger, and **said, I am the servant of God**. The first thing he uttered was the acknowledgment of his servitude to God Almighty and

His Lordship, in response to those who went to extremes after him regarding his status and the Book, the Gospel. It was said: He gave him the Book in that state, and he understood it and taught it, and He gave him prophethood as He taught Adam all the names, and he used to fast and pray. This is extremely weak, as we will explain in the issue after this. It was said: That is, He ruled that I was given the Book and prophethood in eternity, even if the Book was not revealed at that time, and this is more correct.

Tafsir Ibn Kathir

God the Almighty says, informing us about Mary when she was ordered to fast that day and not to speak to any human being, for her matter would be taken care of and her argument would be established. She submitted to the command of God the Almighty and surrendered to His judgment. She took her son and brought him to her people, carrying him. When they saw her like that, they greatly appreciated her matter and found it very strange. "They said, 'O Mary, you have certainly done a thing unprecedented.'" That is, a great matter. This was said by Mujahid, Qatadah, As-Suddi, and others. Ibn Abi Hatim said: My father told us, Abdullah bin Abi Ziyad told us, Sayyar told us, Ja'far bin Sulayman told us, Abu Imran Al-Jawni told us on the authority of Nawf Al-Bakali, who said: Her people went out in search of her. He said: She was from a family of prophethood and honor, but they did not sense anything in her. They met a cowherd and said: Did you see such-and-such a girl? Describe her. He said: No, but tonight I saw from my cows what I had never seen from them before. They said: What did you see? He said: I saw her tonight prostrating towards this valley.

Abdullah bin Ziyad said: I remember from Sayyar that he said: I saw a bright light, so they headed where he told them to, and Mary met them, and when she saw them, she sat down and carried her son in her lap, so they came until they stood over her. They said: O Mary, you have certainly done a thing unprecedented, a great matter, **O sister of Aaron**, meaning O one who resembles Aaron in worship, **Your father was not a man of evil, nor was your mother unchaste**, meaning you are from a good, pure family known for righteousness, worship, and asceticism, so how did this come from you? Ali bin Abi Talhah and Al-Suddi said: It was said to her: **O sister of Aaron**, meaning brother of Moses, and she was from his lineage, just as a Tamimi is called: O brother of Tamim, and a Mudari is called: O brother of Mudar. It was said: She was attributed to a righteous man among them whose name was Aaron, so she was compared to him in asceticism and worship. Ibn Jarir narrated from some of them that they likened her to a wicked man among them whose name was Aaron.

Ibn Abi Hatim narrated it on the authority of Saeed bin Jubair, and stranger than all of this is what Ibn Abi Hatim narrated: Ali bin Al-Hussein Al-Hijistani narrated to us, Ibn Abi Maryam narrated to us, Al-Mufaddal bin Fadala narrated to us, Abu Sakhr narrated to us on the authority of Al-Qurazi regarding the words of God Almighty: **O sister of Aaron**, he said: She is the sister of Aaron from his father and mother, and she is the

sister of Moses, the brother of Aaron, who followed the traces of Moses, **and she saw him from a distance while they did not perceive**. This statement is a complete error, for God Almighty mentioned in His Book that He followed Jesus after the messengers, which indicates that he was the last of the prophets to be sent, and after him there is no one but Muhammad, may God's prayers and peace be upon them both. For this reason, it was proven in Sahih Al-Bukhari on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, may God's prayers and peace be upon him, that he said: **I am the closest of people to the son of Mary, except that there is no prophet between me and him**. If the matter was as Muhammad bin Ka'b Al-Qurazi claimed, then no one came after the messengers except Muhammad, and he would have been before Solomon and David, for God Almighty mentioned that David came after Moses. Peace be upon them in the words of God Almighty: **Have you not considered the assembly of the Children of Israel after Moses, when they said to a prophet of theirs, 'Send us a king, and we will fight in the way of God,' and he mentioned the story until he said: And David killed Goliath**, the verse, and what made Al-Qurazi dare to say this is what is in the Torah after Moses and the Children of Israel came out of the sea and Pharaoh and his people were drowned, he said: And Mary, the daughter of Imran, the sister of the prophets Moses and Aaron, was beating the tambourine with the women with her, praising God and thanking Him for what He had bestowed upon the Children of Israel, so Al-Qurazi believed that this was the mother of Jesus, and this was a grave mistake and error, rather she was named after this one, and they used to name themselves after the names of their prophets and righteous people, as Imam Ahmad said: Abdullah bin Idris told us, I heard my father mention it on the authority of Samak on the authority of Alqamah bin Wa'il on the authority of Al-Mughirah bin Shu'bah, he said: The Messenger of God, may God bless him and grant him peace, sent me to Najran, and they said: What do you think of what you read, **O sister of Aaron**, and Moses was before Jesus by such and such? He said: So I went back and mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: **Did you not tell them that they used to name themselves after the prophets and righteous people before them?** Muslim, al-Tirmidhi and al-Nasa'i alone transmitted it from the hadith of Abdullah ibn Idris, from his father, from Samak, and al-Tirmidhi said: It is hasan sahih gharib, we do not know it except from the hadith of Ibn Idris. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, from Sa'id ibn Abi Sadaqa, from Muhammad ibn Sirin, who said: It was informed that Ka'b said that his saying, **O sister of Aaron**, does not refer to Aaron, the brother of Moses. Aisha said to him: You have lied. He said: O Mother of the Believers, if the Prophet, may God bless him and grant him peace, said it, then he is more knowledgeable and informed, otherwise I find that there were six hundred years between them. So she remained silent. There is some doubt about this date.

Ibn Jarir also said: Bishr told us, Yazid told us, Saeed told us on the authority of Qatada regarding his statement: **O sister of Aaron** the verse, he said: She

So she pointed to him. They said, "How can we speak to one who is in the cradle, a child?"

was from a family known for their righteousness and not for their corruption, and among the people there are those who are known for their righteousness and they procreate through it, and others are known for their corruption and they procreate through it, and Aaron was a beloved reformer among his clan, and he was not Aaron, the brother of Moses, but another Aaron. He said: And it was mentioned to us that forty thousand people accompanied his funeral procession on the day he died, all of them called Aaron from the Children of Israel. And His saying: "So she pointed to him. They said: How can we speak to one who is in the cradle, a child?" That is, when they were suspicious of her matter and disapproved of her case and said to her what they said, in an attempt to slander and accuse her of lying, and she was fasting and silent that day, so she referred the matter to him and pointed to his speech and words, so they said mockingly, thinking that she was disdaining them and playing with them, **How can we speak to one who is in the cradle, a child?** Maymun ibn Mihran said: **So she pointed to him** she said speak to him, so they said: With what she has brought of calamity, you command us to speak to one who is in the cradle, and Al-Suddi said that when she pointed to him they became angry and said: Her mockery of us until she commands us to speak to this child is more severe for us than her fornication. "They said: How can we speak to one who is in the cradle, a child?" That is, one who is in his cradle in his childhood and youth, how does he speak? He said: **I am the servant of God.** The first thing he said was to declare his Lord Almighty free from having a son, and to affirm for himself the servitude of his Lord.

And his saying: **He has given me the Book and made me a prophet** is an exoneration of his mother from the immorality attributed to him. Nawf al-Bakali said: When they said to his mother what they said, he was suckling his breast, so he took the breast from his mouth and leaned on his left side and said: "Indeed, I am the servant of God. He has given me the Book and made me a prophet. And He has made me blessed wherever I may be. And He has enjoined upon me prayer and zakat as long as I live." Hammad ibn Salamah said on the authority of Thabit al-Banani: He raised his index finger above his shoulder while saying: "Indeed, I am the servant of God. He has given me the Book and made me a prophet." The verse. Ikrimah said: **He has given me the Book** means that He decreed that He would give me the Book in what He decreed. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Musaffa told us, Yahya ibn Saeed - he is al-Attar - told us on the authority of Abd al-Aziz ibn Ziyad, on the authority of Anas ibn Malik, may God be pleased with him, who said: Jesus, son of Mary, had studied the Torah and mastered it while he was in his mother's womb, so that is what he said: "Indeed, I am the servant of God. He has given me the Book." And made me a prophet. Yahya bin Saeed Al-Attar Al-Himsi is rejected.

And His statement: **And He has made me blessed wherever I may be.** Mujahid, Amr ibn Qays and Ath-Thawri said: And He has made me a teacher of goodness. And in a narration from Mujahid: Beneficial. Ibn Jarir said: Sulayman ibn Abd al-Jabbar told me,

Muhammad ibn Yazid ibn Khunais al-Makhzumi told us, I heard Wahib ibn al-Ward, a client of Banu Makhzum, say: A scholar met another scholar who was above him in knowledge, and he said to him: May God have mercy on you, what is my action that I have declared? He said: Enjoining what is right and forbidding what is wrong, for it is the religion of God with which He sent His prophets to His servants. The jurists have agreed upon the statement of God: **And He has made me blessed wherever I may be.** And it was said: What is its blessing? He said: Enjoining what is right and forbidding what is wrong wherever it may be. And His statement: **And He has enjoined upon me prayer and zakat as long as I live** is like the statement of God the Almighty to Muhammad, may God bless him and grant him peace: **And worship your Lord until there comes to you the certainty.** Abdul Rahman bin Al-Qasim said on the authority of Malik bin Anas regarding his statement, **And He enjoined upon me prayer and zakat as long as I live**, he said: He informed him of what would happen to him until he died, how clear it is to the people of destiny.

His saying: **And dutiful to my mother** means that He commanded me to be dutiful to my mother. He mentioned it after obeying God, his Lord, because God, the Most High, often links the command to worship Him with obeying parents, as He, the Most High, said: **And your Lord has decreed that you worship none but Him, and to parents, good treatment** (al-Baqarah 2:170) and He said: "Be grateful to Me and to your parents. To Me is the final destination." His saying: **And He has not made me a wretched tyrant** means that He has not made me a wretched tyrant who refuses to worship Him, obey Him, and be dutiful to my mother, so that I would be wretched because of that. Sufyan al-Thawri said: The wretched tyrant is the one who kills in anger. Some of the early Muslims said: You will not find anyone disobedient to his parents except that you will find him a wretched tyrant. Then he recited: "And dutiful to my mother. And He has not made me a wretched tyrant" (al-Baqarah 2:170) He said: And you will not find anyone who is ill-mannered except that you will find him arrogant and proud. Then he recited: "And those whom your right hands possess. Indeed, God does not like anyone who is arrogant and boastful."

Qatada said: It was mentioned to us that a woman saw the son of Mary raising the dead and healing the blind and the leper in signs that God had given him authority over them and permitted him to do. She said: Blessed is the womb that bore you, and blessed is the breast that nursed you. The Prophet of God, Jesus, peace be upon him, said in response to her: Blessed is he who recites the Book of God and follows what is in it, and is not a wretched tyrant. His saying: "And peace be upon me the day I was born and the day I die and the day I am raised alive" is proof from him of his servitude to God, the Almighty, and that he is a creation of God's creation who lives, dies, and is raised like all other creatures. However, he is safe in these conditions, which are the most difficult for the servants. May the prayers and peace of God be upon him.

Fath al-Qadir

29- **So she pointed to him** meaning to Jesus, and she was satisfied with the pointing and did not order him to speak, because she had vowed to the Most Gracious to fast from speech as mentioned above, this is on the assumption that she was at that time in the days of her vow, and on the assumption that she had left the days of her vow, then it can be said that her limiting herself to the pointing was to exaggerate in showing the great sign, and that this newborn understands the pointing and is able to express the phrase **They said, How can we speak to one who is in the cradle, a child?** This question is to express denial and astonishment at her pointing to that newborn to speak to them. Abu Ubaidah said: There is redundant padding in the speech. The meaning is: How can we speak to a child in the cradle, like the poet's saying:

Our neighbors were generous.

Al-Zajaj said: It is better to have *min* in the sense of condition and consequence, and the meaning is: Whoever is a child in the cradle, how do we speak to him? Ibn al-Anbari preferred this and said: It is not permissible to say that it is redundant and it has made *child* the subject, and the answer to that is that whoever says it is redundant makes the subject the verb, which is **we speak** as previously estimated. It was said that here it is the complete one that means occurrence and existence, and it was responded that if it were complete it would dispense with the predicate, and the cradle is a well-known thing that is used to put a child to sleep. The meaning is how do we speak to him in order to put him to sleep in the cradle because of his smallness, and it was said here it is the mother's lap, and it was said a bed like the cradle.

Tafsir al-Baghawi

29 - **Then Mary pointed to him**, meaning to Jesus, peace be upon him, **to speak to him**.

Ibn Masoud, may God be pleased with him, said: Since she had no argument, she pointed to him so that his words would be an argument for her.

In the story: When she pointed to him, the people became angry and said: With what you did, are you mocking us?

They said, **How can we speak to one who is in the cradle, a child?** That is, the one who is in the cradle, is her lap.

It was said: It is the cradle itself and *kana* means: He. Abu Ubaidah said *kana* is a conjunction, meaning: How do we speak to a baby in the cradle? *kana* may also come as a filler in speech that has no meaning, like His saying: **Was I anything but a human messenger?** (al-Isra' 17:93), meaning: Am I?

Al-Suddi said: When Jesus heard their words, he stopped breastfeeding and turned to them.

It was said: When she pointed to him, he left his chest and leaned on his left, and turned to them and began to point with his right:

Tafsir al-Baidawi

29- **So she pointed to him** to Jesus, peace be upon him, meaning speak to him so that he may answer you. **They said, 'How can we speak to one who is in the cradle, a child?'** We have never known a child in the cradle to whom a rational person spoke. *Was* is redundant and the circumstance is a relative clause of *from*. "A child" is a state of what is implied in it, or complete or permanent, like the Almighty's saying: "And God is Knowing and Wise" or in the sense of became.

Surat Maryam 19:30

He said, "Indeed, I am the servant of God. He has given me the Scripture and made me a prophet."

Surat Maryam 19:30

He said, "Indeed, I am the servant of God. He has given me the Scripture and made me a prophet."

Tafsir al-Jalalayn

30 - (He said, "Indeed, I am the servant of God. He has given me the Scripture and made me a prophet." That is, the Gospel.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: When Mary's people said to her, **How can we speak to one who is in the cradle, a child?** and they thought that this was a mockery of them, Jesus said to them, speaking on behalf of his mother, "Indeed, I am the servant of God. He has given me the Scripture." And when she pointed to Jesus in what was mentioned about them, they became angry.

As Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: When she pointed to Jesus to them, they became angry and said: Her mockery of us when she ordered us to speak to this boy is more severe for us than her adultery. They said: How can we speak to one who is in the cradle, a child?

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: **They said, 'How can we speak to one who is in the cradle, a child?'** So Jesus answered them about it and said to them, "Indeed, I am the servant of God. He has given me the Scripture and made me a prophet." . . . the verse.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **They said, 'How can we speak to one who is in the cradle, a child?'** He said to them, "Indeed, I am a servant of God. He has given me the Scripture and made me a prophet." So he recited until he reached, **And has not made me a wretched tyrant.** They said, **Indeed, this is a great matter.**

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us, who said: I heard Ad-Dahhak say: "How can we speak to one who is in the cradle, a child? He said: I am the servant of God." Jesus did not speak until that time, when "They said: How can we speak to one who is in the cradle, a child?" And his saying: **He has given me the Book**, means that the speaker says: Or He gave him the Book and the revelation before he was created in his mother's womb, for the meaning of that is contrary to what is thought, rather its meaning is: And He decreed on the day He decreed the affairs of His creation until He gave me the Book.

As Bishr bin Adam told me, he said: Ad-Dahhak told us, meaning Ibn Mukhallad, on the authority of Sufyan, on the authority of Samak, on the authority of Ikrimah, who said: **He gave me the Book**, meaning: He decreed that the Book would be given to me in the past.

Muhammad bin Bashir told us: Abu Asim told us: Sufyan told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, "Indeed, I am a servant of God. He has given me the Book," he said: the judgment.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, regarding God's statement, "Indeed, I am the servant of God. He has given me the Scripture." He said: He decreed that the Scripture should be given to me.

And his saying, **And He made me a prophet.** I have explained the meaning of prophet and the differences of opinion among those who differ about it, and the correct statement about it according to us with its evidence in what has passed, which makes it unnecessary to repeat it.

Mujahid used to say about the meaning of the Prophet alone what:

Muhammad bin Amr told us: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: The Prophet alone is the one who speaks and to whom revelation is sent, and he is not sent.

Tafsir al-Qurtubi

God Almighty said: "He said: I am the servant of God. He has given me the Scripture and made me a prophet."

Tafsir Ibn Kathir

God the Almighty says, informing us about Mary when she was ordered to fast that day and not to speak to any human being, for her matter would be taken care of and her argument would be established. She submitted to the command of God the Almighty and surrendered to His judgment. She took her son and brought him to her people, carrying him. When they saw her like that, they greatly appreciated her matter and found it very strange. "They said, 'O Mary, you have certainly done a thing unprecedented.' " That is, a great matter. This was said by Mujahid, Qatadah, As-Suddi, and others. Ibn Abi Hatim said: My father told us, Abdullah bin Abi Ziyad told us, Sayyar told us, Ja'far bin Sulayman told us, Abu Imran Al-Jawni told us on the authority of Nawf Al-Bakali, who said: Her people went out in search of her. He said: She was from a family of prophethood and honor, but they did not sense anything in her. They met a cowherd and said: Did you see such-and-such a girl? Describe her.

He said: No, but tonight I saw from my cows what I had never seen from them before. They said: What did you see? He said: I saw her tonight prostrating towards this valley.

Abdullah bin Ziyad said: I remember from Sayyar that he said: I saw a bright light, so they headed where he told them to, and Mary met them, and when she saw them, she sat down and carried her son in her lap, so they came until they stood over her. They said: O Mary, you have certainly done a thing unprecedented, a great matter, **O sister of Aaron**, meaning O one who resembles Aaron in worship, **Your father was not a man of evil, nor was your mother unchaste**, meaning you are from a good, pure family known for righteousness, worship, and asceticism, so how did this come from you? Ali bin Abi Talhah and Al-Suddi said: It was said to her: **O sister of Aaron**, meaning brother of Moses, and she was from his lineage, just as a Tamimi is called: O brother of Tamim, and a Mudari is called: O brother of Mudar. It was said: She was attributed to a righteous man among them whose name was Aaron, so she was compared to him in asceticism and worship. Ibn Jarir narrated from some of them that they likened her to a wicked man among them whose name was Aaron.

Ibn Abi Hatim narrated it on the authority of Saeed bin Jubair, and stranger than all of this is what Ibn Abi Hatim narrated: Ali bin Al-Hussein Al-Hijistani narrated to us, Ibn Abi Maryam narrated to us, Al-Mufaddal bin Fadala narrated to us, Abu Sakhr narrated to us on the authority of Al-Qurazi regarding the words of God Almighty: **O sister of Aaron**, he said: She is the sister of Aaron from his father and mother, and she is the sister of Moses, the brother of Aaron, who followed the traces of Moses, **and she saw him from a distance while they did not perceive**. This statement is a complete error, for God Almighty mentioned in His Book that He followed Jesus after the messengers, which indicates that he was the last of the prophets to be sent, and after him there is no one but Muhammad, may God's prayers and peace be upon them both. For this reason, it was proven in Sahih Al-Bukhari on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, may God's prayers and peace be upon him, that he said: **I am the closest of people to the son of Mary, except that there is no prophet between me and him**. If the matter was as Muhammad bin Ka'b Al-Qurazi claimed, then no one came after the messengers except Muhammad, and he would have been before Solomon and David, for God Almighty mentioned that David came after Moses. Peace be upon them in the words of God Almighty: **Have you not considered the assembly of the Children of Israel after Moses, when they said to a prophet of theirs, 'Send us a king, and we will fight in the way of God,' and he mentioned the story until he said: And David killed Goliath**, the verse, and what made Al-Qurazi dare to say this is what is in the Torah after Moses and the Children of Israel came out of the sea and Pharaoh and his people were drowned, he said: And Mary, the daughter of Imran, the sister of the prophets Moses and Aaron, was beating the tambourine with the women with her, praising God and thanking Him for what He had bestowed upon the Children of Israel, so Al-Qurazi believed that this was the mother of Jesus, and this

was a grave mistake and error, rather she was named after this one, and they used to name themselves after the names of their prophets and righteous people, as Imam Ahmad said: Abdullah bin Idris told us, I heard my father mention it on the authority of Samak on the authority of Alqamah bin Wa'il on the authority of Al-Mughirah bin Shu'bah, he said: The Messenger of God, may God bless him and grant him peace, sent me to Najran, and they said: What do you think of what you read, **O sister of Aaron**, and Moses was before Jesus by such and such? He said: So I went back and mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: **Did you not tell them that they used to name themselves after the prophets and righteous people before them?** Muslim, al-Tirmidhi and al-Nasa'i alone transmitted it from the hadith of Abdullah ibn Idris, from his father, from Samak, and al-Tirmidhi said: It is hasan sahih gharib, we do not know it except from the hadith of Ibn Idris. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, from Sa'id ibn Abi Sadaqa, from Muhammad ibn Sirin, who said: I was informed that Ka'b said that his saying, **O sister of Aaron**, does not refer to Aaron, the brother of Moses. Aisha said to him: You have lied. He said: O Mother of the Believers, if the Prophet, may God bless him and grant him peace, said it, then he is more knowledgeable and informed, otherwise I find that there were six hundred years between them. So she remained silent. There is some doubt about this date.

Ibn Jarir also said: Bishr told us, Yazid told us, Saeed told us on the authority of Qatada regarding his statement: **O sister of Aaron** the verse, he said: She was from a family known for their righteousness and not for their corruption, and among the people there are those who are known for their righteousness and they procreate through it, and others are known for their corruption and they procreate through it, and Aaron was a beloved reformer among his clan, and he was not Aaron, the brother of Moses, but another Aaron. He said: And it was mentioned to us that forty thousand people accompanied his funeral procession on the day he died, all of them called Aaron from the Children of Israel. And His saying: "So she pointed to him. They said: How can we speak to one who is in the cradle, a child?" That is, when they were suspicious of her matter and disapproved of her case and said to her what they said, in an attempt to slander and accuse her of lying, and she was fasting and silent that day, so she referred the matter to him and pointed to his speech and words, so they said mockingly, thinking that she was disdainful and playing with them, **How can we speak to one who is in the cradle, a child?** Maymun ibn Mihran said: **So she pointed to him** she said speak to him, so they said: With what she has brought of calamity, you command us to speak to one who is in the cradle, and Al-Suddi said that when she pointed to him they became angry and said: Her mockery of us until she commands us to speak to this child is more severe for us than her fornication. "They said: How can we speak to one who is in the cradle, a child?" That is, one who is in his cradle in his childhood and youth, how does he speak? He said: **I am the servant of God**. The first thing he said was to declare his Lord Almighty free from having a son, and to affirm for himself the servitude of his Lord.

He said, "Indeed, I am the servant of God. He has given me the Scripture and made me a prophet."

And his saying: **He has given me the Book and made me a prophet** is an exoneration of his mother from the immorality attributed to him. Nawf al-Bakali said: When they said to his mother what they said, he was suckling his breast, so he took the breast from his mouth and leaned on his left side and said: "Indeed, I am the servant of God. He has given me the Book and made me a prophet. And He has made me blessed wherever I may be. And He has enjoined upon me prayer and zakat as long as I live." Hammad ibn Salamah said on the authority of Thabit al-Banani: He raised his index finger above his shoulder while saying: "Indeed, I am the servant of God. He has given me the Book and made me a prophet." The verse. Ikrimah said: **He has given me the Book** means that He decreed that He would give me the Book in what He decreed. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Musaffa told us, Yahya ibn Saeed - he is al-Attar - told us on the authority of Abd al-Aziz ibn Ziyad, on the authority of Anas ibn Malik, may God be pleased with him, who said: Jesus, son of Mary, had studied the Torah and mastered it while he was in his mother's womb, so that is what he said: "Indeed, I am the servant of God. He has given me the Book." And made me a prophet. Yahya bin Saeed Al-Attar Al-Himsi is rejected.

And His statement: **And He has made me blessed wherever I may be.** Mujahid, Amr ibn Qays and Ath-Thawri said: And He has made me a teacher of goodness. And in a narration from Mujahid: Beneficial. Ibn Jarir said: Sulayman ibn Abd al-Jabbar told me, Muhammad ibn Yazid ibn Khunais al-Makhzumi told us, I heard Wahib ibn al-Ward, a client of Banu Makhzum, say: A scholar met another scholar who was above him in knowledge, and he said to him: May God have mercy on you, what is my action that I have declared? He said: Enjoining what is right and forbidding what is wrong, for it is the religion of God with which He sent His prophets to His servants. The jurists have agreed upon the statement of God: **And He has made me blessed wherever I may be.** And it was said: What is its blessing? He said: Enjoining what is right and forbidding what is wrong wherever it may be. And His statement: **And He has enjoined upon me prayer and zakat as long as I live** is like the statement of God the Almighty to Muhammad, may God bless him and grant him peace: **And worship your Lord until there comes to you the certainty.** Abdul Rahman bin Al-Qasim said on the authority of Malik bin Anas regarding his statement, **And He enjoined upon me prayer and zakat as long as I live,** he said: He informed him of what would happen to him until he died, how clear it is to the people of destiny.

His saying: **And dutiful to my mother** means that He commanded me to be dutiful to my mother. He mentioned it after obeying God, his Lord, because God, the Most High, often links the command to worship Him with obeying parents, as He, the Most High, said: **And your Lord has decreed that you worship none but Him, and to parents, good treatment** (al-Baqarah 2:170) and He said: "Be grateful to Me and to your parents. To Me is the final destination." His saying: **And He has not made me a wretched tyrant** means that He has not made me a wretched tyrant who

refuses to worship Him, obey Him, and be dutiful to my mother, so that I would be wretched because of that. Sufyan al-Thawri said: The wretched tyrant is the one who kills in anger. Some of the early Muslims said: You will not find anyone disobedient to his parents except that you will find him a wretched tyrant. Then he recited: "And dutiful to my mother. And He has not made me a wretched tyrant" (al-Baqarah 2:170) He said: And you will not find anyone who is ill-mannered except that you will find him arrogant and proud. Then he recited: "And those whom your right hands possess. Indeed, God does not like anyone who is arrogant and boastful."

Qatada said: It was mentioned to us that a woman saw the son of Mary raising the dead and healing the blind and the leper in signs that God had given him authority over them and permitted him to do. She said: Blessed is the womb that bore you, and blessed is the breast that nursed you. The Prophet of God, Jesus, peace be upon him, said in response to her: Blessed is he who recites the Book of God and follows what is in it, and is not a wretched tyrant. His saying: "And peace be upon me the day I was born and the day I die and the day I am raised alive" is proof from him of his servitude to God, the Almighty, and that he is a creation of God's creation who lives, dies, and is raised like all other creatures. However, he is safe in these conditions, which are the most difficult for the servants. May the prayers and peace of God be upon him.

Fath al-Qadir

When Jesus heard their words 30- **He said, 'I am the servant of God.'** The first thing he said was the acknowledgment of his servitude to Him. **He gave me the Book,** meaning the Gospel: meaning He decreed that I would be given the Book and the Prophethood in eternity, even though it had not been revealed to him in that state nor had he become a Prophet. It was said that He gave him the Book and made him a Prophet in that state, which is far-fetched.

Tafsir al-Baghawi

30 - **He said, 'I am the servant of God.'** Wabih said: Zachariah came to her when she was debating with the Jews, and he said to Jesus: **Speak with your proof if you were commanded to do so.** Then Jesus, peace be upon him, said, while he was forty days old - and Muqatil said: **Rather, it was the day he was born.** He acknowledged his servitude to God Almighty the first time he spoke, lest he be taken as a god. **He has given me the Book and made me a prophet.** It was said that its meaning is that He will give me the Book and make me a prophet.

It was said: This is a report of what was written for him in the Preserved Tablet, just as it was said to the Prophet, may God bless him and grant him peace: When were you a prophet? He said: **I was a prophet while Adam was between the spirit and the body.**

Most people said that he was given the Gospel when

he was a young child, and he had the intelligence of a man.

On the authority of Al-Hassan: He said: He was inspired with the Torah while he was in his mother's womb.

Tafsir al-Baidawi

30- **He said, 'I am the servant of God.'** God Almighty made him say it first because it is the first of the stations and to respond to those who claim His divinity. **He gave me the Scripture** the Gospel. **And made me a prophet.**

Surat Maryam 19:31

And He has made me blessed wherever I am, and has enjoined upon me prayer and zakat as long as I remain alive.

Surat Maryam 19:31

And He has made me blessed wherever I am, and has enjoined upon me prayer and zakat as long as I remain alive.

Tafsir al-Jalalayn

31 - **And He has made me blessed wherever I may be** meaning, beneficial to people by informing them of what was written for him **and He has enjoined upon me prayer and zakat** He commanded me to do them **as long as I live**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And made me blessed**, the people of interpretation differed regarding the meaning of that. Some of them said: Its meaning is: And made me beneficial.

Who said that?

Sulayman bin Abd al-Rahman bin Hammad al-Talhi told me: Al-Ala' told us, on the authority of Aisha, the wife of Layth, on the authority of Layth, on the authority of Mujahid: **And He made me blessed**, he said: beneficial.

Others said: His blessing was enjoining good and forbidding evil.

Who said that?

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn Yazid ibn Khunais al-Makhzumi told us: I heard Wahib ibn al-Ward, a client of Banu Makhzum, say: A scholar met another scholar who was above him in knowledge, and said to him: May God have mercy on you, what of my knowledge have you made public? He said: Enjoining what is right and forbidding what is wrong, for it is the religion of God with which He sent His prophets to His servants. The jurists have agreed upon the statement of God: **And has made me blessed wherever I may be**. It was said: What is its blessing? He said: Enjoining what is right and forbidding what is wrong wherever it may be.

Others said: The meaning of this is: He made me a teacher of goodness.

Who said that?

Yunus bin Abdul A'la told me: Sufyan told us regarding his statement, **And He has made me blessed wherever I may be**, he said: A teacher of goodness.

Ibn Hamid told us: Jarir told us, on the authority of Laith, on the authority of Mujahid, regarding his statement, **And He has made me blessed wherever I may be**, he said: A teacher of goodness wherever I

may be.

And his saying, **And He enjoined upon me prayer and zakat**, means: And He decreed that He enjoined upon me prayer and zakat, meaning preserving the limits of prayer and performing it as He enjoined upon me. And zakat has two meanings: One of them is: The zakat of wealth, which is to be paid. And the other is: Purifying the body from the filth of sins, so its meaning is: And He enjoined upon me to abandon sins and avoid transgressions.

His saying, **As long as I am alive**, means: As long as I was alive in this world and existing. This shows that the meaning of zakat in this context is: purifying the body from sins, because what Jesus, may God's prayers and peace be upon him, is described as is that he did not save anything for tomorrow, so zakat on money is obligatory upon him, unless the zakat that was imposed upon him was charity on everything that was in excess of his strength, in which case that would be a correct interpretation.

Tafsir al-Qurtubi

And He has made me blessed meaning blessed and beneficial in religion and calling to it and teaching it. At-Tastari: And He has made me enjoin what is right, forbid what is wrong, guide the lost, support the oppressed, and help the distressed. **And He has enjoined upon me prayer and zakat** meaning that I should perform them when the obligation comes to me and I am able to perform them, according to the last correct opinion. **As long as I live** is in the accusative case as a circumstance, meaning the continuation of my life.

Tafsir Ibn Kathir

God the Almighty says, informing us about Mary when she was ordered to fast that day and not to speak to any human being, for her matter would be taken care of and her argument would be established. She submitted to the command of God the Almighty and surrendered to His judgment. She took her son and brought him to her people, carrying him. When they saw her like that, they greatly appreciated her matter and found it very strange. "They said, 'O Mary, you have certainly done a thing unprecedented.' " That is, a great matter. This was said by Mujahid, Qatadah, As-Suddi, and others. Ibn Abi Hatim said: My father told us, Abdullah bin Abi Ziyad told us, Sayyar told us, Ja'far bin Sulayman told us, Abu Imran Al-Jawni told us on the authority of Nawf Al-Bakali, who said: Her people went out in search of her. He said: She was from a family of prophethood and honor, but they did not sense anything in her. They met a cowherd and said: Did you see such-and-such a girl? Describe her. He said: No, but tonight I saw from my cows what I had never seen from them before. They said: What did you see? He said: I saw her tonight prostrating towards this valley.

Abdullah bin Ziyad said: I remember from Sayyar that he said: I saw a bright light, so they headed where he told them to, and Mary met them, and when she saw them, she sat down and carried her son in her lap, so they came until they stood over her. They said: O Mary, you have certainly done a thing unprecedented, a great matter, **O sister of Aaron**, meaning O one who resembles Aaron in worship, **Your father was not a man of evil, nor was your mother unchaste**, meaning you are from a good, pure family known for righteousness, worship, and asceticism, so how did this come from you? Ali bin Abi Talhah and Al-Suddi said: It was said to her: **O sister of Aaron**, meaning brother of Moses, and she was from his lineage, just as a Tamimi is called: O brother of Tamim, and a Mudari is called: O brother of Mudar. It was said: She was attributed to a righteous man among them whose name was Aaron, so she was compared to him in asceticism and worship. Ibn Jarir narrated from some of them that they likened her to a wicked man among them whose name was Aaron.

Ibn Abi Hatim narrated it on the authority of Saeed bin Jubair, and stranger than all of this is what Ibn Abi Hatim narrated: Ali bin Al-Hussein Al-Hijistani narrated to us, Ibn Abi Maryam narrated to us, Al-Mufaddal bin Fadala narrated to us, Abu Sakhr narrated to us on the authority of Al-Qurazi regarding the words of God Almighty: **O sister of Aaron**, he said: She is the sister of Aaron from his father and mother, and she is the sister of Moses, the brother of Aaron, who followed the traces of Moses, **and she saw him from a distance while they did not perceive**. This statement is a complete error, for God Almighty mentioned in His Book that He followed Jesus after the messengers, which indicates that he was the last of the prophets to be sent, and after him there is no one but Muhammad, may God's prayers and peace be upon them both. For this reason, it was proven in Sahih Al-Bukhari on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, may God's prayers and peace be upon him, that he said: **I am the closest of people to the son of Mary, except that there is no prophet between me and him**. If the matter was as Muhammad bin Ka'b Al-Qurazi claimed, then no one came after the messengers except Muhammad, and he would have been before Solomon and David, for God Almighty mentioned that David came after Moses. Peace be upon them in the words of God Almighty: **Have you not considered the assembly of the Children of Israel after Moses, when they said to a prophet of theirs, 'Send us a king, and we will fight in the way of God,' and he mentioned the story until he said: And David killed Goliath**, the verse, and what made Al-Qurazi dare to say this is what is in the Torah after Moses and the Children of Israel came out of the sea and Pharaoh and his people were drowned, he said: And Mary, the daughter of Imran, the sister of the prophets Moses and Aaron, was beating the tambourine with the women with her, praising God and thanking Him for what He had bestowed upon the Children of Israel, so Al-Qurazi believed that this was the mother of Jesus, and this was a grave mistake and error, rather she was named after this one, and they used to name themselves after the names of their prophets and righteous people, as Imam Ahmad said: Abdullah bin Idris told us, I heard

my father mention it on the authority of Samak on the authority of Alqamah bin Wa'il on the authority of Al-Mughirah bin Shu'bah, he said: The Messenger of God, may God bless him and grant him peace, sent me to Najran, and they said: What do you think of what you read, **O sister of Aaron**, and Moses was before Jesus by such and such? He said: So I went back and mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: **Did you not tell them that they used to name themselves after the prophets and righteous people before them?** Muslim, al-Tirmidhi and al-Nasa'i alone transmitted it from the hadith of Abdullah bin Idris, from his father, from Samak, and al-Tirmidhi said: It is hasan sahih gharib, we do not know it except from the hadith of Ibn Idris. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, from Sa'id ibn Abi Sadaqa, from Muhammad ibn Sirin, who said: I was informed that Ka'b said that his saying, **O sister of Aaron**, does not refer to Aaron, the brother of Moses. Aisha said to him: You have lied. He said: O Mother of the Believers, if the Prophet, may God bless him and grant him peace, said it, then he is more knowledgeable and informed, otherwise I find that there were six hundred years between them. So she remained silent. There is some doubt about this date.

Ibn Jarir also said: Bishr told us, Yazid told us, Saeed told us on the authority of Qatada regarding his statement: **O sister of Aaron** the verse, he said: She was from a family known for their righteousness and not for their corruption, and among the people there are those who are known for their righteousness and they procreate through it, and others are known for their corruption and they procreate through it, and Aaron was a beloved reformer among his clan, and he was not Aaron, the brother of Moses, but another Aaron. He said: And it was mentioned to us that forty thousand people accompanied his funeral procession on the day he died, all of them called Aaron from the Children of Israel. And His saying: "So she pointed to him. They said: How can we speak to one who is in the cradle, a child?" That is, when they were suspicious of her matter and disapproved of her case and said to her what they said, in an attempt to slander and accuse her of lying, and she was fasting and silent that day, so she referred the matter to him and pointed to his speech and words, so they said mockingly, thinking that she was disdainful and playing with them, **How can we speak to one who is in the cradle, a child?** Maymun ibn Mihran said: **So she pointed to him** she said speak to him, so they said: With what she has brought of calamity, you command us to speak to one who is in the cradle, and Al-Suddi said that when she pointed to him they became angry and said: Her mockery of us until she commands us to speak to this child is more severe for us than her fornication. "They said: How can we speak to one who is in the cradle, a child?" That is, one who is in his cradle in his childhood and youth, how does he speak? He said: **I am the servant of God**. The first thing he said was to declare his Lord Almighty free from having a son, and to affirm for himself the servitude of his Lord.

And his saying: **He has given me the Book and made me a prophet** is an exoneration of his mother from the immorality attributed to him. Nawf al-Bakali said: When they said to his mother what they said, he was suckling

Surat Maryam 19:31

And He has made me blessed wherever I am, and has enjoined upon me prayer and zakat as long as I remain alive.

his breast, so he took the breast from his mouth and leaned on his left side and said: "Indeed, I am the servant of God. He has given me the Book and made me a prophet. And He has made me blessed wherever I may be. And He has enjoined upon me prayer and zakat as long as I live." Hammad ibn Salamah said on the authority of Thabit al-Banani: He raised his index finger above his shoulder while saying: "Indeed, I am the servant of God. He has given me the Book and made me a prophet." The verse. Ikrimah said: **He has given me the Book** means that He decreed that He would give me the Book in what He decreed. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Musaffa told us, Yahya ibn Saeed - he is al-Attar - told us on the authority of Abd al-Aziz ibn Ziyad, on the authority of Anas ibn Malik, may God be pleased with him, who said: Jesus, son of Mary, had studied the Torah and mastered it while he was in his mother's womb, so that is what he said: "Indeed, I am the servant of God. He has given me the Book." And made me a prophet. Yahya bin Saeed Al-Attar Al-Himsi is rejected.

And His statement: **And He has made me blessed wherever I may be.** Mujahid, Amr ibn Qays and Ath-Thawri said: And He has made me a teacher of goodness. And in a narration from Mujahid: Beneficial. Ibn Jarir said: Sulayman ibn Abd al-Jabbar told me, Muhammad ibn Yazid ibn Khunais al-Makhzumi told us, I heard Wahib ibn al-Ward, a client of Banu Makhzum, say: A scholar met another scholar who was above him in knowledge, and he said to him: May God have mercy on you, what is my action that I have declared? He said: Enjoining what is right and forbidding what is wrong, for it is the religion of God with which He sent His prophets to His servants. The jurists have agreed upon the statement of God: **And He has made me blessed wherever I may be.** And it was said: What is its blessing? He said: Enjoining what is right and forbidding what is wrong wherever it may be. And His statement: **And He has enjoined upon me prayer and zakat as long as I live** is like the statement of God the Almighty to Muhammad, may God bless him and grant him peace: **And worship your Lord until there comes to you the certainty.** Abdul Rahman bin Al-Qasim said on the authority of Malik bin Anas regarding his statement, **And He enjoined upon me prayer and zakat as long as I live**, he said: He informed him of what would happen to him until he died, how clear it is to the people of destiny.

His saying: **And dutiful to my mother** means that He commanded me to be dutiful to my mother. He mentioned it after obeying God, his Lord, because God, the Most High, often links the command to worship Him with obeying parents, as He, the Most High, said: **And your Lord has decreed that you worship none but Him, and to parents, good treatment** (al-Baqarah 2:170) and He said: "Be grateful to Me and to your parents. To Me is the final destination." His saying: **And He has not made me a wretched tyrant** means that He has not made me a wretched tyrant who refuses to worship Him, obey Him, and be dutiful to my mother, so that I would be wretched because of that.

Sufyan al-Thawri said: The wretched tyrant is the one who kills in anger. Some of the early Muslims said: You will not find anyone disobedient to his parents except that you will find him a wretched tyrant. Then he recited: "And dutiful to my mother. And He has not made me a wretched tyrant" (al-Baqarah 2:170) He said: And you will not find anyone who is ill-mannered except that you will find him arrogant and proud. Then he recited: "And those whom your right hands possess. Indeed, God does not like anyone who is arrogant and boastful."

Qatada said: It was mentioned to us that a woman saw the son of Mary raising the dead and healing the blind and the leper in signs that God had given him authority over them and permitted him to do. She said: Blessed is the womb that bore you, and blessed is the breast that nursed you. The Prophet of God, Jesus, peace be upon him, said in response to her: Blessed is he who recites the Book of God and follows what is in it, and is not a wretched tyrant. His saying: "And peace be upon me the day I was born and the day I die and the day I am raised alive" is proof from him of his servitude to God, the Almighty, and that he is a creation of God's creation who lives, dies, and is raised like all other creatures. However, he is safe in these conditions, which are the most difficult for the servants. May the prayers and peace of God be upon him.

Fath al-Qadir

31- **And He has made me blessed wherever I may be** meaning wherever you may be, and the origin of blessing is from the camel's kneeling, and the meaning is: He has made me steadfast in the religion of God, and it was said that blessing is increase and elevation, so it is as if he said: He has made me in all things increased, high and successful, and it was said that the meaning of blessed is benefit to the servants, and it was said that the teacher of good, and it was said that the one who enjoins what is right and forbids what is wrong **And He has enjoined upon me prayer** meaning that He commanded me to do it **and zakat** the zakat of money, or purifying the soul **as long as I live** meaning for the duration of my life, and these past actions are a case of placing what has not yet occurred in the position of reality, drawing attention to the certainty of its occurrence because it has already occurred in the final judgment.

Tafsir al-Baghawi

31 - **And made me blessed wherever I may be**, meaning beneficial wherever I go. Mujahid said: A teacher of goodness. Ata' said: I call to God and to His Oneness and worship. It was said: Blessed to whoever follows me.

And He enjoined upon me prayer and zakat, meaning: He ordered me to do them.

If it is said: Jesus did not have money, so how could he be commanded to pay zakat?

It was said: It means by zakat if I had money. It was also said: By increasing good deeds.

As long as I live.

Tafsir al-Baidawi

31- **And He made me blessed** beneficial, teaching goodness. The expression in the past tense is either in consideration of what preceded in His judgment, or by making what is certain to happen as reality. It was said that God perfected his mind and made him a child.

Wherever you are wherever you are. **And He enjoined upon me** and commanded me. **To pray and to give zakat** zakat on money if you own it or purifying the soul from vices. **As long as I live.**

Surat Maryam 19:32

And dutiful to my mother, and He has not made me a wretched tyrant.

Surat Maryam 19:32

And dutiful to my mother, and He has not made me a wretched tyrant.

Tafsir al-Jalalayn

32 - **And dutiful to my mother** is in the accusative case because He made me appreciated **and did not make me a tyrant** arrogant *wretched* disobedient to his Lord

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what Jesus said to the al-Nas 114: And He made me blessed and dutiful: meaning He made me dutiful to my mother. And dutifulness is being dutiful, it is said: He is dutiful to his father, and dutiful to him, and the readers of the regions read this letter with the opening of the ba.

It was narrated on the authority of Abu Nahik that:

Ibn Humayd narrated: Yahya ibn Wadeh narrated: Abdul-Mu'min narrated: Abu Nahik read, **And be dutiful to my mother** from the words of Jesus, peace be upon him. Abu Nahik said: He enjoined upon me prayer, zakat, and being dutiful to my parents, just as he enjoined upon me that. So Abu Nahik interpreted the words to mean, **And be dutiful to my mother** as being from the report of Jesus, from God's enjoining upon him that, just as his words, **And enjoined upon me prayer and zakat** are from his report of God's enjoining upon him that. So according to this opinion, the accusative of birr must mean the implementation of the enjoining in it, because prayer and zakat, even though they are in the genitive case in the wording, are in the accusative case because they are the objects of them.

And His saying, **And He did not make me a wretched tyrant**, means: And He did not make me arrogant towards God in what He commanded me to do and what He forbade me from doing. And wretched, but He humbled me to obey Him and made me humble.

As 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 he - meaning Jesus - used to say: Ask me, for my heart is soft, and I am small in my soul, because of the humility God gave him.

And Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And dutiful to my mother and did not make me a wretched tyrant**. It was mentioned to us that a woman saw the son of Mary bringing the dead back to life, and healing the blind and the leper, in signs that God had given him authority over and permitted him to do. So she said: Blessed is the womb that bore you, and the breast that nursed you. So the Prophet of God, the son of Mary, said in response to her: Blessed is he who recites the Book of God and follows what is in it, **And did not make**

me a wretched tyrant.

Al-Qasim narrated to us, he said: Al-Hussein narrated to us, he said: Muhammad bin Katheer narrated to us, on the authority of Abdullah bin Waqid Abu Raja, on the authority of some of the people of knowledge, he said: You will not find a disobedient person except that you will find him a tyrant and a wretched person. Then he recited: **And dutiful to my mother, and He has not made me a wretched tyrant**. He said: And you will not find a person of bad character except that you will find him arrogant and proud. Then he recited: "And those whom your right hands possess. Indeed, God does not like anyone who is arrogant and boastful." (An-Nisa': 36)

Tafsir al-Qurtubi

And dutiful to my mother Ibn Abbas said: When he said **and dutiful to my mother** and did not say **my father**, it is known that it is something from God Almighty. **And He has not made me a tyrant** meaning arrogant and haughty, killing and hitting in anger. It was said: The tyrant is the one who does not see anyone's right over him at all. *Miserable* meaning disappointed in goodness. Ibn Abbas: Disobedient. It was said: Disobedient to his Lord. It was said: He did not make me abandon His command so that I would be miserable as Iblis was miserable when he abandoned His command.

Third: Malik bin Anas, may God have mercy on him, said about this verse: How hard it is for the people of destiny! Jesus, peace be upon him, informed us of what was decreed for him, and what would happen until he died. It was narrated in the stories of this verse from Ibn Zayd and others that when they heard Jesus' speech, they submitted and said: This is indeed a great matter. It was narrated that Jesus, peace be upon him, spoke this verse in his childhood, then he returned to the state of children, until he walked in the manner of humans until he reached the age of boys, so his speech was to show his mother's innocence, not that he was one of those who had a mind at that time, and it is as God, the Most High, will make the limbs speak on the Day of Resurrection. It was not narrated that he continued to speak, nor that he prayed when he was a day or a month old. If his speech, glorification, preaching, and prayer continued in his childhood from the time of birth, it would have been something like that which cannot be concealed. All of this indicates the corruption of the first statement, and clearly states the ignorance of its speaker. It also indicates that he spoke in the cradle, unlike the Jews and Christians. The evidence for that is the consensus of the sects that it was not limited. Her innocence from adultery was proven by his words in the cradle. This verse indicates that prayer, zakat, and honoring one's parents were obligatory for previous nations and past centuries. It is something whose ruling is established and has not been abrogated in the Sharia of his command. Jesus, peace be upon him, was extremely humble. He ate trees, wore hair, sat on the ground, and took refuge wherever the night fell. He had no

home. May God bless him and grant him peace.

Fourth: Pointing is like speech, and understanding is what understanding is saying. How could it not be, when God Almighty told us about Mary, saying: **So she pointed to him**, and the people understood from her her intention and purpose, so they said: **How can we speak?** This has already been mentioned in full in **Al Imran**.

Fifth: The Kufians said: The slander of a mute is not valid, nor is his cursing valid. A similar report was narrated from Al-Sha'bi, and Al-Awza'i, Ahmad, and Ishaq said the same. Slander is only valid according to them with the explicit mention of adultery without its meaning, and this is not valid from a mute person necessarily, so he was not a slanderer, and he cannot be distinguished by the gesture of adultery from lawful intercourse or doubt. They said: And cursing according to us is testimony, and the testimony of a mute is not accepted by consensus. Ibn Al-Qassar said: Their statement that slander is not valid except by explicit mention is invalid in all languages except Arabic, and so is the gesture of a mute. What they mentioned about the consensus regarding the testimony of a mute is wrong. Malik stated that his testimony is acceptable if his gesture is understood, and that it takes the place of the utterance of testimony, but with the ability to utter it, it does not occur from him except by utterance. Ibn Al-Mundhir said: The opponents hold the mute responsible for divorce, sales, and all other rulings, so slander should be like that. Al-Muhallab said: In many chapters of jurisprudence, the indication may be stronger than the speech, such as his saying, may the peace and blessings of God be upon him:

I and the Hour have been sent like these two. We know the closeness between them by the amount of time the middle finger is longer than the index finger. And the consensus of minds that seeing is stronger than reporting is evidence that a sign may in some places be stronger than speech.

Tafsir Ibn Kathir

God the Almighty says, informing us about Mary when she was ordered to fast that day and not to speak to any human being, for her matter would be taken care of and her argument would be established. She submitted to the command of God the Almighty and surrendered to His judgment. She took her son and brought him to her people, carrying him. When they saw her like that, they greatly appreciated her matter and found it very strange. "They said, 'O Mary, you have certainly done a thing unprecedented.' " That is, a great matter. This was said by Mujahid, Qatadah, As-Suddi, and others. Ibn Abi Hatim said: My father told us, Abdullah bin Abi Ziyad told us, Sayyar told us, Ja'far bin Sulayman told us, Abu Imran Al-Jawni told us on the authority of Nawf Al-Bakali, who said: Her people went out in search of her. He said: She was from a family of prophethood and honor, but they did not sense anything in her. They met a cowherd and said: Did you see such-and-such a girl? Describe her. He said: No, but tonight I saw from my cows what I had never seen from them before. They said: What did you

see? He said: I saw her tonight prostrating towards this valley.

Abdullah bin Ziyad said: I remember from Sayyar that he said: I saw a bright light, so they headed where he told them to, and Mary met them, and when she saw them, she sat down and carried her son in her lap, so they came until they stood over her. They said: O Mary, you have certainly done a thing unprecedented, a great matter, **O sister of Aaron**, meaning O one who resembles Aaron in worship, **Your father was not a man of evil, nor was your mother unchaste**, meaning you are from a good, pure family known for righteousness, worship, and asceticism, so how did this come from you? Ali bin Abi Talhah and Al-Suddi said: It was said to her: **O sister of Aaron**, meaning brother of Moses, and she was from his lineage, just as a Tamimi is called: O brother of Tamim, and a Mudari is called: O brother of Mudar. It was said: She was attributed to a righteous man among them whose name was Aaron, so she was compared to him in asceticism and worship. Ibn Jarir narrated from some of them that they likened her to a wicked man among them whose name was Aaron.

Ibn Abi Hatim narrated it on the authority of Saeed bin Jubair, and stranger than all of this is what Ibn Abi Hatim narrated: Ali bin Al-Hussein Al-Hijistani narrated to us, Ibn Abi Maryam narrated to us, Al-Mufaddal bin Fadala narrated to us, Abu Sakhr narrated to us on the authority of Al-Qurazi regarding the words of God Almighty: **O sister of Aaron**, he said: She is the sister of Aaron from his father and mother, and she is the sister of Moses, the brother of Aaron, who followed the traces of Moses, **and she saw him from a distance while they did not perceive**. This statement is a complete error, for God Almighty mentioned in His Book that He followed Jesus after the messengers, which indicates that he was the last of the prophets to be sent, and after him there is no one but Muhammad, may God's prayers and peace be upon them both. For this reason, it was proven in Sahih Al-Bukhari on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, may God's prayers and peace be upon him, that he said: **I am the closest of people to the son of Mary, except that there is no prophet between me and him**. If the matter was as Muhammad bin Ka'b Al-Qurazi claimed, then no one came after the messengers except Muhammad, and he would have been before Solomon and David, for God Almighty mentioned that David came after Moses. Peace be upon them in the words of God Almighty: **Have you not considered the assembly of the Children of Israel after Moses, when they said to a prophet of theirs, 'Send us a king, and we will fight in the way of God,'** and he mentioned the story until he said: **And David killed Goliath**, the verse, and what made Al-Qurazi dare to say this is what is in the Torah after Moses and the Children of Israel came out of the sea and Pharaoh and his people were drowned, he said: And Mary, the daughter of Imran, the sister of the prophets Moses and Aaron, was beating the tambourine with the women with her, praising God and thanking Him for what He had bestowed upon the Children of Israel, so Al-Qurazi believed that this was the mother of Jesus, and this was a grave mistake and error, rather she was named after this one, and they used to name themselves after

the names of their prophets and righteous people, as Imam Ahmad said: Abdullah bin Idris told us, I heard my father mention it on the authority of Samak on the authority of Alqamah bin Wa'il on the authority of Al-Mughirah bin Shu'bah, he said: The Messenger of God, may God bless him and grant him peace, sent me to Najran, and they said: What do you think of what you read, **O sister of Aaron**, and Moses was before Jesus by such and such? He said: So I went back and mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: **Did you not tell them that they used to name themselves after the prophets and righteous people before them?**

Muslim, al-Tirmidhi and al-Nasa'i alone transmitted it from the hadith of Abdullah bin Idris, from his father, from Samak, and al-Tirmidhi said: It is hasan sahih gharib, we do not know it except from the hadith of Ibn Idris. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, from Sa'id ibn Abi Sadaqa, from Muhammad ibn Sirin, who said: I was informed that Ka'b said that his saying, **O sister of Aaron**, does not refer to Aaron, the brother of Moses. Aisha said to him: You have lied. He said: O Mother of the Believers, if the Prophet, may God bless him and grant him peace, said it, then he is more knowledgeable and informed, otherwise I find that there were six hundred years between them. So she remained silent. There is some doubt about this date.

Ibn Jarir also said: Bishr told us, Yazid told us, Saeed told us on the authority of Qatada regarding his statement: **O sister of Aaron** the verse, he said: She was from a family known for their righteousness and not for their corruption, and among the people there are those who are known for their righteousness and they procreate through it, and others are known for their corruption and they procreate through it, and Aaron was a beloved reformer among his clan, and he was not Aaron, the brother of Moses, but another Aaron. He said: And it was mentioned to us that forty thousand people accompanied his funeral procession on the day he died, all of them called Aaron from the Children of Israel. And His saying: "So she pointed to him. They said: How can we speak to one who is in the cradle, a child?" That is, when they were suspicious of her matter and disapproved of her case and said to her what they said, in an attempt to slander and accuse her of lying, and she was fasting and silent that day, so she referred the matter to him and pointed to his speech and words, so they said mockingly, thinking that she was disdaining them and playing with them, **How can we speak to one who is in the cradle, a child?** Maymun ibn Mihran said: **So she pointed to him** she said speak to him, so they said: With what she has brought of calamity, you command us to speak to one who is in the cradle, and Al-Suddi said that when she pointed to him they became angry and said: Her mockery of us until she commands us to speak to this child is more severe for us than her fornication. "They said: How can we speak to one who is in the cradle, a child?" That is, one who is in his cradle in his childhood and youth, how does he speak? He said: **I am the servant of God**. The first thing he said was to declare his Lord Almighty free from having a son, and to affirm for himself the servitude of his Lord.

And his saying: **He has given me the Book and made me a prophet** is an exoneration of his mother from the immorality attributed to him. Nawf al-Bakali said: When they said to his mother what they said, he was suckling his breast, so he took the breast from his mouth and leaned on his left side and said: "Indeed, I am the servant of God. He has given me the Book and made me a prophet. And He has made me blessed wherever I may be. And He has enjoined upon me prayer and zakat as long as I live." Hammad ibn Salamah said on the authority of Thabit al-Banani: He raised his index finger above his shoulder while saying: "Indeed, I am the servant of God. He has given me the Book and made me a prophet." The verse. Ikrimah said: **He has given me the Book** means that He decreed that He would give me the Book in what He decreed. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Musaffa told us, Yahya ibn Saeed - he is al-Attar - told us on the authority of Abd al-Aziz ibn Ziyad, on the authority of Anas ibn Malik, may God be pleased with him, who said: Jesus, son of Mary, had studied the Torah and mastered it while he was in his mother's womb, so that is what he said: "Indeed, I am the servant of God. He has given me the Book." And made me a prophet. Yahya bin Saeed Al-Attar Al-Himsi is rejected.

And His statement: **And He has made me blessed wherever I may be**. Mujahid, Amr ibn Qays and Ath-Thawri said: And He has made me a teacher of goodness. And in a narration from Mujahid: Beneficial. Ibn Jarir said: Sulayman ibn Abd al-Jabbar told me, Muhammad ibn Yazid ibn Khunais al-Makhzumi told us, I heard Wahib ibn al-Ward, a client of Banu Makhzum, say: A scholar met another scholar who was above him in knowledge, and he said to him: May God have mercy on you, what is my action that I have declared? He said: Enjoining what is right and forbidding what is wrong, for it is the religion of God with which He sent His prophets to His servants. The jurists have agreed upon the statement of God: **And He has made me blessed wherever I may be**. And it was said: What is its blessing? He said: Enjoining what is right and forbidding what is wrong wherever it may be. And His statement: **And He has enjoined upon me prayer and zakat as long as I live** is like the statement of God the Almighty to Muhammad, may God bless him and grant him peace: **And worship your Lord until there comes to you the certainty**. Abdul Rahman bin Al-Qasim said on the authority of Malik bin Anas regarding his statement, **And He enjoined upon me prayer and zakat as long as I live**, he said: He informed him of what would happen to him until he died, how clear it is to the people of destiny.

His saying: **And dutiful to my mother** means that He commanded me to be dutiful to my mother. He mentioned it after obeying God, his Lord, because God, the Most High, often links the command to worship Him with obeying parents, as He, the Most High, said: **And your Lord has decreed that you worship none but Him, and to parents, good treatment** (al-Baqarah 2:170) and He said: "Be grateful to Me and to your parents. To Me is the final destination." His saying: **And He has not made me a wretched tyrant** means that He has not made me a wretched tyrant who

refuses to worship Him, obey Him, and be dutiful to my mother, so that I would be wretched because of that. Sufyan al-Thawri said: The wretched tyrant is the one who kills in anger. Some of the early Muslims said: You will not find anyone disobedient to his parents except that you will find him a wretched tyrant. Then he recited: "And dutiful to my mother. And He has not made me a wretched tyrant" (al-Baqarah 2:170) He said: And you will not find anyone who is ill-mannered except that you will find him arrogant and proud. Then he recited: "And those whom your right hands possess. Indeed, God does not like anyone who is arrogant and boastful."

Qatada said: It was mentioned to us that a woman saw the son of Mary raising the dead and healing the blind and the leper in signs that God had given him authority over them and permitted him to do. She said: Blessed is the womb that bore you, and blessed is the breast that nursed you. The Prophet of God, Jesus, peace be upon him, said in response to her: Blessed is he who recites the Book of God and follows what is in it, and is not a wretched tyrant. His saying: "And peace be upon me the day I was born and the day I die and the day I am raised alive" is proof from him of his servitude to God, the Almighty, and that he is a creation of God's creation who lives, dies, and is raised like all other creatures. However, he is safe in these conditions, which are the most difficult for the servants. May the prayers and peace of God be upon him.

Fath al-Qadir

32- **And dutiful to my mother** is in apposition to blessed, and he limited it to dutifulness to his mother because he knew in that situation that he did not have a father, and it was read *dutiful* with a kasra on the ba' as a source of description with exaggeration **And did not make me a wretched tyrant** the arrogant tyrant who does not see anyone's right over him, and the wretched one who disobeys his Lord, and it was said the loser, and it was said the disobedient.

Tafsir al-Baghawi

32 - **And dutiful to my mother** meaning, He made me dutiful to my mother, **and did not make me a wretched tyrant** meaning, disobedient to his Lord. It was said: **the wretched** is the one who sins and does not repent.

Tafsir al-Baidawi

32- **And dutiful to my mother** and dutiful to her is in apposition to *blessed*, and it was read with the kasra as a source of description or accusative by a verb indicated by **He commanded me**, meaning He charged me with dutifulness, and this is supported by the reading with the kasra and genitive in apposition to (*prayer*). **And He did not make me a wretched tyrant** in the sight of God due to his excessive arrogance.

Surat Maryam 19:33

And peace be upon me the day I was born and the day I die and the day I am raised alive.

Surat Maryam 19:33

And peace be upon me the day I was born and the day I die and the day I am raised alive.

Tafsir al-Jalalayn

33 - (And peace) from God **upon me the day I was born, the day I die, and the day I am raised alive** What was mentioned above about Sayyid Yahya is said about him.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, "And peace be upon me the day I was born, the day I die, and the day I am raised alive," means: And security from God upon me from Satan and his soldiers on the day I was born, lest they should harm me as they harm those who are born at birth, by stabbing them, and on the day I die, from the terror of the rising, and on the day I am raised alive on the Day of Resurrection, lest I be struck by the terror that befalls people when they witness the terrors of that day.

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, "And peace be upon me the day I was born and the day I die and the day I am raised alive." He said: He tells them in the story of his report about himself, that he has no father and that he will die and then be raised alive. God Almighty says, **That is Jesus, the son of Mary - the word of truth about which they are in dispute.**

Tafsir al-Qurtubi

"And peace be upon me" means safety upon me from God Almighty. Al-Zajaj said that peace was mentioned before this without the alif and lam, so it was good to mention the alif and lam in the second. And his saying: **The day I was born** means in this world. It was said: from the devil's insinuations as mentioned previously in (Al Imran). **And the day I die** means in the grave. **And the day I am raised alive** means in the hereafter, because he has three states: in this world alive, in the grave dead, and in the hereafter raised, so he is safe in all his states, and this is the meaning of what Al-Kalbi said. Then his speech stopped in the cradle until he reached the age of boys. Qatada said: It was mentioned to us that a woman saw Jesus, peace be upon him, bringing the dead back to life, and healing the blind and the leper in all his signs, so she said: Blessed is the womb that carried you, and the breast that breastfed you, so Jesus, peace be upon him, said to her: Blessed is he who recites the Book of God Almighty and follows what is in it and acts upon it.

Tafsir Ibn Kathir

God the Almighty says, informing us about Mary when she was ordered to fast that day and not to speak to any human being, for her matter would be taken care of and her argument would be established. She submitted to the command of God the Almighty and surrendered to His judgment. She took her son and brought him to her people, carrying him. When they saw her like that, they greatly appreciated her matter and found it very strange. "They said, 'O Mary, you have certainly done a thing unprecedented.' " That is, a great matter. This was said by Mujahid, Qatadah, As-Suddi, and others. Ibn Abi Hatim said: My father told us, Abdullah bin Abi Ziyad told us, Sayyar told us, Ja'far bin Sulayman told us, Abu Imran Al-Jawni told us on the authority of Nawf Al-Bakali, who said: Her people went out in search of her. He said: She was from a family of prophethood and honor, but they did not sense anything in her. They met a cowherd and said: Did you see such-and-such a girl? Describe her. He said: No, but tonight I saw from my cows what I had never seen from them before. They said: What did you see? He said: I saw her tonight prostrating towards this valley.

Abdullah bin Ziyad said: I remember from Sayyar that he said: I saw a bright light, so they headed where he told them to, and Mary met them, and when she saw them, she sat down and carried her son in her lap, so they came until they stood over her. They said: O Mary, you have certainly done a thing unprecedented, a great matter, **O sister of Aaron**, meaning O one who resembles Aaron in worship, **Your father was not a man of evil, nor was your mother unchaste**, meaning you are from a good, pure family known for righteousness, worship, and asceticism, so how did this come from you? Ali bin Abi Talhah and Al-Suddi said: It was said to her: **O sister of Aaron**, meaning brother of Moses, and she was from his lineage, just as a Tamimi is called: O brother of Tamim, and a Mudari is called: O brother of Mudar. It was said: She was attributed to a righteous man among them whose name was Aaron, so she was compared to him in asceticism and worship. Ibn Jarir narrated from some of them that they likened her to a wicked man among them whose name was Aaron.

Ibn Abi Hatim narrated it on the authority of Saeed bin Jubair, and stranger than all of this is what Ibn Abi Hatim narrated: Ali bin Al-Hussein Al-Hijistani narrated to us, Ibn Abi Maryam narrated to us, Al-Mufaddal bin Fadala narrated to us, Abu Sakhr narrated to us on the authority of Al-Qurazi regarding the words of God Almighty: **O sister of Aaron**, he said: She is the sister of Aaron from his father and mother, and she is the sister of Moses, the brother of Aaron, who followed the traces of Moses, **and she saw him from a distance while they did not perceive**. This statement is a complete error, for God Almighty mentioned in His Book that He followed Jesus after the messengers, which indicates that he was the last of the prophets to be sent, and after him there is no one but Muhammad,

may God's prayers and peace be upon them both. For this reason, it was proven in Sahih Al-Bukhari on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, may God's prayers and peace be upon him, that he said: **I am the closest of people to the son of Mary, except that there is no prophet between me and him.** If the matter was as Muhammad bin Ka'b Al-Qurazi claimed, then no one came after the messengers except Muhammad, and he would have been before Solomon and David, for God Almighty mentioned that David came after Moses. Peace be upon them in the words of God Almighty: **Have you not considered the assembly of the Children of Israel after Moses, when they said to a prophet of theirs, 'Send us a king, and we will fight in the way of God,' and he mentioned the story until he said: And David killed Goliath,** the verse, and what made Al-Qurazi dare to say this is what is in the Torah after Moses and the Children of Israel came out of the sea and Pharaoh and his people were drowned, he said: And Mary, the daughter of Imran, the sister of the prophets Moses and Aaron, was beating the tambourine with the women with her, praising God and thanking Him for what He had bestowed upon the Children of Israel, so Al-Qurazi believed that this was the mother of Jesus, and this was a grave mistake and error, rather she was named after this one, and they used to name themselves after the names of their prophets and righteous people, as Imam Ahmad said: Abdullah bin Idris told us, I heard my father mention it on the authority of Samak on the authority of Alqamah bin Wa'il on the authority of Al-Mughirah bin Shu'bah, he said: The Messenger of God, may God bless him and grant him peace, sent me to Najran, and they said: What do you think of what you read, **O sister of Aaron**, and Moses was before Jesus by such and such? He said: So I went back and mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: **Did you not tell them that they used to name themselves after the prophets and righteous people before them?** Muslim, al-Tirmidhi and al-Nasa'i alone transmitted it from the hadith of Abdullah bin Idris, from his father, from Samak, and al-Tirmidhi said: It is hasan sahih gharib, we do not know it except from the hadith of Ibn Idris. Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us, from Sa'id ibn Abi Sadaqa, from Muhammad ibn Sirin, who said: I was informed that Ka'b said that his saying, **O sister of Aaron**, does not refer to Aaron, the brother of Moses. Aisha said to him: You have lied. He said: O Mother of the Believers, if the Prophet, may God bless him and grant him peace, said it, then he is more knowledgeable and informed, otherwise I find that there were six hundred years between them. So she remained silent. There is some doubt about this date.

Ibn Jarir also said: Bishr told us, Yazid told us, Saeed told us on the authority of Qatada regarding his statement: **O sister of Aaron** the verse, he said: She was from a family known for their righteousness and not for their corruption, and among the people there are those who are known for their righteousness and they procreate through it, and others are known for their corruption and they procreate through it, and Aaron was a beloved reformer among his clan, and he was not Aaron, the brother of Moses, but another

Aaron. He said: And it was mentioned to us that forty thousand people accompanied his funeral procession on the day he died, all of them called Aaron from the Children of Israel. And His saying: "So she pointed to him. They said: How can we speak to one who is in the cradle, a child?" That is, when they were suspicious of her matter and disapproved of her case and said to her what they said, in an attempt to slander and accuse her of lying, and she was fasting and silent that day, so she referred the matter to him and pointed to his speech and words, so they said mockingly, thinking that she was disdaining them and playing with them, **How can we speak to one who is in the cradle, a child?** Maymun ibn Mihran said: **So she pointed to him** she said speak to him, so they said: With what she has brought of calamity, you command us to speak to one who is in the cradle, and Al-Suddi said that when she pointed to him they became angry and said: Her mockery of us until she commands us to speak to this child is more severe for us than her fornication. "They said: How can we speak to one who is in the cradle, a child?" That is, one who is in his cradle in his childhood and youth, how does he speak? He said: **I am the servant of God.** The first thing he said was to declare his Lord Almighty free from having a son, and to affirm for himself the servitude of his Lord.

And his saying: **He has given me the Book and made me a prophet** is an exoneration of his mother from the immorality attributed to him. Nawf al-Bakali said: When they said to his mother what they said, he was suckling his breast, so he took the breast from his mouth and leaned on his left side and said: "Indeed, I am the servant of God. He has given me the Book and made me a prophet. And He has made me blessed wherever I may be. And He has enjoined upon me prayer and zakat as long as I live."ammad ibn Salamah said on the authority of Thabit al-Banani: He raised his index finger above his shoulder while saying: "Indeed, I am the servant of God. He has given me the Book and made me a prophet." The verse. Ikrimah said: **He has given me the Book** means that He decreed that He would give me the Book in what He decreed. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Musaffa told us, Yahya ibn Saeed - he is al-Attar - told us on the authority of Abd al-Aziz ibn Ziyad, on the authority of Anas ibn Malik, may God be pleased with him, who said: Jesus, son of Mary, had studied the Torah and mastered it while he was in his mother's womb, so that is what he said: "Indeed, I am the servant of God. He has given me the Book." And made me a prophet. Yahya bin Saeed Al-Attar Al-Himsi is rejected.

And His statement: **And He has made me blessed wherever I may be.** Mujahid, Amr ibn Qays and Ath-Thawri said: And He has made me a teacher of goodness. And in a narration from Mujahid: Beneficial. Ibn Jarir said: Sulayman ibn Abd al-Jabbar told me, Muhammad ibn Yazid ibn Khunais al-Makhzum told us, I heard Wahib ibn al-Ward, a client of Banu Makhzum, say: A scholar met another scholar who was above him in knowledge, and he said to him: May God have mercy on you, what is my action that I have declared? He said: Enjoining what is right and forbidding what is wrong, for it is the religion of God with which He sent His prophets to His servants. The jurists have agreed upon the statement of God: **And**

And peace be upon me the day I was born and the day I die and the day I am raised alive.

He has made me blessed wherever I may be. And it was said: What is its blessing? He said: Enjoining what is right and forbidding what is wrong wherever it may be. And His statement: **And He has enjoined upon me prayer and zakat as long as I live** is like the statement of God the Almighty to Muhammad, may God bless him and grant him peace: **And worship your Lord until there comes to you the certainty.** Abdul Rahman bin Al-Qasim said on the authority of Malik bin Anas regarding his statement, **And He enjoined upon me prayer and zakat as long as I live**, he said: He informed him of what would happen to him until he died, how clear it is to the people of destiny.

His saying: **And dutiful to my mother** means that He commanded me to be dutiful to my mother. He mentioned it after obeying God, his Lord, because God, the Most High, often links the command to worship Him with obeying parents, as He, the Most High, said: **And your Lord has decreed that you worship none but Him, and to parents, good treatment** (al-Baqarah 2:170) and He said: "Be grateful to Me and to your parents. To Me is the final destination." His saying: **And He has not made me a wretched tyrant** means that He has not made me a wretched tyrant who refuses to worship Him, obey Him, and be dutiful to my mother, so that I would be wretched because of that. Sufyan al-Thawri said: The wretched tyrant is the one who kills in anger. Some of the early Muslims said: You will not find anyone disobedient to his parents except that you will find him a wretched tyrant. Then he recited: "And dutiful to my mother. And He has not made me a wretched tyrant" (al-Baqarah 2:170) He said: And you will not find anyone who is ill-mannered except that you will find him arrogant and proud. Then he recited: "And those whom your right hands possess. Indeed, God does not like anyone who is arrogant and boastful."

Qatada said: It was mentioned to us that a woman saw the son of Mary raising the dead and healing the blind and the leper in signs that God had given him authority over them and permitted him to do. She said: Blessed is the womb that bore you, and blessed is the breast that nursed you. The Prophet of God, Jesus, peace be upon him, said in response to her: Blessed is he who recites the Book of God and follows what is in it, and is not a wretched tyrant. His saying: "And peace be upon me the day I was born and the day I die and the day I am raised alive" is proof from him of his servitude to God, the Almighty, and that he is a creation of God's creation who lives, dies, and is raised like all other creatures. However, he is safe in these conditions, which are the most difficult for the servants. May the prayers and peace of God be upon him.

Fath al-Qadir

33- "And peace be upon me the day I was born and the day I die and the day I am raised alive." The commentators said: Peace here means safety: that is, safety upon me the day I was born, so Satan did not harm me at that time, nor did he tempt me at death or at the resurrection. It was said that what is meant by it is greeting. It was said that the lam is for the genus,

and it was said for the covenant: that is, that peace directed to John in these three places is directed to me. It was said that Christ did not speak after this speech until he reached the period in which children usually speak.

Saeed bin Mansour and Ibn Asakir narrated on the authority of Ibn Abbas regarding his statement: **So she brought him to her people, carrying him**, he said: After forty days after her confinement. Ibn Abi Shaybah, Ahmad, Abd bin Hamid, Muslim, Al-Tirmidhi, Al-Nasa'i and others narrated on the authority of Al-Mughirah bin Shu'bah who said: "The Messenger of God, may God bless him and grant him peace, sent me to the people of Najran, and they said: 'Have you seen what you read: "O sister of Aaron," and Moses was before Jesus by such and such?' He said: 'So I returned and mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: 'Should you not tell them that they were called by the names of the prophets and righteous people before them?'" This prophetic interpretation suffices for all that has been narrated from the early generations regarding that. Ibn Abi Hatim narrated on the authority of Anas who said: Jesus had studied the Gospel and its rulings in his mother's womb, so that is why he said: "Indeed, I am the servant of God. He has given me the Scripture." Abd al-Razzaq, Ibn Abi Shaybah, Abd bin Hamid, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah regarding his statement, **He has given me the Book** and the verse. He said: It was decreed that I should be thus. Al-Isma'ili narrated in his Mu'jam, Abu Nu'aym in al-Hilyah, Ibn Mardawayh and Ibn al-Najjar narrated on the authority of Abu Hurayrah who said: "The Prophet, may God bless him and grant him peace, said regarding the statement of Jesus, "And has made me blessed wherever I may be," that is, He has made me beneficial to people wherever I go." Ibn 'Adi and Ibn 'Asakir narrated on the authority of Ibn Mas'ud on the authority of the Prophet, may God bless him and grant him peace, regarding his statement, **And has made me blessed**, that is, a teacher and tutor. Ibn Abi Hatim narrated on the authority of Ibn 'Abbas regarding his statement, **And has not made me a wretched tyrant**, that is, disobedient.

Tafsir al-Baghawi

33 - "And peace be upon me the day I was born", meaning: safety at birth from the stabs of Satan. **And the day I die**, meaning upon death from polytheism, **and the day I am raised alive**, from the terrors. And when Jesus spoke to them with this, they acted as if Mary was innocent, then Jesus, peace be upon him, was silent, and did not speak after that until he reached the period in which children speak.

Tafsir al-Baidawi

33- "And peace be upon me the day I was born and the day I die and the day I am raised alive" as it is upon Yahya and the definition is for the covenant and it is

more apparent that it is for the type and the allusion to cursing his enemies, because when he made the type of peace upon himself, he alluded to its opposite being upon them like the Almighty's saying: "And peace be upon him who follows the guidance" for it is an allusion that the punishment is upon he who denied and turned away.

Surat Maryam 19:34

That is Jesus, the son of Mary - the word of truth about which they are in doubt.

Surat Maryam 19:34

That is Jesus, the son of Mary - the word of truth about which they are in doubt.

Tafsir al-Jalalayn

34 - **That is Jesus, the son of Mary, the word of truth** in the nominative case, the predicate of an implied subject, meaning the word of the son of Mary, and in the accusative case, with the implied I said, and the meaning is the true word **about which they are in doubt** from doubt, meaning they doubt, and they are the Christians who said that Jesus is the son of God, they lied.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This one whose description I have explained to you and whose report I have informed you of, regarding the matter of the boy whom Mary carried, is Jesus, son of Mary, and this description is his description, and this report is his report, and it is **the word of truth**, meaning that this report that I have related to you is the word of truth, and the speech that I have recited to you is the word of God and His report, not report other than it, in which there is confusion and doubt, addition and subtraction, according to what God Almighty used to say: So say about Jesus, O people, this statement that God has informed you about him, not what the Jews said, who claimed that he was not of sound mind and that he was a lying magician, nor what the Christians said, that he had a son for God, and that God did not take a son, and that is not appropriate for Him.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, his statement, **That is Jesus, the son of Mary, the word of truth**, he said: God is the Truth.

Yahya bin Ibrahim Al-Masoudi told me: My father told me, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Ibrahim, who said: They used to say about this letter in the recitation of Abdullah: He said the truth about which they are in doubt. He said: The word of God.

If the interpretation of this is directed to: That is Jesus, son of Mary, the true word, meaning that is the true word, then the definite article is deleted from the word and added to the truth, as it was said: **Indeed, this is the certain truth** (al-Waqi'ah 56:95). And as it was said: **The promise of truth which they were promised**

(al-Ahqaf 46:16), it would be a correct interpretation.

The reciters differed in their reading of this. The reciters of Hijaz and Iraq read it as the saying of truth, with the saying raised, according to the meaning I described, and they made it in its parsing dependent on Jesus, like an adjective for him. The matter in its parsing, in my opinion, is not as said by those who claimed that it is raised as an adjective for Jesus, unless the meaning of the saying is the word, according to what we mentioned about Ibrahim, from his interpretation of that in this way, then it is correct for it to be an adjective for Jesus. Otherwise, in my opinion, it is raised by an implied word, which is this saying of truth, as a beginning. This is because the report had ended about the story of Jesus and his mother when he said, **That is Jesus, son of Mary**, then the report began with the truth in what the nations doubt about the matter of Jesus, is this saying, which God informed His servants about him, and no other. Asim bin Abi al-Najud and Abdullah bin Amir read it in the accusative case, as if they intended by that the source: That is Jesus, son of Mary, a true saying, then the definite article was inserted into it. As for what was mentioned by Ibn Masoud regarding his reading that Jesus, son of Mary, said the truth, it means saying the truth, like *play* and *shame*, and *blame* and *blame*.

Abu Ja'far said: The correct reading of this in our view is to raise it, due to the consensus of the authoritative reciters on it. As for the statement of God Almighty, **about which they are in doubt**, it means: about which they dispute and differ, from their saying: I disputed with so-and-so, if you argued with him and disputed with him.

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, **That is Jesus, the son of Mary, the word of truth about which they are in dispute**, the Jews and Christians were in dispute about him. As for the Jews, they claimed that he was a lying magician, and as for the Christians, they claimed that he was the son of God, the third of three, and a god, and they all lied, but he is the servant of God and His Messenger, and His Word and His Spirit.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **about which they are in doubt**, he said: They differed, and a group said: He is the servant and prophet of God, so they believed in him. A group said: Rather, he is God. A group said: He is the son of God. Blessed and exalted be He above what they say, far above. He said: That is what he said: **Then the parties differed among themselves** (Maryam 19:37) and what is in Az-Zukhruf. Decius, Nestorius, and Mar Ya'qub said: When God raised Jesus, one of them said: He is God, and the other said: The Son of God, and the other said: The Word of God and His servant. So the two slanderers said: My saying is more similar to your saying, and your saying is more similar to my saying

than this one's saying, so come, let us fight them. So they fought them and Israel subdued them. So they brought out four men from among them, each group brought out their scholar. So they doubted Jesus when he was raised. So one of them said: He is God, He descended to the earth and gave life to whomever He gave life, and caused death to whomever He caused to die, then He ascended to the heavens. They are the Jacobites. So the three said: You have lied. Then two of them said to the third: You say about him. He said: He is the Son of God. They are the Nestorians. So the two said: You have lied. Then one of the two said to the other: Say about him. He said: He is the third of three: God is God, and he is God, and his mother is God. They are the Israelites, the kings of the Christians. The fourth said: You have lied. He is the servant of God, His Messenger, and His spirit. And his word, and they are the Muslims, so each man of them had followers for what he said, so they fought, and he prevailed over the Muslims, and that is the saying of God **And they kill those who enjoin justice among the people** (Al Imran 3:21). Qatada said: They are the ones about whom God said **So the parties differed** (Maryam 19:37), they differed about it and became parties.

Tafsir al-Qurtubi

The Almighty said: **That is Jesus, son of Mary**. That is, that which we mentioned is Jesus, son of Mary, and that is how they believed him, not as the Jews say that he was a stray from the right path, and that he is the son of Joseph the carpenter, nor as the Christians say: that he is God or the son of God. **The Word of Truth**. Al-Kisa'i said: **The Word of Truth** is an attribute of Jesus, that is, that is Jesus, son of Mary, the Word of Truth. And it is called the Word of Truth as it is called the Word of God, and the Truth is God Almighty. Abu Hatim said: The meaning is the Word of Truth. And it was said: The estimate is that this speech is the Word of Truth. Ibn Abbas said: He means that this is the speech of Jesus, peace be upon him, the Word of Truth, not falsehood, and the Word was attributed to the Truth as He said: **The promise of truth which they were promised** (al-Ahqaf 46:16) meaning the promise of truth. And He said: **And the home of the Hereafter is better** (Yusuf 12:109) meaning nor the home of the Hereafter. Asim and Abdullah bin Amir read **the Word of Truth** in the accusative case as a state, meaning I say a true word. And the factor has the meaning of the indication in *that*. Glass: It is a source, i.e. I say the truth, because what precedes it indicates it. It was said: Praise. It was said: Enticement. Abdullah read, **The truth said**. Al-Hasan read, **The truth said** with a damma on the qaf, and likewise in (*Al-An'am*) **The truth said** (al-An'am 6:73). The saying, the saying, and the saying have the same meaning, like fear, fear, and fear. *Which* is from the description of Jesus. **About it they are in doubt** meaning they doubt, meaning that is, ... Then two of them said to the third: Say about him. He said: He is the son of God, and they are the Nestorians. So the two of them said: You lied. Then one of the two said to the other: Say about him. So he said: He is the third of three. God is God and he is God, and his mother is God, and they are the Israelites, the

kings of the Christians. The fourth said: You lied, rather he is the servant of God and His Messenger and His Spirit and His Word, and they are the Muslims. So each man of them had followers - according to what he said - so they fought and he was victorious over the Muslims. This is what God Almighty said about them: **And they kill those who enjoin justice among the people** (Al Imran 3:21). Qatada said: They are those about whom God Almighty said: **Then the parties differed among themselves** they differed about him and became parties, so this is the meaning of His statement: **about which they are in dispute** with the voiced *taa* from above, and this is the reading of Abu Abd al-Rahman al-Sulami and others. Ibn Abbas said: Then her cousin Maryam passed by with her son to Egypt, and they stayed there for twelve years until the king whom they feared died. Al-Mawardi mentioned this.

I said: It appears in the history of Egypt, as I have seen and as stated in the Gospel, that when Jesus Christ was born in Bethlehem, Herod was king at that time, and that God Almighty inspired Joseph the carpenter in a dream and said to him: Arise, take the child and his mother, and go to Egypt and stay there until I tell you, for Herod intends to seek Jesus to destroy him. So he arose from his sleep and obeyed the command of his Lord, and took Jesus Christ and his mother Mary and came to Egypt. When he came to Egypt, he descended into the well of Balsam, which is outside Cairo, and his clothes were washed in that well, for Balsam does not grow or grow except in that land, and from it comes the oil that is mixed with the oil with which the Christians are baptized. That was a single bottle in the days of the Egyptians and had great value, and it had a very great value in the hearts of the Christian kings, such as the King of Constantinople, the King of Sicily, the King of Ethiopia, the King of Nubia, the King of the Franks and other kings, when the kings of Egypt presented it to them, and it was dearer to them than any gift of value. On that journey, Jesus Christ reached the city of Ashmunin and Qusqam, now known as Al-Muharrraqah. That is why Christians still venerate it and come to it on Easter from everywhere, because it is the end of what he reached in the land of Egypt, and from there he returned to the Levant. And God knows best.

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God's prayers and peace be upon him: "That which We have related to you of the story of Jesus, peace be upon him, is the word of truth about which they are in doubt." That is, the falsifiers and the truthful differ from those who believed in him and disbelieved in him. For this reason, the majority read the word of truth with the nominative case of *saying*. Asim and Abdullah bin Amir read the word of truth. Ibn Masoud said that he read it as **Jesus, son of Mary**. He said: **The truth**. The nominative case is more evident in grammar. This is supported by God Almighty's statement: **The truth is from your Lord, so do not be among the doubters**. When God Almighty mentioned that He created him as a servant and prophet, He

That is Jesus, the son of Mary - the word of truth about which they are in doubt.

exalted His holy self and said: "It is not for God to take a son. Glory be to Him," that is, above what these ignorant, unjust, and aggressive people say, **When He decrees a matter, He only says to it, 'Be,' and it is.** That is, when He wills something, He only commands it and it becomes as He wills, as He said: "Indeed, the likeness of Jesus before God is as that of Adam. He created him from dust and then said to him, 'Be,' and he was. The truth is from your Lord, so do not be among the doubters."

And His statement: "And indeed, God is my Lord and your Lord, so worship Him. This is a straight path." That is, among what Jesus commanded his people to do while he was in his cradle was to inform them at that time that God was his Lord and their Lord, and he commanded them to worship Him, so he said: "So worship Him. This is a straight path." That is, what I have brought to you from God is a straight path, that is, straight. Whoever follows it will be guided and will be guided, and whoever opposes it will go astray and go astray. And His statement: **Then the parties differed among themselves.** That is, the statements of the People of the Book differed regarding Jesus after his matter was made clear and his condition was made clear, and that he was His servant and His Messenger, and His word that He bestowed upon Mary and a spirit from Him. So a group of them, and they were the majority of the Jews - may God's curses be upon them - insisted that he was born of fornication, and they said: His speech is magic. And another group said: God has spoken. And others said: Rather, he is the son of God. And still others said: The third of three. Others said: Rather, he is the servant and messenger of God, and this is the statement of truth to which God has guided the believers. Something similar to this has been narrated on the authority of Amr ibn Maymun, Ibn Jurayj, Qatadah, and more than one of the early and later generations.

Abdul Razzaq said: Muammar told us on the authority of Qatada regarding his statement: **That is Jesus, the son of Mary - the word of truth about which they are in doubt.** He said: The Children of Israel gathered and brought out four men from among them. Each group brought out their scholar. They doubted about Jesus when he was raised. Some of them said: He is God. He descended to earth and gave life to whom He gave life and caused death to whom He caused death. Then he ascended to heaven. They were the Jacobites. The three said: You have lied. Then two of them said to the third: You say about him. He said: He is the son of God. They were the Nestorians. The two said: You have lied. Then one of the two said to the other: Say about him. He said: He is the third of three: God is God, and he is God, and his mother is God. They were the Israelites, the kings of the Christians, upon them be the curses of God. The fourth said: You have lied. Rather, he is the servant of God and His Messenger, His Spirit and His Word. They were the Muslims. Each man among them had followers for what they said, so they fought and prevailed over the Muslims. This is what God Almighty said: **And they kill those who enjoin justice among the people.** Qatada said: They are the ones about whom God said: **Then the parties differed among themselves.** He said: They differed about it and became parties.

Ibn Abi Hatim narrated on the authority of Ibn Abbas, on the authority of Urwah ibn al-Zubayr, and on the authority of some scholars, something similar to that. More than one of the historians from the People of the Book and others mentioned that Constantine gathered them in a large gathering of their three famous councils, and the group of bishops among them was two thousand one hundred and seventy bishops. They differed greatly about Jesus, son of Mary, peace be upon him. Each group said something about him, so one hundred said something about him, seventy said something else about him, fifty said something else, and one hundred and sixty said something. No more than three hundred agreed on one statement, and eight of them agreed on a statement and insisted on it. The king leaned towards them, and he was a philosopher, so he brought them forward and supported them and expelled those who opposed them. They placed for him the great trust, rather it is the great betrayal, and they placed for him books of laws and legislated things for him, and they innovated many innovations, and they distorted and changed the religion of Christ. So he built for them at that time the great churches in his entire kingdom, the lands of the Levant, the Peninsula, and Rome. The number of churches in his days was approximately Twelve thousand churches, and his mother Helena built a shrine on the place where the crucified one was crucified, whom the Jews and Christians claim is the Christ, but they lied, and God raised him to heaven.

And His saying, **So woe to those who disbelieve from the scene of a tremendous Day,** is a severe threat and warning to those who lied about God, fabricated, and claimed that He has a son. However, God, the Almighty, will grant them respite until the Day of Resurrection, and He will grant them patience and trust in His power over them, for He is the One who does not hasten the punishment of those who disobey Him, as it came in the two Sahihs, **Indeed, God grants respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then the Messenger of God, may God bless him and grant him peace, recited, "And such is the punishment of your Lord when He seizes the towns while they are wrongdoers. Indeed, His punishment is painful and severe." And in the two Sahihs also, on the authority of the Messenger of God, may God bless him and grant him peace, he said, "No one is more patient with the harm he hears than God. Indeed, they attribute to Him a son, while He provides for them and cures them." And God, the Almighty, said, **And how many a town was I granted respite while it was wrongdoing? Then I seized it, and to Me is the final destination.** And God, the Almighty, said, "And never think that God is unaware of what the wrongdoers do. He only delays them until a Day when eyes will stare [in horror]." That is why He said here, **So woe to those who disbelieve from the scene of a tremendous Day,** meaning the Day of Resurrection. It was reported in the authentic hadith, whose authenticity is agreed upon, on the authority of Ubadah ibn al-Samit, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever bears witness that there is no god but God alone, with no partner, and that

Muhammad is His servant and Messenger, and that Jesus is the servant and Messenger of God and His Word which He bestowed upon Mary and a spirit from Him, and that Paradise is true and Hell is true, God will admit him into Paradise regardless of his deeds."

Fath al-Qadir

The reference in his saying: 34- *That* is to the one described by the previous descriptions. Al-Zajaj said: That is the one who said, **I am the servant of God, Jesus, son of Mary**, not what the Christians say that he is the son of God and that he is a god. Ibn Amir, Asim, and Ya'qub read **the saying of the truth** in the accusative case, and the rest read it in the nominative case. The reason for the first reading is that it is in the accusative case for praise, or that it is a source of emphasis for **I am the servant of God**, as Al-Zajaj said. The reason for the second reading is that it is an attribute of Jesus: that is, that Jesus, son of Mary, is the saying of the truth, as Al-Kisa'i said. And it is called the saying of the truth as it is called the word of God, and the truth is God Almighty. Abu Hatim said: The meaning is the saying of the truth. It was said that the estimate is: This is for the speech of the saying of the truth, and it is from the category of adding the described to the description like the truth of certainty. It was said that the addition is for clarification. It was read as the saying of the truth and it was narrated from Ibn Masoud. Al-Hasan read the saying of the truth with a damma on the qaf. The saying, the saying, the saying and the statement have the same meaning. **about which they are in dispute** is a description of Jesus: that is, that is Jesus, son of Mary, about whom they are in dispute, the saying of the truth. The meaning of they are in dispute is that they differ on the basis that it is from disputation, or they complain on the basis that it is from doubt. And the difference occurred regarding Jesus, so the Jews said he is a magician, and the Christians said he is the son of God.

Tafsir al-Baghawi

34 - **That is Jesus, son of Mary**, [Al-Zajaj said: That is, the one who said, **I am the servant of God, Jesus, son of Mary**,] **The word of truth**, Ibn Amir, Asim, and Ya'qub read: **The word of truth** with the accusative of the lam, which is an accusative of the source, meaning: he said the word of truth, **about which they are in doubt**, meaning: they differ, so one says: He is the son of God, and another says: He is God, and another says: He is a lying magician.

Others read it with the lam raised, meaning: it is the saying of the truth, that is, this speech is the saying of the truth. He added the saying to the truth, as he said: **the truth of certainty** and **the promise of truth**.

It was said: It is an attribute of Jesus, son of Mary, meaning that Jesus, son of Mary, is the Word of God and the truth is God, **about whom they are in doubt**, they doubt, differ, and say other than the truth. Then he denied having a son, saying:

Tafsir al-Baidawi

34- **That is Jesus, son of Mary** meaning the one described above is Jesus, son of Mary, not what the Christians describe, and it is a denial of what they describe in the most eloquent and demonstrative way, as he made him described with the opposites of what they describe, then reversed the ruling. **The word of truth** is an omitted predicate, meaning it is the word of truth in which there is no doubt, and the addition is for clarification and the pronoun is for the previous statement or for the completion of the story. It was said that it is an attribute of *Jesus* or a substitute or a second predicate and its meaning is the word of God. Asim, Ibn Amir and Ya'qub read *speech* in the accusative case as a confirmed source. It was read **(said the truth)** and it means the saying. **about which they are in doubt** in his matter, they doubt or dispute, so the Jews said he is a magician and the Christians said he is the son of God, and it was read with the ta' as a direct address.

Surat Maryam 19:35

It is not for God to take a son. Glory be to Him! When He decrees a matter, He only says to it, "Be," and it is.

Surat Maryam 19:35

It is not for God to take a son. Glory be to Him! When He decrees a matter, He only says to it, *Be*, and it is.

Tafsir al-Jalalayn

35 - (It is not for God to take a son. Glory be to Him) He is far removed from that. **When He decrees a matter** that is, He wants to bring it about **He only says to it, *Be*, and it is** in the nominative case, estimating *he*, and in the accusative case, estimating *that*. And from that is the creation of Jesus without a father.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those who said: Jesus is the son of God have certainly disbelieved, and they have greatly slandered him. It is not appropriate for God to take a son, and that is not appropriate for Him and will not happen. Rather, He created everything below Him. This is similar to the statement of Amr ibn Ahmar:

In the head of a nobleman from a lofty phoenix, no plain or mountain can be sought beyond it.

And from His saying **that He should take** in the nominative case with *was*. And His saying **Glory be to Him** He says: To glorify God and to acquit Him from having what the disbelievers who say: Jesus is the son of God have added to Him. And His saying **When He decrees a matter, He only says to it, "Be,** and it is. The Most High says: God only began the creation of Jesus in the beginning, and brought him into being, without a stallion, so that his mother would be fertile. But He said to him, *Be*, and he was, because that is how He creates and invents things. He only says when He decrees the creation of something or its bringing it into being: *Be*, and it is existing and new. His creation is not too great for Him, because He does not create it with difficulty and effort, nor does He bring it into being with treatment and hardship.

Tafsir al-Qurtubi

The Almighty said: **It is not for God** meaning it is not appropriate for Him and it is not permissible **to take a son**. "From" is a conjunction of the speech, meaning that he takes a son. *That* is in the nominative case as the subject of *was*, meaning it is not for God to take a son, meaning it is not part of His attribute to take a son. Then He cleared Himself of what they said and said: **Glory be to Him** that He should have a son. **When He decrees a matter, He only says to it, 'Be,' and it is.** This was presented in full in (*Al-Baqarah*)

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God's prayers and peace be upon him: "That which We have related to you of the story of Jesus, peace be upon him, is the word of truth about which they are in doubt." That is, the falsifiers and the truthful differ from those who believed in him and disbelieved in him. For this reason, the majority read the word of truth with the nominative case of *saying*. Asim and Abdullah bin Amir read the word of truth. Ibn Masoud said that he read it as **Jesus, son of Mary**. He said:

The truth. The nominative case is more evident in grammar. This is supported by God Almighty's statement: **The truth is from your Lord, so do not be among the doubters.** When God Almighty mentioned that He created him as a servant and prophet, He exalted His holy self and said: "It is not for God to take a son. Glory be to Him," that is, above what these ignorant, unjust, and aggressive people say, **When He decrees a matter, He only says to it, 'Be,' and it is.**

That is, when He wills something, He only commands it and it becomes as He wills, as He said: "Indeed, the likeness of Jesus before God is as that of Adam. He created him from dust and then said to him, 'Be,' and he was. The truth is from your Lord, so do not be among the doubters."

And His statement: "And indeed, God is my Lord and your Lord, so worship Him. This is a straight path." That is, among what Jesus commanded his people to do while he was in his cradle was to inform them at that time that God was his Lord and their Lord, and he commanded them to worship Him, so he said: "So worship Him. This is a straight path." That is, what I have brought to you from God is a straight path, that is, straight. Whoever follows it will be guided and will be guided, and whoever opposes it will go astray and go astray. And His statement: **Then the parties differed among themselves.** That is, the statements of the People of the Book differed regarding Jesus after his matter was made clear and his condition was made clear, and that he was His servant and His Messenger, and His word that He bestowed upon Mary and a spirit from Him. So a group of them, and they were the majority of the Jews - may God's curses be upon them - insisted that he was born of fornication, and they said: His speech is magic. And another group said: God has spoken. And others said: Rather, he is the son of God. And still others said: The third of three. Others said: Rather, he is the servant and messenger of God, and this is the statement of truth to which God has guided the believers. Something similar to this has been narrated on the authority of Amr ibn Maymun, Ibn Jurayj, Qatadah, and more than one of the early and later generations.

Abdul Razzaq said: Muammar told us on the authority of Qatadah regarding his statement: **That is Jesus, the son of Mary - the word of truth about which they are in doubt.** He said: The Children of Israel gathered and brought out four men from among them. Each group brought out their scholar. They doubted about Jesus when he was raised. Some of them said: He is God.

He descended to earth and gave life to whom He gave life and caused death to whom He caused death. Then he ascended to heaven. They were the Jacobites. The three said: You have lied. Then two of them said to the third: You say about him. He said: He is the son of God. They were the Nestorians. The two said: You have lied. Then one of the two said to the other: Say about him. He said: He is the third of three: God is God, and he is God, and his mother is God. They were the Israelites, the kings of the Christians, upon them be the curses of God. The fourth said: You have lied. Rather, he is the servant of God and His Messenger, His Spirit and His Word. They were the Muslims. Each man among them had followers for what they said, so they fought and prevailed over the Muslims. This is what God Almighty said: **And they kill those who enjoin justice among the people.** Qatada said: They are the ones about whom God said: **Then the parties differed among themselves.** He said: They differed about it and became parties.

Ibn Abi Hatim narrated on the authority of Ibn Abbas, on the authority of Urwah ibn al-Zubayr, and on the authority of some scholars, something similar to that. More than one of the historians from the People of the Book and others mentioned that Constantine gathered them in a large gathering of their three famous councils, and the group of bishops among them was two thousand one hundred and seventy bishops. They differed greatly about Jesus, son of Mary, peace be upon him. Each group said something about him, so one hundred said something about him, seventy said something else about him, fifty said something else, and one hundred and sixty said something. No more than three hundred agreed on one statement, and eight of them agreed on a statement and insisted on it. The king leaned towards them, and he was a philosopher, so he brought them forward and supported them and expelled those who opposed them. They placed for him the great trust, rather it is the great betrayal, and they placed for him books of laws and legislated things for him, and they innovated many innovations, and they distorted and changed the religion of Christ. So he built for them at that time the great churches in his entire kingdom, the lands of the Levant, the Peninsula, and Rome. The number of churches in his days was approximately Twelve thousand churches, and his mother Helena built a shrine on the place where the crucified one was crucified, whom the Jews and Christians claim is the Christ, but they lied, and God raised him to heaven.

And His saying, **So woe to those who disbelieve from the scene of a tremendous Day**, is a severe threat and warning to those who lied about God, fabricated, and claimed that He has a son. However, God, the Almighty, will grant them respite until the Day of Resurrection, and He will grant them patience and trust in His power over them, for He is the One who does not hasten the punishment of those who disobey Him, as it came in the two Sahihs, **Indeed, God grants respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then the Messenger of God, may God bless him and grant him peace, recited, "And such is the punishment of your Lord when He seizes the towns while they are wrongdoers. Indeed, His punishment is painful and severe." And in the two Sahihs also, on the authority of the Messenger of God, may God bless him and grant him peace, he said, "No

one is more patient with the harm he hears than God. Indeed, they attribute to Him a son, while He provides for them and cures them." And God, the Almighty, said, **And how many a town was I granted respite while it was wrongdoing? Then I seized it, and to Me is the final destination.** And God, the Almighty, said, "And never think that God is unaware of what the wrongdoers do. He only delays them until a Day when eyes will stare [in horror]." That is why He said here, **So woe to those who disbelieve from the scene of a tremendous Day**, meaning the Day of Resurrection. It was reported in the authentic hadith, whose authenticity is agreed upon, on the authority of Ubadah ibn al-Samit, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever bears witness that there is no god but God alone, with no partner, and that Muhammad is His servant and Messenger, and that Jesus is the servant and Messenger of God and His Word which He bestowed upon Mary and a spirit from Him, and that Paradise is true and Hell is true, God will admit him into Paradise regardless of his deeds."

Fath al-Qadir

35- **It is not for God to take a son** meaning that it is not correct nor is it right, for *an* is in the nominative case as the subject of *kana*. Al-Zajaj said: *Min* in **min wold** is an emphasis that indicates the negation of one and the group, then the Almighty cleared Himself and said: **Glory be to Him** meaning He is far removed and sanctified from what they say, then the Almighty stated what is His affair, exalted be His power, for He said: **When He decrees a matter, He only says to it, 'Be,' and it is** meaning when He decrees a matter, it is at that time without delay. We have already discussed this in detail in Surat Al-Baqarah, and in presenting it in this place is a great rebuke to the Christians: that is, how can someone whose affair is like this imagine that he could have a son?

Tafsir al-Baghawi

35 - **It is not for God to take a son**, meaning it is not part of His nature to take a son. It was said: The *lam* is transferred, meaning it is not for God to take a son. **Glory be to Him! When He decrees a matter**, if He wants to bring about a matter, **He only says to it, 'Be,' and it is.**

Tafsir al-Baidawi

35- "It is not for God to take a son. Glory be to Him." A refutation of the Christians and a declaration of God's sanctity from what they have slandered. **When He decrees a matter, He only says to it, 'Be,' and it is.** A rebuke to them, for He who, when He wills a thing, brings it into existence with *Be*, is far removed from the likeness of creation to the need to take a son by impregnating females. Ibn Amir read **so it is** in the accusative case as an answer.

Surat Maryam 19:35

It is not for God to take a son. Glory be to Him! When He decrees a matter, He only says to it, "Be," and it is.

Surat Maryam 19:36

And indeed, God is my Lord and your Lord, so worship Him. This is a straight path.

Tafsir al-Jalalayn

36 - **And indeed, God is my Lord and your Lord, so worship Him** with the opening of *an* with the estimation of *mention* and with the breaking of it with the estimation of *say* as evidence of which I said to them nothing except what You commanded me, which is to worship God, my Lord and your Lord. *This mentioned is a straight path* a road leading to Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And indeed, God is my Lord and your Lord, so worship Him.** The reciters differed in reading that. The majority of the reciters of Medina and Basra read it as **and God is my Lord and your Lord.** The Arabists differed in the reason for opening the *an* when it is opened. Some of the grammarians of Kufa said: It is opened in response to *Isa* and in apposition to it, meaning: That is **Isa, son of Mary**, and that is because God is my Lord and your Lord. If that is the case, then *an* is a nominative, and it can be interpreted as a genitive, as he said, **That is because your Lord would not destroy the cities unjustly.** (Al-An'am: 131) He said: If you opened it on his saying **And He enjoined upon me** that it is God, it would be a reason. Some of the Basrans said: And this was also mentioned from Abu Amr ibn al-Ala, and he was one of those who read it with the opening. Rather, *an* is opened with the interpretation **and He decreed that God is my Lord and your Lord.** The majority of the Kufi readers read it as **And God** with a kasra on *in* meaning sequence, as in the saying **He only says to him.** It was mentioned on the authority of Abi bin Ka'b that he used to read it as **He only says to him, 'Be,' and it is.** Indeed, God is my Lord and your Lord," without a waw.

Abu Ja'far said: The reading that we prefer in this regard is the kasra as a beginning. If it is read in this way, it has no place. It may be permissible for it to be in apposition to *in* which is with his statement, "He said, 'Indeed, I am the servant of God. He has given me the Book'" and **Indeed, God is my Lord and your Lord.** If someone, among those who read it in the accusative case, were to say: It is in apposition to the Book, meaning: He gave me the Book, and He gave me that God is my Lord and your Lord, that would be a good interpretation. The meaning of the statement is: And I and you, O people, are all servants of God, so worship Him alone and no one else.

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

Who said that?

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: He made a covenant with them when he informed them about himself, his birth, his death, and his mission, that "God is my Lord and your Lord, so worship Him. This is a straight path." That is, I and you are the servants of God, so worship Him and do not worship anyone other than Him.

And his saying, **This is a straight path**, means: This that I have recommended to you and informed you that God has commanded me to do is the straight path, which whoever follows it will be saved and whoever follows it will be guided, because it is the religion of God that He commanded His prophets to do.

Tafsir al-Qurtubi

And indeed, God is my Lord and your Lord The people of Medina, Ibn Kathir, and Abu Amr read *that* with a fat-ha, and the people of Kufa read *that* with a kasra on the hamza, as a new sentence. This is indicated by Abu's reading **Be and it is * Indeed, God** without a waw in conjunction with **He said, I am a servant of God.** There are opinions regarding the opening: The school of thought of Al-Khalil and Sibawayh is that the meaning is, and because God is my Lord and your Lord, and likewise **and that the mosques belong to God** (al-Jinn 72:18), so *that* is in the accusative case according to them. Al-Farra' permitted it to be in the genitive case by deleting the lam, and he also permitted it to be in the genitive case with the meaning, and He enjoined upon me prayer and zakat as long as I live, and that God is my Lord and your Lord. Al-Kisa'i permitted it to be in the nominative case with the meaning, and the command is that God is my Lord and your Lord. There is a fifth opinion: Abu Ubaid narrated that Abu Amr ibn al-Ala said it, which is that the meaning is: And He decreed that God is my Lord and your Lord, so it is conjoined with His saying: **a matter** from His saying: **When He decrees a matter**, and the meaning is when He decrees a matter and decrees that God. *That* is not used in this estimation, nor in the third estimation. It is permissible to start with it in the remaining ways. "So worship Him. This is a straight path," meaning a straight religion with no crookedness in it.

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God's prayers and peace be upon him: "That which We have related to you of the story of Jesus, peace be upon him, is the word of truth about which they are in doubt." That is, the falsifiers and the truthful differ from those who believed in him and disbelieved in him. For this reason, the majority read the word of truth with the nominative case of *saying*. Asim and Abdullah bin Amir read the word of truth. Ibn Masoud said that he read it as **Jesus, son of Mary.** He said: **The truth.** The nominative case is more evident in grammar. This is supported by God Almighty's statement: **The truth is from your Lord, so do not be among the doubters.** When God Almighty mentioned that He created him as a servant and prophet, He

And indeed, God is my Lord and your Lord, so worship Him. This is a straight path.

exalted His holy self and said: "It is not for God to take a son. Glory be to Him," that is, above what these ignorant, unjust, and aggressive people say, **When He decrees a matter, He only says to it, 'Be,' and it is.** That is, when He wills something, He only commands it and it becomes as He wills, as He said: "Indeed, the likeness of Jesus before God is as that of Adam. He created him from dust and then said to him, 'Be,' and he was. The truth is from your Lord, so do not be among the doubters."

And His statement: "And indeed, God is my Lord and your Lord, so worship Him. This is a straight path." That is, among what Jesus commanded his people to do while he was in his cradle was to inform them at that time that God was his Lord and their Lord, and he commanded them to worship Him, so he said: "So worship Him. This is a straight path." That is, what I have brought to you from God is a straight path, that is, straight. Whoever follows it will be guided and will be guided, and whoever opposes it will go astray and go astray. And His statement: **Then the parties differed among themselves.** That is, the statements of the People of the Book differed regarding Jesus after his matter was made clear and his condition was made clear, and that he was His servant and His Messenger, and His word that He bestowed upon Mary and a spirit from Him. So a group of them, and they were the majority of the Jews - may God's curses be upon them - insisted that he was born of fornication, and they said: His speech is magic. And another group said: God has spoken. And others said: Rather, he is the son of God. And still others said: The third of three. Others said: Rather, he is the servant and messenger of God, and this is the statement of truth to which God has guided the believers. Something similar to this has been narrated on the authority of Amr ibn Maymun, Ibn Jurayj, Qatadah, and more than one of the early and later generations.

Abdul Razzaq said: Muammar told us on the authority of Qatada regarding his statement: **That is Jesus, the son of Mary - the word of truth about which they are in doubt.** He said: The Children of Israel gathered and brought out four men from among them. Each group brought out their scholar. They doubted about Jesus when he was raised. Some of them said: He is God. He descended to earth and gave life to whom He gave life and caused death to whom He caused death. Then he ascended to heaven. They were the Jacobites. The three said: You have lied. Then two of them said to the third: You say about him. He said: He is the son of God. They were the Nestorians. The two said: You have lied. Then one of the two said to the other: Say about him. He said: He is the third of three: God is God, and he is God, and his mother is God. They were the Israelites, the kings of the Christians, upon them be the curses of God. The fourth said: You have lied. Rather, he is the servant of God and His Messenger, His Spirit and His Word. They were the Muslims. Each man among them had followers for what they said, so they fought and prevailed over the Muslims. This is what God Almighty said: **And they kill those who enjoin justice among the people.** Qatada said: They are the ones about whom God said: **Then the parties differed among themselves.** He said: They differed about it and became parties.

Ibn Abi Hatim narrated on the authority of Ibn Abbas, on the authority of Urwah ibn al-Zubayr, and on the authority of some scholars, something similar to that. More than one of the historians from the People of the Book and others mentioned that Constantine gathered them in a large gathering of their three famous councils, and the group of bishops among them was two thousand one hundred and seventy bishops. They differed greatly about Jesus, son of Mary, peace be upon him. Each group said something about him, so one hundred said something about him, seventy said something else about him, fifty said something else, and one hundred and sixty said something. No more than three hundred agreed on one statement, and eight of them agreed on a statement and insisted on it. The king leaned towards them, and he was a philosopher, so he brought them forward and supported them and expelled those who opposed them. They placed for him the great trust, rather it is the great betrayal, and they placed for him books of laws and legislated things for him, and they innovated many innovations, and they distorted and changed the religion of Christ. So he built for them at that time the great churches in his entire kingdom, the lands of the Levant, the Peninsula, and Rome. The number of churches in his days was approximately Twelve thousand churches, and his mother Helena built a shrine on the place where the crucified one was crucified, whom the Jews and Christians claim is the Christ, but they lied, and God raised him to heaven.

And His saying, **So woe to those who disbelieve from the scene of a tremendous Day,** is a severe threat and warning to those who lied about God, fabricated, and claimed that He has a son. However, God, the Almighty, will grant them respite until the Day of Resurrection, and He will grant them patience and trust in His power over them, for He is the One who does not hasten the punishment of those who disobey Him, as it came in the two Sahihs, **Indeed, God grants respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then the Messenger of God, may God bless him and grant him peace, recited, "And such is the punishment of your Lord when He seizes the towns while they are wrongdoers. Indeed, His punishment is painful and severe." And in the two Sahihs also, on the authority of the Messenger of God, may God bless him and grant him peace, he said, "No one is more patient with the harm he hears than God. Indeed, they attribute to Him a son, while He provides for them and cures them." And God, the Almighty, said, **And how many a town was I granted respite while it was wrongdoing? Then I seized it, and to Me is the final destination.** And God, the Almighty, said, "And never think that God is unaware of what the wrongdoers do. He only delays them until a Day when eyes will stare [in horror]." That is why He said here, **So woe to those who disbelieve from the scene of a tremendous Day,** meaning the Day of Resurrection. It was reported in the authentic hadith, whose authenticity is agreed upon, on the authority of Ubadah ibn al-Samit, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever bears witness that there is no god but God alone, with no partner, and that

Muhammad is His servant and Messenger, and that Jesus is the servant and Messenger of God and His Word which He bestowed upon Mary and a spirit from Him, and that Paradise is true and Hell is true, God will admit him into Paradise regardless of his deeds."

Fath al-Qadir

36- **Indeed, God is my Lord and your Lord, so worship Him.** The people of Medina, Ibn Kathir, and Abu Amr read it with a fat-ha on *an*. Ibn Amir and the people of Kufa read it with a kasra, and this is part of the words of Isa. Abu read **Indeed, God** without a waw. Al-Khalil and Sibawayh said: In explaining the reading of the accusative, the meaning is: Because God is my Lord and your Lord. Al-Farra' permitted it to be in the genitive case in apposition to the prayer. Abu Amr ibn al-Ala' permitted it to be in apposition to a matter. **This is a straight path**, meaning that what I have mentioned to you, that He is my Lord and your Lord, is the straight path in which there is no crookedness and its follower does not go astray.

Tafsir al-Baghawi

36 - **And God is my Lord and your Lord**, the people of Hijaz and Abu Amr read: **That God** with the opening of the alif, referring back to his saying: **And He enjoined upon me prayer and zakat** and that God is my Lord and your Lord, and the people of Ash-Sham and Kufa and Jacob read with the breaking of the alif as a new beginning **So worship Him, this is a straight path.**

Tafsir al-Baidawi

"And indeed, God is my Lord and your Lord, so worship Him. This is a straight path." Its interpretation was previously mentioned in Surah Al Imran. The Hijazis and Basris read *and* with the fat-ha on **and because** and it was said that it is conjoined with *prayer*.

Surat Maryam 19:37

Then the parties differed among themselves. So woe to those who disbelieved from the scene of a tremendous Day.

Surat Maryam 19:37

Then the parties differed among themselves. So woe to those who disbelieved from the scene of a tremendous Day.

Tafsir al-Jalalayn

37 - Then the parties differed among themselves

meaning the Christians regarding Jesus, is he the son of God or a god with Him or the third of three? **So woe** severe punishment **for those who disbelieved** in what was mentioned and other things **from the presence of a tremendous Day** meaning the presence of the Day of Resurrection and its terrors.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So the disputants differed about Jesus, and they became divided parties from among his people.

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 me, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **Then the parties differed among themselves**, he said: The People of the Book.

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, regarding his statement, **Then the parties differed among themselves**, it was mentioned to us that when the son of Mary was raised, the Children of Israel chose four of their jurists, and they said to the first: What do you say about Jesus? He said: He is God who descended to earth, created what He created, and gave life to what He gave life, then ascended to heaven. Some people followed him in that, and the Jacobites were among the Christians, and the other three said: We bear witness that you are a liar. They said to the second: What do you say about Jesus? He said: He is the son of God. Some people followed him in that, and the Nestorians were among the Christians, and the other two said: We bear witness that you are a liar. They said to the third: What do you say about Jesus? He said: He is a god, and his mother is a god, and God is a god. Some people followed him in that, and the Israelite was from the Christians. The fourth said: I bear witness that you are a liar, but he is the servant and messenger of God, he is the word of God and His spirit. So the people argued, and the Muslim said: I ask you by God, do you know that Jesus used to feed people, and that God, the Blessed and Exalted, does

not feed people? They said: By God, yes. He said: Do you know that Jesus used to sleep? They said: By God, yes. He said: So the Muslim argued with them. He said: So the people fought. He said: It was mentioned to us that the Jacobites appeared on that day and the Muslims were afflicted, so God revealed in that Quran: **Indeed, those who disbelieve in the verses of God and kill the prophets without right and kill those who enjoin justice among the people - give them tidings of a painful punishment.** (Al Imran 3:21)

Al-Hasan told us, he said: Ishaq told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **Then the parties differed among themselves.** They differed about it and became parties.

And His saying, **So woe to those who disbelieve from the sight of a tremendous Day**, means: So woe to those who disbelieve in God, from those who claim that Jesus was born of God, and other disbelievers in Him from witnessing a tremendous Day, which is the Day of Resurrection.

Qatada used to say in his interpretation of this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, God said: **So woe to those who disbelieve from the scene of a tremendous Day.** They witnessed a tremendous terror.

Tafsir al-Qurtubi

The Almighty said: **Then the parties differed among themselves** "Min" is redundant, meaning the parties differed among themselves. Qatada said: meaning what is between them. So the groups of the People of the Book differed regarding the matter of Jesus, peace be upon him. The Jews differed with slander and magic. The Nestorians among the Christians said: He is the son of God. The Angels are the third of three. The Jacobites said: He is God. So the Christians broke their fast and went too far, and the Jews neglected and fell short. This was mentioned previously in (*An-Nisaa*). Ibn Abbas said: What is meant by the parties are those who formed parties against the Prophet, peace and blessings be upon him, and denied him from the polytheists. "So woe to those who disbelieved from the scene of a tremendous Day" meaning from witnessing the Day of Resurrection. The scene means the source, and the witnesses are the presence. It is permissible for the presence to be for them, and it is added to the circumstance because it occurs in it, as it is said: Woe to so-and-so from fighting on such-and-such a day, meaning from his presence on that day. It was said: The scene means the place where the creation witnesses, like the gathering place for the place to which the creation is gathered. It was said: Woe to those who disbelieved because they attended the great scene in which they gathered for consultation, and they agreed to disbelieve in God, and their saying: God is the third of three.

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God's prayers and peace be upon him: "That which We have related to you of the story of Jesus, peace be upon him, is the word of truth about which they are in doubt." That is, the falsifiers and the truthful differ from those who believed in him and disbelieved in him. For this reason, the majority read the word of truth with the nominative case of *saying*. Asim and Abdullah bin Amir read the word of truth. Ibn Masoud said that he read it as **Jesus, son of Mary**. He said: **The truth**. The nominative case is more evident in grammar. This is supported by God Almighty's statement: **The truth is from your Lord, so do not be among the doubters**. When God Almighty mentioned that He created him as a servant and prophet, He exalted His holy self and said: "It is not for God to take a son. Glory be to Him," that is, above what these ignorant, unjust, and aggressive people say, **When He decrees a matter, He only says to it, 'Be,' and it is**. That is, when He wills something, He only commands it and it becomes as He wills, as He said: "Indeed, the likeness of Jesus before God is as that of Adam. He created him from dust and then said to him, 'Be,' and he was. The truth is from your Lord, so do not be among the doubters."

And His statement: "And indeed, God is my Lord and your Lord, so worship Him. This is a straight path." That is, among what Jesus commanded his people to do while he was in his cradle was to inform them at that time that God was his Lord and their Lord, and he commanded them to worship Him, so he said: "So worship Him. This is a straight path." That is, what I have brought to you from God is a straight path, that is, straight. Whoever follows it will be guided and will be guided, and whoever opposes it will go astray and go astray. And His statement: **Then the parties differed among themselves**. That is, the statements of the People of the Book differed regarding Jesus after his matter was made clear and his condition was made clear, and that he was His servant and His Messenger, and His word that He bestowed upon Mary and a spirit from Him. So a group of them, and they were the majority of the Jews - may God's curses be upon them - insisted that he was born of fornication, and they said: His speech is magic. And another group said: God has spoken. And others said: Rather, he is the son of God. And still others said: The third of three. Others said: Rather, he is the servant and messenger of God, and this is the statement of truth to which God has guided the believers. Something similar to this has been narrated on the authority of Amr ibn Maymun, Ibn Jurayj, Qatadah, and more than one of the early and later generations.

Abdul Razzaq said: Muammar told us on the authority of Qatada regarding his statement: **That is Jesus, the son of Mary - the word of truth about which they are in doubt**. He said: The Children of Israel gathered and brought out four men from among them. Each group brought out their scholar. They doubted about Jesus when he was raised. Some of them said: He is God. He descended to earth and gave life to whom He gave

life and caused death to whom He caused death. Then he ascended to heaven. They were the Jacobites. The three said: You have lied. Then two of them said to the third: You say about him. He said: He is the son of God. They were the Nestorians. The two said: You have lied. Then one of the two said to the other: Say about him. He said: He is the third of three: God is God, and he is God, and his mother is God. They were the Israelites, the kings of the Christians, upon them be the curses of God. The fourth said: You have lied. Rather, he is the servant of God and His Messenger, His Spirit and His Word. They were the Muslims. Each man among them had followers for what they said, so they fought and prevailed over the Muslims. This is what God Almighty said: **And they kill those who enjoin justice among the people**. Qatada said: They are the ones about whom God said: **Then the parties differed among themselves**. He said: They differed about it and became parties.

Ibn Abi Hatim narrated on the authority of Ibn Abbas, on the authority of Urwah ibn al-Zubayr, and on the authority of some scholars, something similar to that. More than one of the historians from the People of the Book and others mentioned that Constantine gathered them in a large gathering of their three famous councils, and the group of bishops among them was two thousand one hundred and seventy bishops. They differed greatly about Jesus, son of Mary, peace be upon him. Each group said something about him, so one hundred said something about him, seventy said something else about him, fifty said something else, and one hundred and sixty said something. No more than three hundred agreed on one statement, and eight of them agreed on a statement and insisted on it. The king leaned towards them, and he was a philosopher, so he brought them forward and supported them and expelled those who opposed them. They placed for him the great trust, rather it is the great betrayal, and they placed for him books of laws and legislated things for him, and they innovated many innovations, and they distorted and changed the religion of Christ. So he built for them at that time the great churches in his entire kingdom, the lands of the Levant, the Peninsula, and Rome. The number of churches in his days was approximately Twelve thousand churches, and his mother Helena built a shrine on the place where the crucified one was crucified, whom the Jews and Christians claim is the Christ, but they lied, and God raised him to heaven.

And His saying, **So woe to those who disbelieve from the scene of a tremendous Day**, is a severe threat and warning to those who lied about God, fabricated, and claimed that He has a son. However, God, the Almighty, will grant them respite until the Day of Resurrection, and He will grant them patience and trust in His power over them, for He is the One who does not hasten the punishment of those who disobey Him, as it came in the two Sahihs, **Indeed, God grants respite to the wrongdoer until, when He seizes him, He does not let him escape**. Then the Messenger of God, may God bless him and grant him peace, recited, "And such is the punishment of your Lord when He seizes the towns while they are wrongdoers. Indeed, His punishment is painful and severe." And in the two Sahihs also, on the authority of the Messenger of God, may God bless him and grant him peace, he said, "No one is more patient with the harm he hears than God."

Surat Maryam 19:37

Then the parties differed among themselves. So woe to those who disbelieved from the scene of a tremendous Day.

Indeed, they attribute to Him a son, while He provides for them and cures them." And God, the Almighty, said, **And how many a town was I granted respite while it was wrongdoing? Then I seized it, and to Me is the final destination.** And God, the Almighty, said, "And never think that God is unaware of what the wrongdoers do. He only delays them until a Day when eyes will stare [in horror]." That is why He said here, **So woe to those who disbelieve from the scene of a tremendous Day**, meaning the Day of Resurrection. It was reported in the authentic hadith, whose authenticity is agreed upon, on the authority of Ubadah ibn al-Samit, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever bears witness that there is no god but God alone, with no partner, and that Muhammad is His servant and Messenger, and that Jesus is the servant and Messenger of God and His Word which He bestowed upon Mary and a spirit from Him, and that Paradise is true and Hell is true, God will admit him into Paradise regardless of his deeds."

Jacobites said that he is God who descended to earth and then ascended to heaven, and the Angels said that he is the servant of God and His prophet. "So woe to those who disbelieve from the sight of a tremendous day" from witnessing a tremendous day, its horror, its reckoning and its reward, which is the Day of Resurrection, or from the time of the witnesses or from its place in it, or from the testimony of that day against them, which is that the angels and prophets and their tongues and their limbs and their feet will testify against them with disbelief and immorality, or from the time of the testimony or from its place. It was said that it is what they testified about Jesus and his mother.

Fath al-Qadir

37- "Then the parties differed among themselves" from the redundant particle for emphasis, and the parties are the Jews and Christians: meaning the groups of the People of the Book differed regarding the matter of Jesus, so the Jews said that he was a magician as mentioned above, and they said that he was the son of Joseph the carpenter, and the groups of the Christians differed regarding him, so the Nestorians among them said: He is the son of God, and the Malikis said: The third of three, and the Jacobites said: He is God Almighty, so the Christians went to extremes and went to extremes, and the Jews were negligent and fell short, "So woe to those who disbelieved **and they are the ones who differed regarding his matter**, from the scene of a tremendous day" meaning from witnessing the Day of Resurrection and what will happen in it of reckoning and punishment, or from the place of witnesses in it, or from the testimony of that day against them, and it was said that the meaning is: So woe to them from their attendance at the tremendous scene in which they gathered for consultation.

Tafsir al-Baghawi

37 - "Then the parties differed among themselves," meaning: the Christians. They were called parties because they formed three groups regarding the matter of Jesus: the Nestorians, the Melkites, and the Jacobites. "So woe to those who disbelieved from the scene of a tremendous Day, **meaning the Day of Resurrection.**"

Tafsir al-Baidawi

37 Then the parties differed among themselves" the Jews and Christians. Or the Christian sects, the Nestorians said that he is the son of God, the

Surat Maryam 19:38

Hear about them and see the Day they come to Us. But the wrongdoers, this Day, are in manifest error.

Tafsir al-Jalalayn

38 - I **hear and see them** a form of astonishment meaning I do not hear them and I do not see them **on the day they come to Us** in the Hereafter **but the wrongdoers** by making the apparent replace the implied *today* meaning in this world **are in manifest error** meaning it is clear that they are deaf to hearing the truth and blind to seeing it, meaning, O addressee, be astonished at them in their hearing and seeing in the Hereafter after they were deaf and blind in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about the state of those who disbelieve in Him, who make rivals for Him, and who claim that He has a son on the day they come to Him in the Hereafter: If they were blind in this world to seeing the truth, and to looking at the proofs of God that indicate His Oneness, and deaf to hearing the verses of His Book, and what God's messengers called them to in it of acknowledging His Oneness, and what He sent His prophets with, then what will they hear on the day they come to their Lord in the Hereafter, and what will they see on that day when sight and hearing will not benefit them.

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

Who said that?

Bishr told us: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **I hear and see them**, that, by God, is on the Day of Resurrection. They heard when hearing did not benefit them, and they saw when sight did not benefit them.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **I hear them and see them**, he said: I hear a people and I see them.

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: **I will hear about them and see them on the Day they come to us** on the Day of Resurrection.

Al-Qasim told us, he said: Al-Hasan told us, he said: Hajjaj told us, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah, he said: **I hear** their talk today **and I see** how they will be treated **on the day they come to Us**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding His statement, **I will hear about them and see the Day they come to Us**, he said: This is the

Day of Resurrection, but as for this world, no. There was a veil over their eyes, and in their ears was a deafness in this world. Then when the Day of Resurrection came, they saw and heard, but they did not benefit. And he recited, "Our Lord, we have seen and heard, so return us [to the world]; we will do righteousness. Indeed, we are [now] certain." (al-Sajdah 32:12)

And His statement, **But the wrongdoers today are in manifest error**, God Almighty says: But the disbelievers who attributed to Him what is not of His description, and fabricated lies about Him today in this world, are in manifest error. He says: In straying from the path of truth, and taking a non-straight path, clearly deviating from the path of guidance and right direction, for whoever contemplates it and thinks about it, and is guided to the right path.

Tafsir al-Qurtubi

God the Almighty said: **I will hear of them and see the Day they come to Us**. Abu al-Abbas said: The Arabs say this in a place of astonishment, so they say: I hear of Zayd and see of Zayd, meaning how much I hear and see him. He said: Its meaning is that his Prophet was astonished by them. Al-Kalbi said: No one will hear or see them on the Day of Resurrection, when God the Blessed and Exalted says to Jesus: **Did you say to the people, 'Take me and my mother as gods besides God?'** (al-Ma'idah 5:116) It was said: I **hear** means obedience, meaning how much they obey God on that Day. **But the wrongdoers today** means in this world. **In clear error**. What error is clearer than for a person to believe that a person like himself, whom the wombs carried, ate and drank, and passed urine and needed, is a god?! And whoever describes him like this is deaf and blind, but he will see and hear in the Hereafter when he sees the punishment, but that will not benefit him. Qatada and others said its meaning.

Tafsir Ibn Kathir

God Almighty says, informing about the disbelievers on the Day of al-Qiyamah 75: They will be the ones who hear and see everything, as God Almighty said: **And if you could but see when the criminals hang their heads before their Lord, 'Our Lord, we see and we hear.'** *verse*, meaning they will say that when it will not benefit them or help them at all. If this had been before they witnessed the punishment, it would have been beneficial to them and saved them from God's punishment. That is why He said: **I hear and see them**, meaning I will not hear and see them, **on the Day they come to Us**, meaning on the Day of Resurrection. **But the wrongdoers today**, meaning in this world, **are in manifest error**, meaning they do not hear, see, or reason. When guidance is sought from them, they are not guided, and they will be obedient when that will not benefit them. Then God Almighty said: **And warn them of the Day of Regret**, meaning warn the creation of the Day of Regret, **when the matter is decided**, meaning the separation between the people of Paradise and the people of Hell, and each one will go to what he went to,

Surat Maryam 19:38

Hear about them and see the Day they come to Us. But the wrongdoers, this Day, are in manifest error.

remaining in it forever, **and they**, meaning today, **are in heedlessness**. About what they were warned about on the Day of Regret and Remorse, **and they do not believe**, meaning they do not believe in it.

Imam Ahmad said: Muhammad ibn Ubayd told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "When the people of Paradise enter Paradise and the people of Hell enter Hell, death will be brought like a white ram and will be made to stand between Paradise and Hell. It will be said: 'O people of Paradise, do you recognize this?' They will look and say: 'Yes, this is death.' He said: 'It will be said: 'O people of Hell, do you recognize this?' They will look and say: 'Yes, this is death.' He said: 'It will be ordered to be slaughtered.' He said: 'And it will be said: O people of Paradise, eternity and no death. O people of Hell, eternity and no death.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And warn them of the Day of Regret when the matter will be decided while they are in heedlessness and they will not believe.' He pointed with his hand and said: 'The people of this world are in the heedlessness of this world.'" This is how Imam Ahmad narrated it. Al-Bukhari and Muslim included it in their Sahih from the hadith of Al-A'mash, and their wording is similar to that. This hadith was narrated by Al-Hasan bin Arafa: Asbat bin Muhammad told me, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, with a chain of transmission traceable back to the Prophet, similarly. In Sunan Ibn Majah and others, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, something similar to it. It is in the two Sahih, on the authority of Ibn Umar.

Narrated by Ibn Jurayj, who said: Ibn Abbas said, and those before him mentioned something similar. He also narrated it on the authority of his father that he heard Ubayd ibn Umair say in his al-Qasas 28: Death is brought as if it were a beast and is slaughtered while the people are watching. Sufyan al-Thawri said on the authority of Salamah ibn Kuhail: Abu al-Zura' told us on the authority of Abdullah - he is Ibn Mas'ud - in a story he mentioned, he said: There is no soul except that it looks at a house in Paradise and a house in Hell, and it is the Day of Regret. The people of Hell will see the house in Paradise, and it will be said to them, **If only you had worked**, so regret will overtake them. He said: And the people of Paradise will see the house in Hell, and it will be said to them, **If only God had not been gracious to you**. Al-Suddi said on the authority of Ziyad on the authority of Zur ibn Hubaysh on the authority of Ibn Mas'ud regarding his statement: **And warn them of the Day of Regret when the matter is decided**, he said: When the people of Paradise enter Paradise and the people of Hell enter Hell, death will be brought in the form of a white ram until it is stopped between Paradise and Hell. Then a caller will call out: O people of Paradise, this is the death that used to kill people in this world, so no one will remain in the highest place of Paradise or in the lowest level of Hell

except that it will look at it. Then a caller will call out: O people of Hell, this is the death that used to kill people in this world, so no one will remain in the shallows of Hell or in the lowest level of Hell except that it will look at it. Then it will be slaughtered between Paradise and Hell. Then a call will be called out: O people of Paradise, this is eternity forever and ever, and O people of Hell, this is eternity forever and ever. So the people of Paradise will rejoice with a joy that if anyone were dead they would die from that joy, and the people of Hell will gasp with a gasp that if anyone were dead they would die from that gasp. That is what the Almighty said: **And warn them of the Day of Regret when the matter is decided**, meaning when death is slaughtered. Narrated by Ibn Abi Hatim in Its interpretation.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement: **And warn them of the Day of Regret** is one of the names of the Day of Resurrection. God has made it great and warned His servants about it. Abd al-Rahman bin Zaid bin Aslam said regarding his statement: **And warn them of the Day of Regret** he said: The Day of Resurrection, and he recited: **That a soul will say, 'Oh, how I regret what I neglected in my duty to God.'** And his statement: **Indeed, it is We who inherit the earth and whoever is on it, and to Us they will be returned**, God the Almighty informs us that He is the Creator, the Owner, the Disposer of affairs, and that all creation will perish and He, the Almighty and Holy, will remain, and no one claims ownership or control, rather He is the Inheritor of all His creation, the One who remains after them, the Ruler over them, so no soul will be wronged in the least, not even the wing of a mosquito or the weight of an atom. Ibn Abi Hatim said: Habbah bin Khalid Al-Qaysi mentioned, Hazm bin Abi Hazm Al-Qat'i told us, he said: Umar bin Abdul Aziz wrote to Abdul Hamid bin Abdul Rahman, the ruler of Kufa: As for what follows, God decreed death for His creation when He created them, and He made their destiny to Him, and He said in what He revealed in His truthful book which He created with His knowledge and called His angels to witness to its preservation: He inherits the earth and whoever is on it, and to Him they will return.

Fath al-Qadir

38- **I hear and see them**. Abu Abbas said: The Arabs say this in a place of astonishment, so they say: I hear and I see it: meaning what I hear and see. So God Almighty was astonished at His Prophet, may God bless him and grant him peace, from them. **On the Day they come to Us**, meaning for the reckoning and punishment. **But the wrongdoers today**, meaning in this world, **are in manifest error**, meaning clear and apparent, but they neglected to think, consider, and look into the effects.

Tafsir al-Baghawi

38 - **I hear and see them**, meaning how much I hear

and see them on the Day of Resurrection when hearing and sight will be of no use to them! He informed us that they will hear and see in the Hereafter what they did not hear and see in this world.

Al-Kalbi said: No one on the Day of Resurrection will hear or see more than them when God Almighty says to Jesus: **Did you say to the people? Maryam 116. On the Day they come to Us, but the wrongdoers today are in manifest error.** That is, in clear error.

Tafsir al-Baidawi

38- **I hear and see them** means that their hearing and seeing. **On the Day they come to Us** meaning the Day of Resurrection is worthy of being amazed at after they were deaf and blind in this world, or the threat of what they hear and see on that Day. It was said that He ordered that they hear and see the appointments of that Day and what will surround them in it, and the preposition and the noun in the first case are in the nominative case and in the accusative case in the second case. **But the wrongdoers today are in clear error.** The wrongdoers were placed in the position of the pronoun to indicate that they wronged themselves since they neglected listening and seeing when it would benefit them, and their neglect was recorded as clear error.

Surat Maryam 19:39

And warn them of the Day of Regret when the matter will be decided while they are in heedlessness and they do not believe.

Surat Maryam 19:39

And warn them of the Day of Regret when the matter will be decided while they are in heedlessness and they do not believe.

Tafsir al-Jalalayn

39 - **And warn them** fear, O Muhammad, the infidels of Mecca **of the Day of Regret** which is the Day of Resurrection when the wrongdoer will regret abandoning good deeds in this world **when the matter has been decided** for them on it with punishment **and they in this world are heedless** of it **and they do not believe** in it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And warn, O Muhammad, these polytheists of the Day of their regret and remorse, for what they neglected in the side of God, and their dwellings in Paradise will be inherited by the people of faith in God and obedience to Him, and they will enter the dwellings of the people of faith in God from the Fire, and both groups will be certain of eternal life, and the life after which there is no death, so what regret and remorse.

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

Who said that?

Muhammad bin Bashir told us: Abd al-Rahman bin Mahdi told us: Sufyan told us, on the authority of Salamah bin Kuhail, who said: Abu al-Zura' told us, on the authority of Abdullah, in a story he mentioned, who said: There is no soul but that it looks at a house in Paradise and a house in Hell, and it is the Day of Regret. The people of Hell will see the house that God had prepared for them if they had believed, and it will be said to them: If you had believed and done righteous deeds, this that you see in Paradise would have been yours, so regret will overtake them, and the people of Paradise will see the house that is in Hell, and it will be said: If God had not been gracious to you.

Abu al-Sa'ib narrated: Mu'awiyah narrated to us, on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Sa'id, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Death will be brought on the Day of Resurrection and will be made to stand between Paradise and Hell like a white ram. It will be said: O people of Paradise, do you recognize this?' They will look up and say: 'Yes, this is death.' It will be said: O people of Hell, do you recognize this?' They will look up and say: 'Yes, this is death.' Then it will be ordered

to be slaughtered. It will be said: O people of Paradise, eternal life and no death. O people of Hell, eternal life and no death.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And warn them of the Day of Regret when the matter is decided while they are in heedlessness and they do not believe.' And he pointed with his hand to the world."

Ubayd ibn Asbat ibn Muhammad told me: My father told me, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, "On the authority of the Prophet, may God bless him and grant him peace, regarding this verse: 'And warn them of the Day of Regret,' he said: 'O people of Paradise, it will be called out, and they will stretch out their heads and look. Then it will be called out, 'O people of the Fire,' and they will stretch out their heads and look. Then it will be said: 'Do you know death?' He said: 'And they will say: 'No.' He said: 'Then death will be brought in the form of a white ram, and it will be said: 'This is death.' Then it will be taken and slaughtered. He said: 'Then it will be called out, 'O people of the Fire, eternity and no death.' O people of Paradise, eternity and no death.' He said: Then he recited: 'And warn them of the Day of Regret when the matter has been decided.'"

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us, on the authority of Ibn Jurayj, saying: Ibn Abbas said, regarding His statement, **And warn them of the Day of Regret**, he said: God will depict death in the form of a white ram, which will be slaughtered. He said: The people of Hell will despair of death, and will not hope for it, and regret will overtake them because of their eternal stay in Hell. In it also is the greatest terror, and the people of Paradise will be safe from death, and will not fear it. They will be safe from death, which is the greatest terror, because they will remain eternal in Paradise. Ibn Jurayj said: The people of Hell will be gathered when death is slaughtered and the two groups will watch, so that is His statement, **When the matter is decided**, he said: Death is slaughtered, **while they are in heedlessness**.

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 his father, that he told him that he heard Ubayd ibn Umair say in his al-Qasas 28: Death is brought as if it were a beast, and it is slaughtered while the people watch.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And warn them of the Day of Regret**, he said: The Day of Resurrection, and he recited, **That a soul may say, 'Oh, how I regret what I neglected in my duty to God!'** (al-Zumar 39:56).

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 warn them of the Day of Regret** is one of the names of the Day of Resurrection. God has made it great and warned His servants about it. His statement, **When the matter is decided** means: When He has finished ruling for the people of Hell to remain there forever, and for the

people of Paradise to remain there forever, by slaughtering death. His statement, **And they are in heedlessness** means: And these polytheists are in heedlessness of what God will do to them on the Day when they come to Him, emerging from their graves, by His immortality in Hell, and His inheriting their dwellings in Paradise to others. **And they do not believe** God, the Exalted, says: And they do not believe in the Resurrection and the Resurrection, and God's recompense to them for their evil deeds, with what He has informed us that He will recompense them with.

Tafsir al-Qurtubi

The Almighty said: **And warn them of the Day of Regret when the matter is decided.** It was narrated on the authority of Abdullah bin Masoud that he said: No one enters Hell except that he has a house in Paradise and he regrets it. It was said: Regret occurs when he is given his book in his left hand. **When the matter is decided** means the reckoning is completed, and the people of Paradise are admitted to Paradise and the people of Hell are admitted to Hell. In Sahih Muslim, on the authority of Abu Saeed Al-Khudri, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said:

"When the people of Paradise enter Paradise and the people of Hell enter Hell, death will be brought on the Day of Resurrection like a white ram and will be stopped between Paradise and Hell. It will be said, 'O people of Paradise, do you recognize this?' They will look up and look and say, 'Yes, this is death.' He said, 'Then it will be said, 'O people of Hell, do you recognize this?' They will look up and look and say, 'Yes, this is death.' He said, 'Then it will be ordered to be slaughtered. Then it will be said, 'O people of Paradise, eternity and no death.' O people of Hell, eternity and no death.' Then the Messenger of God, may God bless him and grant him peace, recited, 'And warn them of the Day of Regret when the matter will be decided while they are in heedlessness and they will not believe.'" Al-Bukhari narrated it with the same meaning on the authority of Ibn 'Umar, and Ibn Majah on the authority of Abu Hurayrah, and at-Tirmidhi on the authority of Abu Sa'id, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and he said, 'It is a good and sound hadith.' We have mentioned this in the Book of Remembrance and explained there that the disbelievers will remain eternal with these hadiths and verses in response to those who said that the attribute of anger will cease, and that Iblis and those disbelievers who followed him, such as Pharaoh, Haman, Qarun, and their likes, will enter Paradise.

Tafsir Ibn Kathir

God Almighty says, informing about the disbelievers on the Day of al-Qiyamah 75: They will be the ones who hear and see everything, as God Almighty said: **And if you could but see when the criminals hang their heads before their Lord, 'Our Lord, we see and we**

hear.' verse, meaning they will say that when it will not benefit them or help them at all. If this had been before they witnessed the punishment, it would have been beneficial to them and saved them from God's punishment. That is why He said: **I hear and see them**, meaning I will not hear and see them, **on the Day they come to Us**, meaning on the Day of Resurrection. **But the wrongdoers today**, meaning in this world, **are in manifest error**, meaning they do not hear, see, or reason. When guidance is sought from them, they are not guided, and they will be obedient when that will not benefit them. Then God Almighty said: **And warn them of the Day of Regret**, meaning warn the creation of the Day of Regret, **when the matter is decided**, meaning the separation between the people of Paradise and the people of Hell, and each one will go to what he went to, remaining in it forever, **and they**, meaning today, **are in heedlessness**. About what they were warned about on the Day of Regret and Remorse, **and they do not believe**, meaning they do not believe in it.

Imam Ahmad said: Muhammad ibn Ubayd told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "When the people of Paradise enter Paradise and the people of Hell enter Hell, death will be brought like a white ram and will be made to stand between Paradise and Hell. It will be said: 'O people of Paradise, do you recognize this?' They will look and say: 'Yes, this is death.' He said: 'It will be said: 'O people of Hell, do you recognize this?' They will look and say: 'Yes, this is death.' He said: 'It will be ordered to be slaughtered.' He said: 'And it will be said: O people of Paradise, eternity and no death. O people of Hell, eternity and no death.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And warn them of the Day of Regret when the matter will be decided while they are in heedlessness and they will not believe.' He pointed with his hand and said: 'The people of this world are in the heedlessness of this world.'" This is how Imam Ahmad narrated it. Al-Bukhari and Muslim included it in their Sahih from the hadith of Al-A'mash, and their wording is similar to that. This hadith was narrated by Al-Hasan bin Arafah: Asbat bin Muhammad told me, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, with a chain of transmission traceable back to the Prophet, similarly. In Sunan Ibn Majah and others, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, something similar to it. It is in the two Sahih, on the authority of Ibn Umar.

Narrated by Ibn Jurayj, who said: Ibn Abbas said, and those before him mentioned something similar. He also narrated it on the authority of his father that he heard Ubayd ibn Umair say in his al-Qasas 28: Death is brought as if it were a beast and is slaughtered while the people are watching. Sufyan al-Thawri said on the authority of Salamah ibn Kuhail: Abu al-Zura' told us on the authority of Abdullah - he is Ibn Mas'ud - in a story he mentioned, he said: There is no soul except that it looks at a house in Paradise and a house in Hell, and it is the Day of Regret. The people of Hell will see the house in Paradise, and it will be said to them, **If only you had worked**, so regret will overtake them. He said: And the people of Paradise will see the house in

Surat Maryam 19:39

And warn them of the Day of Regret when the matter will be decided while they are in heedlessness and they do not believe.

Hell, and it will be said to them, **If only God had not been gracious to you.** Al-Suddi said on the authority of Ziyad on the authority of Zur ibn Hubaysh on the authority of Ibn Mas'ud regarding his statement: **And warn them of the Day of Regret when the matter is decided**, he said: When the people of Paradise enter Paradise and the people of Hell enter Hell, death will be brought in the form of a white ram until it is stopped between Paradise and Hell. Then a caller will call out: O people of Paradise, this is the death that used to kill people in this world, so no one will remain in the highest place of Paradise or in the lowest level of Hell except that it will look at it. Then a caller will call out: O people of Hell, this is the death that used to kill people in this world, so no one will remain in the shallows of Hell or in the lowest level of Hell except that it will look at it. Then it will be slaughtered between Paradise and Hell. Then a call will be called out: O people of Paradise, this is eternity forever and ever, and O people of Hell, this is eternity forever and ever. So the people of Paradise will rejoice with a joy that if anyone were dead they would die from that joy, and the people of Hell will gasp with a gasp that if anyone were dead they would die from that gasp. That is what the Almighty said: **And warn them of the Day of Regret when the matter is decided**, meaning when death is slaughtered. Narrated by Ibn Abi Hatim in its interpretation.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement: **And warn them of the Day of Regret** is one of the names of the Day of Resurrection. God has made it great and warned His servants about it. Abd al-Rahman bin Zaid bin Aslam said regarding his statement: **And warn them of the Day of Regret** he said: The Day of Resurrection, and he recited: **That a soul will say, 'Oh, how I regret what I neglected in my duty to God.'** And his statement: **Indeed, it is We who inherit the earth and whoever is on it, and to Us they will be returned**, God the Almighty informs us that He is the Creator, the Owner, the Disposer of affairs, and that all creation will perish and He, the Almighty and Holy, will remain, and no one claims ownership or control, rather He is the Inheritor of all His creation, the One who remains after them, the Ruler over them, so no soul will be wronged in the least, not even the wing of a mosquito or the weight of an atom. Ibn Abi Hatim said: Hadbah bin Khalid Al-Qaysi mentioned, Hazm bin Abi Hazm Al-Qat'i told us, he said: Umar bin Abdul Aziz wrote to Abdul Hamid bin Abdul Rahman, the ruler of Kufa: As for what follows, God decreed death for His creation when He created them, and He made their destiny to Him, and He said in what He revealed in His truthful book which He created with His knowledge and called His angels to witness to its preservation: He inherits the earth and whoever is on it, and to Him they will return.

Fath al-Qadir

39- **And warn them of the Day of Regret** meaning the day when they will all regret it, so the wrongdoer will regret his wrongdoing, and the good doer will regret not having done much good **when the matter has been**

decided meaning the reckoning has been completed and the records have been folded, and the people of Paradise will be in Paradise and the people of Hell will be in Hell. The phrase **and they are in heedlessness** is in the accusative case as a state: meaning they are heedless of what is being done to them, and likewise the phrase **and they do not believe** is in the accusative case as a state.

Tafsir al-Baghawi

39 - The Almighty said: **And warn them of the Day of Regret when the matter is decided.** The reckoning is completed and the people of Paradise are admitted to Paradise, and the people of Hell are admitted to Hell, and death is slaughtered.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Amr bin Hafs bin Ghayath told us, my father told us, Al-A'mash told us, Abu Salih told us, on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Death will be brought in the form of a white ram, and a caller will call out: 'O people of Paradise!' They will look out and look, and he will say: 'Do you recognize this?' They will say: 'Yes, this is death,' and all of them have seen it. Then he will call out: 'O people of Hell!' They will look out and look, and he will say: 'Do you recognize this?' They will say: 'Yes, this is death,' and all of them have seen it. Then he will slaughter it, and he will say: 'O people of Paradise, eternity and no death, and O people of Hell, eternity and no death.' Then he recited: 'And warn them of the Day of Regret when the matter is decided, while they are in heedlessness, and they will not believe.'"

Abu Isa narrated it on the authority of Ahmad bin Mani', on the authority of Al-Nadr bin Ismail, on the authority of Al-A'mash with this chain of transmission, and he added: "If God Almighty had not decreed life and permanence for the people of Paradise, they would have died of joy, and if God Almighty had not decreed life and permanence for the people of Hell, they would have died of grief."

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, Muadh bin Asad told us, Abdullah told us, Omar bin Muhammad bin Zaid told us on the authority of his father that he told him on the authority of Ibn Omar, who said: The Messenger of God, may God bless him and grant him peace, said: "When the people of Paradise go to Paradise and the people of Hell go to Hell, death will be brought and placed between Paradise and Hell. Then it will be slaughtered and a caller will call out: O people of Paradise, no death, and O people of Hell, no death. So the people of Paradise will increase in joy to their joy, and the people of Hell will increase in sorrow to their sorrow."

Abdul Wahid Al-Malhi told us, Ahmad Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us, Abu Al-Zinad told us, on the authority of Al-Araj, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "No one will enter Paradise except that he will be shown his place in Hell if he had done wrong, so that his gratitude will increase. And no one will enter Hell except that he will be shown his place in Paradise if he had done good, so that it will be a cause of regret for him."

Abu al-Hasan Abd al-Rahman ibn Muhammad al-Dawudi told us, Abu al-Hasan ibn Muhammad ibn Musa ibn al-Salt told us, Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi told us, al-Husayn ibn al-Hasan told us, Ibn al-Mubarak told us, Yahya ibn Ubayd God told us: I heard my father say: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **No one dies except that he regrets it.** They said: **What is his regret, O Messenger of God?** He said: **If he was a good person, he regrets that he did not do more, and if he was a bad person, he regrets that he did not stop.**

The Almighty said: **And they are in heedlessness,** meaning: of what will happen to them in the Hereafter, **and they do not believe,** they do not believe.

Tafsir al-Baidawi

39- **And warn them of the Day of Regret** the day when people will regret the wrongdoer for his wrongdoing and the good-doer for his lack of goodness. **When the matter is decided** the reckoning is over and the two groups are destined for Paradise or Hell. *When* is a substitute for the Day or a circumstance for *regret*. **And they are in heedlessness and they do not believe** is a state related to His statement **in manifest error** and what is between them is an interruption, or to **Warn them** meaning warn them while they are heedless and not believing, so it is a state that includes the reason.

Surat Maryam 19:40

Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.

Surat Maryam 19:40

Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.

Tafsir al-Jalalayn

40 - **Indeed, it is We** confirmation **who inherit the earth and whoever is on it** the rational beings and others by destroying them **and to Us they will be returned** in it for recompense

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Do not be saddened by the denial of these polytheists towards you, O Muhammad, regarding the truth that you have brought them, for to Us is their return and their destiny and the destiny of all creation except them, and We are the inheritors of the earth and all the people on it, through their annihilation from it, and its remaining without any owner other than Us, then upon Us is the reward of every worker among them for his work, when he returns to Us, the good among them for his good, and the evildoer for his evil.

Tafsir al-Qurtubi

The Almighty says: **Indeed, it is We who inherit the earth and whoever is on it.** That is, We cause its inhabitants to die, so we inherit it. **And to Us they will be returned** on the Day of Resurrection, so We will reward everyone according to his deeds. This has been mentioned previously in *Al-Hijr* and other verses.

Tafsir Ibn Kathir

God Almighty says, informing about the disbelievers on the Day of al-Qiyamah 75: They will be the ones who hear and see everything, as God Almighty said: **And if you could but see when the criminals hang their heads before their Lord, 'Our Lord, we see and we hear.'** *verse*, meaning they will say that when it will not benefit them or help them at all. If this had been before they witnessed the punishment, it would have been beneficial to them and saved them from God's punishment. That is why He said: **I hear and see them**, meaning I will not hear and see them, **on the Day they come to Us**, meaning on the Day of Resurrection. **But the wrongdoers today**, meaning in this world, **are in manifest error**, meaning they do not hear, see, or reason. When guidance is sought from them, they are not guided, and they will be obedient when that will not benefit them. Then God Almighty said: **And warn them of the Day of Regret**, meaning warn the creation of the

Day of Regret, **when the matter is decided**, meaning the separation between the people of Paradise and the people of Hell, and each one will go to what he went to, remaining in it forever, **and they**, meaning today, **are in heedlessness**. About what they were warned about on the Day of Regret and Remorse, **and they do not believe**, meaning they do not believe in it.

Imam Ahmad said: Muhammad ibn Ubayd told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: "When the people of Paradise enter Paradise and the people of Hell enter Hell, death will be brought like a white ram and will be made to stand between Paradise and Hell. It will be said: 'O people of Paradise, do you recognize this?' They will look and say: 'Yes, this is death.' He said: 'It will be said: 'O people of Hell, do you recognize this?' They will look and say: 'Yes, this is death.' He said: 'It will be ordered to be slaughtered.' He said: 'And it will be said: O people of Paradise, eternity and no death. O people of Hell, eternity and no death.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And warn them of the Day of Regret when the matter will be decided while they are in heedlessness and they will not believe.' He pointed with his hand and said: 'The people of this world are in the heedlessness of this world.'" This is how Imam Ahmad narrated it. Al-Bukhari and Muslim included it in their Sahihis from the hadith of Al-A'mash, and their wording is similar to that. This hadith was narrated by Al-Hasan bin Arafah: Asbat bin Muhammad told me, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, with a chain of transmission traceable back to the Prophet, similarly. In Sunan Ibn Majah and others, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, something similar to it. It is in the two Sahihis, on the authority of Ibn Umar.

Narrated by Ibn Jurayj, who said: Ibn Abbas said, and those before him mentioned something similar. He also narrated it on the authority of his father that he heard Ubayd ibn Umair say in his al-Qasas 28: Death is brought as if it were a beast and is slaughtered while the people are watching. Sufyan al-Thawri said on the authority of Salamah ibn Kuhail: Abu al-Zura' told us on the authority of Abdullah - he is Ibn Mas'ud - in a story he mentioned, he said: There is no soul except that it looks at a house in Paradise and a house in Hell, and it is the Day of Regret. The people of Hell will see the house in Paradise, and it will be said to them, **If only you had worked**, so regret will overtake them. He said: And the people of Paradise will see the house in Hell, and it will be said to them, **If only God had not been gracious to you**. Al-Suddi said on the authority of Ziyad on the authority of Zur ibn Hubaysh on the authority of Ibn Mas'ud regarding his statement: **And warn them of the Day of Regret when the matter is decided**, he said: When the people of Paradise enter Paradise and the people of Hell enter Hell, death will be brought in the form of a white ram until it is stopped between Paradise and Hell. Then a caller will call out: O people of Paradise, this is the death that used to kill people in this world, so no one will remain in the

highest place of Paradise or in the lowest level of Hell except that it will look at it. Then a caller will call out: O people of Hell, this is the death that used to kill people in this world, so no one will remain in the shallows of Hell or in the lowest level of Hell except that it will look at it. Then it will be slaughtered between Paradise and Hell. Then a call will be called out: O people of Paradise, this is eternity forever and ever, and O people of Hell, this is eternity forever and ever. So the people of Paradise will rejoice with a joy that if anyone were dead they would die from that joy, and the people of Hell will gasp with a gasp that if anyone were dead they would die from that gasp. That is what the Almighty said: **And warn them of the Day of Regret when the matter is decided**, meaning when death is slaughtered. Narrated by Ibn Abi Hatim in Its interpretation.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement: **And warn them of the Day of Regret** is one of the names of the Day of Resurrection. God has made it great and warned His servants about it. Abd al-Rahman bin Zaid bin Aslam said regarding his statement: **And warn them of the Day of Regret** he said: The Day of Resurrection, and he recited: **That a soul will say, 'Oh, how I regret what I neglected in my duty to God.'** And his statement: **Indeed, it is We who inherit the earth and whoever is on it, and to Us they will be returned**, God the Almighty informs us that He is the Creator, the Owner, the Disposer of affairs, and that all creation will perish and He, the Almighty and Holy, will remain, and no one claims ownership or control, rather He is the Inheritor of all His creation, the One who remains after them, the Ruler over them, so no soul will be wronged in the least, not even the wing of a mosquito or the weight of an atom. Ibn Abi Hatim said: Habbah bin Khalid Al-Qaysi mentioned, Hazm bin Abi Hazm Al-Qat'i told us, he said: Umar bin Abdul Aziz wrote to Abdul Hamid bin Abdul Rahman, the ruler of Kufa: As for what follows, God decreed death for His creation when He created them, and He made their destiny to Him, and He said in what He revealed in His truthful book which He created with His knowledge and called His angels to witness to its preservation: He inherits the earth and whoever is on it, and to Him they will return.

Fath al-Qadir

40- **Indeed, it is We who inherit the earth and whoever is on it.** That is, We cause its inhabitants to die, so that no one remains to inherit the dead. It is as if He, glory be to Him, inherited the earth and whoever is on it, since He caused them all to die. **And to Us they will be returned.** That is, they will return to Us on the Day of Resurrection, and We will reward each one according to his deeds. Something similar to this has already been mentioned in Surat Al-Hijr.

Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **The word of truth**, he said: God is the Truth, Almighty and Majestic. And Abd al-Razzaq and Ibn Abi Hatim narrated from him regarding his statement: **about which they have doubts**, he said: The Children of Israel gathered and brought out from among them four men from each people, their scholar, and they doubted

about Jesus when he was raised. One of them said: He is God, He descended to the earth and gave life to whom He gave life, and caused death to whom He caused death, then he ascended to the heavens. They were the Jacobites. The three said: You have lied. Then two of them said to the third: Say something about him. He said: He is the son of God. They were the Nestorians. Two of them said: You have lied. Then one of the two said to the other: Say something about him. He said: He is the third of three. God is God, and Jesus is God, and his mother is God. They were the Israelites, and they were the kings of the Christians. The fourth said: You have lied. He is the servant of God and His Messenger and His spirit from His word. They were the Muslims. So each man of them had followers for what he said, so they fought and were victorious over the Muslims. This is what God Almighty said: **And they kill those who enjoin justice among the people.** Qatada said: They are the ones about whom God said, **Then the parties differed from among themselves.** He said: They differed about it and became parties, and the people argued, and the Muslim said: I ask you by God, do you know that Jesus used to feed the poor and that God does not feed them? They said: By God, yes. He said: Do you know that Jesus used to sleep and that God does not sleep? They said: By God, yes. So the Muslims argued with them and the people fought, and it was mentioned to us that the Jacobites appeared on that day and the Muslims were afflicted, so God revealed: **So woe to those who disbelieve from the scene of a tremendous Day.** Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding His statement, **I hear them and I see them**, the disbelievers say on that day: I hear something and I see it, but today they neither hear nor see. Abd al-Razzaq, Ibn al-Mundhir and Ibn Abi Hatim narrated from Qatada regarding His statement, **The Day they come to Us**, that he said: That is the Day of Resurrection. Al-Bukhari, Muslim and others narrated 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: "When the people of Paradise enter Paradise and the people of Hell enter Hell, death will be brought like a white ram and will be stopped between Paradise and Hell. It will be said: 'O people of Paradise, do you recognize this?' They will look up and look at it and say: 'Yes, this is death,' and all of them have seen it. Then the people of Hell will be called out: 'Do you recognize this?' They will look up and look and say: 'Yes, this is death,' and all of them have seen it. Then it will be ordered to be slaughtered and it will be said: 'O people of Paradise, eternal life and no death, and O people of Hell, eternal life and no death.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And warn them of the Day of Regret' and pointed with his hand and said: 'The people of this world are heedless.' " Al-Nasa'i, Ibn Abi Hatim and Ibn Mardawayh narrated a similar hadith on the authority of Abu Hurayrah. Ibn Jarir narrated on the authority of Ali bin Abi Talha on the authority of Ibn Abbas, who said: The Day of Regret is one of the names of the Day of Resurrection. He recited: **That a soul will say, 'Oh, how I regret what I neglected in my duty to God.'** This is weak, and the verse that Ibn Abbas used as evidence does not indicate what is required, neither by conformity, nor by implication, nor by commitment.

Surat Maryam 19:40

Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.

Tafsir al-Baghawi

40 - The Almighty said: **Indeed, it is We who inherit the earth and whoever is on it.** That is, We will kill the inhabitants of the earth and destroy them all, and the Lord alone will remain to inherit them. **And to Us they will return.** So We will reward them for their deeds.

Tafsir al-Baidawi

40- **Indeed, it is We who inherit the earth and whoever is on it.** No one will remain on it or over it except Us, nor will they have any dominion, or We will take the earth and whoever is on it by destruction and annihilation, and the heir will die of his inheritance. **And to Us they will be returned.** They will be returned for recompense.

Surat Maryam 19:41

And mention in the Book Abraham. Indeed, he was a man of truth and a prophet.

Tafsir al-Jalalayn

41 - **And mention** to them in the Book Abraham that is, his story **Indeed, he was a man of truth** exceeding in truthfulness **and a prophet** and his story is replaced

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet: **And mention**, O Muhammad, in the Book of God, *Abraham*, the friend of the Most Merciful. So tell these polytheists his stories and the stories of his father. **He was a truthful man**. He says: He was one of the people of truthfulness in his speech, report, and promises. He did not lie. The truthful man is the active participle of truthfulness.

We have already explained this, so there is no need to repeat it here. **A prophet** means: God had informed him and revealed to him.

Tafsir al-Qurtubi

The Almighty said: "And mention in the Book Abraham. Indeed, he was a man of truth and a prophet." The meaning is: And mention in the Book that was revealed to you, which is the Qur'an, the story of Abraham and his report. The meaning of friend has already been mentioned in (*An-Nisa*) and the derivation of truthfulness in (*Al-Baqarah*), so there is no point in repeating it. The meaning of the verse is: Read to them, O Muhammad, in the Qur'an the story of Abraham, for they have known that they are from his descendants, for he was a monotheist, a Muslim, and he did not take rivals to others. So these people did not take rivals to others?! It is as He said: **And who would turn away from the religion of Abraham except one who makes a fool of himself?** (al-Baqarah 2:130).

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And mention in the Book Abraham**. And recite to your people who worship idols, and mention to them what happened with Abraham, the friend of the Most Merciful. Those who are from his descendants and claim that they follow his religion, and he was a friend and prophet with his father, how did he forbid him from worshipping idols, and he said: **O my father, why do you worship that which neither hears nor sees nor avails you at all?** That is, it does not benefit you nor ward off harm from you? **O my father, indeed there has come to me of**

knowledge that which has not come to you. He says: Even if I am from your lineage and you see me younger than you because I am your son, then know that I have been informed of knowledge from God that which you do not know, nor have you been informed of, nor has it come to you. **So follow me, I will guide you to a straight path**, that is, a straight path leading to attaining what is desired and salvation from what is feared. **O my father, do not worship Satan**, that is, do not obey him in your worship of these idols, for he is the one who calls to that and is pleased with it, as God Almighty said: **Did I not enjoin upon you, O children of Adam, that you not worship Satan - indeed, he is to you a clear enemy?** And He said: **They invoke not besides Him except female deities, and they invoke not except a rebellious devil**.

And His statement, **Indeed, Satan has been disobedient to the Most Merciful**, meaning, disobedient and arrogant in obeying his Lord, so He expelled him and kept him far away, so do not follow him and persist like him. **O my father, indeed I fear that a punishment from the Most Merciful will afflict you**, meaning, because of your polytheism and disobedience to what I command you. **So you will be a friend of Satan**, meaning, you will have no protector, helper, or supporter except Satan, and neither he nor anyone else has any authority over the matter. Rather, following him is a reason for the punishment to surround you, as God Almighty said, **By God, We sent to nations before you, but Satan made their deeds pleasing to them, so he is their friend this Day, and for them is a painful punishment**.

Fath al-Qadir

His statement: 41- **And remember** is in apposition to **and warn**, and what is meant by the Messenger mentioning him in the Book is that he should recite that to the people, like his statement: **And recite to them the report of Abraham**, and the phrase **Indeed, he was a man of truth and a prophet** is an explanation of what preceded from the command to the Messenger of God, may God bless him and grant him peace, to mention him, and it is an interjection between the substitute and what is being replaced, and the friend is very truthful, and the accusative of *prophet* is that it is another predicate of *was*: that is, mention Abraham, who combines these two descriptions.

Tafsir al-Baghawi

41 - The Almighty said: "And mention in the Book Abraham. Indeed, he was a man of truth and a prophet." **The truthful**: the one who is very truthful and upholds it. It was said: whoever is truthful to God in His Oneness, and believes in His prophets and messengers, and believes in the resurrection, and carries out the commands and acts upon them, then he is the truthful. And **the prophet**: the one who is high in rank by being sent by God Almighty.

Surat Maryam 19:41

And mention in the Book Abraham. Indeed, he was a man of truth and a prophet.

Tafsir al-Baidawi

41- "And mention in the Book Abraham. Indeed, he was a man of truth" who was always truthful, or who believed a lot due to the many things he believed in regarding the unseen of God Almighty, His signs, His books, and His messengers. **A prophet** whom God appointed as a prophet.

Surat Maryam 19:42

When he said to his father, **O my father, why do you worship that which does not hear and does not see and does not avail you at all?**

Tafsir al-Jalalayn

42 - **When he said to his father** Azar **O my father** the taa is a substitute for the yaa of addition and the two are not combined and he used to worship idols **Why do you worship that which does not hear and does not see and does not avail you at all** is not sufficient for you **at all** of benefit or harm

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **When he said to his father**, he says: Remember when he said to his father, **O my father, why do you worship that which does not hear?** He says: What do you do by worshipping an idol that does not hear, **nor see** anything, **nor avail you at all?** He says: Nor ward off any harm from you, it is only a pictured image that neither harms nor benefits. He says: What do you do by worshipping something that has this description? Worship the One who, when you call upon Him, hears your call, and when you are surrounded, sees you and supports you, and when harm befalls you, He wards it off.

The Arabists differed about the reason for the inclusion of the letter ha' in the word **ya abat O father**. Some of the grammarians of Basra used to say: If you stop on it, you say: ya abah **O father**, and it is a ha' that was added, like when you say: ya ummah **O mother**, then you say: ya umm **O mother** if you connect it. However, since the word *father* has two letters, it was as if he had omitted it, so the ha' became necessary, and the ya' became as if it came after it. That is why they said: ya aba aqbal **O father, come**, and the ta' was made for femininity. It is permissible to shorten the word from ya aba aqbal, because it is permissible to call what you add to yourself in meaning with a damma, like the Arabs say: ya rab ighfir li **O Lord, forgive me**, and you stop in the Qur'an: ya aba fi al-kitab **O father, in the book**. Some Arabs may stop on the ha' with the ta'. Some grammarians of Kufa said: The ha' with 'aba' and 'ummah is a ha' of pause. It became so common in their speech that it became like the ha' of femininity. They introduced the addition to it. Whoever asks for the addition, it is with the ta' and nothing else, because you ask for the ya' after it, and the ha' then is only a ta', like when you say: ya abat, and nothing else. Whoever says: ya abah, he is the one who stops with the ha', because he does not ask for the ya' after it. Whoever says: ya abat, he stops with the ta', and it is permissible with the ha'. As for the ta', it is because of the request for the alif of lamentation, so the ha' became a ta' for that reason. Stopping with the ha' is far-fetched, except for whoever says: ya Umaimah, making this fathah from the fathah of tarkhim, as if this is the end of the noun. He said: This is far-fetched.

Tafsir al-Qurtubi

The Almighty said: **When he said to his father**, who was Azar, and it was mentioned earlier. **O my father**, it was mentioned earlier in (*Joseph*), **Why do you worship?** meaning, for what do you worship: **that which does not hear, nor see, nor avail you at all?** meaning idols.

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And mention in the Book Abraham**. And recite to your people who worship idols, and mention to them what happened with Abraham, the friend of the Most Merciful. Those who are from his descendants and claim that they follow his religion, and he was a friend and prophet with his father, how did he forbid him from worshipping idols, and he said: **O my father, why do you worship that which neither hears nor sees nor avails you at all?** That is, it does not benefit you nor ward off harm from you? **O my father, indeed there has come to me of knowledge that which has not come to you**. He says: Even if I am from your lineage and you see me younger than you because I am your son, then know that I have been informed of knowledge from God that which you do not know, nor have you been informed of, nor has it come to you. **So follow me, I will guide you to a straight path**, that is, a straight path leading to attaining what is desired and salvation from what is feared. **O my father, do not worship Satan**, that is, do not obey him in your worship of these idols, for he is the one who calls to that and is pleased with it, as God Almighty said: **Did I not enjoin upon you, O children of Adam, that you not worship Satan - indeed, he is to you a clear enemy?** And He said: **They invoke not besides Him except female deities, and they invoke not except a rebellious devil**.

And His statement, **Indeed, Satan has been disobedient to the Most Merciful**, meaning, disobedient and arrogant in obeying his Lord, so He expelled him and kept him far away, so do not follow him and persist like him. **O my father, indeed I fear that a punishment from the Most Merciful will afflict you**, meaning, because of your polytheism and disobedience to what I command you. **So you will be a friend of Satan**, meaning, you will have no protector, helper, or supporter except Satan, and neither he nor anyone else has any authority over the matter. Rather, following him is a reason for the punishment to surround you, as God Almighty said, **By God, We sent to nations before you, but Satan made their deeds pleasing to them, so he is their friend this Day, and for them is a painful punishment**.

Fath al-Qadir

And 42- **When he said to his father** is a substitute for inclusion from Abraham, and the mention is linked to the time although the intention is to remind him of the incidents that happened in him for the sake of

Surat Maryam 19:42

When he said to his father, "O my father, why do you worship that which does not hear and does not see and does not avail you at all?"

exaggeration, and Abraham's father is Azar according to what was previously reported, and the ta' in Ya Abi is a substitute for the ya', and for this reason they do not come together, and the question in **Why do you worship** is for denial and rebuke **that which does not hear** what you say of praising Him and praying for Him **nor sees** what you do of worshipping Him and the actions that you do intending reward by them, and it is permissible to carry the negation of hearing and seeing to what is more general than that: that is, he does not hear anything of the things that are heard, nor does he see anything of the things that are seen **nor does it avail you at all** of the things, so it does not bring you benefit nor ward off harm from you, and they are the idols that Azar used to worship, Abraham, peace be upon him, brought evidence and advice to his father, and he began each of them with a call that included kindness and gentleness to win his heart and comply For the sake of his Lord.

that He would guide him to the correct truth and the straight path because he was not blessed with divine knowledge independently of sound consideration, so he said:

Tafsir al-Baghawi

42 - **When he said**, Ibrahim, **to his father**, Azar, while he was worshipping idols, **O my father, why do you worship that which hears not**, a sound, **nor sees**, anything, **nor avails you**, that is, it is not sufficient for you, **at all**.

Tafsir al-Baidawi

42- **When he said** instead of *Abraham* and what is between them is an interruption, or related to *was* or to **a truthful prophet**. **To his father**, **O my father** the taa is a substitute for the yaa of addition and therefore it is not said **O my father** but it is said **O my father**, but it is mentioned to express sympathy and therefore it is repeated. **Why do you worship that which does not hear and does not see** so that it knows your condition and hears your remembrance and sees your submission. **And it does not avail you at all** in bringing benefit or repelling harm. He called him to guidance and showed him his misguidance and argued against him in the most eloquent and graceful manner, as he did not explicitly state his misguidance but rather asked for the reason that called him to worship what the clear mind belittles and refuses to rely on, let alone worshipping Him which is the ultimate in glorification and is only due to Him who has complete self-sufficiency and general bounty, and He is the Creator, the Provider, the Giver of Life, the Giver of Death, the Punisher, the Rewarder. He pointed out that the rational person should do what he does for a correct purpose, and if something were alive, distinct, hearing, seeing, and capable of benefit and harm but were possible, the sound mind would refuse to worship it, even if it were the most honorable of creation like the angels and prophets, because it does not see its like in need and submission to the necessary power, so how would it be if it were inanimate and neither hears nor sees? Then he called him to follow Him so

Surat Maryam 19:43

O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to a straight path.

Tafsir al-Jalalayn

43 - O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to a straight path. A straight path.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Abraham said to his father: O my father, God has given me knowledge that He has not given you, so follow me. He says: So accept my advice. **I will guide you to a straight path.** He says: I will show you the guidance of the straight path in which you will not go astray if you adhere to it, and it is the religion of God in which there is no crookedness.

Tafsir al-Qurtubi

O my father, indeed there has come to me of knowledge that which has not come to you meaning of certainty and knowledge of God and what will happen after death, and that whoever worships other than God will be punished. **So follow me** to what I call you to. **I will guide you to a straight path** meaning I will direct you to a straight religion in which there is salvation.

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And mention in the Book Abraham.** And recite to your people who worship idols, and mention to them what happened with Abraham, the friend of the Most Merciful. Those who are from his descendants and claim that they follow his religion, and he was a friend and prophet with his father, how did he forbid him from worshipping idols, and he said: **O my father, why do you worship that which neither hears nor sees nor avails you at all?** That is, it does not benefit you nor ward off harm from you? **O my father, indeed there has come to me of knowledge that which has not come to you.** He says: Even if I am from your lineage and you see me younger than you because I am your son, then know that I have been informed of knowledge from God that which you do not know, nor have you been informed of, nor has it come to you. **So follow me, I will guide you to a straight path,** that is, a straight path leading to attaining what is desired and salvation from what is feared. **O my father, do not worship Satan,** that is, do not obey him in your worship of these idols, for he is the one who calls to that and is pleased with it, as God Almighty said: **Did I not enjoin upon you, O children of**

Adam, that you not worship Satan - indeed, he is to you a clear enemy? And He said: **They invoke not besides Him except female deities, and they invoke not except a rebellious devil.**

And His statement, **Indeed, Satan has been disobedient to the Most Merciful,** meaning, disobedient and arrogant in obeying his Lord, so He expelled him and kept him far away, so do not follow him and persist like him. **O my father, indeed I fear that a punishment from the Most Merciful will afflict you,** meaning, because of your polytheism and disobedience to what I command you. **So you will be a friend of Satan,** meaning, you will have no protector, helper, or supporter except Satan, and neither he nor anyone else has any authority over the matter. Rather, following him is a reason for the punishment to surround you, as God Almighty said, **By God, We sent to nations before you, but Satan made their deeds pleasing to them, so he is their friend this Day, and for them is a painful punishment.**

Fath al-Qadir

Then he repeated his call to the truth and said: 43- **O my father, indeed there has come to me of knowledge what has not come to you.** So he informed that he had received a share of knowledge that had not reached his father, and that he had been granted a new acquisition of what would lead him to the truth and enable him to guide the lost. For this reason he ordered him to follow him and said: **So follow me, I will guide you to a straight path,** straight, leading to what is desired and saving from what is disliked.

Tafsir al-Baghawi

43 - **O my father, indeed there has come to me of knowledge** - of God and knowledge - **that which has not come to you, so follow me** - in my religion - **and I will guide you to a straight path** - a straight path.

Tafsir al-Baidawi

43- **O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to a straight path.** He did not call his father excessively ignorant nor himself superior in knowledge, but rather made himself like a companion to him on the journey who would be more knowledgeable about the path. Then he discouraged him from what he was doing by saying that despite its lack of benefit, it entailed harm, for it was in reality the worship of Satan since he was the one who ordered it, so he said:

Surat Maryam 19:44

O my father, do not worship Satan. Indeed, Satan has been disobedient to the Most Merciful.

Surat Maryam 19:44

O my father, do not worship Satan. Indeed, Satan has been disobedient to the Most Merciful.

Tafsir al-Jalalayn

44 - **O my father, do not worship Satan** by obeying him in worshipping idols **for Satan has been disobedient to the Most Merciful** very disobedient.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O my father, do not worship Satan. Indeed Satan has been disobedient to God. The disobedient is the one who disobeys, just as the knowledgeable is the one who has knowledge. Some Arabs have said: The disobedient is the one who disobeys, the knowledgeable is the one who knows, and they have cited as evidence for their statement the words of Tarif bin Tamim al-Anbari:

Or whenever a tribe came to Ukaz, they would send to their chief to look for

They said: Their chief said, meaning: their most knowledgeable person, and God knows best.

Tafsir al-Qurtubi

O my father, do not worship Satan meaning do not obey him in what he orders you to do of disbelief. Whoever obeys something in disobedience has worshipped it. **Indeed, Satan has been disobedient to the Most Merciful.** "Was" is an additional relative clause. It was said that it means it became. It was also said that it means the state, meaning he is for the Most Merciful. "Disobedient **and** Aas" have the same meaning, as Al-Kisa'i said.

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And mention in the Book Abraham.** And recite to your people who worship idols, and mention to them what happened with Abraham, the friend of the Most Merciful. Those who are from his descendants and claim that they follow his religion, and he was a friend and prophet with his father, how did he forbid him from worshipping idols, and he said: **O my father, why do you worship that which neither hears nor sees nor avails you at all?** That is, it does not benefit you nor ward off harm from you? **O my father, indeed there has come to me of knowledge that which has not come to you.** He says: Even if I am from your lineage and you see me

younger than you because I am your son, then know that I have been informed of knowledge from God that which you do not know, nor have you been informed of, nor has it come to you. **So follow me, I will guide you to a straight path**, that is, a straight path leading to attaining what is desired and salvation from what is feared. **O my father, do not worship Satan**, that is, do not obey him in your worship of these idols, for he is the one who calls to that and is pleased with it, as God Almighty said: **Did I not enjoin upon you, O children of Adam, that you not worship Satan - indeed, he is to you a clear enemy?** And He said: **They invoke not besides Him except female deities, and they invoke not except a rebellious devil.**

And His statement, **Indeed, Satan has been disobedient to the Most Merciful**, meaning, disobedient and arrogant in obeying his Lord, so He expelled him and kept him far away, so do not follow him and persist like him. **O my father, indeed I fear that a punishment from the Most Merciful will afflict you**, meaning, because of your polytheism and disobedience to what I command you. **So you will be a friend of Satan**, meaning, you will have no protector, helper, or supporter except Satan, and neither he nor anyone else has any authority over the matter. Rather, following him is a reason for the punishment to surround you, as God Almighty said, **By God, We sent to nations before you, but Satan made their deeds pleasing to them, so he is their friend this Day, and for them is a painful punishment.**

Fath al-Qadir

Then he confirmed that with another piece of advice to deter him from what he was doing, saying: 44- "O my father, do not worship Satan" meaning do not obey him, because worshipping idols is obeying Satan. Then he explained that by saying: "Indeed, Satan was disobedient to the Most Merciful" when he left what he was commanded to do of prostrating to Adam. And whoever obeys someone who is disobedient to God, the Most High, is disobedient to God, and the disobedient deserves to have blessings taken away from him and punishments befall him. Al-Kisa'i said: Disobedient and disobedient have the same meaning.

Tafsir al-Baghawi

44 - **O my father, do not worship Satan**, do not obey him in what he makes attractive to you of disbelief and polytheism. **Indeed, Satan has been disobedient to the Most Merciful**, disobedient. *was* means the state, meaning: he is like that.

Tafsir al-Baidawi

44- "O my father, do not worship Satan." And when he found this objectionable, he explained the harm in it, that Satan is stubborn with your Lord, the Master of all blessings, by saying: "Indeed, Satan has been disobedient to the Most Merciful." And it is known that

the one who obeys the disobedient is a disobedient, and every disobedient person is deserving of having blessings taken back from him and vengeance taken from him, and therefore he followed it by frightening him with the evil of his end and what it leads to, so he said:

Surat Maryam 19:45

O my father, indeed I fear that a punishment from the Most Merciful will touch you, and you would be a friend of Satan.

Surat Maryam 19:45

O my father, indeed I fear that a punishment from the Most Merciful will touch you, and you would be a friend of Satan.

Tafsir al-Jalalayn

45 - **O my father, indeed I fear that a punishment from the Most Gracious will afflict you** if you do not repent and you will become a friend and companion of Satan in the Fire

Tafsir al-Suyuti

Tafsir al-Tabari

He says: O my father, I know that if you die worshipping Satan, he will afflict you with a punishment from the punishment of God. **Then you will be a friend of Satan.** He says: You will be a friend to him instead of God, and God will disown you, and you will perish. Fear in this context means knowledge, just as awe means knowledge, in His statement: **So we feared that he would overburden them through transgression and disbelief.** (al-Kahf 18:80)

Tafsir al-Qurtubi

O my father, indeed I fear that a punishment from the Most Merciful will afflict you meaning if you die as you are. **I fear** can mean **I know**. It is also possible for **I fear** to be in its original form, so the meaning would be: Indeed, I fear that you will die in your disbelief and the punishment will afflict you. **Then you will be a friend of Satan** meaning a companion in the Fire.

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And mention in the Book Abraham.** And recite to your people who worship idols, and mention to them what happened with Abraham, the friend of the Most Merciful. Those who are from his descendants and claim that they follow his religion, and he was a friend and prophet with his father, how did he forbid him from worshipping idols, and he said: **O my father, why do you worship that which neither hears nor sees nor avails you at all?** That is, it does not benefit you nor ward off harm from you? **O my father, indeed there has come to me of knowledge that which has not come to you.** He says: Even if I am from your lineage and you see me younger than you because I am your son, then know that I have been informed of knowledge from God that which you do not know, nor have you been informed of,

nor has it come to you. **So follow me, I will guide you to a straight path,** that is, a straight path leading to attaining what is desired and salvation from what is feared. **O my father, do not worship Satan,** that is, do not obey him in your worship of these idols, for he is the one who calls to that and is pleased with it, as God Almighty said: **Did I not enjoin upon you, O children of Adam, that you not worship Satan - indeed, he is to you a clear enemy?** And He said: **They invoke not besides Him except female deities, and they invoke not except a rebellious devil.**

And His statement, **Indeed, Satan has been disobedient to the Most Merciful,** meaning, disobedient and arrogant in obeying his Lord, so He expelled him and kept him far away, so do not follow him and persist like him. **O my father, indeed I fear that a punishment from the Most Merciful will afflict you,** meaning, because of your polytheism and disobedience to what I command you. **So you will be a friend of Satan,** meaning, you will have no protector, helper, or supporter except Satan, and neither he nor anyone else has any authority over the matter. Rather, following him is a reason for the punishment to surround you, as God Almighty said, **By God, We sent to nations before you, but Satan made their deeds pleasing to them, so he is their friend this Day, and for them is a painful punishment.**

Fath al-Qadir

Then he explained to him the motive for this advice, saying: 45- **O my father, indeed I fear that a punishment from the Most Gracious will afflict you.** Al-Farra' said: The meaning of **I fear** here is **I know**. The majority said: The fear here is to be taken at face value, because Abraham was not certain that his father would die as a disbeliever, because if he had been certain of that, he would not have been busy advising him. The meaning of fear for others is that he thinks that harm will reach that other. **Then you will be a friend of Satan,** meaning that if you obey Satan, you will be with him in the Fire and the curse, so you will be a friend because of this, or you will be because of your friendliness in the punishment with him, and there is no true friendship, because of the Almighty's saying: **Friends on that Day will be enemies to one another.** It was said that friend means follower, and it was said that friend means close, meaning you will be close to Satan in the Fire.

Tafsir al-Baghawi

45 - **O my father, indeed I fear,** that is, I know, **that a punishment from the Most Merciful will afflict you,** that is, if you persist in disbelief, **and you will be a friend of Satan,** a companion in the Fire.

Tafsir al-Baidawi

45- **O my father, indeed I fear that a punishment from the Most Gracious will afflict you, and you will be a friend of Satan** a companion in cursing and punishment, following him and you, or steadfast in his friendship, for it is greater than the punishment, just as the pleasure of God is greater than the reward. The mention of fear and the touch and the indefiniteness of the punishment is either for the sake of flattery or to conceal the consequences. Perhaps his limiting it to the disobedience of Satan among his crimes is due to his high ambition in divinity, or because he is its angel, or because it is a result of his enmity towards Adam and his descendants, drawing attention to it.

Surat Maryam 19:46

He said, "Are you averse to my gods, O Abraham? If you do not desist, I will surely stone you, so leave me for a long time."

Surat Maryam 19:46

He said, **Are you averse to my gods, O Abraham? If you do not desist, I will surely stone you, so leave me for a long time.**

Tafsir al-Jalalayn

46 - (He said: Do you turn away from my gods, O Abraham?) So that you criticize them? **If you do not desist** from harassing them **I will stone you** with stones or with ugly words, so beware of me **and leave me for a long time** for a long time.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Abraham's father said to Abraham, when Abraham called him to worship God and abandon the worship of Satan, and to disavow idols and statues: **Do you want to worship my gods, O Abraham? If you do not stop mentioning them badly, I will stone you.** He says: I will stone you with words, and that is cursing and ugly speech.

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

Who said that?

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: **Do you reject my gods, O Abraham? If you do not desist, I will stone you** with insults and words.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, regarding his statement, **If you do not desist, I will stone you**, he said: By word, I will curse you.

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, **I will stone you**, meaning: I will stone the statement.

As for his saying, **And leave me alone for a long time**, the people of interpretation differed in its interpretation. Some of them said: The meaning of that is: And leave me alone for a long time and an age. And they directed the meaning of *al-mulla* to the term *al-mulla* of time, which is the long term of it.

Who said that?

Muhammad bin Bashar told us: Abd al-Rahman told us: Abu Dawud told us: Muhammad bin Abi al-Waddah told us, on the authority of Abd al-Karim, on the authority of Mujahid, regarding his statement, **And leave me alone for a long time**, he said: for an 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, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement **for a while** he said: for a while.

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, on the authority of Al-Hasan: **And leave me alone for a long time.** He said for a long time.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of al-Hasan, regarding his statement: **And leave me alone for a long time**, he said: A long time.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: **And leave me alone for a long time.** He said: for an age. And age means a long time.

Ibn Bashar told us: Abd al-Rahman told us: Israel told us, on the authority of Abu Hasin, on the authority of Saeed ibn Jubayr: **And leave me alone for a long time.** He said: For a long time.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **And leave me alone for a long time**, he said: Forever.

Others said: Rather, the meaning of this is: Leave me alone, safe from my punishment of you. They attributed the meaning of *full* to the people's saying: So-and-so is full of this matter, meaning that he is well-versed in it and rich in it. It is as if the meaning of the statement was, for them,: Leave me alone, and your honor is safe from my punishment, and your body is free from my harm.

Who said that?

Ali bin Dawud told me, he said: Abdullah bin Saleh told us, he said: Muawiyah bin Saleh told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, **And avoid me completely**, meaning: avoid me completely.

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 avoid me for a long time**, he said: Avoid me safely before a punishment befalls you from me.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And leave me alone for a long time**, he said: Safely.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, the same.

Ibn Bashar told us: Yahya bin Katheer bin Dirham Abu Ghassan told us: Qara bin Khalid told us, on the authority of Atiyah al-Jadali: **And leave me alone for a long time.** He said: Safely.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement, **And avoid me for a long time**: Avoid me in peace, so that no reproach will befall you because of me.

Abu Ja'far said: The more correct of the two opinions regarding the interpretation of the verse, in my opinion, is the opinion of the one who said: Its meaning is: And leave me alone, safe from my punishment, because it follows His saying: **If you do not desist, I will stone you**. This is a threat from Him to him if he does not desist from mentioning his gods in a bad way, that He will stone him with a bad word, and what is more appropriate to follow that is to come forward to Him by desisting from it before the punishment befalls him. As for the command to leave him for a long time, there is no basis for it.

Tafsir al-Qurtubi

He said, 'Do you turn away from my gods, O Abraham?' That is, do you turn away from them to someone else? **If you do not desist, I will stone you**. Al-Hasan said: He meant with stones. Ad-Dahhak: With words, that is, I will curse you. Ibn Abbas: I will beat you. It was also said: I will expose your affair. **And leave me for a long time**. Ibn Abbas said: That is, stay away from me, with your honor intact, so that no shame will come to you from me. At-Tabari chose this, so his saying, **for a long time** in this case is a state of Abraham. Al-Hasan and Mujahid said: **for a long time** for a long time, and from this is the saying of Al-Muhalhil:

The mountains cracked at his death and the sand dunes wept for him.

Al-Kisa'i said: It is said that I abandoned him for a long time, a long time, a long time, a long time. According to this statement, it is a circumstance, and it means long time.

Tafsir Ibn Kathir

God the Almighty says, informing about the answer of Abraham's father to his son Abraham in what he called him to, that he said: **Do you reject my gods, O Abraham?** Meaning, if you do not want to worship them and are not pleased with them, then stop cursing, insulting and criticizing them, because if you do not stop, I will take revenge on you, insult you and curse you, and this is His saying: **I will stone you**, said by Ibn Abbas, As-Suddi, Ibn Jurayj, Ad-Dahhak and others. And His saying: **And leave me for a long time**, Mujahid, Ikrimah, Saeed bin Jubayr and Muhammad bin Ishaq said: It means for a long time. Al-Hasan Al-Basri said: A long time. As-Suddi said: **And leave me for a long time**, he said: Forever. Ali bin Abi Talha and Al-Awfi said on the authority of Ibn Abbas, **And leave me alone for a long time**, meaning: **in good health and safety before I punish you**. This is what Ad-Dahhak, Qatadah, Atiyah Al-Jadali, Malik and others said, and Ibn Jarir chose it. So when Ibrahim said to his father, "Peace be

upon you," as God Almighty said in describing the believers: "And when the ignorant address them, they say, 'Peace.'" And God Almighty said: "And when they hear ill speech, they turn away from it and say, 'To us our deeds, and to you your deeds. Peace be upon you. We seek not the ignorant.'" The meaning of Ibrahim's saying to his father, "Peace be upon you," means as for me, no harm or injury will come to you from me, due to the sanctity of fatherhood. **I will ask forgiveness for you from my Lord**, but I will ask God for you to guide you and forgive your sin. **Indeed, He has been ever gracious to me**. Ibn Abbas and others said: Kind, meaning in that He guided me to worship Him and be sincere to Him.

Qatada, Mujahid and others said: **He was kind to me**. He said, **He returned the answer**. Al-Suddi said: The one who is concerned about his affairs, and Abraham, peace be upon him, sought forgiveness for his father for a long time after he migrated to the Levant, and built the Sacred Mosque, and after he had Ishmael and Isaac, peace be upon them, in his saying: **Our Lord, forgive me and my parents and the believers on the Day the account is established**. And the Muslims sought forgiveness for their relatives and families from the polytheists at the beginning of Islam, and this was following the example of Abraham, the friend of God, in that until God Almighty revealed: "There has certainly been for you an excellent pattern in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has arisen between us and you animosity and hatred forever until you believe in God alone.'" Except for the saying of Abraham to his father, **I will surely ask forgiveness for you, but I do not possess for you anything against God**. The verse, meaning except in this saying, so do not follow his example, then God Almighty explained that Abraham stopped doing that and returned from it, so God Almighty said: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire**. And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was most kind and forbearing. And His statement: **And I will leave you and those you invoke besides God and invoke my Lord**. That is, I will worship my Lord alone, with no partner for Him. **Perhaps I will not be, in invoking my Lord, unhappy**. And this *perhaps* is inevitable, for he, peace be upon him, is the master of the prophets after Muhammad, may God bless him and grant him peace.

Fath al-Qadir

When these beneficial pieces of advice and acceptable sermons reached the ears of Azar, he met them with harshness, rudeness and cruelty. 46- **He said, 'Do you turn away from my gods, O Abraham?'** The question is for rebuke, rebuke and astonishment, and the meaning is: Are you turning away from that and turning to something else? Then he threatened him and said: **If you do not desist, I will stone you**,

Surat Maryam 19:46

He said, "Are you averse to my gods, O Abraham? If you do not desist, I will surely stone you, so leave me for a long time."

meaning with stones, and it was said the tongue, so its meaning is I will curse you, and it was said its meaning is I will beat you, and it was said I will expose your affair, **and leave me for a long time**, meaning a long time. Al-Kisa'i said: It is said I left him for a long time, and a long time, meaning the long time, and from it the saying of Muhalhil:

The mountains cracked at his death and the widows wept for him.

It was said that its meaning is: Stay away from harm, lest you be disgraced by me. Ibn Jarir chose this, so *mila* according to this is in the accusative case of the state of Ibrahim, and according to the first statement it is in the accusative case of the circumstance. So when Ibrahim saw his father's insistence on stubbornness.

Tafsir al-Baghawi

46 - **He said**, his father answered him: **Do you reject my gods, O Abraham? If you do not stop**, if you do not keep quiet and stop insulting our gods and cursing them, **I will stone you**, Al-Kalbi, Muqatil, and Ad-Dahhak said: I will insult you and distance you from me with ugly words.

Ibn Abbas said: I will hit you. Ikrimah said: I will kill you with stones.

And leave me alone for a long time. Al-Kalbi said: Avoid me for a long time. Mujahid and Ikrimah said: For a while.

Saeed bin Jubair said: **A long time**. The root of *hain* is *staying*, and from it is said: **I stayed for a while**. "Al-Mulwan" means night and day.

Qatada and Ata' said: Safe. Ibn Abbas said: Stay away from me safe and sound so that no reproach will befall you from me. It is said: So-and-so is satisfied with such-and-such a matter: if he is sufficient.

Tafsir al-Baidawi

46- **He said, 'Do you desire my gods, O Abraham?'** He responded to his sympathy and kindness in guidance with rudeness and stubbornness, so he called him by his name and did not respond to **O my father. O my son**. He delayed it and presented the report before the subject and began it with a hamza to deny the desire itself in a kind of astonishment, as if it was something that no sane person would desire. Then he threatened him and said: **If you do not desist** from what you said about it or the desire for it. **I will stone you** with my tongue meaning cursing and slander or with stones until you die, or move away from me. **And leave me** is in apposition to what was indicated by **I will stone you** meaning beware of me and leave me. **A long time** a long time of reconciling or a long time by leaving me.

Surat Maryam 19:47

He said, "Peace be upon you. I will ask forgiveness for you from my Lord. Indeed, He is ever Gracious to me."

Tafsir al-Jalalayn

47 - (He said, "Peace be upon you") from me, meaning no harm will befall you. (I will ask forgiveness for you from my Lord. Indeed, He has been gracious to me.) From hafi, meaning kind, so He answers my prayer. He fulfilled His promise mentioned in Ash-Shu'ara'. And forgive my father. This was before it became clear to him that he was an enemy of God, as he mentioned in Bara'ah.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Abraham said to his father when he threatened him with evil words and punishment for his advice to him and his calling to God: Peace be upon you, my father. He says: It is a security from me to you that I will not return to what you hate, and for calling to me what you threatened me with punishment for, but **I will ask forgiveness for you from my Lord** meaning: But I will ask my Lord to cover your sins by pardoning you from punishing you for them. **He has been gracious to me** meaning: I have known my Lord to be gracious to me, answering my call when I call upon Him. It is said from him: So-and-so was gracious to me. I have explained that with its evidence previously, so there is no need to repeat it here.

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, **He was kind to me**, meaning: gentle.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **Indeed, He was kind to me**, he said: Indeed, He was gentle with me, for *kind* means gentle.

Tafsir al-Qurtubi

God the Almighty said: "He said, 'Peace be upon you.'" Abraham, peace be upon him, did not respond badly to him, because he was not commanded to fight him for his disbelief. The majority of scholars agree that what is meant by his peace is the peacefulness that is leaving, not the greeting. At-Tabari said: It means security from me to you. Based on this, the disbeliever should not initiate the peace. Al-Naqqash said: A forbearing person addresses a fool, as He said: "And when the ignorant address them, they say, 'Peace.'" (al-Furqan 25:63). Some of them said about the

meaning of his peace: It is a greeting of separation, and it is permissible to greet the disbeliever and to initiate it. It was said to Ibn Uyaynah: Is it permissible to greet the disbeliever? He said: Yes, God the Almighty said: "God does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, God loves those who act justly." (al-Mumtahanah 60:8). He said: **There has certainly been for you a good example in Abraham** (al-Mumtahanah 60:4), and Abraham said to his father: "Peace be upon you."

I said: What is most apparent from the verse is what Sufyan ibn Uyaynah said, and there are two authentic hadiths on this topic: Abu Hurayrah narrated that the Messenger of God, may God bless him and grant him peace, said:

"Do not initiate greetings to Jews and Christians. If you meet one of them on the road, force him to the narrowest part of it." Narrated by Al-Bukhari and Muslim. In the two Sahihs, on the authority of Usamah bin Zaid:

"The Prophet, may God bless him and grant him peace, rode a donkey with a saddle and a Fadak quilt underneath it, and Usama bin Zaid was riding behind him, while he was visiting Sa'd bin 'Ubadah in Banu al-Harith bin al-Khazraj, and that was before the Battle of Badr, until he passed by a gathering in which there was a mixture of Muslims, idolaters, and Jews, and among them was 'Abdullah bin Ubayy bin Salul, and in the gathering was 'Abdullah bin Rawahah. When the gathering was covered by the dust of the beast, 'Abdullah bin Ubayy covered his nose with his cloak, then he said: Do not dust us, so the Prophet, may God bless him and grant him peace, greeted them," the hadith. The first indicates that one should not greet them in the first place, because that is an honor, and the infidel is not worthy of that. The second hadith permits that. At-Tabari said: What Usama narrated does not contradict the hadith of Abu Hurayrah, because there is no disagreement between them in one of them, and that is because the hadith of Abu Hurayrah is general, and the report of Usama shows that its meaning is specific. Al-Nakha'i said: If you have a need with a Jew or a Christian, then greet him first. This shows that the hadith of Abu Hurairah, **Do not greet them first** is valid if there is no reason that calls for you to greet them first, such as fulfilling a covenant or a need that you have before them, or the right of companionship, neighborliness, or travel. Al-Tabari said: It has been narrated from the Salaf that they used to greet the People of the Book. Ibn Mas'ud did this with a peasant who accompanied him on his way. Alqamah said: I said to him, O Abu Abd al-Rahman, is it not disliked for them to greet first?! He said: Yes, but it is the right of companionship. When Abu Usamah returned to his house, he would not pass by a Muslim or a Christian, young or old, without greeting him. He was asked about that, and he said: We were commanded to spread the greeting of peace. Al-Awza'i was asked about a Muslim who passed by a disbeliever and greeted him, so he said: If you greet him, the righteous before you have greeted, and if you leave him, the righteous before you have left him. It was narrated from al-Hasan al-Basri that he said: If

Surat Maryam 19:47

He said, "Peace be upon you. I will ask forgiveness for you from my Lord. Indeed, He is ever Gracious to me."

you pass by a gathering in which there are Muslims and disbelievers, greet them.

I said: The people of the first article argued that peace, which means greeting, was only given to this nation, based on the hadith of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty has given my nation three things that He has not given to anyone before them: peace, which is the greeting of the people of Paradise." The hadith was mentioned by Al-Tirmidhi Al-Hakim, and it has already been mentioned in Al-Fatihah with his chain of transmission. The discussion of the meaning of his saying: **I will ask forgiveness for you from my Lord** has already been mentioned. Peace is raised by beginning, and that is permissible with its indefinite noun because it is an indefinite noun that is specific, so it is linked to the definite noun.

God Almighty says: **Indeed, he was ever gracious to me.** Al-Hafi is extremely kind and gentle. It is said: **He was kind to me** or **He was gracious to me.** Al-Kisa'i said: "It is said: "He was kind to me" or **He was gracious to me.** Al-Farra' said: **Indeed, he was ever gracious to me** means knowledgeable and gentle, who would answer me when I called upon him.

Tafsir Ibn Kathir

God the Almighty says, informing about the answer of Abraham's father to his son Abraham in what he called him to, that he said: **Do you reject my gods, O Abraham?** Meaning, if you do not want to worship them and are not pleased with them, then stop cursing, insulting and criticizing them, because if you do not stop, I will take revenge on you, insult you and curse you, and this is His saying: **I will stone you**, said by Ibn Abbas, As-Suddi, Ibn Jurayj, Ad-Dahhak and others. And His saying: **And leave me for a long time**, Mujahid, Ikrimah, Saeed bin Jubayr and Muhammad bin Ishaq said: It means for a long time. Al-Hasan Al-Basri said: A long time. As-Suddi said: **And leave me for a long time**, he said: Forever. Ali bin Abi Talha and Al-Awfi said on the authority of Ibn Abbas, **And leave me alone for a long time**, meaning: **in good health and safety before I punish you.** This is what Ad-Dahhak, Qatadah, Atiyah Al-Jadali, Malik and others said, and Ibn Jarir chose it. So when Ibrahim said to his father, "Peace be upon you," as God Almighty said in describing the believers: "And when the ignorant address them, they say, 'Peace.'" And God Almighty said: "And when they hear ill speech, they turn away from it and say, 'To us our deeds, and to you your deeds. Peace be upon you. We seek not the ignorant.'" The meaning of Ibrahim's saying to his father, "Peace be upon you," means as for me, no harm or injury will come to you from me, due to the sanctity of fatherhood. **I will ask forgiveness for you from my Lord**, but I will ask God for you to guide you and forgive your sin. **Indeed, He has been ever gracious to me.** Ibn Abbas and others said: Kind, meaning in that He guided me to worship Him and be sincere to Him.

Qatada, Mujahid and others said: **He was kind to me.** He said, **He returned the answer.** Al-Suddi said: The one who is concerned about his affairs, and Abraham, peace be upon him, sought forgiveness for his father for a long time after he migrated to the Levant, and built the Sacred Mosque, and after he had Ishmael and Isaac, peace be upon them, in his saying: **Our Lord, forgive me and my parents and the believers on the Day the account is established.** And the Muslims sought forgiveness for their relatives and families from the polytheists at the beginning of Islam, and this was following the example of Abraham, the friend of God, in that until God Almighty revealed: "There has certainly been for you an excellent pattern in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has arisen between us and you animosity and hatred forever until you believe in God alone.'" Except for the saying of Abraham to his father, **I will surely ask forgiveness for you, but I do not possess for you anything against God.** The verse, meaning except in this saying, so do not follow his example, then God Almighty explained that Abraham stopped doing that and returned from it, so God Almighty said: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.** And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was most kind and forbearing. And His statement: **And I will leave you and those you invoke besides God and invoke my Lord.** That is, I will worship my Lord alone, with no partner for Him. **Perhaps I will not be, in invoking my Lord, unhappy.** And this *perhaps* is inevitable, for he, peace be upon him, is the master of the prophets after Muhammad, may God bless him and grant him peace.

Fath al-Qadir

47- "He said, 'Peace be upon you'" meaning a greeting of farewell and parting, like his saying: "And when the ignorant address them, they say, 'Peace.'" It was said that its meaning is: a guarantee from me to you, said Ibn Jarir, and he only granted him security despite his disbelief because he was not ordered to fight him, and the first is more appropriate, and the majority said this, and it was said that its meaning is: praying for his safety, winning him over and being gentle with him, then promising him that he would ask forgiveness for him from God Almighty, to win him over and in the hope that he would be gentle and his harshness would go away:

The Sheikh does not abandon his morals until he is buried in the dust of his grave

This promise was made before he knew that he would die as an unbeliever, and that the word would come true against him. That is why God Almighty said in

another place, **But when it became clear to him that he was an enemy of God, he disassociated himself from him** after His saying, **And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him.** The phrase **Indeed, he was ever gracious to me** is an explanation of what came before it, and the meaning is that I will ask God for forgiveness for you, for he was very kind and merciful to me. It is said that he was gracious to him and merciful to me if he was merciful to him. Al-Kisa'i said: It is said that he was gracious to me, affectionately and mercifully. Al-Farra' said: Indeed, he was gracious to me, meaning that he was knowledgeable and merciful, and he would answer me when I called upon him.

Tafsir al-Baghawi

47 - **He said** Ibrahim "Peace be upon you", meaning: You are safe from me, I will not afflict you with harm, and that is because he was not commanded to fight him because of his disbelief.

It was said: This is a greeting of abandonment and separation. It was also said: A greeting of kindness and gentleness, and it is the response of the forbearing person to the foolish. God Almighty said: "And when the ignorant address them, they say, 'Peace.'" (al-Furqan 25:63)

The Almighty said: **I will ask forgiveness for you from my Lord.** It was said that when he was exhausted by his matter and his promise to turn to God about it, he asked Him to grant him monotheism and forgive him. Its meaning is: I will ask God Almighty for you to repent so that you may attain forgiveness.

He was ever kind to me, kind and gentle. Al-Kalbi said: A scholar who would answer me when I called upon him. Mujahid said: He accustomed me to answering my prayers.

Tafsir al-Baidawi

47- "He said, 'Peace be upon you.'" This is a farewell, a parting, and a response to evil with good. That is, I will not harm you or say to you anything that will hurt you, but: **I will ask forgiveness for you from my Lord.** Perhaps He will guide you to repentance and faith. The reality of asking forgiveness for a disbeliever is to ask for success in what necessitates his forgiveness. Its explanation has been mentioned in Surat At-Tawbah. **Indeed, He was ever gracious to me.** This is eloquent in kindness and gentleness.

Surat Maryam 19:48

And I will leave you and what you invoke besides God and call upon my Lord. Perhaps I will not be, in the invocation of my Lord, unhappy.

Surat Maryam 19:48

And I will leave you and what you invoke besides God and call upon my Lord. Perhaps I will not be, in the invocation of my Lord, unhappy.

Tafsir al-Jalalayn

48 - **And I will leave you and what you call upon** you worship **besides God and I will call upon** I worship **my Lord, perhaps** (that I will not be, in calling upon my Lord) in worshipping Him *unhappy* as you were made miserable by worshipping idols.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And I will withdraw from you and what you call upon besides God** means: And I will avoid you and what you call upon besides God of idols and statues **And I will call upon my Lord** means: And I will call upon my Lord, with sincere worship of Him and singling Him out as Lord **Perhaps I will not be wretched in calling upon my Lord** means: Perhaps I will not be wretched in calling upon my Lord, but He will answer my call and give me what I ask of Him.

Tafsir al-Qurtubi

The Almighty's saying: **And I will withdraw from you:** separation and isolation, and its explanation was presented in (*Al-Kahf*). And His saying: **Perhaps I will not be, through the supplication of my Lord, unhappy** It was said: He meant by this supplication that God Almighty would grant him a family and children through whom he would be strengthened so that he would not feel lonely by separating from his people.

Tafsir Ibn Kathir

God the Almighty says, informing about the answer of Abraham's father to his son Abraham in what he called him to, that he said: **Do you reject my gods, O Abraham?** Meaning, if you do not want to worship them and are not pleased with them, then stop cursing, insulting and criticizing them, because if you do not stop, I will take revenge on you, insult you and curse you, and this is His saying: **I will stone you**, said by Ibn Abbas, As-Suddi, Ibn Jurayj, Ad-Dahhak and others. And His saying: **And leave me for a long time**, Mujahid, Ikrimah, Saeed bin Jubayr and Muhammad bin Ishaq said: It means for a long time. Al-Hasan Al-Basri said: A long time. As-Suddi said: **And leave me for a long time**, he said: Forever. Ali bin Abi Talha and Al-Awfi said on the authority of Ibn Abbas, **And leave me alone**

for a long time, meaning: **in good health and safety before I punish you**. This is what Ad-Dahhak, Qatadah, Atiyah Al-Jadali, Malik and others said, and Ibn Jarir chose it. So when Ibrahim said to his father, "Peace be upon you," as God Almighty said in describing the believers: "And when the ignorant address them, they say, 'Peace.' " And God Almighty said: "And when they hear ill speech, they turn away from it and say, 'To us our deeds, and to you your deeds. Peace be upon you. We seek not the ignorant.' " The meaning of Ibrahim's saying to his father, "Peace be upon you," means as for me, no harm or injury will come to you from me, due to the sanctity of fatherhood. **I will ask forgiveness for you from my Lord**, but I will ask God for you to guide you and forgive your sin. **Indeed, He has been ever gracious to me**. Ibn Abbas and others said: Kind, meaning in that He guided me to worship Him and be sincere to Him.

Qatada, Mujahid and others said: **He was kind to me**. He said, **He returned the answer**. Al-Suddi said: The one who is concerned about his affairs, and Abraham, peace be upon him, sought forgiveness for his father for a long time after he migrated to the Levant, and built the Sacred Mosque, and after he had Ishmael and Isaac, peace be upon them, in his saying: **Our Lord, forgive me and my parents and the believers on the Day the account is established**. And the Muslims sought forgiveness for their relatives and families from the polytheists at the beginning of Islam, and this was following the example of Abraham, the friend of God, in that until God Almighty revealed: "There has certainly been for you an excellent pattern in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have rejected you, and there has arisen between us and you animosity and hatred forever until you believe in God alone.'" Except for the saying of Abraham to his father, **I will surely ask forgiveness for you, but I do not possess for you anything against God**. The verse, meaning except in this saying, so do not follow his example, then God Almighty explained that Abraham stopped doing that and returned from it, so God Almighty said: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire**. And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was most kind and forbearing. And His statement: **And I will leave you and those you invoke besides God and invoke my Lord**. That is, I will worship my Lord alone, with no partner for Him. **Perhaps I will not be, in invoking my Lord, unhappy**. And this *perhaps* is inevitable, for he, peace be upon him, is the master of the prophets after Muhammad, may God bless him and grant him peace.

Fath al-Qadir

Then Al-Khalil stated what his greeting included of

farewell and abandonment, saying: 48- **And I will leave you and what you call upon besides God** meaning I will migrate with my religion from you and from your deities since you did not accept my advice nor did my call to you work **and I will call upon my Lord alone perhaps I will not be, in the call of my Lord, unhappy** meaning disappointed, and it was said disobedient. It was said that he meant by this call: that God would grant him a son and a family with whom he would find comfort in his isolation and with whom he would feel reassured when he was lonely, and it was said that he meant his call for his father to be guided, and *perhaps* is for doubt because he did not know whether his call would be answered in it or not.

Tafsir al-Baghawi

48 - **And I will withdraw from you and from what you call upon besides God**, meaning: I will withdraw from what you worship besides God. Muqatil said: His withdrawal from them was that he left them from *Kutha* and migrated from there to the Holy Land, **And I will call upon my Lord**, meaning: I will worship my Lord, **Perhaps I will not be wretched in calling upon my Lord**, meaning: I will not be wretched in calling upon Him and worshipping Him, as you are wretched in worshipping idols.

It was said: May he answer me when I call upon him and not disappoint me.

Tafsir al-Baidawi

48- **And I will leave you and what you call upon besides God** by emigrating for my religion. **And I will call upon my Lord** and worship Him alone. **Perhaps I will not be in the call of my Lord unhappy** disappointed and wasting my efforts like you in calling upon your gods. In beginning the speech with *perhaps* there is humility and self-restraint, and a warning that the answer and reward are preferable and not obligatory, and that the essence of the matter is its conclusion and it is unseen.

Surat Maryam 19:49

So when he had left them and what they worshipped besides God, We gave him Isaac and Jacob, and each one We made a prophet.

Surat Maryam 19:49

So when he had left them and what they worshipped besides God, We gave him Isaac and Jacob, and each one We made a prophet.

Tafsir al-Jalalayn

49 - **So when he had left them and what they worshipped besides God** by going to the Holy Land **We gave him** two sons with whom he would find comfort **Isaac and Jacob, and each of them (We made a prophet**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So when Abraham had withdrawn from his people and from the worship of what they used to worship besides God of idols, We relieved his loneliness from being separated from them, and We replaced him with someone better than them and more honored by God than them, so We gave him his son Isaac, and his grandson Jacob, son of Isaac. **And each of them We made a prophet.** He says: And We made them all, meaning by all Abraham, Isaac, and Jacob, prophets. God Almighty said: **And each of them We made a prophet.** So He made it singular, and did not say prophets, to make the word *each* singular.

Tafsir al-Qurtubi

That is why he said: **So when he had left them and what they worshipped besides God, We gave him Isaac and Jacob** meaning We comforted his loneliness with a son, according to Ibn Abbas and others. It was said: *Perhaps* indicates that the servant is not certain whether he will remain in knowledge or not in the future. It was said: He prayed for his father to be guided. So *Perhaps* is doubt because he did not know whether his prayer would be answered in that regard or not. The first is more apparent.

Tafsir Ibn Kathir

God Almighty says: So when Abraham separated from his father and his people for the sake of God, God replaced him with someone better than them, and gave him Isaac and Jacob, meaning his son and the son of Isaac, as He said in the other verse: **And Jacob as an additional son** and He said: **And after Isaac, Jacob.** There is no dispute that Isaac was the father of Jacob, and this is the text of the Qur'an in Surat al-Baqarah 2: "Or were you witnesses when death approached Jacob, when he said to his sons, 'What

will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac.'" That is why He only mentioned Isaac and Jacob here, that is, We made for him a progeny and descendants who were prophets with whom God pleased His eyes during his lifetime. That is why He said: **And each of them We made a prophet.** So if Jacob, peace be upon him, had not been a prophet during the lifetime of Abraham, He would not have limited himself to him and would have mentioned his son Joseph, for he is also a prophet, as the Messenger of God, may God bless him and grant him peace, said in the hadith whose authenticity is agreed upon when he was asked about the best of people, and he said: **Joseph, the Prophet of God, the son of Jacob.** The Prophet of God, son of Isaac, the Prophet of God, son of Abraham, the friend of God. In another version: **The generous one, son of the generous one, son of the generous one, son of the generous one, Joseph, son of Jacob, son of Isaac, son of Abraham.** And his saying: **And We bestowed upon them of Our mercy and made for them a tongue of truth, Ali.** Ali ibn Abi Talha said on the authority of Ibn Abbas: He means good praise. Al-Suddi and Malik ibn Anas said the same. Ibn Jarir said: He only said Ali because all religions and faiths praise and commend them, may the prayers and peace of God be upon them all.

Fath al-Qadir

And the first is more appropriate, because of His statement: 49- **So when he had withdrawn from them and what they worshipped besides God, We gave him Isaac and Jacob,** meaning We made those who were given to him family and children in place of the family he had left. **And each one of them We made a prophet,** meaning each one of them. The accusative case of each one being the first object of **We made** is presented before it for specificity, but in relation to them themselves, not in relation to those other than them: meaning each one of them We made a prophet, not some of them without others.

Tafsir al-Baghawi

49 - **So when he had left them and what they worshipped besides God,** and he went as an emigrant, **We gave him** after the emigration **Isaac and Jacob.** We relieved his loneliness [from being separated from them], and We comforted his eyes, with children who were honored by God Almighty, **and each of them We made a prophet,** meaning: Isaac and Jacob.

Tafsir al-Baidawi

49- **So when he had left them and what they worshipped besides God** by migrating to Ash-Sham. **We gave him Isaac and Jacob** instead of the infidels he had left. It was said that when he intended to go to Ash-Sham, he first went to Harran and married Sarah,

and she bore him Isaac, and he bore him Jacob. Perhaps he singled them out for mention because they are the trees of the prophets, or because he wanted to mention Ishmael with his merit alone. **And each of them We made a prophet** and each of them or from them.

Surat Maryam 19:50

And We bestowed upon them of Our mercy and made for them a high reputation of truthfulness.

Surat Maryam 19:50

And We bestowed upon them of Our mercy and made for them a high reputation of truthfulness.

Tafsir al-Jalalayn

50 - **And We bestowed upon them** the three **of Our mercy** wealth and children **and We made for them a high reputation for truth** high, which is good praise among all people of religions.

Tafsir al-Suyuti

Tafsir al-Tabari

And We bestowed upon them of Our mercy. God Almighty says: And We provided for all of them, meaning Abraham, Isaac, and Jacob, of Our mercy. And what He bestowed upon them of His mercy was what He expanded for them in this immediate world of His abundant provision, and He enriched them with His grace.

And His statement: **And We made for them a high reputation for truthfulness.** God Almighty says: And We granted them good praise and beautiful mention from the people.

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 made for them a tongue of truth, high,** meaning: good praise. And the Most High described the tongue that was made for them as high, because all people of religions praise them well, and the Arabs say: The tongue of so-and-so has come to me, meaning his praise or his blame? And from this is the statement of Amer bin Al-Harith:

I have been given a tongue that I do not delight in, from its loftiness, neither astonishment nor mockery.

It is narrated: There is no lying or mockery in it.

She came as a translator, I would have been wary of her if pity and caution had been of any use to me.

Translated: It is thought of.

Tafsir al-Qurtubi

And His saying: **And We made for them a high tongue of truth** means We praised them with good praise, because all religions praise them well. The tongue is masculine and feminine, and this has been mentioned previously.

Tafsir Ibn Kathir

God Almighty says: So when Abraham separated from his father and his people for the sake of God, God replaced him with someone better than them, and gave him Isaac and Jacob, meaning his son and the son of Isaac, as He said in the other verse: **And Jacob as an additional son** and He said: **And after Isaac, Jacob.** There is no dispute that Isaac was the father of Jacob, and this is the text of the Qur'an in Surat al-Baqarah 2: "Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac.'" That is why He only mentioned Isaac and Jacob here, that is, We made for him a progeny and descendants who were prophets with whom God pleased His eyes during his lifetime. That is why He said: **And each of them We made a prophet.** So if Jacob, peace be upon him, had not been a prophet during the lifetime of Abraham, He would not have limited himself to him and would have mentioned his son Joseph, for he is also a prophet, as the Messenger of God, may God bless him and grant him peace, said in the hadith whose authenticity is agreed upon when he was asked about the best of people, and he said: **Joseph, the Prophet of God, the son of Jacob.** The Prophet of God, son of Isaac, the Prophet of God, son of Abraham, the friend of God. In another version: **The generous one, son of the generous one, son of the generous one, son of the generous one, Joseph, son of Jacob, son of Isaac, son of Abraham.** And his saying: **And We bestowed upon them of Our mercy and made for them a tongue of truth, Ali.** Ali ibn Abi Talha said on the authority of Ibn Abbas: He means good praise. Al-Suddi and Malik ibn Anas said the same. Ibn Jarir said: He only said Ali because all religions and faiths praise and commend them, may the prayers and peace of God be upon them all.

Fath al-Qadir

50- **And We bestowed upon them of Our mercy** by making them prophets. This was mentioned after explicitly making them prophets to show that prophethood is from the category of mercy. It was said that what is meant by mercy here is money, and it was said children, and it was said the Book, and it is not far-fetched that all of these matters are included under it. **And We made for them a tongue of truthfulness, exalted.** The tongue of truthfulness is good praise. It was expressed by the tongue because it is found in it, just as the hand was expressed by the gift. Adding it to truthfulness and describing it as exalted is to indicate that they are more deserving of what is said about them of praise on the tongues of the servants.

Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **I will stone you** he said: I will curse you, **and leave me alone for a while** he said: for a while. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority: **and leave me alone for a while**he said: avoid me completely. Ibn Abi Hatim also narrated on his authority regarding the verse: he said: avoid me safely

before a punishment befalls you from me. Abd Ibn Hamid narrated on the authority of Saeed Ibn Jubayr and Ikrimah: **for a long time** a long time. Abd Al-Razzaq and Abd Ibn Hamid narrated on the authority of Qatada who said: safe. Abd Ibn Hamid narrated on the authority of Al-Hasan something similar. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **Indeed, he was kind to me** he said: gentle. Ibn Abi Hatim narrated on his authority regarding his statement: **And We bestowed upon him Isaac and Jacob** he said: We bestowed upon him Isaac and Jacob his grandson. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim also narrated on his authority regarding his statement: **And We made for them a tongue of truth, Ali**, he said: Good praise.

Tafsir al-Baghawi

50 - **And We bestowed upon them of Our mercy.** Al-Kalbi said: Money and children, and this is the opinion of the majority. They said: What was spread out for them in this world of abundant provision. It was also said: The Book and prophethood.

And We made for them a high reputation for truth, meaning good and lofty praise among all people of religions, so they all support them and praise them.

Tafsir al-Baidawi

50- **And We bestowed upon them of Our mercy** prophethood, wealth, and children. **And We made for them a high reputation of truth** that people would be proud of and praise, in response to his call, **And grant me a reputation of truth among later generations.** What is meant by the reputation is that which is found in it, and the reputation of the Arabs is their language, and adding it to truthfulness and describing it with weakness is to indicate that they are deserving of what they praise them for, and that their praiseworthy qualities are not hidden despite the separation of ages, the change of countries, and the transformation of religions.

Surat Maryam 19:51

And mention in the Book Moses. Indeed, he was chosen, and he was a messenger and a prophet.

Surat Maryam 19:51

And mention in the Book Moses. Indeed, he was chosen, and he was a messenger and a prophet.

Tafsir al-Jalalayn

51 - (And mention in the Book Moses. Indeed, he was sincere) with a kasra on the lam and a fatha on it from the one who was sincere in his worship and God saved him from defilement **and he was a messenger and a prophet**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet, may God bless him and grant him peace: And mention, O Muhammad, in Our Book which We revealed to you, Moses, son of Imran, and tell your people that he was sincere.

The readers differed in their reading of this. The majority of the readers of Medina and Basra and some of the Kufians read it as **inna kan khulus** with a kasra on the lam of *mukhlis*, meaning: he was sincere in his worship to God, and singled Him out in divinity, without making any partner for Him in it. The majority of the readers of Kufa, except for Asim, read it as **inna kan khulus** with a fatha on the lam of *mukhlis*, meaning: God had sincerely chosen Moses for His message, and made him a prophet and messenger.

Abu Jaafar said: The correct statement in this regard, in my opinion, is that he, may God bless him and grant him peace, was sincere in his worship of God, sincere in his message and prophethood, so whichever of them the reader recites, he is correct.

And he was a messenger means: And God was a messenger to his people, the Children of Israel, and the one to whom He sent him was a prophet.

Tafsir al-Qurtubi

The Almighty said: **And mention in the Book Moses** meaning, recite to them from the Qur'an the story of Moses. **Indeed, he was sincere** in his worship, not showing off. The people of Kufa read it with the opening of the lam, meaning, We made him sincere and made him chosen.

Tafsir Ibn Kathir

When God mentioned Abraham, the friend of God, and praised him, He followed up by mentioning the one who spoke to God, saying: "And mention in the Book Moses. Indeed, he was sincere." Some of them read it with a kasra on the lam from sincerity in worship.

Al-Thawri said on the authority of Abdul Aziz bin Rafi', on the authority of Abu Lubaba, who said: The disciples said: O Spirit of God, tell us about the one who is sincere to God? He said: The one who works for God does not like people to praise him. The others read it with a fatha, meaning that he was chosen, as God the Almighty said: **Indeed, I have chosen you over mankind.** "And he was a messenger and a prophet." God combined for him the two descriptions, for he was one of the great messengers of strong resolve, and they are: Noah, Abraham, Moses, Jesus, and Muhammad, may the peace and blessings of God be upon them and upon all the other prophets.

And His statement: **And We called to him from the side of the Mount** meaning the mountain **to the right of** Moses when he went in search of a live coal from that fire and saw it flashing, so he went towards it and found it on the right side of the Mount at the bank of the valley, so God Almighty spoke to him and called to him and brought him close and spoke to him privately. Ibn Jarir narrated: Ibn Bashir told us, Yahya - he is Al-Qattan - told us, Sufyan told us on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **And We brought him close for a private conversation** he said: He brought him close until he heard the scratching of the pen, and this is what Mujahid, Abu Al-Aaliyah and others said: they mean the scratching of the pen writing the Torah. Al-Suddi said: **And We brought him close for a private conversation** he said: He entered the sky and spoke, and Mujahid said something similar.

Abdul Razzaq said on the authority of Muammar, on the authority of Qatada, **And We brought him near for a private conversation.** He said: He was saved by his truthfulness. Ibn Abi Hatim narrated: Abdul-Jabbar bin Asim told us, Muhammad bin Salamah Al-Harrani told us, on the authority of Abu Wasil, on the authority of Shahr bin Hawshab, on the authority of Amr bin Ma'dikarib, who said: When God brought Moses close to Him in secret at Mount Sinai, He said: O Moses, if I have created for you a grateful heart, a remembering tongue, and a wife who helps in goodness, then I will not withhold any goodness from you, and whoever I withhold this from, then I will not open for him any goodness. And His statement: **And We bestowed upon him out of Our mercy his brother Aaron, a prophet** means that We answered his question and his intercession for his brother, so We made him a prophet, as He said in the other verse: "And my brother Aaron is more eloquent than I in speech, so send him with me as a support to confirm me. Indeed, I fear that they will deny me." And He said: **Your request has been granted, O Moses.** And He said: **So send for Aaron * And they have a sin against me, so I fear that they will kill.** For this reason, some of the predecessors said: No one interceded for anyone in this world with an intercession greater than the intercession of Moses in Aaron to be a prophet, God Almighty said: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet.** Ibn Jarir said: Yaqub told us, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas said, regarding his statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet,** he said:

Aaron was older than Moses, but he meant that he bestowed his prophethood upon him, and Ibn Abi Hatim mentioned it with a chain of transmission traceable back to Ya'qub, who is Ibn Ibrahim al-Dawraqi, with it.

Fath al-Qadir

God followed the story of Abraham with the story of Moses because he followed him in honor, and He put Ishmael before him so that there would be no separation between him and the mention of Jacob: that is, recite to them from the Qur'an the story of Moses 51- **Indeed, he was sincere.** The people of Kufa read it with the opening of the lam: that is, We made him chosen and made him sincere. The rest read it with the closing of it: that is, he sincerely worshipped and monotheized God without disputing with the servants. **And he was a messenger and a prophet.** That is, God sent him to His servants and he informed them from God about His laws that He legislated for them. This is the reason for mentioning the prophet after the messenger, even though the message entails prophethood. It is as if He intended by the messenger its linguistic meaning, not the legal meaning. And God knows best. Al-Naysaburi said: The messenger who has a book from the prophets, and the prophet who was informed from God Almighty even if he did not have a book. It would have been appropriate to mention the general before the specific, except that observing the separator required the opposite, like His saying in Ta-Ha 20: **The Lord of Aaron and Moses.** End quote.

Tafsir al-Baghawi

51 - The Almighty said: "And mention in the Book Moses. Indeed, he was sincere," without doubting, he sincerely worshipped and obeyed God Almighty. The people of Kufa read *selected* with a fat-ha on the lam, meaning: chosen, chosen by God Almighty. It was said: God purified him from filth. **And he was a messenger and a prophet.**

Tafsir al-Baidawi

51 - "And mention in the Book Moses. Indeed, he was sincere." A monotheist who sincerely worshipped God and did not associate partners with Him or show off, or he submitted his face to God and sincerely devoted himself to everything else. The Kufians read it with the fat-ha, meaning that God sincerely devoted him. **And he was a messenger and a prophet.** God sent him to creation and informed them about him. Therefore, *messenger* was mentioned first, although it is more specific and higher.

Surat Maryam 19:52

And We called him from the right side of the mount and brought him near for a private conversation.

Surat Maryam 19:52

And We called him from the right side of the mount and brought him near for a private conversation.

Tafsir al-Jalalayn

52 - **And We called to him** saying, O Moses, indeed I am God **from the right side of the mountain** the name of the mountain (i.e. the one to the right of Moses when he came from Midian (and We brought him near for a private conversation) in which God Almighty made him hear His words.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We called to Moses from the side of the mountain, meaning by the right, the right of Moses, because the mountain has no right or left, but rather it is as it is said: He stood to the right of the qiblah and to the left of it.

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

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: **From the right side of the Mount**, he said: The right side of the mountain. We have explained the meaning of the Mount and the differences of opinion among those who differed about it, and we have indicated the correct statement in what has passed, so there is no need to repeat it in this place.

And His statement: **And We brought him near, in private conversation**, the Most High says: And We brought him near, in private conversation, just as one says: So-and-so is the companion of so-and-so and his drinking companion, or the friend of so-and-so and his companions. And He mentioned that God, the Most High, brought him near, until he heard the scratching of the pen.

Who said that?

Ibn Bashar told us, he said: Yahya told us, he said: Sufyan told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, **And We brought him near for a private conversation**. He said: He brought him near until he heard the scratching of the pen.

Muhammad ibn Mansur al-Tusi told us: Yahya ibn Abi Bakr told us: Shibl told us, on the authority of Ibn Abi Nujayh, who said: I think it was on the authority of Mujahid, regarding his statement: **And We brought him near for a private conversation**, he said: Between the

fourth heaven, or he said: the seventh, and the Throne there are seventy thousand veils: a veil of light, a veil of darkness, a veil of light, and a veil of darkness. So he kept bringing Moses near until there was a veil between him and Him, and he heard the scratching of the pen. "He said: My Lord, show me, that I may look at You." (al-A'raf 7:143)

Ali bin Sahl told us: Hajjaj told me, on the authority of Abu Jaafar, on the authority of Al-Rabi', on the authority of Abu Al-Aaliyah, who said: He brought him close to him until he heard the scratching of the pen.

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Maysarah: **And We brought him near for a private conversation**. He said: He brought him near until he heard the scratching of the pen on the tablet. Shu'bah said: Gabriel, peace be upon him, accompanied him.

Qatada said about this:

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **And We brought him near for a private conversation**, he said: He was saved by his truthfulness.

Tafsir al-Qurtubi

And We called to him meaning We spoke to him on Friday night. **From the right side of the Mount** meaning to the right of Moses. The tree was on the right side of the mountain when Moses came from Madyan to Egypt, as stated by al-Tabari and others, because mountains have no right or left. **And We brought him near in private** is in the accusative case as a state, meaning We spoke to him without revelation. It was said: We brought him near to bring the station near until We spoke to him. Waki' and Qubaysah reported on the authority of Sufyan on the authority of Ata' ibn al-Sa'ib on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas regarding the statement of God, the Almighty: **And We brought him near in private** meaning He brought him near until he heard the scratching of the pens.

Tafsir Ibn Kathir

When God mentioned Abraham, the friend of God, and praised him, He followed up by mentioning the one who spoke to God, saying: "And mention in the Book Moses. Indeed, he was sincere." Some of them read it with a kasra on the lam from sincerity in worship. Al-Thawri said on the authority of Abdul Aziz bin Rafi', on the authority of Abu Lubaba, who said: The disciples said: O Spirit of God, tell us about the one who is sincere to God? He said: The one who works for God does not like people to praise him. The others read it with a fatha, meaning that he was chosen, as God the Almighty said: **Indeed, I have chosen you over**

mankind. "And he was a messenger and a prophet." God combined for him the two descriptions, for he was one of the great messengers of strong resolve, and they are: Noah, Abraham, Moses, Jesus, and Muhammad, may the peace and blessings of God be upon them and upon all the other prophets.

And His statement: **And We called to him from the side of the Mount** meaning the mountain **to the right** of Moses when he went in search of a live coal from that fire and saw it flashing, so he went towards it and found it on the right side of the Mount at the bank of the valley, so God Almighty spoke to him and called to him and brought him close and spoke to him privately. Ibn Jarir narrated: Ibn Bashir told us, Yahya - he is Al-Qattan - told us, Sufyan told us on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **And We brought him close for a private conversation** he said: He brought him close until he heard the scratching of the pen, and this is what Mujahid, Abu Al-Aaliyah and others said: they mean the scratching of the pen writing the Torah. Al-Suddi said: **And We brought him close for a private conversation** he said: He entered the sky and spoke, and Mujahid said something similar.

Abdul Razzaq said on the authority of Muammar, on the authority of Qatada, **And We brought him near for a private conversation.** He said: He was saved by his truthfulness. Ibn Abi Hatim narrated: Abdul-Jabbar bin Asim told us, Muhammad bin Salamah Al-Harrani told us, on the authority of Abu Wasil, on the authority of Shahr bin Hawshab, on the authority of Amr bin Ma'dikarib, who said: When God brought Moses close to Him in secret at Mount Sinai, He said: O Moses, if I have created for you a grateful heart, a remembering tongue, and a wife who helps in goodness, then I will not withhold any goodness from you, and whoever I withhold this from, then I will not open for him any goodness. And His statement: **And We bestowed upon him out of Our mercy his brother Aaron, a prophet** means that We answered his question and his intercession for his brother, so We made him a prophet, as He said in the other verse: "And my brother Aaron is more eloquent than I in speech, so send him with me as a support to confirm me. Indeed, I fear that they will deny me." And He said: **Your request has been granted, O Moses.** And He said: **So send for Aaron * And they have a sin against me, so I fear that they will kill.** For this reason, some of the predecessors said: No one interceded for anyone in this world with an intercession greater than the intercession of Moses in Aaron to be a prophet, God Almighty said: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet.** Ibn Jarir said: Yaqub told us, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas said, regarding his statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet,** he said: Aaron was older than Moses, but he meant that he bestowed his prophethood upon him, and Ibn Abi Hatim mentioned it with a chain of transmission traceable back to Yaqub, who is Ibn Ibrahim al-Dawraqi, with it.

Fath al-Qadir

52- And We called him from the right side of the Mount meaning We spoke to him from the side of the Mount, which is a mountain between Egypt and Madyan called Zubayr. The meaning of *right* is that it was on the right side of Moses, because the tree was on that side and the call came from it, and it does not mean the right side of the mountain itself, because mountains have no right or left. It was said that the meaning of *right* is auspicious, and the meaning of the call is that the speech was presented to him from that side. **And We brought him near in confidential conversation** meaning We brought him near by bringing him near in a close position until We spoke to him. The meaning of the conversation is the one who is confiding, like the companion and the friend, so bringing near here is bringing near to honor and respect. His state was likened to the state of the one who is close to the angel to confide in him. Al-Zajjaj said: He brought him near to him in a close position until he heard his confide in him. It was said that God, the Most High, raised him until he heard the scratching of the pen. This was narrated from some of the predecessors.

Tafsir al-Baghawi

52- And We called to him from the right side of the Mount, meaning: the right of Moses, and Mount is a mountain between Egypt and Madyan. It is said that his name was *Al-Zubayr* and that was when he came from Madyan and saw the fire, he was called, **O Moses, indeed I am God, Lord of the worlds** (al-Qasas 28:30).

And We brought him near in private, meaning, in private conversation. So, the one who is private is the one who is confided in, just as one says: a companion and a friend.

Ibn Abbas said: Its meaning is: He brought him close and spoke to him. The meaning of bringing him close is making him hear his speech.

It was said: He raised it above the curtains until he heard the creaking of the pen.

Tafsir al-Baidawi

52 And We called to him from the right side of the Mount from its right side from the right, which is the one next to the right of Moses or from its auspicious side from Yemen, so that the speech was represented to him from that direction. **And We brought him near** a drawing near of honor, likening him to the one whom the angel brought near to commune with him. *Confusingly* is a state of one of the two pronouns. It was said that he was raised from the word of salvation, which is elevation. Because it was narrated that he was above the heavens until he heard the scratching of the pen.

Surat Maryam 19:52

And We called him from the right side of the mount and brought him near for a private conversation.

Surat Maryam 19:53

And We gave him, out of Our mercy, his brother Aaron, a prophet.

Tafsir al-Jalalayn

53 - **And We bestowed upon him from Our mercy** Our favor **his brother Aaron** a substitute or an explanatory apposition **a prophet** a state that is intended by the gift in response to his request to send his brother with him, and he was older than him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And We bestowed upon him, out of Our mercy, his brother Aaron**, meaning: And We bestowed upon Moses, out of Our mercy, his brother Aaron, **a prophet**, meaning: We supported him with his prophethood and aided him with it.

As Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, he said: Ibn Abbas said, regarding his statement, **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet**, he said: Aaron was older than Moses, but he meant that He bestowed upon him his prophethood.

Tafsir al-Qurtubi

And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet. That was when he asked, saying: **And appoint for me a helper from my family, Aaron, my brother.** (Ta-Ha 20:29).

Tafsir Ibn Kathir

When God mentioned Abraham, the friend of God, and praised him, He followed up by mentioning the one who spoke to God, saying: "And mention in the Book Moses. Indeed, he was sincere." Some of them read it with a kasra on the lam from sincerity in worship. Al-Thawri said on the authority of Abdul Aziz bin Rafi', on the authority of Abu Lubaba, who said: The disciples said: O Spirit of God, tell us about the one who is sincere to God? He said: The one who works for God does not like people to praise him. The others read it with a fatha, meaning that he was chosen, as God the Almighty said: **Indeed, I have chosen you over mankind.** "And he was a messenger and a prophet." God combined for him the two descriptions, for he was one of the great messengers of strong resolve, and they are: Noah, Abraham, Moses, Jesus, and Muhammad, may the peace and blessings of God be upon them and upon all the other prophets.

And His statement: **And We called to him from the side**

of the Mount meaning the mountain **to the right** of Moses when he went in search of a live coal from that fire and saw it flashing, so he went towards it and found it on the right side of the Mount at the bank of the valley, so God Almighty spoke to him and called to him and brought him close and spoke to him privately. Ibn Jarir narrated: Ibn Bashir told us, Yahya - he is Al-Qattan - told us, Sufyan told us on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **And We brought him close for a private conversation** he said: He brought him close until he heard the scratching of the pen, and this is what Mujahid, Abu Al-Aaliyah and others said: they mean the scratching of the pen writing the Torah. Al-Suddi said: **And We brought him close for a private conversation** he said: He entered the sky and spoke, and Mujahid said something similar.

Abdul Razzaq said on the authority of Muammar, on the authority of Qatada, **And We brought him near for a private conversation.** He said: He was saved by his truthfulness. Ibn Abi Hatim narrated: Abdul-Jabbar bin Asim told us, Muhammad bin Salamah Al-Harrani told us, on the authority of Abu Wasil, on the authority of Shahr bin Hawshab, on the authority of Amr bin Ma'dikarib, who said: When God brought Moses close to Him in secret at Mount Sinai, He said: O Moses, if I have created for you a grateful heart, a remembering tongue, and a wife who helps in goodness, then I will not withhold any goodness from you, and whoever I withhold this from, then I will not open for him any goodness. And His statement: **And We bestowed upon him out of Our mercy his brother Aaron, a prophet** means that We answered his question and his intercession for his brother, so We made him a prophet, as He said in the other verse: "And my brother Aaron is more eloquent than I in speech, so send him with me as a support to confirm me. Indeed, I fear that they will deny me." And He said: **Your request has been granted, O Moses.** And He said: **So send for Aaron * And they have a sin against me, so I fear that they will kill.** For this reason, some of the predecessors said: No one interceded for anyone in this world with an intercession greater than the intercession of Moses in Aaron to be a prophet, God Almighty said: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet.** Ibn Jarir said: Yaqub told us, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Ikrimah, who said: Ibn Abbas said, regarding his statement: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet**, he said: Aaron was older than Moses, but he meant that he bestowed his prophethood upon him, and Ibn Abi Hatim mentioned it with a chain of transmission traceable back to Yaqub, who is Ibn Ibrahim al-Dawraqi, with it.

Fath al-Qadir

53- **And We bestowed upon him of Our mercy** meaning of Our grace, and it was said because of Our mercy, and *Aaron* is an explanatory apposition, and **a prophet** is a state of it, and that was when he asked his Lord, saying: **Make for me a helper from my family * Aaron, my brother.**

Surat Maryam 19:53

And We gave him, out of Our mercy, his brother Aaron, a prophet.

Tafsir al-Baghawi

53 - **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet**, when Moses called out and said: **And appoint for me a helper from my family, Aaron, my brother** (Ta-Ha 20:29/30), so God answered his call and sent Aaron, and that is why He named him a gift to Him.

Tafsir al-Baidawi

53 **And We bestowed upon him of Our mercy** for the sake of Our mercy or some of Our mercy. **His brother** is the support and assistance of his brother in response to his call. **And appoint for me a minister from my family** for he was older than Moses, and it is an object or a substitute on the assumption that *of* is for partiality. *Aaron* is an explanatory apposition for it. **A prophet** is a state of it.

Surat Maryam 19:54

And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.

Tafsir al-Jalalayn

54 - (And mention in the Book, Ishmael. Indeed, he was true to his promise.) He did not promise anything without fulfilling it, and he waited for the one who promised him three days or a year until he returned to him in his place. **And he was a messenger** to Jurhum **a prophet**.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And mention, O Muhammad, in this Book, Ishmael, son of Abraham, and relate his story. Indeed, he did not lie about his promise, nor did he break it. But when he promised his Lord, or one of His servants, a promise, he fulfilled it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement: **He was true to his promise**, he said: He did not make a promise to his Lord without fulfilling it.

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn al-Harith told me that Sahl ibn Aqil told him that Ismail, peace be upon him, promised a man a place to come to, but he came and the man forgot. Ismail stayed with him and spent the night until the man came the next day. He said: Have you not left here? He said: No. He said: I forgot. He said: I would not leave until you came. So he was truthful in that.

Tafsir al-Qurtubi

It contains six issues:

First: The Almighty's saying: **And mention in the Book Ishmael**. There is a difference of opinion about it. Some say: He is Ishmael, son of Ezekiel. God sent him to his people and they flayed the skin of his head. God Almighty gave him the choice of whatever punishment He wished, so he pardoned him and was satisfied with His reward, and entrusted their affair to Him in His pardon and punishment. The majority say that he is the sacrificed Ishmael, the father of the Arabs, son of Abraham. It has also been said that the sacrificed one was Isaac, and the first is more apparent based on what was mentioned above and will come in (*Al-Saffat*), God willing. God Almighty singled him out with the truth of the promise, even though it was found in other prophets, as an honor and a tribute to him, like the nicknames such as Al-Haleem, Al-Awah, and Al-Siddiq, and because it is the well-known and well-known of his qualities.

Second: Keeping a promise is praiseworthy and is a characteristic of the prophets and messengers, and its opposite, which is breaking a promise, is reprehensible, and this is a characteristic of the immoral and hypocrites, as was explained previously in *Bara'ah*. God the Almighty praised His Prophet Ismail and described him as keeping his promise. There is a difference of opinion about that. It was said that he promised himself to be patient in the face of slaughter, so he was patient until he was ransomed. This is according to those who believe that he was the one being slaughtered. It was also said that he promised a man that he would meet him in a place, so Ismail came and the man waited for a day and a night. When it was the next day, he came and said to him, **I have been waiting for you here since yesterday**. It was also said that he waited for him for three days. Our Prophet (peace and blessings of God be upon him) did the same before he was sent as mentioned by al-Naqqash and narrated by al-Tirmidhi and others. On the authority of Abdullah ibn Abi al-Hamsa', he said:

I pledged allegiance to the Prophet (peace be upon him) with a sale before he was sent, and he had some left, so I promised him that I would bring it to him in his place, but I forgot. Then I remembered after three days, so I came and found him in his place, so he said: "O young man, you have made it difficult for me. I have been waiting for you here for three days." The wording of Abu Dawud. Yazid al-Raqashi said: Ismail waited for him for twenty-two days, as mentioned by al-Mawardi. In the book of Ibn Salam, he said that he waited for him for a year. Al-Zamakhshari mentioned on the authority of Ibn Abbas that he promised a friend of his that he would wait for him in a place, so he waited for him for a year. Al-Qushayri mentioned that he said: He did not leave his place for a year until Gabriel (peace be upon him) came to him and said: The merchant who asked you to sit for him until he returns is Satan, so do not sit, and there is no honor for him. This is far-fetched and not correct. It has been said that Ismail did not promise anything without fulfilling it, and this is a correct statement, and it is what is required by the apparent meaning of the verse, and God knows best.

Third: From this chapter, the saying of the Prophet, may God bless him and grant him peace:

The promise is a debt. And in the hadith: **And any believer is obligated**, meaning in the morals of the believers. We only said that it is not obligatory by imposition due to the consensus of scholars on what Abu Omar narrated that whoever promises money should not strike with the creditors with it, so we said that obligating its fulfillment is good with chivalry, and it should not be judged by it. The Arabs are praised for fulfillment, and condemned for breaking a promise and treachery, and so are all nations. And the one who said it well:

Whenever a free man says to someone in need, *Yes*, he fulfills it, and the free man is the guarantor of the need.

There is no disagreement that loyalty deserves praise and thanks, and that breaking it deserves blame. God Almighty has praised those who are true to their promises and fulfill their vows, and this is enough praise and commendation, and that which they break

Surat Maryam 19:54

And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.

is blame.

Fourth: Malik said: If a man asks another man to give him a gift and he says yes, then he decides not to do so, then I do not think he is obligated. Malik said: If that was to pay off a debt and he asked him to pay it off on his behalf and he said yes, and there are two men to testify against him, then how is it more likely that he is obligated if two testify against him? Abu Hanifa and his companions, Al-Awza'i, Al-Shafi'i and all the jurists said: Nothing is obligatory from the waiting period because they are benefits that were not received in the case of a loan because they are incidental, and in other cases they are people and objects that were gifted and not received, so the owner has the right to take them back. In Al-Bukhari: "And mention in the Book Ishmael. Indeed, he was true to his promise." Ibn Ashwa' ruled according to the promise and mentioned that on the authority of Samura bin Jundub. Al-Bukhari said: I saw Ishaq bin Ibrahim citing the hadith of Ibn Ashwa' as evidence.

Fifth: **And he was a messenger and a prophet.** It was said: Ishmael was sent to Jurhum. And all the prophets were true to their promises, and Ishmael was mentioned specifically to honor him. And God knows best.

Tafsir Ibn Kathir

This is praise from God Almighty for Ismail bin Ibrahim Al-Khalil, peace be upon them, and he is the father of all the Arabs of Hijaz, that he was true to his promise. Ibn Jurayj said: He never made a promise to his Lord except that he fulfilled it, meaning that he never committed himself to worship with a vow except that he fulfilled it and fulfilled its right. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Al-Harith told me that Sahl bin Aqil told him that the Prophet Ismail, peace be upon him, promised a man a place to come to him, so he came and the man forgot, so Ismail stayed there and spent the night until the man came the next day, so he said: Did you not leave here? He said: No. He said: I forgot. He said: I would not leave until you came to me, so **he was true to his promise.** Sufyan Ath-Thawri said: It has reached me that he stayed in that place waiting for him for a year until he came to him. Ibn Shawdhab said: It has reached me that he made that place a residence.

Abu Dawud narrated in his Sunan, and Abu Bakr Muhammad ibn Ja'far al-Kharaiti in his book Makarim al-Akhlaq, on the authority of Ibrahim ibn Tahman, on the authority of Badil ibn Maysarah, on the authority of 'Abd al-Karim, meaning ibn 'Abdullah ibn Shaiq, on the authority of his father, on the authority of 'Abdullah ibn Abi al-Hamsa', who said: I pledged allegiance to the Messenger of God, may God bless him and grant him peace, before he was sent, and I had some left over for him, so I promised him that I would bring it to him in that place. He said: Then I forgot my day and the next day, so I came to him on the third day while he was in that place, and he said to me: "O young man,

you have made it difficult for me. I have been here for three days waiting for you." This is the wording of al-Kharaiti, and he cited good traces in that regard. Ibn Mandah Abu 'Abdullah narrated it in the book Ma'rifat al-Sahaba with his chain of transmission on the authority of Ibrahim ibn Tahman, on the authority of Badil ibn Maysarah, on the authority of 'Abd al-Karim, on his authority.

Some of them said: He was called **the truthful one** because he said to his father: **You will find me, God willing, among the patient ones.** So he was truthful in that, so truthfulness in a promise is one of the praiseworthy qualities, just as its opposite is one of the reprehensible qualities. God Almighty said: **O you who have believed, why do you say what you do not do? Great is hatred in the sight of God that you say what you do not do.** And the Messenger of God, may God bless him and grant him peace, said: "The signs of a hypocrite are three: when he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted, he betrays." And since these are the qualities of hypocrites, being involved in their opposite is one of the qualities of believers. For this reason, God praised His servant and Messenger Ismail for being truthful in his promise, and likewise the Messenger of God, may God bless him and grant him peace, was also truthful in his promise, and he did not promise anyone anything without fulfilling it. He praised Abu al-'As ibn al-Rabi', the husband of his daughter Zaynab, and said: **He spoke to me and told me the truth, and he promised me and fulfilled his promise.** And when the Prophet, may God bless him and grant him peace, died, the Caliph Abu Bakr al-Siddiq said: "Whoever has a promise or debt with the Messenger of God, may God bless him and grant him peace, So let him come to me and I will pay for him. So Jabir bin Abdullah came and said that the Messenger of God, may God bless him and grant him peace, said: "If the money of Bahrain came, I would give you this and this and this," meaning he could fill his two hands. So when the money of Bahrain came, Abu Bakr ordered Jabir to scoop up some of the money with his hands, then he ordered him after him and it was five hundred dirhams, so he gave him twice as much with it.

His saying: **And he was a messenger and a prophet** indicates that Ishmael was more honored than his brother Isaac, because he was only described as a prophet, while Ishmael was described as a prophet and a messenger. It has been proven in Sahih Muslim that the Messenger of God, may God bless him and grant him peace, said: **God chose Ishmael from the children of Abraham,** and he mentioned the rest of the hadith, which indicates the correctness of what we have said. And his saying: **And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord.** This is also from the beautiful praise and praiseworthy attribute, and the right character, as he was persistent in obeying his Lord, the Almighty, the Majestic, commanding it for his family, as God Almighty said to His Messenger: **And enjoin prayer upon your family and be constant therein.** And He said:

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are angels, harsh and severe; they do not disobey God in what He commands them but do what they are commanded." That is, enjoin them to do good and forbid them from evil and do not leave them careless, lest the Fire consume them on the Day of Resurrection. It was reported in the hadith on the authority of Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: "May God have mercy on a man who gets up at night, prays, and wakes his wife, and if she refuses, he sprinkles water in her face. May God have mercy on a woman who gets up at night, prays, and wakes her husband, and if he refuses, she sprinkles water in his face." Narrated by Abu Dawud and Ibn Majah. On the authority of Abu Saeed and Abu Hurairah, may God be pleased with them, on the authority of the Prophet, may God bless him and grant him peace, who said: **If a man wakes up at night and wakes up his wife and they pray two rak'ahs, they will be recorded among those who remember God often, both men and women.** Narrated by Abu Dawud, al-Nasa'i, and Ibn Majah, and the wording is his.

Fath al-Qadir

And God the Almighty described Ishmael as being true to his promise, although all the prophets were like that, because he was famous for that and exaggerated in it, and in addition to that he promised patience from himself for the slaughter and he fulfilled that, and he used to wait for those he promised with the promise of days and nights, until it was said that he waited for some of those he promised for a year. What is meant by Ishmael here is Ishmael, son of Abraham, and no one disagreed with that except those who are not respected, so they said: He is Ishmael, son of Ezekiel, God sent him to his people and they skinned the skin of his head, so God gave him the choice of whatever He wanted from their punishment, so he excused himself and was satisfied with his reward, and the Almighty's saying in Ishmael 54- **And he was a messenger and a prophet** was used as evidence that the messenger does not have to be the bearer of a law because the sons of Abraham were his law, and it was said that he described him as a messenger because Abraham sent him to Jurhum.

Tafsir al-Baghawi

54 - The Almighty said: **And mention in the Book Ishmael**, and he is Ishmael, son of Abraham, the grandfather of the Prophet, may God bless him and grant him peace. **Indeed, he was true to his promise**, Mujahid said: He did not promise anything without fulfilling it.

Muqatil said: He promised a man that he would stay in his place until the man returned to him, so Ismail stayed in his place for three days until the man returned to him.

Al-Kalbi said: He waited for him until a year had passed.

And he was a messenger, to the people of Jurhum, **a prophet**, informing on behalf of God Almighty.

Tafsir al-Baidawi

54 "And mention in the Book Ishmael. Indeed, he was true to his promise." He mentioned him thus because he is the one who is famous for it and is described with things in this regard that are not known from anyone else. And it is enough that he promised patience in the face of slaughter, saying: **You will find me, if God wills, among the patient.** And he fulfilled it. **And he was a messenger and a prophet.** This indicates that a messenger does not necessarily have to be the bearer of a law, because the children of Abraham were on his law.

Surat Maryam 19:55

And he used to enjoin prayer upon his family and zakat, and he was pleasing to his Lord.

Surat Maryam 19:55

And he used to enjoin prayer upon his family and zakat, and he was pleasing to his Lord.

Tafsir al-Jalalayn

55 - **And he used to enjoin prayer and zakat upon his family** meaning his people **and he was pleasing to his Lord** its root is marzu and the two waws became two ya's and the damma became a kasra

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And he used to enjoin his family** to establish *prayer* and to give "zakat, and his work was acceptable to his Lord, praised for what his Lord had charged him with, not falling short in his obedience to Him.

Tafsir al-Qurtubi

Sixth: **And he used to command his people.** Al-Hasan said: He means his nation. And in the wording of Ibn Masoud: And he used to command his people, Jurhum and his children, to pray and give zakat. **And he was pleasing to his Lord.** That is, pleasing, pure and righteous. Al-Kisa'i and Al-Farra' said: Whoever says *mardi* builds it on *radhiyyat*. They said: The people of Hijaz say: *mardu*. Al-Kisa'i and Al-Farra' said: Some Arabs say *ridwan* and *ridyan* and *ridhwan* on *mardu*, and *ridhyan* on *mardi*. The Basrans do not permit saying anything other than *ridwan* and *ribwan*. Abu Ja'far Al-Nahhas said: I heard Abu Ishaq Al-Zajjaj say: They make mistakes in writing and write *riba* with a *ya*, then they make mistakes in what is more severe than this and say *ribyan*, and nothing is permissible except *ribwan* and *ridwan*. God the Almighty said: **And whatever you give in interest, it may increase within the wealth of the people.** (al-Rum 30:39)

Tafsir Ibn Kathir

This is praise from God Almighty for Ismail bin Ibrahim Al-Khalil, peace be upon them, and he is the father of all the Arabs of Hijaz, that he was true to his promise. Ibn Jurayj said: He never made a promise to his Lord except that he fulfilled it, meaning that he never committed himself to worship with a vow except that he fulfilled it and fulfilled its right. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr bin Al-Harith told me that Sahl bin Aqil told him that the Prophet Ismail, peace be upon him, promised a man a place to come to him, so he came and the man forgot, so Ismail stayed there and spent the night until the man came the next day, so he said: Did you not leave here? He

said: No. He said: I forgot. He said: I would not leave until you came to me, so **he was true to his promise.** Sufyan Ath-Thawri said: It has reached me that he stayed in that place waiting for him for a year until he came to him. Ibn Shawdhab said: It has reached me that he made that place a residence.

Abu Dawud narrated in his Sunan, and Abu Bakr Muhammad ibn Ja'far al-Kharaiti in his book Makarim al-Akhlaq, on the authority of Ibrahim ibn Tahman, on the authority of Badil ibn Maysarah, on the authority of 'Abd al-Karim, meaning ibn 'Abdullah ibn Shaggiq, on the authority of his father, on the authority of 'Abdullah ibn Abi al-Hamsa', who said: I pledged allegiance to the Messenger of God, may God bless him and grant him peace, before he was sent, and I had some left over for him, so I promised him that I would bring it to him in that place. He said: Then I forgot my day and the next day, so I came to him on the third day while he was in that place, and he said to me: "O young man, you have made it difficult for me. I have been here for three days waiting for you." This is the wording of al-Kharaiti, and he cited good traces in that regard. Ibn Mandah Abu 'Abdullah narrated it in the book Ma'rifat al-Sahaba with his chain of transmission on the authority of Ibrahim ibn Tahman, on the authority of Badil ibn Maysarah, on the authority of 'Abd al-Karim, on his authority.

Some of them said: He was called **the truthful one** because he said to his father: **You will find me, God willing, among the patient ones.** So he was truthful in that, so truthfulness in a promise is one of the praiseworthy qualities, just as its opposite is one of the reprehensible qualities. God Almighty said: **O you who have believed, why do you say what you do not do? Great is hatred in the sight of God that you say what you do not do.** And the Messenger of God, may God bless him and grant him peace, said: "The signs of a hypocrite are three: when he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted, he betrays." And since these are the qualities of hypocrites, being involved in their opposite is one of the qualities of believers. For this reason, God praised His servant and Messenger Ismail for being truthful in his promise, and likewise the Messenger of God, may God bless him and grant him peace, was also truthful in his promise, and he did not promise anyone anything without fulfilling it. He praised Abu al-'As ibn al-Rabi', the husband of his daughter Zaynab, and said: **He spoke to me and told me the truth, and he promised me and fulfilled his promise.** And when the Prophet, may God bless him and grant him peace, died, the Caliph Abu Bakr al-Siddiq said: "Whoever has a promise or debt with the Messenger of God, may God bless him and grant him peace, So let him come to me and I will pay for him. So Jabir bin Abdullah came and said that the Messenger of God, may God bless him and grant him peace, said: "If the money of Bahrain came, I would give you this and this and this," meaning he could fill his two hands. So when the money of Bahrain came, Abu Bakr ordered Jabir to scoop up some of the money with his hands, then he ordered him after him and it was five hundred dirhams, so he gave him twice as much with it.

His saying: **And he was a messenger and a prophet** indicates that Ishmael was more honored than his brother Isaac, because he was only described as a prophet, while Ishmael was described as a prophet and a messenger. It has been proven in Sahih Muslim that the Messenger of God, may God bless him and grant him peace, said: **God chose Ishmael from the children of Abraham**, and he mentioned the rest of the hadith, which indicates the correctness of what we have said. And his saying: **And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord**. This is also from the beautiful praise and praiseworthy attribute, and the right character, as he was persistent in obeying his Lord, the Almighty, the Majestic, commanding it for his family, as God Almighty said to His Messenger: **And enjoin prayer upon your family and be constant therein**. And He said: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are angels, harsh and severe; they do not disobey God in what He commands them but do what they are commanded." That is, enjoin them to do good and forbid them from evil and do not leave them careless, lest the Fire consume them on the Day of Resurrection. It was reported in the hadith on the authority of Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: "May God have mercy on a man who gets up at night, prays, and wakes his wife, and if she refuses, he sprinkles water in her face. May God have mercy on a woman who gets up at night, prays, and wakes her husband, and if he refuses, she sprinkles water in his face." Narrated by Abu Dawud and Ibn Majah. On the authority of Abu Saeed and Abu Hurairah, may God be pleased with them, on the authority of the Prophet, may God bless him and grant him peace, who said: **If a man wakes up at night and wakes up his wife and they pray two rak'ahs, they will be recorded among those who remember God often, both men and women**. Narrated by Abu Dawud, al-Nasa'i, and Ibn Majah, and the wording is his.

Fath al-Qadir

55- **And he used to enjoin prayer and zakat upon his family**. It was said that what is meant by **his family** here is his nation, and it was said that Jurhum, and it was said that it was his clan as in His statement: **And warn your nearest relatives**. What is meant by prayer and zakat here are the two legitimate acts of worship, and it is possible that their linguistic meaning is intended, **And he was pleasing to his Lord**, meaning pleasing, pure, and righteous. Al-Kisa'i and Al-Farra' said: Whoever says *mardi* builds on *raday*, and they said: The people of Hijaz say *mardu*.

Tafsir al-Baghawi

55 - **And he used to enjoin his family** meaning: his people. It was also said: his family and all of his nation, **to perform the prayer and give the zakat**, Ibn Abbas said: He means what God Almighty made obligatory upon them, which is the true faith that was made obligatory upon us, **and he was pleasing to his Lord**, fulfilling His obedience. It was said: God Almighty was

pleased with him for his prophethood and message.

Tafsir al-Baidawi

55 **And he used to command his family to pray and give zakat**, being busy with what is more important, which is that a man should turn to himself and those closest to him by completing it. God Almighty said: **And warn your nearest relatives**. "And enjoin prayer upon your family. And protect yourselves and your families from a Fire." It was said that his family was his nation, for the prophets are the fathers of nations. "And he was pleasing to his Lord" for the rectitude of his words and actions.

Surat Maryam 19:56

And mention in the Book, Idris. Indeed, he was a man of truth and a prophet.

Surat Maryam 19:56

And mention in the Book, Idris. Indeed, he was a man of truth and a prophet.

Tafsir al-Jalalayn

56 - **And mention in the Book Idris** he is the grandfather of Noah's father **indeed, he was a man of truth and a prophet**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And mention, O Muhammad, in this Book of Ours, Idris. **He was a man of truth**, he did not tell lies, **a prophet**, to whom We revealed of Our command whatever We willed.

Tafsir al-Qurtubi

The Almighty said: "And mention in the Book, Idris. Indeed, he was a man of truth and a prophet." Idris, peace be upon him, was the first to write with a pen, the first to sew clothes and wear sewn clothing, and the first to study the science of stars, arithmetic, and their paths. He was called Idris because of his frequent study of the Book of God. God sent down thirty pages to him, as in the hadith of Abu Dharr. Al-Zamakhshari: It was said that Idris was called Idris because of his frequent study of the Book of God. His name was Enoch, but this is incorrect, because if it were an active participle from the word *daras*, there would only be one reason for it, which is knowledge, and it would have been declined. Its inability to be declined is evidence of its foreignness. Likewise, Iblis is foreign and is not from *iblas* as they claim, nor is Jacob from *al-'aqab*, nor is Israel from *Israel* as Ibn al-Sikkit claimed. Whoever does not investigate or train in the craft will make many such mistakes. It is possible that the meaning of Idris, peace be upon him, in that language is close to that, so the narrator thought it was derived from *daras*. Al-Tha'labi, Al-Ghaznawi and others said: He is the grandfather of Noah, which is a mistake. It was previously stated in Al-A'raf. It was also mentioned in the biography that Noah, peace be upon him, was the son of Lamech, the son of Methuselah, the son of Enoch, who is the prophet Idris, as they claim. And God knows best. He was the first of the sons of Adam to be given prophethood, and he wrote with a pen. He was the son of Jared, the son of Mahalalel, the son of Cainan, the son of Janish, the son of Seth, the son of Adam, may God bless him and grant him peace.

Tafsir Ibn Kathir

Idris, peace be upon him, was mentioned with praise, saying that he was a friend and a prophet, and that God raised him to a high position. It was mentioned in the Sahih that the Messenger of God, may God bless him and grant him peace, passed by him on the night of the Isra' while he was in the fourth heaven. Ibn Jarir narrated here a strange and amazing trace, saying: Yunus bin Abdul A'la told me, Ibn Wahb informed us, Jarir bin Hazim informed me, on the authority of Sulayman al-A'mash, on the authority of Shammar bin Atiyah, on the authority of Hilal bin Yasaf, who said: Ibn Abbas asked Ka'b while I was present, and he said to him: What is the saying of God the Almighty to Idris, **And We raised him to a high station?** Ka'b said: As for Idris, God revealed to him that I raise for you every day the equivalent of the deeds of all the children of Adam, so he wanted to increase his deeds, so a close friend of his from the angels came to him and said to him: God revealed to me such and such, so speak to the Angel of Death for me, so let him delay me until I increase my deeds, so he carried him between his wings until he ascended with him to the heaven, and when he was in the fourth heaven, the Angel of Death met them descending, so he spoke to the Angel of Death about what Idris had spoken to him about, and he said: Where is Idris? He said: Here he is on my back. The Angel of Death said: "It is amazing! I was sent and it was said to me: 'Take the soul of Idris in the fourth heaven.' I kept saying: 'How can I take his soul in the fourth heaven while he is on earth?' So his soul was taken there. This is what God said: 'And We raised him to a high station.'" This is from the reports of Ka'b al-Ahbar from the Israelite narrations, and some of it is strange, and God knows best.

Ibn Abi Hatim narrated it from another source on the authority of Ibn Abbas that he asked Ka'b and he mentioned something similar to what was mentioned above, except that he said to that angel: Would you like to ask him, meaning the Angel of Death, how much of my life remains so that I may increase my deeds, and he mentioned the rest of it. In it: When he asked him about what remained of my life, he said: I do not know until I look, so he looked and then said: You are asking me about a man who has nothing left of his life except the blink of an eye, so the angel looked under his wing and behold, he had taken him, peace be upon him, and he did not notice him, then he narrated it from another source on the authority of Ibn Abbas that Idris was a tailor, and he would not insert a needle except that he would say: Glory be to God, so he would go to bed when he went to bed and there was no one on earth better in deeds than him, and he mentioned the rest of it like the one before it or something similar.

Ibn Abi Nujayh said on the authority of Mujahid regarding his statement: **And We raised him to a high station**, that Idris was raised but did not die as Jesus was raised. Sufyan said on the authority of Mansur on the authority of Mujahid, **And We raised him to a high station**, that is, the fourth heaven. Al-Awfi said on the authority of Ibn Abbas, **And We raised him to a high station**, that is, he was raised to the sixth heaven and

died there. This is what Ad-Dahhak ibn Muzahim said. Al-Hasan and others said regarding his statement: **And We raised him to a high station**, that is, Paradise.

Fath al-Qadir

56- **And mention in the Book, Idris.** The name of Idris is Enoch. It was said that he is the grandfather of Noah, for Noah is the son of Lamech, the son of Methuselah, the son of Enoch. Based on this, he is the grandfather of Noah's father, as mentioned by Al-Tha'labi and others. It was said that this is a mistake, and that Idris is not allowed due to his foreignness and his lack of knowledge. He was the first to write with a pen, study the stars and arithmetic, and the first to sew clothes. It was said that he was the first of the sons of Adam to be given prophethood.

Tafsir al-Baghawi

56 - The Almighty said: **And mention in the Book, Idris**, who was the grandfather of Noah's father, and his name was *Enoch*. He was called Idris because of his frequent study of books. He was a tailor and the first to write with a pen, and the first to sew clothes, and wear sewn clothing, and before him they wore skins, and the first to take up arms, and fight the infidels, and the first to study astrology and mathematics, **Indeed, he was a man of truth and a prophet.**

Tafsir al-Baidawi

56 - **And mention in the Book Idris** who is the grandson of Seth and the grandfather of Noah, peace be upon them, and his name is Enoch. The derivation of Idris from the word *lesson* is rejected by the prohibition of its inflection. Yes, it is not far-fetched that its meaning in that language is close to that, so he was given this title because of his frequent study, as it was narrated that the Almighty sent down thirty pages to him, and that he was the first to write with a pen and to study the science of the stars and arithmetic. **Indeed, he was a truthful prophet.**

Surat Maryam 19:57

And We raised him to a high station.

Surat Maryam 19:57

And We raised him to a high station.

Tafsir al-Jalalayn

57 - **And We raised him to a high station** He is alive in the fourth, sixth, or seventh heaven, or in Paradise, which he entered after he tasted death and was brought back to life, and he did not leave it.

Tafsir al-Suyuti

Tafsir al-Tabari

And We raised him to a high station. It was mentioned that God raised him while he was alive to the fourth heaven. This is the meaning of His statement: **And We raised him to a high station**, meaning to a place of height and elevation. Some of them said: He was raised to the sixth heaven. Others said: The fourth.

The novel mentioned that:

Yunus bin Abdul A'la told me: Ibn Wahb told us: Jarir bin Hazim told me, on the authority of Sulayman Al-A'mash, on the authority of Shammār bin Atiyah, on the authority of Hilāl bin Yasaf, who said: Ibn Abbas asked Ka'b while I was present, and he said to him: What is the saying of God the Almighty to Idris, **And We raised him to a high station?** Ka'b said: As for Idris, God revealed to him: I will raise for you every day the equivalent of the deeds of all the children of Adam, so I would like you to increase your deeds. Then a close friend of his from the angels came to him and said: God revealed to me such and such, so the Angel of Death spoke to me, so let him delay me until I increase my deeds. So he carried him between his wings, then he headed with him to the heaven. When he was in the fourth heaven, the Angel of Death met him descending and spoke to the Angel of Death about what Idris had spoken to him about. He said: Where is Idris? He said: He is on my back. The Angel of Death said: It is amazing that I was sent to take the soul of Idris in the fourth heaven, and I kept saying: How can I take his soul in the fourth heaven while he is on earth? So his soul was taken there, and that is what God Almighty said: **And We raised him to a high station.**

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: Warqā' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **And We raised him to a high station**, he said: Idris was raised and did not die, just as Isa was raised.

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, except that he said: And he did not die.

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 raised him to a high station.** He said: He was raised to the sixth heaven, and he died there.

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 We raised him to a high station**, that Idris was overtaken by death in the sixth heaven.

Ibn Bashār 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 We raised him to a high station**, he said: the fourth heaven.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Abu Harun al-Abdi, on the authority of Abu Saeed al-Khudri: **And We raised him to a high station.** He said: In the fourth heaven.

Ali bin Suhayl narrated: Hajjaj narrated: Abu Ja'far al-Razi narrated: Ar-Rabi' bin Anas narrated: Abu al-'Aliyah al-Riyahi narrated: Abu Hurayrah or someone else - Abu Ja'far al-Razi was not sure - said: When the Prophet (peace and blessings of God be upon him) was taken on the Night Journey, Gabriel ascended with him to the fourth heaven. He asked to be admitted and it was said: Who is this? He said: Gabriel. They said: And who is with him? He said: Muhammad. They said: Has he been sent to? He said: Yes. They said: May God give him life, he is a brother and a successor. What a good brother, what a good successor, and what a good coming he has been. He said: So he entered and saw a man. He said: This is Idris, may God raise him to a high station.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And We raised him to a high station**, he said: Anas bin Malik told us that the Prophet of God was told that when he was taken up to heaven, he said: I came upon Idris in the fourth heaven.

Tafsir al-Qurtubi

The Almighty said: **And We raised him to a high station.** Anas bin Malik, Abu Saeed Al-Khudri, and others said:

It means the fourth heaven. This was narrated on the authority of the Prophet, may God bless him and grant him peace, and Ka'b al-Ahbar said the same. Ibn Abbas and al-Dahhak said: It means the sixth heaven. Al-Mahdawi mentioned this.

I said: It was reported in Al-Bukhari on the authority of Sharik bin Abdullah bin Abi Namir, who said: I heard Anas bin Malik say:

"The Night of the Prophet's Night Journey (peace be upon him) from the Kaaba Mosque" The hadith, in which it says: In each heaven there are prophets - he named them - including Idris in the second heaven. This is an error, and the correct view is that he is in the fourth heaven. This is how Thabit al-Bunani narrated it

on the authority of Anas ibn Malik on the authority of the Prophet (peace be upon him), mentioned by Muslim in his Sahih. Malik ibn Sa'sa'ah narrated that the Prophet (peace be upon him) said:

When I was taken up to the heaven, I came upon Idris in the fourth heaven. Narrated by Muslim as well. The reason for his ascension, according to what Ibn Abbas, Ka'b and others said, was that he was walking one day on an errand and was struck by the sun's glare. He said: **O Lord, I have walked one day, so how about someone who carries it for five hundred years in one day! O God, lighten its weight for him.** He meant the angel in charge of the sun's orbit. Idris said: **O God, lighten its weight for him and carry some of its heat for him.** When the angel woke up, he found the lightness of the sun and the shade to an extent he did not know. He said: **O Lord, You created me to carry the sun, so what did You decree regarding it?** God the Almighty said: "As for My servant Idris, He asked Me to lighten its load and heat for You, and I answered him. He said: "O Lord, unite me with him and establish a friendship between me and him." So God permitted him until he came to Idris, and Idris, peace be upon him, was asking Him. He said: "I have been informed that You are the most honorable of the angels and the most powerful with the Angel of Death, so intercede for me with Him so that He may delay my death, so that I may increase in gratitude and worship." The king said: God does not delay a soul when its time has come. The king said to him: I know that, but it is better for my soul. He said: Yes. Then he carried him on his wing and raised him to the sky and placed him at sunrise. Then he said to the Angel of Death: I have a friend from among the sons of Adam who interceded on my behalf with you to delay his time. He said: That is not up to me, but if you would like to know him, I will inform him when he will die. He said: Yes. Then he looked in his register and said: You are asking me about a man whom I do not see dying ever. He said: How? He said: I do not see him dying except at sunrise. He said: So I came to you and left him there. He said: Go, and I do not see you finding him except dead. By God, nothing remains of Idris' life. The king returned and found him dead. Al-Suddi said: One day he slept and the heat of the sun was intense. He got up in distress because of it, and said: O God, lighten the heat of the sun for the Angel of the Sun and help him with its burden, for he is dealing with a blazing fire. Then the Sun Angel woke up and a throne of light was set up for him, with seventy thousand angels on his right and the same number on his left serving him, and taking care of his affairs and work under his rule. The Sun Angel said: O Lord, where did I get this from? He said: A man from the sons of Adam called Idris prayed for you. Then he mentioned something similar to the hadith of Ka'b. He said: The Sun Angel said to him: Do you want something? He said: Yes, I wish I could see Paradise. He said: So he raised him on his wing, then flew with him. While he was in the fourth heaven, he met the Angel of Death looking into the sky, looking right and left. The Sun Angel greeted him and said: O Idris, this is the Angel of Death, so greet him. The Angel of Death said: Glory be to God! And for what purpose did you raise him here? He said: I raised him to show him Paradise. He said: God the Most High commanded me to take the soul of Idris in the fourth heaven. I said: O

Lord, where is Idris in the fourth heaven? So I descended and behold, he was with you. Then He took his soul and raised it to Paradise, and the angels buried his body in the fourth heaven. This is what the Almighty said: **And We raised him to a high station.** Wahb ibn Munabbih said: Every day, Idris was raised in worship as was raised for the people of the earth in his time. The angels were amazed by him and the Angel of Death longed for him, so he asked his Lord's permission to visit him and He gave him permission. He came to him in the form of a human being. Idris, peace be upon him, used to fast during the day. When it was time to break his fast, He invited him to his food but he refused to eat. He did that to him for three nights, but Idris denied him and said to him: Who are you? He said: I am the Angel of Death. I asked my Lord's permission to accompany you and He gave me permission. He said: I have a need of you. He said: What is it? He said: That you take my soul. Then God revealed to him to take his soul, so He took him and returned him to him after an hour. The Angel of Death said to him: What is the benefit of taking your soul? He said: So that I may taste the agony of death and be more prepared for it. Then Idris said to him after an hour: I have another need of you. He said: What is it? He said: That you raise me up to the sky so that I may look at Paradise and Hell. So God Almighty permitted him to raise him up to the heavens, and he saw Hell and fainted. When he regained consciousness, he said: Show me Paradise. So He admitted him into Paradise. Then the Angel of Death said to him: Come out so that you may return to your abode. So he clung to a tree and said: I will not come out of it. So God Almighty sent an angel as a judge between them, and he said: Why do you not come out? He said: Because God Almighty said: **Every soul will taste death** (Al Imran 3:185) and I tasted it, and He said: **There is not one of you but will pass over it** (Maryam 19:71) and I did pass over it, and He said: **And they will not be removed from it** (Al Hijr: 48). So how can I come out? God Almighty said to the Angel of Death: By My permission he entered Paradise and by My command he will be removed. So he is alive there. That is what God Almighty said: **And We raised him to a high station** [An-Nahhas said: Idris said: **And they will not be removed from it** It is possible that God knows best that this is Idris, and then the Qur'an was revealed about him. Wahb bin Munabbih said: Idris sometimes revels in Paradise, and sometimes worships God Almighty with the angels in Heaven.

Tafsir Ibn Kathir

Idris, peace be upon him, was mentioned with praise, saying that he was a friend and a prophet, and that God raised him to a high position. It was mentioned in the Sahih that the Messenger of God, may God bless him and grant him peace, passed by him on the night of the Isra' while he was in the fourth heaven. Ibn Jarir narrated here a strange and amazing trace, saying: Yunus bin Abdul A'la told me, Ibn Wahb informed us, Jarir bin Hazim informed me, on the authority of Sulayman al-A'mash, on the authority of Shammar bin Atiyah, on the authority of Hilal bin Yasaf, who said: Ibn Abbas asked Ka'b while I was present, and he said

to him: What is the saying of God the Almighty to Idris, **And We raised him to a high station?** Ka'b said: As for Idris, God revealed to him that I raise for you every day the equivalent of the deeds of all the children of Adam, so he wanted to increase his deeds, so a close friend of his from the angels came to him and said to him: God revealed to me such and such, so speak to the Angel of Death for me, so let him delay me until I increase my deeds, so he carried him between his wings until he ascended with him to the heaven, and when he was in the fourth heaven, the Angel of Death met them descending, so he spoke to the Angel of Death about what Idris had spoken to him about, and he said: Where is Idris? He said: Here he is on my back. The Angel of Death said: "It is amazing! I was sent and it was said to me: 'Take the soul of Idris in the fourth heaven.' I kept saying: 'How can I take his soul in the fourth heaven while he is on earth?'" So his soul was taken there. This is what God said: 'And We raised him to a high station.'" This is from the reports of Ka'b al-Ahbar from the Israelite narrations, and some of it is strange, and God knows best.

Ibn Abi Hatim narrated it from another source on the authority of Ibn Abbas that he asked Ka'b and he mentioned something similar to what was mentioned above, except that he said to that angel: Would you like to ask him, meaning the Angel of Death, how much of my life remains so that I may increase my deeds, and he mentioned the rest of it. In it: When he asked him about what remained of my life, he said: I do not know until I look, so he looked and then said: You are asking me about a man who has nothing left of his life except the blink of an eye, so the angel looked under his wing and behold, he had taken him, peace be upon him, and he did not notice him, then he narrated it from another source on the authority of Ibn Abbas that Idris was a tailor, and he would not insert a needle except that he would say: Glory be to God, so he would go to bed when he went to bed and there was no one on earth better in deeds than him, and he mentioned the rest of it like the one before it or something similar.

Ibn Abi Nujayh said on the authority of Mujahid regarding his statement: **And We raised him to a high station**, that Idris was raised but did not die as Jesus was raised. Sufyan said on the authority of Mansur on the authority of Mujahid, **And We raised him to a high station**, that is, the fourth heaven. Al-Awfi said on the authority of Ibn Abbas, **And We raised him to a high station**, that is, he was raised to the sixth heaven and died there. This is what Ad-Dahhak ibn Muzahim said. Al-Hasan and others said regarding his statement: **And We raised him to a high station**, that is, Paradise.

Fath al-Qadir

There is a difference of opinion regarding the meaning of his statement: 57- **And We raised him to a high station**. It was said that God raised him to the fourth heaven, and it was said to the sixth, and it was said to the second. Al-Bukhari narrated in his Sahih from the hadith of the Night Journey, and it says: And among them is Idris in the second, and this is a mistake in the

narration of Sharik bin Abdullah bin Abi Namir. The correct view is that he is in the fourth heaven, as narrated by Muslim in his Sahih from the hadith of Anas bin Malik from the Prophet, may God bless him and grant him peace. It was said that what is meant by raising him to a high station is the honor of prophethood that he was given, and it was said that he was raised to Paradise.

Tafsir al-Baghawi

57 - **And We raised him to a high station**. It was said: It means Paradise. And it was said: It is the elevation by the high rank in this world.

It was said: He was raised to the fourth heaven.

Anas bin Malik narrated on the authority of Malik bin Sa'sa'ah on the authority of the Prophet, may God bless him and grant him peace, that he saw Idris in the fourth heaven on the night of the Ascension.

The reason for Idris being raised [to heaven], according to what Kaab and others said, was that he walked one day on an errand and was struck by the sun's glare. He said: **O Lord, I walked one day, so what about someone who carries it for a journey of five hundred years in one day? O God, lighten its weight and heat for him.** When the king woke up in the morning, he found the lightness and heat of the sun to be something he did not know. He said: **O Lord, what have you decreed for him?** He said: My servant Idris asked me to lighten his burden and his heat, so I answered him. He said: My Lord, make a friend between me and him. So He gave him permission until he came to Idris. Idris used to ask him, so he said to him: I have been informed that you are the most honorable of the angels and the most powerful with the Angel of Death, so intercede with him to delay my death, so that I may increase in gratitude and worship. The angel said: God does not delay a soul when its time has come, and I am speaking to it. So he raised him to the sky and placed him at the rising of the sun. Then he came to the Angel of Death and said: I have a need from you, a friend of mine from the sons of Adam intercedes with you to delay his death. He said: That is not up to me, but if you like, I will inform him of his death, so that he may advance it for himself. He said: Yes. So he looked in his register and said: You spoke to me about a man whom I do not see dying ever. He said: How? He said: I do not find him dying except at the rising of the sun. He said: Then I came to you and left him there. He said: Go, and I do not see you finding him except that he has died. By God, nothing remains of Idris' life. The angel returned and found him dead.

They differed as to whether he is alive in heaven or dead. Some people said: He is dead. Others said: He is alive. They said: Four of the prophets are alive, two on earth: Al-Khidr and Elias, and two in heaven: Idris and Jesus.

Wahb said: Every day, Idris was offered as much worship as was offered to all the people of the earth at

his time. The angels were amazed by him and the Angel of Death longed for him. He asked permission from his Lord to visit him, and He gave him permission. He came to him in the form of a human being. Idris used to fast all year long. When it was time to break his fast, he invited him to his food, but he refused to eat with him. He did that for three nights, but Idris denied him. On the third night, he said to him: I want to know who you are. He said: I am the Angel of Death. I asked permission from my Lord to accompany you. He said: I have a need of you. He said: What is it? He said: Take my soul. So God inspired him to take his soul. He took his soul and God returned it to him after an hour. The Angel of Death said to him: What is in your request of taking the soul? He said: So that I may taste the anguish and grief of death, so that I may be more prepared for it. Then Idris said to him: I have another need of you. He said: What is it? He said: **Raise me to the sky so that I may look at it and at Paradise and Hell.** So God permitted him to be raised. When he came close to Hell, he asked me for another need. He said: **What do you want?** He said: **Ask Malik to open its gates for me so that I may enter it.** So he did. Then he said: **As long as you do not show me Hell, show me Paradise.** So he went with him to Paradise and asked to be opened, so its gates were opened and he entered Paradise. Then the Angel of Death said: **Come out so that you may return to your place.** So he clung to a tree and said: **I will not come out of it.** So God sent a wise angel between them. The angel said to him: **Why do you not come out?** He said: "Because God the Most High said: 'Every soul will taste death' 3:185, and I have tasted it. He also said: "There is none of you but will pass over it" **Maryam 19:71**, and I have passed over it. He also said: **And they will not be removed from it Al-Hijr 15:48**, so I will not come out." So God revealed to the Angel of Death: **By my permission he entered Paradise and by my command he will not come out, for he is alive there.** That is what God the Most High said: **And We raised him to a high station.**

Tafsir al-Baidawi

57 - **And We raised him to a high station** meaning the honor of prophethood and closeness to God. It was said to be Paradise. It was also said to be the sixth or fourth heaven.

Surat Maryam 19:58

Those are the ones upon whom God has bestowed favor from among the prophets, from the descendants of Adam and from those We carried with Noah and from the descendants of Abraham and Israel and from those We guided and chose. When the verses of the Most Merciful are recited to them, they fall down in prostration and weeping.

Surat Maryam 19:58

Those are the ones upon whom God has bestowed favor from among the prophets, from the descendants of Adam and from those We carried with Noah and from the descendants of Abraham and Israel and from those We guided and chose. When the verses of the Most Merciful are recited to them, they fall down in prostration and weeping.

Tafsir al-Jalalayn

58 - *Those* is a subject **on whom God has bestowed favor** an attribute of Him **of the prophets** an explanation of Him and it is in the meaning of an attribute and what follows it to the conditional clause is an attribute of the prophets so His saying **of the descendants of Adam** meaning Idris **and of those We carried with Noah** in the ship meaning Abraham the son of his grandson Sam **and of the descendants of Abraham** meaning Ishmael, Isaac, and Jacob and of the descendants **and Israel** meaning Jacob, meaning Moses, Aaron, Zachariah, John, and Jesus **and of those We guided and chose** meaning from their group and the predicate of those **when the verses of the Most Gracious were recited to them, they fell down prostrating and weeping** the plural of prostrating and weeping meaning so be like them and the root of weeping is bakki, the waw was changed to a ya and the damma to a kasra

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says to His Prophet, may God bless him and grant him peace: These are the ones whose report I have related to you in this Surah, O Muhammad, whom God has blessed with His guidance, so He guided them to the path of righteousness from the prophets from the descendants of Adam, and from the descendants of those whom We carried with Noah in the ark, and from the descendants of Abraham, the friend of the Most Merciful, and from the descendants of Israel, and from those whom We guided to believe in God and to work in obedience to Him and chose, He says: And from those whom We have chosen and selected for Our message and revelation, so the one who is meant from the descendants of Adam is Idris, and the one who is meant from the descendants of those whom We carried with Noah is Abraham, and the one who is meant from the descendants of Abraham is Isaac, Jacob, and Ishmael, and the one who is meant from the descendants of Israel is Moses, Aaron, Zachariah, Jesus, and his mother Mary, and for this reason the Almighty differentiated their lineages even though He gathers them all with Adam because

among them is one who was not from the offspring of the one who was with Noah in the ark, and he is Idris, and Idris is the grandfather of Noah.

And the saying of the Most High, **When the verses of the Most Gracious are recited to them**, meaning: When the proofs and arguments of God that He sent down to them in His books are recited to these prophets whom God has blessed, they fall down in prostration to God, in submission to Him, humility, obedience to His command, and obedience, **and weeping**, meaning: They fall down in prostration while weeping. Weeping is the plural of weeping, just as 'ati is the plural of 'ata, and 'jathi is the plural of jaath, so it is pluralized and it is fa'ul, just as al-qa'id qu'udan and al-jalis jilusan make it plural. The analogy would have been: and they wept and 'atwaan, but the waw was disliked after the damma, so it was changed to a ya', just as it was said in the plural of dalū adlā, and li the plural of bahu abah, and the origin of that is af'al adlu and abhu, so the waw was changed to a ya' because it came after the damma due to its being too heavy. And there are two widespread dialects for that, and scholars of the reciters of the Qur'an have recited each one of them: they wept and 'atwaan with the damma, and bkiyan and 'atyaan with the kasra. It may be possible that crying is crying itself.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, who said: Umar ibn al-Khattab recited Surah Maryam and prostrated and said: This is the prostration, but where is the weeping? He meant: Where is the weeping?

Tafsir al-Qurtubi

It has four issues:

The first: The Almighty's saying: **Those are the ones upon whom God bestowed favor from among the prophets, from the descendants of Adam**, meaning Idris alone. **And among those We carried with Noah**, meaning Abraham alone. **And among the descendants of Abraham**, meaning Ishmael, Isaac, and Jacob. **And among the descendants of** and Israel, **Moses, Aaron, Zachariah, John, and Jesus**. So Idris and Noah had the honor of being close to Adam, and Abraham had the honor of being close to Noah, and Ishmael, Isaac, and Jacob had the honor of being close to Abraham. **And among those We guided, meaning to Islam, and chose**, with faith. **When the verses of the Most Gracious are recited to them**, Shibl ibn Abbad al-Makki read **is recited** in the masculine form because the feminine is not real with the presence of a separator. **They fell down in prostration and weeping**, describing them as being humble before God and weeping. This has already been mentioned in **Glory be to God**. It is said: **He cried, weeping, weeping, and he cried**, but Al-Khalil said: If you shorten the crying, it is like

sadness, meaning there is no sound with it, as the poet said:

My eyes cried and it was right to cry, but crying and wailing are of no use.

Prostrating is in the accusative case as a state, and *crying* is in apposition to it.

Second: This verse indicates that the verses of the Most Gracious have an effect on the hearts. Al-Hasan said: **When the verses of the Most Gracious are recited to them, they fall down in prostration and weeping** in prayer. Al-Asamm said: What is meant by the verses of the Most Gracious are the books that contain His Oneness and His proofs, and that they used to prostrate when they were recited, and weep when they were mentioned. It was narrated from Ibn Abbas that what is meant by it is the Qur'an in particular, and that they used to prostrate and weep when it was recited. Al-Kiya said: In this is evidence from his statement that the Qur'an is what was recited to all the prophets, and if that were the case, then the Messenger, may God bless him and grant him peace, would not have been the only one to whom it was revealed.

Third: Abu Bakr al-Razi used this verse as evidence that prostration during the Qur'an is obligatory for the listener and the reader. Al-Kiya said: This is far-fetched, as this description includes all the verses of God the Most High. He combined prostration with crying, and thereby demonstrated the method of the prophets, peace and blessings be upon them, in their glorification of God the Most High and His verses, and it does not indicate that this is obligatory for a specific verse.

Fourth: The scholars said: Whoever recites a prostration should supplicate in it with what is appropriate for its verses. If he recites Surat As-Sajdah "Alif, Lam, Meem. Tanzeel," he should say: O God, make me among those who prostrate to Your face, glorify You with praise, and I seek refuge in You from being among those who are arrogant towards Your command. If he recites the prostration **Glory be to You**, he should say: O God, make me among those who weep to You, who are humble before You. If he recites this, he should say: O God, make me among Your servants who are blessed, who are guided, who prostrate to You, and who weep when Your verses are recited.

Tafsir Ibn Kathir

God Almighty says: These prophets - and not only those mentioned in this surah, but the entire genus of prophets, peace be upon them - he digressed from mentioning individuals to the genus - **those upon whom God bestowed favor from among the prophets from the descendants of Adam** the verse, as al-Suddi and Ibn Jarir, may God have mercy on them, said. The one he meant from the descendants of Adam was Idris, and the one he meant from the descendants of those whom We carried with Noah was Abraham, and the one he meant from the descendants of Abraham was Isaac, Jacob, and Ishmael, and the one he meant from

the descendants of Israel was Moses, Aaron, Zachariah, John, and Jesus, son of Mary. Ibn Jarir said: That is why he separated their lineages, even though Adam is included among them, because among them is one who was not from the descendants of the one who was with Noah in the ship, and he is Idris, for he is the grandfather of Noah. **I said** This is what is most apparent, that Idris is in the lineage of Noah, peace be upon them both, and it has been said that he is from the prophets of the Children of Israel, taken from the hadith of the Night Journey, where he said in his greeting to the Prophet, may God bless him and grant him peace: Welcome to the righteous prophet and righteous brother, and he did not say and the righteous son, as Adam and Abraham, peace be upon them both, said.

Ibn Abi Hatim narrated: Yunus told us, Ibn Wahb told us, Ibn Lahi'ah told me on the authority of Yazid ibn Abi Habib on the authority of Abdullah ibn Muhammad that Idris was older than Noah, so God sent him to his people and commanded them to say, **There is no god but God**, and to do whatever they wanted, but they refused, so God Almighty destroyed them. What supports that this verse refers to the type of prophets is that it is like the words of God Almighty in Surat al-An'am 6: "And that was Our argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing. And We gave him Isaac and Jacob, each of them We guided. And Noah We guided before. And among his descendants were David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good. And Zachariah and John and Jesus and Elias, all were among the righteous. And Ishmael and Elisha and Jonah and Lot. Each of them We preferred above the worlds. And among their fathers and their descendants and their brothers. And We chose them and guided them to a straight path. That is God guides thereby whom He wills of His servants. And if they had associated others with Him, all that they used to do would have been in vain for them. Those are the ones to whom We have given the Scripture and wisdom and prophethood. But if they disbelieve in it - then We have entrusted it to a people who are not disbelievers in it. Those are the ones whom God has guided, so follow their guidance. And God, the Most High, said: "Some of them We have told you about, and some We have not told you about." And in Sahih Al-Bukhari, on the authority of Mujahid, he asked Ibn Abbas: Is there a prostration in *Sad*? He said: Yes. Then he recited this verse: **Those are the ones whom God has guided, so follow their guidance.** So your Prophet is among those whom He has commanded to follow. He said: And he is one of them, meaning David. God the Almighty said in this noble verse: **When the verses of the Most Gracious are recited to them, they fall down in prostration and weeping.** That is, when they hear the words of God, which include His arguments, evidence and proofs, they prostrate to their Lord in submission, humility, praise and thanks for the great blessings they have. *Baka* is the plural of *bak*, and for this reason the scholars agreed on the legitimacy of prostration here, following their example and their way. Sufyan al-Thawri said, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Abu Mu'ammir,

Surat Maryam 19:58

Those are the ones upon whom God has bestowed favor from among the prophets, from the descendants of Adam and from those We carried with Noah and from the descendants of Abraham and Israel and from those We guided and chose. When the verses of the Most Merciful are recited to them, they fall down in prostration and weeping.

who said: "Umar ibn al-Khattab, may God be pleased with him, recited Surah Maryam, prostrated and said: This is the prostration, so where is the weeping?" He meant crying. Narrated by Ibn Abi Hatim and Ibn Jarir, and the mention of Abu Muammar was omitted from its narrators, as I have seen, and God knows best."

Fath al-Qadir

58- **Those upon whom God has bestowed favor from among the prophets** refers to those mentioned from the beginning of the surah to here, and the relative pronoun is its description, and from the prophets is an explanation of the relative pronoun, and **from the descendants of Adam** is a substitute for it by repeating the preposition, and it was said that from in from the descendants of Adam is for partiality, and **and from those whom We carried with Noah** meaning from the descendants of those whom We carried with him and they are those other than Idris, for Abraham was from the descendants of Sam, son of Noah, and **and from the descendants of Abraham** and they are the rest, **and Israel** meaning from the descendants of Israel, and among them are Moses, Aaron, John, and Jesus, and it was said that by his saying: **from the descendants of Adam** he meant Idris alone, and by his saying: **and from those whom We carried with Noah** he meant Abraham alone, and by his saying: **and from the descendants of Abraham** he meant Ishmael, Isaac, and Jacob, and by his saying: **and from the descendants of Abraham and Israel** he meant Moses, Aaron, Zachariah, John, and Jesus, and **and from those whom We guided** meaning from A sentence from those whom we have guided to Islam and chosen with faith, **when the verses of the Most Gracious are recited to them, they fall down in prostration and weeping**. This is report for those, and it is possible that the report is those upon whom God has bestowed His blessings. This is a resumption to explain their humility and fear of God. The meaning of they fell down in prostration has already been explained in Subhan: it is said, he cried, crying, and weeping. Al-Khalil said: If you shorten crying, it is like sadness: meaning there is no sound with it, and from this is the saying of the poet:

My eyes cried and it was right to cry, but crying and wailing are of no use.

And prostration is in the accusative case as a state. Al-Zajjaj said: God has made it clear that when the prophets heard God's verses, they would cry and prostrate, and this verse was used as evidence for the legitimacy of prostration of recitation.

Tafsir al-Baghawi

58 - **Those upon whom God bestowed favor from among the prophets, from the descendants of Adam**, meaning: Idris and Noah, **and from those We carried with Noah**, meaning from the descendants of those

We carried with Noah in the ship, meaning Abraham, because he was born from Sam, son of Noah, **and from the descendants of Abraham**, meaning Ishmael, Isaac, and Jacob.

His saying: **And Israel**, meaning from the descendants of Israel, who are Moses, Aaron, Zechariah, John, and Jesus.

His saying: **And among those whom We have guided and chosen**, these were among those whom We guided and chose, **when the verses of the Most Gracious were recited to them, they fell down in prostration and weeping**, *prostrating* is the plural of prostrating, **and weeping** is the plural of weeping. God informed us that when the prophets heard the verses of God, they prostrated and wept.

Tafsir al-Baidawi

58 - *Those* refers to those mentioned in the surah from Zechariah to Idris, peace be upon them. **Those upon whom God has bestowed favor** with various religious and worldly blessings. **Of the prophets** is an explanation of the relative pronoun. **Of the descendants of Adam** is a substitute for it by repeating the preposition, and it is possible that *of* in it is for partiality because those upon whom favors are bestowed are more general than the prophets and more specific than the descendants. **And of those whom We carried with Noah** means and of the descendants of those whom We carried in particular, and they are those other than Idris, for Abraham was from the descendants of Sam, son of Noah. **And of the descendants of Abraham** are the rest. **And Israel** is in apposition to *Abraham* meaning and of the descendants of Israel, and among them were Moses, Aaron, Zechariah, John, and Jesus. This is evidence that the daughters' children are from the descendants. **And of those whom We have guided** is from among those whom We have guided to the truth. **And We have chosen** for prophethood and honor. **When the verses of the Most Gracious are recited to them, they fall down in prostration and weeping**. This is the predicate of *those* if you make the relative pronoun its attribute, and a resumption if you make it its predicate to clarify their fear of God and their humility before Him despite their high status in noble lineage, perfection of soul, and closeness to God Almighty. And from the Prophet, may God bless him and grant him peace, **Recite the Qur'an and weep, and if you do not weep, then pretend to weep**. Weeping is the plural of baak, like prostration is the plural of sajid. It was read (*yatla*) with a ya' because the feminine is not real, and Hamza and al-Kisa'i read (*bakiyan*) with a kasra on the ba'.

Surat Maryam 19:59

Then there came after them a posterity who neglected prayer and pursued desires. So they are going to meet with perdition.

Tafsir al-Jalalayn

59 - **Then there came after them an evil generation who neglected the prayer** by abandoning it, such as the Jews and Christians **and followed desires** of sins **so they are going to meet Ghayyā** which is a valley in Hell, meaning they will fall into it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then after those whom I mentioned of the prophets upon whom I bestowed favor, and whose characteristics I described in this surah, there occurred an evil successor who left them on the earth and neglected the prayer.

Then the people of interpretation differed regarding the description of their wasting the prayer. Some of them said: Their wasting it was their delaying it from its appointed times and their wasting its times.

Who said that?

Ali bin Saad Al-Kindi told me: Isa bin Yunus told us, on the authority of Al-Awza'i, on the authority of Musa bin Sulayman, on the authority of Al-Qasim bin Mukhaymara, regarding his statement, **Then there came after them a generation who neglected the prayer**, he said: They only neglected the times, and if it had been abandonment, it would have been disbelief.

Ishaq bin Zaid Al-Khattabi told us: Al-Faryabi told us, on the authority of Al-Awza'i, on the authority of Al-Qasim bin Mukhaimira, something similar.

Abdul Karim bin Abi Umair told us: Al-Walid bin Muslim told me, on the authority of Abu Amr, on the authority of Al-Qasim bin Mukhaimira, who said: They lost the timings, and if they had abandoned them, they would have become infidels because of their abandonment.

Yunus bin Abdul A'la told me: Al-Walid bin Muslim told us, on the authority of Al-Awza'i, on the authority of Al-Qasim, something similar.

Al-Qasim narrated: Al-Husayn narrated: Isa narrated: Al-Awza'i narrated: Ibrahim bin Yazid narrated: Umar bin Abdul Aziz sent a man to Egypt on an urgent matter for the Muslims. He went out to his guards, and he had previously instructed them not to stand up if they saw him. They made room for him, and he sat among them and said: Who among you knows the man we sent to Egypt? They said: We all know him. He said: Let the youngest of you stand up and leave him. The messenger came to him and said: Do not hurry me, I will tighten my clothes on myself. He came to him and said: Today is Friday, so do not leave until you pray. We have sent you on an urgent matter for

the Muslims, so do not hurry what we have sent you for by delaying the prayer from its appointed time, for you will inevitably pray it. Then he recited: "Then there came after them a generation who neglected prayer and pursued desires. So they are going to meet with error." Then he said: Their waste was not abandoning it, but they wasted time.

Ibn Wakee' told us: My father told us, on the authority of Al-Mas'udi, on the authority of Al-Qasim bin Abd Al-Rahman and Al-Hasan bin Mas'oud, on the authority of Ibn Mas'oud, that it was said to him: God mentions prayer frequently in the Qur'an: **Those who are heedless of their prayers and are constant in their prayers and maintain their prayers**. Ibn Mas'oud, may God be pleased with him, said: At its appointed times. They said: We only saw that as neglect. He said: That is disbelief.

Al-Qasim told us, he said: Al-Hussein told us, he said: Omar Abu Hafs Al-Abar told us, on the authority of Mansour bin Al-Mu'tamir, he said: Masruq said: No one maintains the five prayers, so he is recorded among the heedless, and in their excess is destruction, and their excess is: wasting them from their time. And others said: Rather, their wasting them is: abandoning them.

Who said that?

Yunus bin Abdul A'la told me: Ibn Wahb told us: Abu Sakhr told us, on the authority of Al-Qurazi, that he said regarding this verse, **Then there came after them a generation who neglected prayer and pursued desires**, meaning: they abandoned prayer.

Abu Ja'far said: The most correct of the two interpretations of this, in my opinion, is the interpretation of the verse, which says: Their wasting it means their abandoning it, because the statement of God, the Most High, after it indicates that this is the case, and that is His statement, the Most High: **Except for those who repent, believe, and do righteous deeds**. So if those whom He described as having wasted it were believers, He would not have excluded from them those who believed and were believers, but they were disbelievers who did not pray to God or perform any obligatory prayer for Him, and they were wicked who preferred their own desires over obeying God. It has been said: Those whom God described with this description are people from this nation who will be at the end of time.

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 Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, "Then there came after them a posterity who neglected prayer and pursued desires. So they are going to meet with destruction." He said: When the Hour comes and the righteous people of the nation of Muhammad (peace and blessings of God be upon him) go, they will seduce one another in the alleys. Muhammad ibn Amr said: Adultery. Al-Harith said: Adulterers.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly, and he said: Adultery,

Surat Maryam 19:59

Then there came after them a posterity who neglected prayer and pursued desires. So they are going to meet with perdition.

as Ibn Amr said.

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 Ikrimah, Mujahid, and Ata' bin Abi Rabah, **Then there succeeded them a generation** the verse, he said: They are the nation of Muhammad.

Al-Harith told me, he said: Al-Ashib told us, he said: Sharik told us, on the authority of Abu Tamim bin Muhajir, regarding the statement of God: **Then there came after them a generation who neglected the prayer**, he said: They are in this nation, they swarm like cattle and donkeys on the roads, they do not fear God in the heavens, nor do they feel shy of people on the earth.

As for his saying, **They will encounter Ghayān**, it means that these successors who came after those prophets whom God bestowed His blessings upon will enter Ghayān, which is the name of a valley in Hell, or the name of a well in it.

Abbas bin Abi Talib told me, he said: Muhammad bin Ziyad bin Razan told us, he said: Sharqi bin Qatami told us, on the authority of Luqman bin Amir Al-Khuza'i, he said: I came to Abu Umamah Siddi bin Ajjan Al-Bahili, and I said: Tell us a hadith that you heard from the Messenger of God, may God bless him and grant him peace. He said: So he called for food, then he said: The Messenger of God, may God bless him and grant him peace, said: If a rock weighing ten ounces were thrown from the edge of Hell, it would not reach its bottom for fifty autumns, then it would end in Ghayyah and Atham. He said: I said: What is Ghayyah and Atham? He said: Two wells at the bottom of Hell in which the pus of the people of Hell flows, and they are the two that God mentioned in His Book: "They neglected the prayer and followed their desires. So they are going to meet Ghayyah," and His saying in al-Furqan 25: **And they do not commit adultery, and whoever does that will meet sin.**

Muhammad bin Bashar told us: Amr bin Asim told us: Al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of Qatada, on the authority of Abu Ayoub, on the authority of Abdullah bin Amr: **Then they will meet Ghayyan** meaning: a valley in Hell.

Muhammad bin Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Abdullah: **Then they will meet with error.** He said: A valley in the Fire.

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 Abu Ubaydah, on the authority of Abdullah, that he said regarding this verse, **Then they will meet with error.** He said: A river in Hell, foul-tasting and deep in the bottom.

Muhammad bin Ubaid Al-Maharbi told me: Abu Al-Ahwas told us, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of his father,

regarding his statement, "Then there came after them a generation who neglected prayer and pursued desires. So they are going to meet with error." He said: Error is the river of Hell in the Fire, in which those who followed desires are tormented.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Al-Ahwas told us, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of his father, regarding his statement, "Then there came after them a posterity who neglected prayer and pursued desires. So they are going to meet with error." He said: Error is the river of Hell in the Fire, in which those who followed desires are tormented.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Al-Ahwas told us, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Abdullah, **They neglected the prayer and followed desires, so they are going to meet with error.** He said: A river in the Fire into which those who followed desires will be thrown.

Others said: Rather, what I meant in this context is: loss.

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, **Then they will meet with error**, meaning: loss.

Others said: Rather, he meant evil.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then they will meet with error**, he said: Error means evil, and from it is the saying of the poet:

Whoever finds good, people praise him for his actions, and whoever goes astray will not lack someone to blame him for his error.

Abu Ja'far said: All of these sayings have similar meanings, and that is that whoever visits the two wells mentioned by the Prophet, may God bless him and grant him peace, and the valley mentioned by Ibn Mas'ud in Hell, and enters that, will encounter loss and evil, and that is enough evil for him.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's statement: **Then there came after them a posterity** meaning bad children. Abu Ubaidah said: Hajjaj bin Ibn Jurayj told us on the authority of Mujahid who said: That will be when the Hour comes, and the righteous people of this nation, the nation of Muhammad, may God bless him and grant him peace, will depart, some of them committing fornication with others in the alleys. We have already discussed *successors* in *Al-A'raf*, so there is no point in repeating

it.

Second: The Almighty's saying: **They wasted the prayer.** Abdullah and Al-Hasan read **they wasted the prayers** in the plural. It is a reproach and a text that wasting the prayer is one of the major sins for which its doer will be destroyed, and there is no disagreement on that. Omar said: **And whoever wasted it is even more wasted of what is other than it.** They differed about who is meant by this verse. Mujahid said: The Christians came after the Jews. Muhammad bin Ka'b Al-Qurazi, Mujahid also, and Ata' said: They are a people from the nation of Muhammad, may God bless him and grant him peace, at the end of time, meaning that there will be in this nation those with this description, not that they are the ones meant by this verse. They also differed about the meaning of wasting it. Al-Qurazi said: It is wasting it through disbelief and denial. Al-Qasim bin Mukhaymara and Abdullah bin Mas'ud said: It is wasting its times and not fulfilling its rights, and this is correct. And if you pray it alone, it is not valid and does not count, because of his saying to the man who prayed and came and greeted him:

Go back and pray, for you have not prayed, three times. Narrated by Muslim. Hudhayfah said to a man who was praying and he was slowing down: How long have you been praying this prayer? He said: Forty years. He said: You have not prayed, and if I died while praying this prayer, I would have died not following the nature of Muhammad, may God bless him and grant him peace. Then he said: A man may shorten the prayer and complete it and do it well. Narrated by al-Bukhari and the wording is from al-Nasa'i. In al-Tirmidhi on the authority of Abu Mas'ud al-Ansari, he said: The Messenger of God, may God bless him and grant him peace, said:

A prayer in which a man does not straighten his back during bowing and prostration is not valid. He said: A good and authentic hadith. The scholars among the companions of the Prophet, may God bless him and grant him peace, and those who came after them acted upon this. They believe that a man should straighten his back during bowing and prostration. Al-Shafi'i, Ahmad and Ishaq said: Whoever does not straighten his back during bowing and prostration, his prayer is invalid. The Prophet, may God bless him and grant him peace, said:

That prayer is the prayer of the hypocrite, sitting watching the sun until it is between the horns of Satan, then he stands up and pecks it four times, remembering God only a little. This is a criticism of those who do that. Forwah ibn Khalid ibn Sinan said: The companions of Ad-Dahhak once delayed a leader in the afternoon prayer until the sun was about to set, so Ad-Dahhak recited this verse, then said: By God, I would rather leave it than waste it. The summary of what is said in this regard is that whoever does not maintain the perfection of its ablution, bowing, and prostration is not maintaining it, and whoever does not maintain it has wasted it, and whoever wastes it is more wasteful of what is other than it, just as whoever maintains it, God will preserve his religion for him, and there is no religion for one who does not pray. Al-Hasan said: They neglected the mosques and occupied themselves with crafts and causes. **And they**

followed desires meaning pleasures and sins.

Third: Al-Tirmidhi and Abu Dawud narrated on the authority of Anas bin Hakim Al-Dhabi that he came to Medina and met Abu Hurairah and said to him:

O young man, shall I not tell you a hadith that may benefit you? I said: Yes. He said: The first thing for which people will be brought to account on the Day of Resurrection from their deeds is the prayer. Then God, the Blessed and Exalted, will say to His angels - and He knows best -: Look at the prayer of My servant, did he complete it or lack thereof? If it was complete, it will be recorded for him as complete, but if he lacked something from it, He will say: Look at whether My servant has any voluntary prayers. If he has any voluntary prayers, He will say: Complete My servant's obligatory prayers from his voluntary prayers. Then deeds will be taken accordingly. Yunus said: I think it was narrated from the Prophet, may God bless him and grant him peace, the wording of Abu Dawud. He said: Musa ibn Ismail narrated to us, Hammad narrated to us, Dawud ibn Abi Hind narrated to us, from Zurara ibn Awfa, from Tamim ad-Dari, from the Prophet, may God bless him and grant him peace, with this meaning. He said:

Then the zakat is like that, "Then the deeds will be taken accordingly." An-Nasa'i narrated it on the authority of Hammam on the authority of Al-Hasan on the authority of Harith ibn Qubaysah on the authority of Abu Hurayrah who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing for which the servant will be brought to account on the Day of Resurrection will be his prayer. If it is sound, then he will succeed and prosper, but if it is corrupt, then he will fail and be a loser." Hammam said: I do not know if this is from the words of Qatadah or from the narration. "If something is missing from his obligatory prayer, He will say: 'Look, does My servant have any voluntary prayers to complete what is missing from the obligatory prayer?' Then the rest of his deeds will be like that." Abu al-A'war disagreed with him and narrated it on the authority of Qatadah on the authority of al-Hasan on the authority of Abu Rafi' on the authority of Abu Hurayrah that the Prophet, may God bless him and grant him peace, said: "The first thing for which a servant will be brought to account on the Day of Resurrection will be his prayer. If it is found to be complete, it will be recorded as complete, but if something is missing from it, God will say: 'Look to see if you can find any voluntary prayers for him to complete what he missed of his obligatory prayers. Then the rest of the deeds will be conducted according to that.'" Al-Nasa'i said: Ishaq ibn Ibrahim informed us, saying: An-Nadr ibn Shumayl informed us, saying: Hammad ibn Salamah informed us, on the authority of al-Azraq ibn Qays, on the authority of Yahya ibn Ya'mar, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "The first thing for which a servant will be brought to account on the Day of Resurrection will be his prayer. If he completed it, then all is well. Otherwise, God Almighty will say: 'Look for My servant who has done voluntary prayers. If He finds any voluntary prayers for him, He will say: 'Complete the obligatory prayers with them.'" Abu Omar bin Abdul Barr said in the book Al-Tamhid: As

Surat Maryam 19:59

Then there came after them a posterity who neglected prayer and pursued desires. So they are going to meet with perdition.

for completing the obligatory prayer from the voluntary prayer, it only happens - and God knows best - for someone who forgot about an obligatory prayer and did not perform it, or did not do its bowing and prostration properly and did not know how much of that was. As for someone who left it, or forgot and then remembered it and did not perform it intentionally, and was busy with the voluntary prayer from performing its obligation while he was remembering it, then his obligatory prayer from his voluntary prayer is not completed, and God knows best. A strange hadith has been narrated from the hadith of the people of Ash-Sham in this chapter, narrated by Muhammad bin Himyar from Amr bin Qais Al-Sakuni from Abdullah bin Qart from the Prophet, may God bless him and grant him peace, who said:

Whoever prays a prayer in which he does not complete his bowing and prostration, some of his glorifications will be added to it until it is complete. Abu Omar said: This is not preserved from the Prophet, may God bless him and grant him peace, except from this source, and it is not strong. Even if it is authentic, its meaning is that he left a prayer that he had completed in his opinion, but it is not considered complete.

I said: A person should do his obligatory and voluntary prayers well, so that he will have a voluntary prayer that he finds in addition to his obligatory prayer and that will bring him closer to his Lord, as God Almighty said:

My servant continues to draw closer to Me with voluntary prayers until I love him. The hadith. If a voluntary prayer completes an obligatory prayer, then its ruling in meaning is the ruling of an obligatory prayer. Whoever is not good at praying an obligatory prayer, then it is more appropriate that he does not perform a voluntary prayer well. Indeed, people's voluntary prayers are extremely deficient and flawed because they consider them insignificant and insignificant, to the point that they are not considered important. By God, there are those who are pointed out and thought to have knowledge, and they perform their voluntary prayers in this way. Rather, their obligatory prayers are pecking at them like a rooster due to their lack of knowledge of the hadith, so how about the ignorant who do not know? The scholars have said: No bowing, prostration, standing after bowing, or sitting between the two prostrations are sufficient until one is upright in bowing, standing, prostrating, and sitting. This is the correct view in the hadith, and the majority of scholars and people of insight agree with it. This is the narration of Ibn Wahb and Abu Mus'ab from Malik. This meaning has already been mentioned in *Al-Baqarah*. If this is the case, how can this voluntary prayer complete what was missing from this obligatory prayer due to ignorance or forgetfulness?! Rather, all of that is incorrect and unacceptable, because it was not done in a way that was required. And God knows best.

The Almighty said: **And they followed desires.** And on the authority of Ali, may God be pleased with him,

regarding the Almighty's saying: **And they followed desires**, he is from the sons of the constructed and the mounted the seen, and the wearing of the famous.

I said: Desires are what a person agrees with, desires, suits, and does not avoid. In Sahih:

Paradise is surrounded by hardships and Hell is surrounded by desires. What was mentioned about Ali, may God be pleased with him, is part of this.

God Almighty says: **Then they will meet with error.** Ibn Zayd said: Evil, misguidance, or disappointment. He said:

Whoever finds good, people praise him for his actions, and whoever goes astray will not lack someone to blame him for his error.

Abdullah bin Masoud said: It is a valley in Hell. The linguists understand that they will encounter this Ghayy, as God the Almighty said: **And whoever does that will meet a sin** (al-Furqan 25:68). It is more apparent that Ghayy is the name of the valley, named after those who go astray. Kaab said: At the end of time, there will appear people with whips like the tails of cows, then he recited: **Then they will encounter Ghayyun**, meaning destruction and misguidance in Hell. And from him: Ghayy is a valley in Hell, the furthest bottom and the hottest. In it is a well called Al-Baheem. Whenever Hell subsides, God the Almighty opens that well and Hell is set ablaze in it. Ibn Abbas said: Ghay is a valley in Hell, and the valleys of Hell seek refuge from its heat. God Almighty has prepared that valley for the adulterer who persists in adultery, for the addicted drinker of alcohol, for the usurer who does not stop taking interest, for the disobedient, for the false witness, and for the woman who brings a child to her husband that is not his.

Tafsir Ibn Kathir

When God the Almighty mentioned the party of the happy ones, who are the prophets, peace be upon them, and those who followed them from those who uphold the limits and commands of God, who perform the obligations of God and abandon His prohibitions, He mentioned that **there came after them a generation** meaning other generations **who neglected the prayer**. And if they neglected it, then they neglected other obligations, because it is the pillar and foundation of religion and the best deeds of the servants, and they turned to the desires of this world and its pleasures and were satisfied with the life of this world and were content with it, so these will encounter error, meaning loss on the Day of Resurrection. And they differed about what is meant by neglecting the prayer here. Some said: What is meant by neglecting it is abandoning it completely, as Muhammad ibn Ka'b al-Qurazi and Ibn Zayd ibn Aslam al-Suddi said, and Ibn Jarir chose it. For this reason, some of the predecessors, successors, and imams went as is well-known from Imam Ahmad, and a statement from

al-Shafi'i went to declaring the one who neglects the prayer an unbeliever, based on the hadith **Between the servant and polytheism is the abandonment of the prayer**. The other hadith is: **The covenant between us and them is prayer, so whoever abandons it has disbelieved**. This is not the place to elaborate on this issue.

Al-Awza'i said on the authority of Musa bin Sulayman on the authority of Al-Qasim bin Mukhaymara regarding his statement: **Then there came after them a generation who neglected the prayer**, he said: meaning they neglected the times. If it was abandonment, it would be disbelief. And Wakee' said on the authority of Al-Mas'udi on the authority of Al-Qasim bin Abd Al-Rahman and Al-Hasan bin Saad on the authority of Ibn Mas'ud that it was said to him: God mentions prayer frequently in the Qur'an: **Those who are heedless of their prayers**, "constant in their prayers," and **maintain their prayers**. Ibn Mas'ud said: At their times. They said: We did not see that except in abandonment. He said: That is disbelief. Masruq said: No one maintains the five prayers and is written among the heedless. In their excess is destruction, and their excess is wasting them of their time. Al-Awza'i said on the authority of Ibrahim bin Yazid: Umar bin Abdul Aziz recited: "Then there came after them a generation who neglected the prayer and pursued desires. So they are going to meet with error." Then he said: Their waste was not abandoning it, but they wasted the time. Ibn Abi Nujayh said on the authority of Mujahid: **Then there came after them a generation who neglected the prayer and pursued desires**. He said: When the Hour comes and the righteous people of the nation of Muhammad, may God bless him and grant him peace, go, they will seduce one another in the alleys. Ibn Jurayj narrated something similar on the authority of Mujahid. Jabir al-Ju'fi narrated on the authority of Mujahid, Ikrimah, and Ata' bin Abi Rabah that they are from this nation, meaning at the end of time.

Ibn Jarir said: Al-Harith told me, Al-Hasan Al-Ashib told us, Sharik told us, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, **Then there came after them a generation who neglected the prayer and followed desires**. He said: They are in this nation who will swarm like cattle and donkeys in the streets, they do not fear God in the heavens, nor are they ashamed of people on earth. Ibn Abi Hatim said: Ahmad bin Sinan Al-Wasiti told us, Abu Abd Al-Rahman Al-Muqri told us, Haywah told us, Bashir bin Abi Amr Al-Khawlani told us that Al-Walid bin Qais told him that he heard Abu Sa'id Al-Khudri say: I heard the Messenger of God, may God bless him and grant him peace, say: "There will be a generation after sixty years who will neglect the prayer and follow desires, so they will meet with error. Then there will be a generation who will recite the Qur'an but it will not go beyond their collarbones, and three will recite the Qur'an: a believer, a hypocrite, and a wicked person." Bashir said: I said to Al-Walid: Who are these three? He said: The believer is the one who believes in it, and the hypocrite is the one who disbelieves in it. And the wicked person eats from it, and this is how Ahmad narrated it on the authority of Abu Abd al-Rahman al-Muqri.

Ibn Abi Hatim also said: My father told me, Ibrahim bin Musa told us, Isa bin Yunus told us, Ubaydullah bin Abd al-Rahman bin Wahb told us, on the authority of Malik, on the authority of Abu al-Rijal, that Aisha used to send something as charity to the people of the Suffa, and she would say: Do not give any of it to a Berber man or woman, for I heard the Messenger of God, may God bless him and grant him peace, say: "They are the successors about whom God the Most High said: 'Then there came after them a generation who neglected prayer.'" This hadith is strange. He also said: My father told me, Abd al-Rahman bin al-Dahhak told us, al-Walid told us, Harez told us, on the authority of a sheikh from the people of Medina, that he heard Muhammad bin Ka'b al-Qurazi say about God's statement: 'Then there came after them a generation': The verse: They are the people of the West who rule, but they are worse than any king.

Ka'b al-Ahbar said: By God, I find the description of the hypocrites in the Book of God Almighty: Coffee drinkers, neglecting prayers, salivating over Kaabas, sleeping during the dark hours, being excessive in the mornings, neglecting congregational prayers. He said: Then he recited this verse: "Then there came after them a posterity who neglected prayer and pursued desires. So they are going to meet with error." Al-Hasan al-Basri said: They neglected the mosques and stuck to the farms. Abu al-Ashhab al-Attardi said: God revealed to David, peace be upon him: O David, beware and warn your companions against eating desires, for the hearts attached to the desires of this world have their minds veiled from Me. The least I can do to one of My servants if he chooses one of his desires is to deprive him of My obedience.

Imam Ahmad said: Zaid bin Al-Habbab told us, Abu Al-Samh Al-Tamimi told us on the authority of Abu Qabil that he heard Uqbah bin Amir say: The Messenger of God, may God bless him and grant him peace, said: "I fear for my nation two things: the Qur'an and milk." As for milk, they will follow the countryside and desires and abandon prayer. As for the Qur'an, the hypocrites will learn it and argue with the believers with it. And he narrated it on the authority of Hasan bin Musa on the authority of Ibn Lahi'ah: Abu Qabil told us on the authority of Uqbah on it, with a chain of transmission traceable back to the Prophet, with a similar chain of transmission, and he is the only one who transmitted it.

And His statement: **Then they will meet with Ghayyan** Ali bin Abi Talhah said on the authority of Ibn Abbas **Then they will meet Ghayyan** meaning loss. Qatada said: Evil. Sufyan al-Thawri, Shu'bah and Muhammad bin Ishaq said on the authority of Abu Ishaq al-Sabi' on the authority of Abu Ubaidah on the authority of Abdullah bin Mas'ud **Then they will meet Ghayyan** he said: A valley in Hell with a deep bottom and foul taste. Al-A'mash said on the authority of Ziyad on the authority of Abu Iyad regarding His statement: **Then they will meet Ghayyan** he said: A valley in Hell of pus and blood. Imam Abu Jaafar bin Jarir said: Abbas bin Abi Talib told me, Muhammad bin Ziyad told us, Sharqi bin Qatami told us on the authority of Luqman bin Amir Al-Khuza'i, who said: I came to Abu Umamah Siddi bin Ajlan Al-Bahili and said: Tell us a hadith that you heard from the Messenger of God, may God bless him and

Surat Maryam 19:59

Then there came after them a posterity who neglected prayer and pursued desires. So they are going to meet with perdition.

grant him peace. So he called for food, then he said: The Messenger of God, may God bless him and grant him peace, said: **If a rock weighing ten ounces were thrown from the edge of Hell, it would not reach its bottom for fifty autumns, then it would end in a state of confusion and sins.** He said: I said: What is confusion and sins? He said: He said: Two wells at the bottom of Hell in which the pus of the people of Hell flows. They are the two that God mentioned in His Book: **They neglected the prayer and followed their desires, so they are going to meet a state of confusion.** And His statement in al-Furqan 25: **nor do they commit adultery, and whoever does that will meet a state of sin.** This is a strange hadith and its chain of transmission to the Prophet is denounced.

And His saying: **Except for he who repents, believes, and does righteousness** means except for he who turns from abandoning prayers and following desires, for God accepts his repentance and makes his end good and makes him one of the inheritors of Paradise of bliss. For this reason He said: **Then those will enter Paradise and will not be wronged at all**, because repentance wipes out what came before it. In another hadith, **The one who repents from sin is like one who has no sin.** For this reason, these repentant people will not lose anything from the deeds they did, nor will they be compared to what they did before it, so that what they did after it will be lost for them, because that was wasted and forgotten, and was lost for free from the generosity of the Generous and the patience of the Forbearing. This exception here is like His saying in Surat al-Furqan 25: "And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. * The punishment will be doubled for him on the Day of Resurrection, and he will abide therein humiliated. * Except for he who repents, believes, and does righteous work. For them God will replace their evil deeds with good. And ever is God Forgiving." Merciful.

Fath al-Qadir

When these prophets were praised with these descriptions to encourage others to follow their example and adopt their path, he mentioned their opposites to repel people from their path, saying: 59- **Then there came after them a successor** meaning an evil successor. Linguists said: The successor of good is called a successor with a fat-ha on the lam, and the successor of evil is called a successor with a sukoon on the lam. We have already discussed this at the end of Al-A'raf. **They wasted the prayer** Most said: The meaning of this is that they delayed it from its time, and it was said that they wasted the time, and it was said that they disbelieved in it and denied its obligation, and it was said that they did not perform it in the prescribed manner. It appears that whoever delays the prayer from its time or leaves one of its obligations or one of its conditions or one of its pillars has wasted it, and the one who leaves it completely or denies it is included under wasting it in a primary sense.

They differed about who this verse was revealed to. Some said it was about the Jews, some said it was about the Christians, and some said it was about a people from the nation of Muhammad (peace be upon him) who will come at the end of time. The meaning of **and they followed desires** is that they did what their souls desired and yearned for of forbidden things such as drinking alcohol and committing adultery. **Then they will meet with error.** Error means evil according to the linguists, just as good means guidance. The meaning is that they will meet evil, not good. It was said that error means misguidance, and it was said it is disappointment. It was said that it is the name of a valley in Hell. It was said that there is an omission in the speech, and the meaning is: they will meet the punishment of error. This is what Al-Zajjaj said. Similar to it is the saying of the Almighty: **will meet sins**, meaning the punishment of sins.

Tafsir al-Baghawi

59 - The Almighty said: **Then there came after them a generation**, meaning: after the aforementioned prophets came a generation, and they were bad people. **The generation** - with the fat-ha - is the good, and with the jazm the bad.

Al-Suddi said: He meant the Jews and those who followed them.

Mujahid and Qatada said: They are in this nation.

They missed the prayer, they left the obligatory prayer.

Ibn Masoud and Ibrahim said: They delayed it from its time.

Saeed bin Al-Musayyab said: It is not to pray the noon prayer until the afternoon prayer comes, nor the afternoon prayer until the sun sets.

And they followed their desires, meaning: sins and drinking alcohol, meaning they preferred their own desires over obeying God. Mujahid said: These are people who will appear at the end of time, flirting with each other in the markets and alleys.

They will surely encounter Ghayy, Wahb said: *Ghayy* is a river in Hell, with a deep bottom and a foul taste.

Ibn Abbas said: *Al-Ghay* is a valley in Hell, and the valleys of Hell seek refuge from its heat. It is prepared for the persistent adulterer, the addicted drinker of alcohol, the usurer who does not give up interest, the disobedient, and the false witness.

Ata' said: *Al-Ghay* is a valley in Hell that flows with pus and blood.

Kaab said: It is a valley in Hell, the deepest and hottest, in a well called *Al-Haym*. Whenever Hell subsides, God opens that well and Hell is set ablaze in it.

Muhammad ibn Abdullah ibn Abi Tuba told us, Muhammad ibn Ahmad al-Harithi told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmoud told

us, Ibrahim ibn Abdullah al-Khalal told us, and Abdullah ibn al-Mubarak, the Almighty, Hisham ibn Bashir told us, Zakariya ibn Abi Maryam al-Khuza'i told us, he said: I heard Abu Umamah al-Bahili say: **The distance between the edge of Hell and its bottom is a journey of seventy autumns of falling stone, or he said a falling rock, its bone is like ten tens of fat bones.** A client of Abd al-Rahman ibn Khalid ibn al-Walid said to him: **Is there anything under that, O Abu Umamah?** He said: **Yes, it is error and sins.**

Ad-Dahhak said: **Despair and loss.** It was also said: *Destruction.* It was also said: *Torment.*

His saying: **Then they will encounter error** does not mean that they will only see, but rather it means that they will meet and be in contact with the vision.

Tafsir al-Baidawi

59- **And after them came a generation** So after them came a generation of evil. It is said a true generation with the fat-ha, and a bad generation with the sukun. **They neglected the prayer** They abandoned it or delayed it from its time. **And followed desires** such as drinking alcohol, making marriage to one's paternal sister permissible, and being immersed in sins. And on the authority of Ali, may God be pleased with him, in his saying **And followed desires** from the sons of the severe, and rode the visible, and wore the famous. **Then they will meet with error** evil like his saying:

Whoever finds good, people praise him for his actions, and whoever goes astray will not lack someone to blame him for his error.

Or a reward for error, as God Almighty says: **He will receive sins,** or error from the path to Paradise. It was said that it is a valley in Hell from which its valleys seek refuge.

Surat Maryam 19:60

Except for those who repent, believe and do righteous deeds. For those, they will enter Paradise and will not be wronged at all.

Surat Maryam 19:60

Except for those who repent, believe and do righteous deeds. For those, they will enter Paradise and will not be wronged at all.

Tafsir al-Jalalayn

60 - *Except* but **whoever repents, believes, and does righteousness - those will enter Paradise and will not be wronged** they will not be deprived of anything of their reward.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Then these evil successors whose description He described will encounter error, except for those who repent and review the command of God, and believe in Him and His Messenger, **and do righteous deeds**, meaning: and obey God in what He commanded and forbade, and perform His obligations, and avoid what He has forbidden, **for those will enter Paradise**, meaning: for those among them in particular will enter Paradise, not those who perished among them due to their disbelief, and their neglect of prayer, and their following of desires. And His statement, **and they will not be wronged at all**, meaning: and they will not be reduced in the reward for their deeds at all, and they will not be included with those of the evil successors who perished before their repentance from their misguidance, and before their return to obeying their Lord in Hell, but they will enter as the people of faith.

Tafsir al-Qurtubi

The Almighty says: **Except for those who repent** meaning from neglecting the prayer and following desires, so they return to obeying their Lord. **And believe** in Him “and do righteous deeds. For those will enter Paradise.” Abu Ja’far, Shaibah, Ibn Kathir, Ibn Muhaisin, Abu ‘Amr, Ya’qub, and Abu Bakr read **they enter** with a fatha on the kha’. The rest read with a fatha on the ya’. **And they will not be wronged at all** meaning nothing will be deducted from their righteous deeds, except that for every good deed they will be credited with ten to seven hundred.

Tafsir Ibn Kathir

When God the Almighty mentioned the party of the happy ones, who are the prophets, peace be upon them, and those who followed them from those who uphold the limits and commands of God, who perform

the obligations of God and abandon His prohibitions, He mentioned that **there came after them a generation** meaning other generations **who neglected the prayer**. And if they neglected it, then they neglected other obligations, because it is the pillar and foundation of religion and the best deeds of the servants, and they turned to the desires of this world and its pleasures and were satisfied with the life of this world and were content with it, so these will encounter error, meaning loss on the Day of Resurrection. And they differed about what is meant by neglecting the prayer here. Some said: What is meant by neglecting it is abandoning it completely, as Muhammad ibn Ka’b al-Qurazi and Ibn Zayd ibn Aslam al-Suddi said, and Ibn Jarir chose it. For this reason, some of the predecessors, successors, and imams went as is well-known from Imam Ahmad, and a statement from al-Shafi’i went to declaring the one who neglects the prayer an unbeliever, based on the hadith **Between the servant and polytheism is the abandonment of the prayer**. The other hadith is: **The covenant between us and them is prayer, so whoever abandons it has disbelieved**. This is not the place to elaborate on this issue.

Al-Awza’i said on the authority of Musa bin Sulayman on the authority of Al-Qasim bin Mukhaymara regarding his statement: **Then there came after them a generation who neglected the prayer**, he said: meaning they neglected the times. If it was abandonment, it would be disbelief. And Wakee’ said on the authority of Al-Mas’udi on the authority of Al-Qasim bin Abd Al-Rahman and Al-Hasan bin Saad on the authority of Ibn Mas’ud that it was said to him: God mentions prayer frequently in the Qur’an: **Those who are heedless of their prayers**, “constant in their prayers,” and **maintain their prayers**. Ibn Mas’ud said: At their times. They said: We did not see that except in abandonment. He said: That is disbelief. Masruq said: No one maintains the five prayers and is written among the heedless. In their excess is destruction, and their excess is wasting them of their time. Al-Awza’i said on the authority of Ibrahim bin Yazid: Umar bin Abdul Aziz recited: “Then there came after them a generation who neglected the prayer and pursued desires. So they are going to meet with error.” Then he said: Their waste was not abandoning it, but they wasted the time. Ibn Abi Nujayh said on the authority of Mujahid: **Then there came after them a generation who neglected the prayer and pursued desires**. He said: When the Hour comes and the righteous people of the nation of Muhammad, may God bless him and grant him peace, go, they will seduce one another in the alleys. Ibn Jurayj narrated something similar on the authority of Mujahid. Jabir al-Ju’fi narrated on the authority of Mujahid, Ikrimah, and Ata’ bin Abi Rabah that they are from this nation, meaning at the end of time.

Ibn Jarir said: Al-Harith told me, Al-Hasan Al-Ashib told us, Sharik told us, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, **Then there came after them a generation who neglected the prayer and followed desires**. He said: They are in this nation who

will swarm like cattle and donkeys in the streets, they do not fear God in the heavens, nor are they ashamed of people on earth. Ibn Abi Hatim said: Ahmad bin Sinan Al-Wasiti told us, Abu Abd Al-Rahman Al-Muqri told us, Haywah told us, Bashir bin Abi Amr Al-Khawlani told us that Al-Walid bin Qais told him that he heard Abu Sa'id Al-Khudri say: I heard the Messenger of God, may God bless him and grant him peace, say: "There will be a generation after sixty years who will neglect the prayer and follow desires, so they will meet with error. Then there will be a generation who will recite the Qur'an but it will not go beyond their collarbones, and three will recite the Qur'an: a believer, a hypocrite, and a wicked person." Bashir said: I said to Al-Walid: Who are these three? He said: The believer is the one who believes in it, and the hypocrite is the one who disbelieves in it. And the wicked person eats from it, and this is how Ahmad narrated it on the authority of Abu Abd al-Rahman al-Muqri.

Ibn Abi Hatim also said: My father told me, Ibrahim bin Musa told us, Isa bin Yunus told us, Ubaydullah bin Abd al-Rahman bin Wahb told us, on the authority of Malik, on the authority of Abu al-Rijal, that Aisha used to send something as charity to the people of the Suffa, and she would say: Do not give any of it to a Berber man or woman, for I heard the Messenger of God, may God bless him and grant him peace, say: "They are the successors about whom God the Most High said: 'Then there came after them a generation who neglected prayer.'" This hadith is strange. He also said: My father told me, Abd al-Rahman bin al-Dahhak told us, al-Walid told us, Harez told us, on the authority of a sheikh from the people of Medina, that he heard Muhammad bin Ka'b al-Qurazi say about God's statement: 'Then there came after them a generation': The verse: They are the people of the West who rule, but they are worse than any king.

Ka'b al-Ahbar said: By God, I find the description of the hypocrites in the Book of God Almighty: Coffee drinkers, neglecting prayers, salivating over Kaabas, sleeping during the dark hours, being excessive in the mornings, neglecting congregational prayers. He said: Then he recited this verse: "Then there came after them a posterity who neglected prayer and pursued desires. So they are going to meet with error." Al-Hasan al-Basri said: They neglected the mosques and stuck to the farms. Abu al-Ashhab al-Attardi said: God revealed to David, peace be upon him: O David, beware and warn your companions against eating desires, for the hearts attached to the desires of this world have their minds veiled from Me. The least I can do to one of My servants if he chooses one of his desires is to deprive him of My obedience.

Imam Ahmad said: Zaid bin Al-Habbab told us, Abu Al-Samh Al-Tamimi told us on the authority of Abu Qabil that he heard Uqbah bin Amir say: The Messenger of God, may God bless him and grant him peace, said: "I fear for my nation two things: the Qur'an and milk." As for milk, they will follow the countryside and desires and abandon prayer. As for the Qur'an, the hypocrites will learn it and argue with the believers with it. And he narrated it on the authority of Hasan bin Musa on the authority of Ibn Lahi'ah: Abu Qabil told us on the authority of Uqbah on it, with a chain of

transmission traceable back to the Prophet, with a similar chain of transmission, and he is the only one who transmitted it.

And His statement: **Then they will meet with Ghayyan** Ali bin Abi Talhah said on the authority of Ibn Abbas **Then they will meet Ghayyan** meaning loss. Qatada said: Evil. Sufyan al-Thawri, Shu'bah and Muhammad bin Ishaq said on the authority of Abu Ishaq al-Sabi'i on the authority of Abu Ubaidah on the authority of Abdullah bin Mas'ud **Then they will meet Ghayyan** he said: A valley in Hell with a deep bottom and foul taste. Al-A'mash said on the authority of Ziyad on the authority of Abu Iyad regarding His statement: **Then they will meet Ghayyan** he said: A valley in Hell of pus and blood. Imam Abu Jaafar bin Jarir said: Abbas bin Abi Talib told me, Muhammad bin Ziyad told us, Sharqi bin Qatami told us on the authority of Luqman bin Amir Al-Khuza'i, who said: I came to Abu Umamah Siddi bin Ajlan Al-Bahili and said: Tell us a hadith that you heard from the Messenger of God, may God bless him and grant him peace. So he called for food, then he said: The Messenger of God, may God bless him and grant him peace, said: **If a rock weighing ten ounces were thrown from the edge of Hell, it would not reach its bottom for fifty autumns, then it would end in a state of confusion and sins.** He said: I said: What is confusion and sins? He said: He said: Two wells at the bottom of Hell in which the pus of the people of Hell flows. They are the two that God mentioned in His Book: **They neglected the prayer and followed their desires, so they are going to meet a state of confusion.** And His statement in al-Furqan 25: **nor do they commit adultery, and whoever does that will meet a state of sin.** This is a strange hadith and its chain of transmission to the Prophet is denounced.

And His saying: **Except for he who repents, believes, and does righteousness** means except for he who turns from abandoning prayers and following desires, for God accepts his repentance and makes his end good and makes him one of the inheritors of Paradise of bliss. For this reason He said: **Then those will enter Paradise and will not be wronged at all**, because repentance wipes out what came before it. In another hadith, **The one who repents from sin is like one who has no sin.** For this reason, these repentant people will not lose anything from the deeds they did, nor will they be compared to what they did before it, so that what they did after it will be lost for them, because that was wasted and forgotten, and was lost for free from the generosity of the Generous and the patience of the Forbearing. This exception here is like His saying in Surat al-Furqan 25: "And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. * The punishment will be doubled for him on the Day of Resurrection, and he will abide therein humiliated. * Except for he who repents, believes, and does righteous work. For them God will replace their evil deeds with good. And ever is God Forgiving." Merciful.

Fath al-Qadir

60- Except for those who repent, believe, and do

Surat Maryam 19:60

Except for those who repent, believe and do righteous deeds. For those, they will enter Paradise and will not be wronged at all.

righteous deeds. That is, those who repent from what they have neglected, such as neglecting prayers and following desires, then return to obeying God, believe in Him, and do righteous deeds. This exception is evidence that the verse is about the infidels, not the Muslims. **Then those will enter Paradise.** Abu Ja`far, Shaibah, Ibn Kathir, Ibn Muhaysin, Abu `Amr, Ya`qub, and Abu Bakr read **they will enter** with a damma on the ya and a fatha on the kha. The rest read it with a fatha on the ya and a damma on the kha. **And they will not be wronged at all.** That is, nothing will be reduced from their rewards, even if it is little, for God, the Exalted, will pay them their rewards in full.

Tafsir al-Baghawi

60 - "Except for those who repent, believe and do righteous deeds. For them, they will enter Paradise and not be wronged at all."

Tafsir al-Baidawi

60- **Except for those who repent, believe and do righteous deeds** indicates that the verses are about the disbelievers. **Then those will enter Paradise** Ibn Kathir, Abu Amr, Abu Bakr and Yaqub read it in the passive form of *adkhla*. **And they will not be wronged at all** nor will they be deducted from the reward for their deeds. It is permissible for **at least** to be in the accusative case as a source, and in it is a warning that their previous disbelief will not harm them nor will it detract from their rewards.

Surat Maryam 19:61

Gardens of Eden which the Most Gracious has promised to His servants in the unseen. Indeed, His promise is ever coming to pass.

Tafsir al-Jalalayn

61 - **Gardens of Eden** Residence instead of Paradise **which the Most Gracious has promised His servants in the unseen** state, meaning absent from it **Indeed, His promise** meaning His promise **was coming** meaning coming, and its root is Ma'tawi or Ma'tawi here, Paradise is brought to its people

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: Then those will enter Paradise, **Gardens of Eden**. His saying **Gardens of Eden** is an accusative translation of Paradise. What He means by His saying **Gardens of Eden**: gardens of residence. I have explained that previously with its evidence that suffices from repeating it. And His saying **which the Most Gracious has promised His servants in the unseen** means: These gardens are the gardens which the Most Gracious has promised His believing servants that they will enter in the unseen, because they have not seen them or witnessed them, so they are unseen to them. And His saying **Indeed, His promise was fulfilled** means, Almighty God the Most High: God's promise was, and His promise in this place is His promise, and it is Paradise that is coming, and His friends and those who obey Him will come to it, whom God will admit into it. Some of the grammarians of Kufa said: The report came out on the basis that the promise is what is coming, and its meaning is: that it is the one who will come, and he did not say: and his promise was coming, because everything that comes to you, you come to it. And he said: Do you not see that you say: I came upon fifty years, and fifty years came upon me, and all of that is correct. And I have explained the statement about it, and the ha' in his saying **that it** is from the mention of the Most Gracious.

Tafsir al-Qurtubi

Janāt Adn instead of Jannah, so it was in the accusative case. Abu Ishaq Al-Zajaj said: **Janāt Adn** is permissible as a subject. Abu Hatim said: If it were not for the line, it would have been Jannah Adn, because before it was **they will enter Jannah**. "Which the Most Gracious has promised His servants in the unseen," meaning whoever worships Him and keeps His covenant in the unseen. It was said: They believed in Jannah but did not see it. "His promise was to be fulfilled. Matyaan **is the object of** itiyaan." Whatever reaches you, you have reached it. You say: Sixty years have passed for me, and I have reached sixty years. And good has reached me from so-and-so, and I have reached good from him. Al-Qutbi said: "Matyaan

means to come," so it is the object with the meaning of the agent. "Matyaan **is hamzated because it is from** ata, **which means** yatu." Whoever lightens the hamzah makes it an alif. Al-Tabari said: The promise here is the promised one, which is Jannah, meaning His friends will come to it.

Tafsir Ibn Kathir

God the Almighty says: The gardens which those who repent from their sins will enter are the Gardens of Eden, meaning the residence that the Most Gracious promised His servants in the unseen, meaning it is from the unseen in which they believe and have not seen, due to the intensity of their conviction and the strength of their faith. His statement: "Indeed, His promise was to be fulfilled" is an emphasis on the occurrence, confirmation and stability of that, for God does not break His promise or change it, as He says: "His promise was to be fulfilled" meaning it will inevitably happen. His statement here: "Coming" means that the servants are going to Him and will come to Him. Some of them said "coming" means coming, because whatever came to you, you have come to it, just as the Arabs say: Fifty years have come upon me, and I have come upon fifty years, both of them have the same meaning.

His saying: **They will not hear therein any idle talk**, meaning that in these gardens there is no idle, meaningless talk as might be found in this world. His saying: "Except peace" is an interrupted exception like his saying: "They will hear therein no idle talk or sinful speech * Except the saying, 'Peace, peace.'" And his saying: **And they will have their provision therein, morning and evening**, meaning at the same time as the mornings and evenings, not that there is night and day, but they will be at times that follow one another and they will know their passing by lights and radiance, as Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be like the moon on a full moon night. They will not spit therein, nor blow their noses therein, nor will they defecate. Their utensils and combs will be of gold and silver, their incense burners will be of aloe, and their sweat will be of musk. Each one of them will have two wives, the marrow of whose leg will be seen through the flesh because of the beauty. There will be no difference between them and no hatred. Their hearts will be like the heart of one man. They glorify God morning and evening." Narrated by al-Bukhari and Muslim in their Sahihis from the hadith of Muammar.

Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Al-Harith bin Fadl Al-Ansari told us, on the authority of Mahmoud bin Labid Al-Ansari, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "The martyrs will be on a river at the gate of Paradise in a green dome. Their provision will come out to them from Paradise morning and evening." Ahmad is the only one to narrate it from this source. Ad-Dahhak said on the authority of Ibn Abbas: **And**

Surat Maryam 19:61

Gardens of Eden which the Most Gracious has promised to His servants in the unseen. Indeed, His promise is ever coming to pass.

they will have their provision therein morning and evening. He said: The amounts of the night and the day.

Ibn Jarir said: Ali bin Sahm told us, Al-Walid bin Muslim told us: I asked Zuhair bin Muhammad about the statement of God the Most High: **And they will have their provision therein, morning and evening.** He said: There is no night in Paradise, they are in light forever and they have the amount of night and day, and they know the amount of night by the lowering of the veils and the closing of the doors, and they know the amount of day by the lifting of the veils and the opening of the doors. And with this chain of transmission on the authority of Al-Walid bin Muslim on the authority of Khalid on the authority of Al-Hasan Al-Basri, and he mentioned the gates of Paradise and said: Gates whose exterior can be seen from their interior, so they speak and speak and they understand, open or close and they do. Qatada said about His statement: **And they will have their provision therein, morning and evening,** there are two hours in it, morning and evening, there is no night or day, but it is light and brightness. Mujahid said: There is neither morning nor evening, but they are given it according to what they desired in this world.

Al-Hasan, Qatada and others said: The most luxurious among the Arabs were those who ate lunch and dinner, so the Qur'an was revealed regarding the luxury that was in their souls, so God the Almighty said: **And for them is their provision therein, morning and evening.** Ibn Mahdi said on the authority of Hammad bin Zaid on the authority of Hisham on the authority of Al-Hasan: **And for them is their provision therein, morning and evening.** He said: The early morning refers to the evening, and the evening refers to the early morning, there is no night in it. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Salim bin Mansour bin Ammar told us, my father told me, Muhammad bin Ziyad, the judge of the people of Shamshat, told me, on the authority of Abdullah bin Hudayr, on the authority of Abu Salamah bin Abdul Rahman, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is no morning of the mornings of Paradise - and all of Paradise is mornings - except that a friend of God is brought therein, a wife from the houris, the lowest of them, who was created from saffron." Abu Muhammad said: This is a strange and rejected hadith.

And His statement: **This is the Paradise which We give as an inheritance to those of Our servants who were righteous.** That is, this Paradise which We have described with these great attributes is the one which We give as an inheritance to Our righteous servants, who are obedient to God Almighty in good times and bad, who suppress anger, and who pardon people, as God Almighty said at the beginning of Surat al-Mu'minin 23: "Indeed, the believers have succeeded. Who are humble in their prayers." Until He said: "Those are the inheritors. Who will inherit Paradise, wherein they will abide eternally."

Fath al-Qadir

And the accusative of 61- "Janāt Adn" is in apposition to Jannah, a apposition to some because Jannah Adn is part of Jannah. Al-Zajjaj said: It is permissible to say Jannah Adn in the nominative case as a subject, and it was also read. Abu Hatim said: And if it were not for the mistake, it would have been Jannah Adn: meaning in the singular instead of the plural, and this is nothing, for Jannah is the name of the group of Jannahs that are like species for the genus. And it was read in the accusative of Jannah as a compliment, and it was read in the singular "which the Most Gracious has promised His servants in the unseen" this sentence is an attribute of Jannah Adn, and in the unseen is in the accusative case as a state of Jannahs, or of His servants: meaning clothed, or clothed in the unseen, and it was read in the genus Adn, and from it as a name for the meaning of Adn, which is residence, or a name for the land of Jannah "Indeed, His promise was fulfilled" meaning His promise in general. So the Jannahs are included in it as a primary entry. Al-Farra' said: He did not say coming. Because everything that came to you, you have come to it, and so said Al-Zajjaj.

Tafsir al-Baghawi

61 - **The Gardens of Eden which the Most Gracious has promised to His servants in the unseen,** and they have not seen them. **Indeed, His promise was to come true,** meaning: coming, the passive participle has the meaning of the active participle.

It was said: He did not say *coming* because everything that came to you, you have brought it, and the Arabs do not differentiate between the saying of the speaker: **Fifty years have come upon me** and his saying: **I have come upon fifty years,** and he says: **Goodness has come to me and I have come to goodness.**

Ibn Jarir said: **His promise** means: His appointment, which is Paradise, *coming* His friends [the people of Paradise] and the people of His obedience will come to him.

Tafsir al-Baidawi

61- "Gardens of Eden" instead of Paradise, instead of some because it includes it, or it is directed to praise, and it was read in the nominative case as the predicate of a deleted subject, and Eden because it is the complement to it in the knowledge or knowledge of Eden in the sense of residence as a greatness, and therefore it is correct to describe what it was added to by saying: "which the Most Gracious has promised His servants in the unseen" meaning He promised it to them while it is absent from them, or they are absent from it, or He promised them with their belief in the unseen. "It is" God. "His promise **which is Paradise** was coming" its people who were promised it will

inevitably come to it, and it was said that it is from the one who came to him with kindness, meaning done and accomplished.

Surat Maryam 19:62

They will hear no ill speech therein, but only, "Peace." And they will have their provision therein, morning and evening.

Surat Maryam 19:62

They will hear no ill speech therein, but only, "Peace." And they will have their provision therein, morning and evening.

Tafsir al-Jalalayn

62 - **They will not hear therein any idle talk** of speech *except* but they will hear (peace) from the angels upon them or from some of them upon others **and they will have their provision therein morning and evening** that is, according to their amount in this world. There is no day or night in Paradise, but rather light and radiance forever.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those who enter Paradise will not hear therein any idle talk, which is guidance and falsehood of speech and talk, "except peace." This is from the disconnected exception, and its meaning is: But they will hear peace, which is the angels' greeting to them. And His statement, **And they will have their provision therein, morning and evening**, means: And they will have their food and whatever they desire of food and drink in the amount of time in the morning and the amount of time in the evening of the days of this world. Rather, He means that what is between their lunch and their dinner in Paradise is the amount of time between one of us in this world and his dinner, and likewise what is between dinner and lunch, because there is no night or day in Paradise, and this is like His statement, **He created the earth in two days** and **He created the heavens and the earth in six days**, meaning by that: of the days of this world.

Ali bin Sahl told us: Al-Walid bin Muslim told us: I asked Zuhair bin Muhammad about the statement of God: **And they will have their provision therein, morning and evening**. He said: There is no night in Paradise. They will be in light forever, and they will have the amount of night and day. They will know the amount of night by the lowering of the veils and the closing of the doors, and they will know the amount of day by the raising of the veils and the opening of the doors.

Ali told us, he said: Al-Walid told us, on the authority of Khalid, on the authority of Al-Hasan, and he mentioned the gates of Paradise, and he said: Gates whose exterior can be seen from their interior, so speak and speak, and they whisper, **Open and close**, and you do.

Ibn Harb told me: Musa bin Ismail told us: Amer bin Yassaf told us, on the authority of Yahya, who said: The Arabs in their time, if they had dinner and lunch, that was a comfort to them. So God revealed: **And they will have their provision therein, morning and evening**:

the amount of time between your lunch in this world and your evening.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **And they will have their provision therein, morning and evening**, he said: When one of the Arabs had lunch and dinner, he was amazed, so God informed them that they would have in Paradise morning and evening, the amount of lunch and dinner.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: It is not morning or evening, but they will be given it according to what they desired in this world.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And they will have their provision therein, morning and evening**, there are two hours in it, morning and evening, for that is for them, there is no night, but rather it is light and brightness.

Tafsir al-Qurtubi

They will not hear therein ill speech meaning in Paradise. Illiteracy means false speech, obscenity, idle talk, and useless talk. An example of this is the hadith:

If you say to your friend on Friday, 'Listen,' while the imam is delivering the sermon, then you have spoken frivolously. It is also narrated, **I have spoken frivolously**, which is the language of Abu Hurairah, as the poet said:

And the pilgrims' flocks are restrained from idle talk and obscene speech.

Ibn Abbas said: Idle talk is everything that does not contain the remembrance of God, meaning their speech in Paradise is praising and glorifying God. "Except peace" means they will hear peace, so it is from the discontinuous exception, meaning the peace of some of them to others, and the peace of the King to them, as stated by Muqatil and others. Peace is a comprehensive name for goodness, and the meaning is that they will hear nothing therein except what they love. God the Almighty said: **And they will have their provision therein, morning and evening** meaning they will have whatever they desire of food and drink, morning and evening, meaning in the amount of these two times, as there is no morning and no evening, like God the Almighty's saying: **Its morning is a month and its evening is a month** (Saba' 34:12) meaning the amount of a month, Ibn Abbas, Ibn Jurayj and others said its meaning. It was said: The moderate conditions of the people of Paradise made them aware of it, and the most pleasant blessing for the Arabs was the ability to eat and drink morning and evening. Yahya bin Abi Katheer and Qatada said: The Arabs in their time were those who could find lunch and dinner together, so that was the pleasant thing, so it was

revealed. It was said: That is, their provision therein is uninterrupted, as He said: **And their bellies will be filled therewith** (al-Waqi'ah 56:33) **neither interrupted nor forbidden**. It is like saying: I wake up and spend the evening in Your remembrance. That is, my remembrance of You is constant. It is possible that the morning is before they are preoccupied with their pleasures, and the evening is after they are done with their pleasures, because it includes periods of transition from one state to another. This goes back to the first statement. Az-Zubayr ibn Bakkar narrated on the authority of Ismail ibn Abi Uways who said: Malik ibn Anas said: The food of the believers is twice a day, and he recited the statement of God the Almighty: **And for them is their provision therein, morning and evening**. Then he said: God the Almighty compensated the believers in fasting with the pre-dawn meal instead of lunch so that they may be strengthened by it to worship their Lord. It was said: This was mentioned because the nature and form of lunch is different from the nature and form of dinner, and only kings know this. Likewise, in Paradise, the provision of lunch will be different from the provision of dinner, and the blessings will be repeated to them so that they may increase in enjoyment and happiness. Al-Tirmidhi Al-Hakim included in Nawadir Al-Usul a hadith from Aban on the authority of Al-Hasan and Abu Qilabah, who said: "A man said:

O Messenger of God, is there night in Paradise? He said: What made you say this? He said: I heard God the Almighty mention in the Book: "And they will have their provision therein, morning and evening." I said: The night is between morning and evening. The Messenger of God, may God bless him and grant him peace, said: There is no night there, but rather light and radiance. Morning comes to evening and evening comes to morning, and the best gifts from God the Almighty come to them at the times of prayer that they used to pray in the world, and the angels greet them. This is the ultimate explanation of the meaning of the verse, and we have mentioned it in the Book of Remembrance. The scholars said: There is neither night nor day in Paradise, but they will be in light forever. They only know the difference between the night and the day by the lowering of the veils and the closing of the doors, and they know the difference between the day and the raising of the veils and the opening of the doors. This was mentioned by Abu al-Faraj al-Jawzi, al-Mahdawi, and others.

Tafsir Ibn Kathir

God the Almighty says: The gardens which those who repent from their sins will enter are the Gardens of Eden, meaning the residence that the Most Gracious promised His servants in the unseen, meaning it is from the unseen in which they believe and have not seen, due to the intensity of their conviction and the strength of their faith. His statement: **Indeed, His promise was to be fulfilled** is an emphasis on the occurrence, confirmation and stability of that, for God does not break His promise or change it, as He says: **His promise was to be fulfilled** meaning it will inevitably happen. His statement here: *Coming* means that the

servants are going to Him and will come to Him. Some of them said *coming* means coming, because whatever came to you, you have come to it, just as the Arabs say: Fifty years have come upon me, and I have come upon fifty years, both of them have the same meaning.

His saying: **They will not hear therein any idle talk**, meaning that in these gardens there is no idle, meaningless talk as might be found in this world. His saying: "Except peace" is an interrupted exception like his saying: "They will hear therein no idle talk or sinful speech * Except the saying, 'Peace, peace.'" And his saying: **And they will have their provision therein, morning and evening**, meaning at the same time as the mornings and evenings, not that there is night and day, but they will be at times that follow one another and they will know their passing by lights and radiance, as Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be like the moon on a full moon night. They will not spit therein, nor blow their noses therein, nor will they defecate. Their utensils and combs will be of gold and silver, their incense burners will be of aloe, and their sweat will be of musk. Each one of them will have two wives, the marrow of whose leg will be seen through the flesh because of the beauty. There will be no difference between them and no hatred. Their hearts will be like the heart of one man. They glorify God morning and evening." Narrated by al-Bukhari and Muslim in their Sahih from the hadith of Muammar.

Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Al-Harith bin Fadil Al-Ansari told us, on the authority of Mahmoud bin Labid Al-Ansari, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "The martyrs will be on a river at the gate of Paradise in a green dome. Their provision will come out to them from Paradise morning and evening." Ahmad is the only one to narrate it from this source. Ad-Dahhak said on the authority of Ibn Abbas: **And they will have their provision therein morning and evening**. He said: The amounts of the night and the day.

Ibn Jarir said: Ali bin Sahm told us, Al-Walid bin Muslim told us: I asked Zuhair bin Muhammad about the statement of God the Most High: **And they will have their provision therein, morning and evening**. He said: There is no night in Paradise, they are in light forever and they have the amount of night and day, and they know the amount of night by the lowering of the veils and the closing of the doors, and they know the amount of day by the lifting of the veils and the opening of the doors. And with this chain of transmission on the authority of Al-Walid bin Muslim on the authority of Khalid on the authority of Al-Hasan Al-Basri, and he mentioned the gates of Paradise and said: Gates whose exterior can be seen from their interior, so they speak and speak and they understand, open or close and they do. Qatada said about His statement: **And they will have their provision therein, morning and evening**, there are two hours in it, morning and evening, there is no night or day, but it is

Surat Maryam 19:62

They will hear no ill speech therein, but only, "Peace." And they will have their provision therein, morning and evening.

light and brightness. Mujahid said: There is neither morning nor evening, but they are given it according to what they desired in this world.

Al-Hasan, Qatada and others said: The most luxurious among the Arabs were those who ate lunch and dinner, so the Qur'an was revealed regarding the luxury that was in their souls, so God the Almighty said: **And for them is their provision therein, morning and evening.** Ibn Mahdi said on the authority of Hammad bin Zaid on the authority of Hisham on the authority of Al-Hasan: **And for them is their provision therein, morning and evening.** He said: The early morning refers to the evening, and the evening refers to the early morning, there is no night in it. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Salim bin Mansour bin Ammar told us, my father told me, Muhammad bin Ziyad, the judge of the people of Shamshat, told me, on the authority of Abdullah bin Hudayr, on the authority of Abu Salamah bin Abdul Rahman, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is no morning of the mornings of Paradise - and all of Paradise is mornings - except that a friend of God is brought therein, a wife from the houris, the lowest of them, who was created from saffron." Abu Muhammad said: This is a strange and rejected hadith.

And His statement: **This is the Paradise which We give as an inheritance to those of Our servants who were righteous.** That is, this Paradise which We have described with these great attributes is the one which We give as an inheritance to Our righteous servants, who are obedient to God Almighty in good times and bad, who suppress anger, and who pardon people, as God Almighty said at the beginning of Surat al-Mu'minun 23: "Indeed, the believers have succeeded. Who are humble in their prayers." Until He said: "Those are the inheritors. Who will inherit Paradise, wherein they will abide eternally."

Fath al-Qadir

62- **They will not hear therein idle talk** is idle talk that is useless and has no benefit, and it is a metaphor for not uttering idle talk from them, and it was said that idle talk is everything that does not include mention of God "except peace" is a discontinuous exception: meaning the peace of some of them to others, or the peace of the angels to them. Al-Zajaj said: Peace is a comprehensive name for goodness, because it includes safety, and the meaning is: The people of Paradise will not hear what hurts them, but rather they will hear what keeps them safe. **And for them is their provision therein, morning and evening** The commentators said that there is no morning or evening in Paradise, but they will be given their provision according to the amount they know of lunch and dinner.

Tafsir al-Baghawi

62- **They will not hear therein**, in Paradise, **any idle talk**, falsehood, obscenity, or superfluous speech.

Muqatil said: It is a false oath.

"Except peace," an exception of a different kind, meaning: Rather, they will hear therein peace. That is, a word from which they will be safe. (And peace) is a comprehensive name for goodness, because it includes safety.

Meaning: The people of Paradise do not hear what makes them sin, but rather they hear what keeps them safe.

It was said: It is the greeting of some of them to others, and the greeting of the angels to them.

It was said: It is God's peace upon them.

And they will have their provision therein, morning and evening. The commentators said: There is no night in Paradise by which morning and evening are known, rather they are in light forever, but they bring their provisions according to the amount of the two ends of the day.

It was said: They know the time of day by lifting the veils, and the time of night by lowering the veils.

It was said: What is meant by it is a comfortable life and ample provision without any restriction.

Al-Hasan Al-Basri used to say: The Arabs did not know of anything better in life than provision in the morning and evening, so God Almighty described His Paradise with that.

Tafsir al-Baidawi

62- **They will not hear therein idle talk** idle talk. "Except peace" but they will hear a word in which they will be free from fault and deficiency, or the angels' peace upon them or the peace of some of them upon others based on the discontinuous exception, or based on the fact that the meaning of peace if it is idle talk is that they will not hear idle talk other than it like his saying:

There is no fault in them except that their swords have dents from the clashing of the battalions.

Or that its meaning is a prayer for safety and its people are rich in need of it, so it is apparently a futile statement and its benefit is only honor. **And they will have their provision therein, morning and evening**, according to the custom of those who live in luxury and the middle ground between asceticism and desire. It was said that what is meant is the continuity and abundance of provision.

Surat Maryam 19:63

This is the Paradise which We give as an inheritance to those of Our servants who were righteous.

Surat Maryam 19:63

This is the Paradise which We give as an inheritance to those of Our servants who were righteous.

Tafsir al-Jalalayn

63 - **This is the Paradise which We inherit** We give and send down **from among Our servants whoever was righteous** in his obedience, and it was sent down when the revelation was delayed for days and the Prophet, may God bless him and grant him peace, said to Gabriel, what prevents you from visiting us?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This Paradise, whose description I have described to you, O people, is the Paradise that we will inherit. He says: We will inherit the dwellings of the people of Hell in it. **Among Our servants is he who was righteous.** He says: he who was fearful of God's punishment by performing His obligations and avoiding His sins.

Tafsir al-Qurtubi

The Almighty said: **That is the Paradise which** meaning this Paradise whose people's conditions We have described **We inherit** with a light pronunciation. Ya'qub read **We inherit** with a fatha on the waw and a shaddah on the ra. The preferred pronunciation is the light pronunciation, because the Almighty said: **Then We caused the Book to be inherited** (Fatir 35:32). **Of Our servants is he who was righteous** Ibn Abbas said: meaning of he who feared Me and acted in obedience to Me. It was said: It is on the basis of advancement and delay, its meaning: We inherit whoever was righteous among Our servants.

Tafsir Ibn Kathir

God the Almighty says: The gardens which those who repent from their sins will enter are the Gardens of Eden, meaning the residence that the Most Gracious promised His servants in the unseen, meaning it is from the unseen in which they believe and have not seen, due to the intensity of their conviction and the strength of their faith. His statement: **Indeed, His promise was to be fulfilled** is an emphasis on the occurrence, confirmation and stability of that, for God does not break His promise or change it, as He says: **His promise was to be fulfilled** meaning it will inevitably happen. His statement here: *Coming* means that the servants are going to Him and will come to Him. Some of them said *coming* means coming, because whatever came to you, you have come to it, just as the

Arabs say: Fifty years have come upon me, and I have come upon fifty years, both of them have the same meaning.

His saying: **They will not hear therein any idle talk**, meaning that in these gardens there is no idle, meaningless talk as might be found in this world. His saying: "Except peace" is an interrupted exception like his saying: "They will hear therein no idle talk or sinful speech * Except the saying, 'Peace, peace.'" And his saying: **And they will have their provision therein, morning and evening**, meaning at the same time as the mornings and evenings, not that there is night and day, but they will be at times that follow one another and they will know their passing by lights and radiance, as Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be like the moon on a full moon night. They will not spit therein, nor blow their noses therein, nor will they defecate. Their utensils and combs will be of gold and silver, their incense burners will be of aloe, and their sweat will be of musk. Each one of them will have two wives, the marrow of whose leg will be seen through the flesh because of the beauty. There will be no difference between them and no hatred. Their hearts will be like the heart of one man. They glorify God morning and evening." Narrated by al-Bukhari and Muslim in their Sahihs from the hadith of Muammar.

Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Al-Harith bin Fadil Al-Ansari told us, on the authority of Mahmoud bin Labid Al-Ansari, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "The martyrs will be on a river at the gate of Paradise in a green dome. Their provision will come out to them from Paradise morning and evening." Ahmad is the only one to narrate it from this source. Ad-Dahhak said on the authority of Ibn Abbas: **And they will have their provision therein morning and evening.** He said: The amounts of the night and the day.

Ibn Jarir said: Ali bin Sahm told us, Al-Walid bin Muslim told us: I asked Zuhair bin Muhammad about the statement of God the Most High: **And they will have their provision therein, morning and evening.** He said: There is no night in Paradise, they are in light forever and they have the amount of night and day, and they know the amount of night by the lowering of the veils and the closing of the doors, and they know the amount of day by the lifting of the veils and the opening of the doors. And with this chain of transmission on the authority of Al-Walid bin Muslim on the authority of Khalid on the authority of Al-Hasan Al-Basri, and he mentioned the gates of Paradise and said: Gates whose exterior can be seen from their interior, so they speak and speak and they understand, open or close and they do. Qatada said about His statement: **And they will have their provision therein, morning and evening**, there are two hours in it, morning and evening, there is no night or day, but it is light and brightness. Mujahid said: There is neither

morning nor evening, but they are given it according to what they desired in this world.

Al-Hasan, Qatada and others said: The most luxurious among the Arabs were those who ate lunch and dinner, so the Qur'an was revealed regarding the luxury that was in their souls, so God the Almighty said: **And for them is their provision therein, morning and evening.** Ibn Mahdi said on the authority of Hammad bin Zaid on the authority of Hisham on the authority of Al-Hasan: **And for them is their provision therein, morning and evening.** He said: The early morning refers to the evening, and the evening refers to the early morning, there is no night in it. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Salim bin Mansour bin Ammar told us, my father told me, Muhammad bin Ziyad, the judge of the people of Shamshat, told me, on the authority of Abdullah bin Hudayr, on the authority of Abu Salamah bin Abdul Rahman, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is no morning of the mornings of Paradise - and all of Paradise is mornings - except that a friend of God is brought therein, a wife from the houris, the lowest of them, who was created from saffron." Abu Muhammad said: This is a strange and rejected hadith.

And His statement: **This is the Paradise which We give as an inheritance to those of Our servants who were righteous.** That is, this Paradise which We have described with these great attributes is the one which We give as an inheritance to Our righteous servants, who are obedient to God Almighty in good times and bad, who suppress anger, and who pardon people, as God Almighty said at the beginning of Surat al-Mu'minun 23: "Indeed, the believers have succeeded. Who are humble in their prayers." Until He said: "Those are the inheritors. Who will inherit Paradise, wherein they will abide eternally."

Fath al-Qadir

63- That is the Paradise which We give as an inheritance to those of Our servants who were righteous. That is, this Paradise whose conditions We have described, We give as an inheritance to those who were righteous, just as an heir retains the wealth of his inheritance. Yaqub read *nuthra* with a fatha on the waw and a shaddah on the ra', while the rest read it with a sukoon. It was said that there is an advancement and delay in the speech, and the meaning is: We give as an inheritance to those of Our servants who were righteous.

Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And he was a Messenger, a Prophet,** he said: The Prophet is the one to whom revelation is sent and to whom he is not sent. The wording of Ibn Abi Hatim is: The Prophets who are not Messengers, to whom revelation is sent but to whom no one is sent. The Messengers are the Prophets to whom revelation is sent and who are sent. Abd al-Razzaq, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **The right side of the Mount,** he said: The right side of the mountain. **And We brought him near for confidential conversation,** he said: He was saved by his truthfulness. Abd ibn

Humayd narrated on the authority of Abu al-Aaliyah, he said: He brought him near until he heard the scratching of the pen. Something similar to this was narrated on the authority of a group of the Followers. Al-Faryabi, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Hakim narrated **and authenticated it** on the authority of Ibn Abbas regarding the verse: He said: Until he heard the scratching of the pen writing on the tablet. Al-Daylami narrated it on his authority with a chain of transmission traceable to the Prophet. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And We bestowed upon him, out of Our mercy, his brother Aaron,** that he said: Aaron was older than Moses, but He only bestowed upon him his prophethood. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And We raised him to a high station,** that he said: Idris was a tailor, and he would not sew a stitch without saying: Glory be to God. And he would go to bed every evening and there was no one on earth who did better work than him. So an angel from the angels asked permission from his Lord and said: O Lord, give me permission to descend to Idris. So He gave him permission, so he came to Idris and said: I have come to serve you. He said: How can you serve me when you are an angel and I am a human? Then Idris said: Is there anything between you and the Angel of Death? The angel said: That is my brother from the angels. He said: Can you benefit me? He said: He will neither delay nor advance anything, but I will speak to him for you and he will be gentle with you when you die. He said: Ride between my wings. So Idris rode and ascended to the highest heaven and met the Angel of Death with Idris between his wings. The angel said to him: I have a need of you. He said: I know your need, speak to me about Idris, and his name has been erased from the scroll, so only half the blink of an eye remained for him. So Idris died between the wings of the angel. Ibn Abi Shaybah narrated in Al-Masahif and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he asked Ka'b and he mentioned something similar. This is from the Isra'iliyyat that Ka'b narrated. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Idris was raised to the sixth heaven. At-Tirmidhi narrated and authenticated it, and Ibn al-Mundhir and Ibn Mardawayh narrated that Anas bin Malik told us on the authority of the Prophet, may God bless him and grant him peace: **When I was taken up, I saw Idris in the fourth heaven.** Ibn Mardawayh narrated on the authority of Abu Sa'id Al-Khudri with a similar chain of transmission traceable to the Prophet. Ibn Abi Shaybah, Abd bin Hamid, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid.

In the verse, He said that Idris was raised as Jesus was raised and he did not die. Ibn Abi Hatim narrated on the authority of Ibn Masoud who said: Idris is Elias. Al-Suyuti classified it as good. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding His statement: **Those are the ones upon whom God has bestowed His favor** to the end, he said: This is the name of the prophets whom He mentioned. As for the descendants of Adam: Idris and Noah. As for those who were carried with Noah, they were Abraham. As for the descendants of Abraham: Ishmael, Isaac, and Jacob. As for the descendants of Israel: Moses, Aaron,

This is the Paradise which We give as an inheritance to those of Our servants who were righteous.

Zachariah, John, and Jesus. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding His statement: **Then there came after them a generation** he said: They are the Jews and Christians. Abd bin Hamid narrated on the authority of Mujahid regarding the verse, he said: They are from this nation, they overlap on the roads as livestock overlap, they are not shy before people, and they do not fear God in the heavens. And Abd bin Hamid narrated on the authority of Ibn Masoud regarding his statement: **They neglected the prayer**, he said: Its neglect does not mean abandoning it. A person may neglect something and not abandon it, but its neglect is if he does not pray it at its time. Ahmad, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Hibban, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated on the authority of Abu Sa'id al-Khudri that he heard the Messenger of God (blessings and peace of God be upon him) recite this verse: **Then there came after them a generation who neglected the prayer and pursued desires**, the verse. He said: There will be a generation after sixty years who neglected the prayer and pursued desires. **Then they are going to meet with error**, then there will be a generation who recite the Qur'an but it will not go beyond their collarbones, and three will recite the Qur'an: a believer, a hypocrite, and a wicked person. Ahmad and Al-Hakim narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of 'Uqbah ibn 'Aamir: I heard the Messenger of God (peace and blessings of God be upon him) say: **The People of the Book and the People of Milk will perish from among my nation**. I said: **O Messenger of God, who are the People of the Book?** He said: **People who learn the Book and argue with those who believe by it**. I said: **Who are the People of Milk?** He said: **People who follow their desires and neglect their prayers**. Ibn Abi Hatim, Ibn Mardawayh and Al-Hakim narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of 'Aa'ishah that she used to send charity to those who were given charity and say: "Do not give any of it to a Berber man or woman, for I heard the Messenger of God (peace and blessings of God be upon him) say: "They are the successors about whom God said: 'Then there succeeded them a generation.'" Ibn Al-Mundhir and Ibn Abi Hatim narrated with a chain of transmission traceable to Ibn 'Abbaas regarding His statement: **Then they will meet with error**, that he said: *Loss*. Al-Faryabi, Saeed bin Mansour, Hannad, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, and Al-Bayhaqi in Al-Baath narrated through various chains of transmission on the authority of Ibn Masoud regarding his statement: **Then they will meet Ghayyan**, he said: Ghayyan is a river or valley in Hell of pus with a deep bottom and foul taste, into which those who follow their desires are thrown. Al-Bara bin Azib said that it is a valley in Hell. Ibn Al-Mundhir and Al-Tabarani narrated that on his authority. Ibn Jarir, Al-Tabarani, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Abu Umamah who said: The Messenger of God, may God bless him and grant him peace, said: **If a rock weighing ten ounces were thrown from the edge of Hell, it would not reach its**

bottom for seventy years, then it would end in Ghayy and Atham. I said: **What are Ghayy and Atham?** He said: "There are two rivers at the bottom of Hell in which the pus of the people of Hell flows. They are the ones mentioned by God in His Book: 'Then they will meet Ghayyah' and 'And whoever does that will meet Atham.'" Ibn Mardawayh narrated on the authority of Ibn Abbas that the Prophet, may God bless him and grant him peace, said: **Ghayyah is a valley in Hell**. Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority regarding His statement: **They will not hear therein any idle talk**, he said: Falsehood. Saeed bin Mansour, Abd bin Hamid, Ibn Al-Mundhir, and Ibn Abi Hatim also narrated on his authority regarding His statement: **morning and evening**, he said: They will be given it in the Hereafter according to the amount they were given in this world. Al-Hakim Al-Tirmidhi narrated in Nawadir Al-Usul on the authority of Aban on the authority of Al-Hasan and Abu Qilabah, who said: "A man said: O Messenger of God, is there night in Paradise? He said: What made you do this? He said: I heard God mention in the Book, 'And they will have their provision therein, morning and evening.' I said: The night is from the morning and evening. The Messenger of God, may God bless him and grant him peace, said: There is no night there, but rather it is light and radiance. The morning comes after the evening and the evening comes after the morning. The best gifts from God come to them at the times of the prayers that they used to pray in the world, and the angels greet them." Ibn Abi Hatim narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said: "There is no morning of the mornings of Paradise, and all of Paradise is mornings, until a wife from the hours of Paradise is brought to the friend of God therein, and the least of them is the one created from saffron." He said: After narrating it, Abu Muhammad said: This is a rejected hadith.

Tafsir al-Baghawi

63 - **That is the Paradise which We give as an inheritance to some of Our servants**. That is, We give and provide. It was said: He gives as an inheritance to His believing servants the dwellings that would have been for the people of Hell if they had believed, **whoever was righteous**. That is, the righteous among His servants.

Tafsir al-Baidawi

63- **That is the Paradise which We give as an inheritance to those of Our servants who were righteous**. We keep it for them from the fruit of their righteousness, just as an heir keeps the wealth of his inheritor. Inheritance is the strongest word used for ownership and entitlement, as it is not followed by annulment or recovery, nor is it nullified by rejection or forfeiture. It was said that the righteous will inherit from Paradise the dwellings that would have belonged to

the people of Hell had they obeyed, as an increase in their honor. And from Yaqub, **We inherit** with emphasis.

Surat Maryam 19:64

And We do not descend except by the command of your Lord. To Him belongs what is before us and what is behind us and what is between that. And your Lord is not forgetful.

Surat Maryam 19:64

And We do not descend except by the command of your Lord. To Him belongs what is before us and what is behind us and what is between that. And your Lord is not forgetful.

Tafsir al-Jalalayn

64 - (And We do not descend except by the command of your Lord. To Him belongs what is before us) that is, before us of the affairs of the Hereafter **and what is behind us** of the affairs of this world **and what is between that** that is, what will be at this time until the Day of Resurrection, that is, He has knowledge of all of that **and your Lord is not forgetful** meaning forgetful, that is, He abandons you by delaying the revelation from you.

Tafsir al-Suyuti

The Almighty said: And we do not descend except by the command of your Lord, the verse. Al-Bukhari narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, said to Gabriel: What prevents you from visiting us more often than you visit us? So the verse was revealed: And we do not descend except by the command of your Lord.

Ibn Abi Hatim narrated on the authority of Ikrimah, who said: Gabriel was slow in descending for forty days, and he mentioned something similar. Ibn Mardawayh narrated on the authority of Anas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel: Which of the places is most beloved to God and most hated to God? He said: I do not know until I ask. Then Gabriel descended, and he had been slow to come to him. He said: You were so slow to come to me that I thought you would see some resentment on me. He said: We do not descend except by the command of your Lord.

Ibn Ishaq narrated on the authority of Ibn Abbas that when the Quraysh asked about the People of the Cave, God remained for fifteen nights without revealing anything to him about that. Then when Gabriel came down, he said to him, **You have been slow**. So he mentioned it.

Tafsir al-Tabari

It was mentioned that this verse was revealed because the Messenger of God, may God bless him and grant him peace, was slow to receive the revelation from Gabriel. I mentioned some of the narration, and we will mention, God willing, the rest of what we have prepared to mention that we did not mention before.

Who said that?

Abu Kuraib narrated: Abdullah narrated: Abdullah bin Abaan Al-Ajli, Qubaysah and Wakee' narrated: Sufyan

bin Wakee' narrated: My father narrated: All of them on the authority of Umar bin Dhir: I heard my father mention on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that Muhammad said to Gabriel: What prevents you from visiting us more often than you visit us? Then this verse was revealed: "And we do not descend except by the command of your Lord. To Him belongs what is before us and what is behind us and what is in between. And your Lord is not forgetful." He said: This is the answer to Muhammad, may God bless him and grant him peace.

Muhammad bin Muammar told me: Abdul Malik bin Amr told us: Omar bin Dhir told us: My father told me, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that the Prophet, may God bless him and grant him peace, said to Gabriel: What prevents you from visiting us more often than you do? Then the verse was revealed: **We do not descend except by the command of your Lord**.

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn `Abbas, regarding his statement, **And we do not descend except by the command of your Lord to And your Lord is not forgetful**. He said: Gabriel was delayed from the Prophet, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, was distressed by that and was saddened, so Gabriel came to him and said: O Muhammad, "And we do not descend except by the command of your Lord. To Him belongs what is before us and what is behind us and what is in between. And your Lord is not forgetful."

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, who said: Gabriel was away from the Prophet, may God bless him and grant him peace, and it seemed as if the Prophet was slow to see him. When he came to him, Gabriel said to him: **We do not descend except by the command of your Lord** *verse*.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "And we do not descend except by the command of your Lord. To Him belongs what is before us and what is behind us." He said: This is what Gabriel said. Gabriel was delayed in some of the revelation, so the Prophet of God, may God bless him and grant him peace, said: You did not come until I missed you. Gabriel said to him: "And we do not descend except by the command of your Lord. To Him belongs what is before us and what is behind us."

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **And We do not descend except by the command of your Lord**, he said: The statement of the angels when Muhammad, may God bless him and grant him peace, asked them to pray, is like that in the forenoon.

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: Gabriel stayed away from Muhammad for twelve nights, and they were saying: Say something. So when he came to him, he said: O Gabriel, you have pitied me so much that the polytheists have suspected every suspicion. Then the verse was revealed: "And we do not descend except by the command of your Lord. To Him belongs what is before us and what is behind us and what is between that. And your Lord is not forgetful."

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **And we do not descend except by the command of your Lord**, that He was held back from the Prophet of God, may God bless him and grant him peace, until the polytheists spoke about that, and that was difficult for the Prophet of God, so Gabriel came to him and said: Our being held back from you is difficult for you, and the polytheists speaking about that, but I am only the servant of God and His Messenger, if He commands me to do something I obey Him. **And we do not descend except by the command of your Lord**, meaning: by the word of your Lord.

Then the people of interpretation differed in the interpretation of his saying, **To Him belongs what is before us and what is behind us and what is between that**. Some of them said: By his saying, **what is before us**, he means the world, and by his saying, **what is behind us**, he means the Hereafter, and **what is between that**, the two blasts.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Abu Ja'far, on the authority of al-Rabi': **For Him belongs what is before us**, meaning the world, **and what is behind us**, the Hereafter, **and what is between that**, the two trumpets.

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: **What is before us** of this world, **and what is behind us** of the matter of the Hereafter, **and what is between that** between the two blasts.

Others said: **What is before us** is the Hereafter, **what is behind us** is this world, and **what is between that** is between this world and the Hereafter.

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: **Before us** is the Hereafter **and what is behind us** of this world.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **To Him belongs what is before us** of the matter of the Hereafter, **and what is behind us** of the matter of this world, **and what is between that** between this world and the Hereafter, **and your Lord is not forgetful**.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us:

Muammar told us, on the authority of Qatada: **He has what is before us** of the Hereafter, **and what is behind us** of this world, **and what is between that** between the two blasts.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement, **what is before us** of the Hereafter, **and what is behind us** of the world.

Others said about this:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **What is before us** he said: What has passed before us of this world, **and what is behind us** what will come after us of this world and the Hereafter, **and what is between that** he said: What is between what has passed before them and what will come after them.

Some of the Arab scholars from Basra interpreted this to mean **what is before us** before we were created, **what is behind us** after annihilation, and **what is between that** when we were.

Abu Ja'far said: The most correct of the sayings on this matter is the saying of the one who said: Its meaning is: He has what is before us of the matter of the Hereafter, because that has not come and has come, so it is before them. For the most common usage of people when they say this matter is before you, is that they mean what has not come and has come, so we said: That is more correct. And what we have left behind of the matter of this world, that is what they left behind and it has passed, so it became behind them by their leaving it behind. And likewise the Arabs say about what a person has passed and what he has left behind, it is behind him and behind him, and what is between that: what is between what has not passed of the matter of this world and the Hereafter, because that is what is between those two times.

We said: This is the most appropriate interpretation for it, because this is the most apparent and most likely interpretation, and the interpretation of the Qur'an is based on the most likely of its meanings, unless something prevents it from being accepted. So ponder the statement: Do not be impatient, O Muhammad, for us to be late with you, for we do not descend from the heaven to the earth except by the command of your Lord to descend to it. To God belongs whatever is new of the affairs of the Hereafter that have not yet come and are coming, and whatever has passed and we have left behind of the affairs of this world, and what is between this time and the Day of Resurrection, in His hand is all that, and He is its Owner and Disposer, and none possesses that but Him, so it is not for us to invent a matter in His authority except by His command to us. **And your Lord is not forgetful** means: And your Lord is not forgetful, so my descent to you is delayed by His forgetting you, rather He is the One from whom nothing in the heaven or on the earth is hidden, so blessed and exalted is He, but He is the Most Knowing of what He manages and decrees in His creation, may His praise be glorified.

And in a similar manner to what we said about that, the

Surat Maryam 19:64

And We do not descend except by the command of your Lord. To Him belongs what is before us and what is behind us and what is between that. And your Lord is not forgetful.

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 Mujahid, **And your Lord is not forgetful**. He said: Your Lord has not forgotten you.

Tafsir al-Qurtubi

Al-Tirmidhi narrated on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said to Gabriel: What prevented you from visiting us more than you visit us? He said: Then this verse was revealed: "And we do not descend except by the command of your Lord" until the end of the verse." He said: This is a good and rare hadith. Al-Bukhari narrated: Khallad bin Yahya told us, Umar bin Dharr told us: I heard my father narrating on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that the Prophet, may God bless him and grant him peace, said to Gabriel: What prevented you from visiting us more than you visit us? Then this verse was revealed: **And we do not descend except by the command of your Lord** until the end of the verse. He said: This was the answer to Muhammad, may God bless him and grant him peace. Mujahid said:

"The angel delayed coming to the Messenger of God, may God bless him and grant him peace, then he came to him and said: What delayed you? He said: How can we come to you when you do not cut your nails, trim your moustaches, clean your eyebrows, or use siwak **cleaning of your teeth**?" Mujahid said: So the verse was revealed about this. Mujahid also said, as did Qatadah, Ikrimah, Ad-Dahhak, Muqatil, and Al-Kalbi: Gabriel was delayed from the Prophet, may God bless him and grant him peace, when his people asked him about the story of the People of the Cave, Dhul-Qarnayn, and the Spirit, and he did not know how to answer them, and he hoped that Gabriel would come to him with an answer to what they asked about. Ikrimah said: So he delayed coming to him for forty days. Mujahid said: Twelve nights. It was also said: Fifteen days. It was also said: Thirteen. It was also said: Three days. Then the Prophet, may God bless him and grant him peace, said:

"You delayed me until my suspicions worsened and I longed for you, so Gabriel, peace be upon him, said: I was longing, but I am a commanded servant. When I am sent, I descend, and when I am detained, I am detained." So the verse was revealed: **And We do not descend except by the command of your Lord**. And the verse was revealed: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor does He hate you**. (al-Duha 93:1-3). This was mentioned by Al-Tha'labi, Al-Wahidi, Al-Qushayri, and others. It was said: It is report from the people of Paradise that they will say upon entering it: And we do not descend to this Paradise except by the command of your Lord. Based on this, the verse is connected to

what came before it. Based on what we mentioned from the sayings, it was said: It is not connected to what came before it, and the Qur'an is a chapter, then the chapters include sentences, and a sentence may be separated from a sentence. **And We do not descend** means that God the Most High said: Say, O Gabriel, **And We do not descend except by the command of your Lord**. This has two possible meanings: One of them: If We are commanded, We descend to you. Second: If your Lord commands you, We will send down to you. The command, according to the first, is directed towards the descent, and according to the second, it is directed towards the revelation.

And the Almighty's saying: **To Him belongs** meaning to God. **What is before us** means He knows what is before us. **And what is behind us and what is between that** Ibn Abbas and Ibn Jurayj said: What has passed before us of the worldly affairs, and what will be after us of its affairs and the affairs of the Hereafter. **And what is between that** of the Barzakh. Qatada and Muqatil said: **To Him belongs what is before us** of the affairs of the Hereafter. **And what is behind us** means what has passed of the world. **And what is between that** means what is between the two blasts and between them is forty years. Al-Akhfash: **What is before us** means what was before we were created. **And what is behind us** means what will be after we die. **And what is between that** means what will be from our creation until we die. It was said: **What is before us** means reward and punishment and the affairs of the Hereafter. And what is behind us means what has passed of our deeds in the world. **And what is between that** means what will be from this time until the Day of Resurrection. And a fifth possibility is: **What is before us** means the sky. And what is behind us means the earth. **And what is between that** means what is between the sky and the earth. Ibn Abbas said in a narration: **To Him belongs what is before us** meaning the world to the earth **and what is behind us** meaning the heavens - and this is the opposite of what came before it - **and what is between that** meaning the air. The first was mentioned by Al-Mawardi and the second by Al-Qushayri. Al-Zamakhshari: It was said that it is what has passed of our lives and what is to come, and the state in which we are. He did not say: what is between those two because what is meant is what we mentioned, as He said: **Neither a pregnant woman nor a mature virgin between that** (al-Baqarah 2:68) meaning between what we mentioned. **And your Lord is not forgetful** meaning forgetful if He wants to send to you He sends. It was said: The meaning is He did not forget even if the revelation was delayed from you. It was said: The meaning is that He is All-Knowing of all things, past and future, and He does not forget anything of them.

Tafsir Ibn Kathir

Imam Ahmad said: Ya'la and Waki' told us: Umar ibn Dhiri told us, on the authority of his father, on the

authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said to Gabriel: **What prevents you from visiting us more often than you do?** He said: Then the verse was revealed: **We do not descend except by the command of your Lord** until the end of the verse.

Al-Bukhari is the only one who narrated it. He narrated it when interpreting this verse on the authority of Abu Na'im on the authority of 'Umar ibn Dhar. Ibn Abi Hatim and Ibn Jarir narrated it on the authority of 'Umar ibn Dhar. They have an addition at the end of the hadith. This was the answer to Muhammad, may God bless him and grant him peace. Al-'Awfi said on the authority of Ibn Abbas: Gabriel was detained from the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, was distressed by this and was saddened. Gabriel came to him and said: O Muhammad, **We do not descend except by the command of your Lord** *verse*.

Mujahid said: Gabriel stayed with Muhammad (peace be upon him) for twelve nights, and they say less. When he came to him, he said: **O Gabriel, you stayed with me until the polytheists had every suspicion.** Then the verse **We do not descend except by the command of your Lord** was revealed. He said: This verse is like the one in Ad-Duha, and Ad-Dahhak bin Muzahim, Qatadah, As-Suddi and others said the same: It was revealed about Gabriel's delay. Al-Hakam bin Abaan said on the authority of Ikrimah, who said: "Gabriel delayed descending to the Prophet (peace be upon him) for forty days, then he descended and the Prophet (peace be upon him) said to him: You did not descend until I longed for you. Gabriel said to him: Rather, I longed for you more, but I am commanded. So God revealed to Gabriel to say to him: "We do not descend except by the command of your Lord" the verse. Ibn Abi Hatim **may God have mercy on him** narrated it, and it is strange."

Ibn Abi Hatim said: Ahmad bin Sinan told us, Abu Muawiyah told us, Al-A'mash told us on the authority of Mujahid, who said: "The messengers were slow to come to the Prophet, may God bless him and grant him peace, then Gabriel came to him and said to him: What kept you, O Gabriel? Gabriel said to him: How can we come to you when you do not cut your nails, clean your fingernails, trim your moustaches, or use siwaks. Then he recited: 'We do not descend except by the command of your Lord' until the end of the verse." Al-Tabarani said: Abu Amir al-Nahwi told us, Muhammad ibn Ibrahim al-Suri told us, Sulayman ibn Abd al-Rahman al-Dimashqi told us, Ismail ibn Ayyash told us, Tha'laba ibn Muslim told me on the authority of Abu Ka'b, the freed slave of Ibn Abbas, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, "that Gabriel was slow to come to him and mentioned that to him, so he said: How can that be when you do not clean your teeth, nor trim your nails, nor cut your moustaches, nor clean your fingernails?" And thus Imam Ahmad narrated it on the authority of Abu al-Yaman on the authority of Ismail ibn Ayyash on the authority of Ibn Abbas, in a similar manner.

Imam Ahmad said: Sayyar told us, Ja'far ibn Sulayman told us, Al-Mughira ibn Habib told us on the authority of Malik ibn Dinar, an old man from the people of Madinah told me on the authority of Umm Salamah who said: The Messenger of God, may God bless him and grant him peace, said to me: **Set the assembly straight for us, for an angel will descend to the earth who has never descended to it before.** And his statement: **He has what is before us and what is behind us** It was said: What is meant is what is before us is the matter of this world, and what is behind us is the matter of the Hereafter, **and what is between that** is between the two blasts. This is the statement of Abu Al-Aliyah, Ikrimah, Mujahid, Sa'id ibn Jubayr, and Qatadah in a narration from them, and Al-Suddi and Al-Rabi' ibn Anas. It was said: **What is before us** is what is to come of the matter of the Hereafter, **and what is behind us** meaning what has passed of this world, **and what is between that** meaning what is between this world and the Hereafter. Something similar was narrated on the authority of Ibn Abbas, Sa'id ibn Jubayr, Ad-Dahhak, Qatadah, Ibn Jurayj, and Ath-Thawri, and Ibn Jarir also chose it, and God knows best.

And his saying: **And your Lord is not forgetful.** Mujahid said that its meaning is that your Lord has not forgotten you. It was previously mentioned that this verse is like his saying: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor has He become displeased.** Ibn Abi Hatim said: Yazid bin Muhammad bin Abdul Samad Al-Dimashqi told us, Muhammad bin Uthman - meaning Abu Al-Jamahir - told us, Ismail bin Ayyash told us, Asim bin Raja bin Haywah told us, on the authority of his father, on the authority of Abu Al-Darda, with a chain of transmission traceable to the Prophet, who said: "Whatever God has permitted in His Book is permissible, and whatever He has forbidden is forbidden, and whatever He has remained silent about is a pardon, so accept the pardon of God, for God does not forget anything." Then he recited this verse: **And your Lord is not forgetful.** And His statement: **Lord of the heavens and the earth and whatever is between them,** meaning the Creator of that, its Manager, the Ruler in it, and the Disposer of His judgment, whose judgment cannot be questioned. "So worship Him and be steadfast in His worship. Do you know of any other similar to Him?" Ali bin Abi Talhah said on the authority of Ibn Abbas: Do you know of any likeness or similarity for the Lord? And Mujahid, Saeed bin Jubayr, Qatadah, Ibn Jurayj, and others said the same. And Ikrimah said on the authority of Ibn Abbas: No one is called the Most Gracious except Him, blessed and exalted be He, and His name is sanctified.

Fath al-Qadir

His saying: 64- **And we do not descend** meaning God the Almighty said: Say, O Gabriel, and we do not descend, and that is because the Messenger of God, may God bless him and grant him peace, was slow in Gabriel's descent upon him, so he ordered Gabriel to inform him that the angels do not descend upon him except by the command of God. It was said that Gabriel was delayed from the Messenger of God, may God bless him and grant him peace, for forty days, and

Surat Maryam 19:64

And We do not descend except by the command of your Lord. To Him belongs what is before us and what is behind us and what is between that. And your Lord is not forgetful.

it was said fifteen, and it was said twelve, and it was said three days, and it was said that this is a narration about the people of Paradise, and that they say upon entering it: And we do not descend to these gardens **except by the command of your Lord** and the first is more definite in meaning than what preceded it, and its meaning has two possible meanings: the first is and we do not descend upon you except by the command of your Lord to descend. The second is and we do not descend upon you except by the command of your Lord who commands you with what He has prescribed for you and your nation, and descending means descending slowly, and it may be applied to any descent in general. Then Gabriel confirmed what the Prophet, may God bless him and grant him peace, had informed him of, saying: **To Him belongs what is before us and what is behind us and what is between that**, meaning of directions and places, or of the past and future crises, and what is between them of time or the place in which we are. We are not able to move from one direction to another, or from one time to another, except by the command and will of your Lord. It was said that the meaning is: To Him belongs what has passed of the worldly affairs and what will come of the Hereafter and what is between that, which is what is between the two blasts. It was also said that it is the earth that is before us when we descend, and the sky that is behind us and what is between the sky and the earth. It was also said that it is what has passed of our lives and what has changed of them and the state in which we are. According to all these sayings, the meaning is: God Almighty is the One who encompasses everything, nothing is hidden from Him, and nothing escapes His knowledge, even the weight of an atom. We do not undertake a matter except with His permission. He said: and what is between that, and did not say: and what is between those two, because what is meant is: and what is between what we mentioned, as in His Almighty saying: **He is between that** "And your Lord is not forgetful" meaning He does not forget even if the revelation is delayed from you. It was said that the meaning is: He is All-Knowing of all things and does not forget anything of them. It was said that the meaning is: and your Lord does not forget sending to you at the time when He sends His messengers.

Tafsir al-Baghawi

64 - The Almighty said: **And we do not descend except by the command of your Lord**, Abdul Wahid Al-Malihi informed us, Ahmad bin Abdullah Al-Nuaimi informed us, Muhammad bin Yusuf informed us, Muhammad bin Ismail informed us, Khallad bin Yahya informed us, Umar bin Dhir informed us, he said: I heard my father narrating on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, that the Prophet, may God bless him and grant him peace, said: **O Gabriel, what prevents you from visiting us?** So the verse was revealed: "And we do not descend except by the command of your Lord. To Him belongs what is before us and what is behind us," the

verse. He said: This was the answer to Muhammad, may God bless him and grant him peace.

Ikrimah, Ad-Dahhak, Qatada, Muqatil and Al-Kalbi said: "Gabriel was delayed from the Prophet, may God bless him and grant him peace, when his people asked him about the People of the Cave, Dhul-Qarnayn and the Spirit. He said: 'I will tell you tomorrow,' and he did not say: 'God willing,' until it was difficult for the Prophet, may God bless him and grant him peace. Then he came down after a few days, and the Messenger of God, may God bless him and grant him peace, said to him: 'You delayed me until my opinion was bad and I longed for you.' Gabriel said to him: 'I was longing, but I am a commanded servant. When I am sent, I descend, and when I am detained, I remain detained.' Then God revealed: 'And We do not descend except by the command of your Lord.' And He revealed: 'By the forenoon, and by the night when it is still. Your Lord has not forsaken you, nor has He detested you.' "

He has what is before us and what is behind us and what is between that, meaning: He has knowledge of what is before us. They differed about it. Saeed bin Jubair, Qatadah and Muqatil said: **What is before us** means the matter of the Hereafter, reward and punishment. **And what We created** means what has passed of this world. **And what is between that** means what will be from this time until the Day of Resurrection.

It was said, **What is before us** means what remains of this world, **what is behind us** means what has passed of it, **and what is between that** means what is between the two blasts, and between them is forty years.

It was said: **What is before us** is what remains of this world, **what is behind us** is what has passed of it, and **what is between that** is the duration of our lives.

It was said: **What is before us**: after we die, **what is behind us**: before we are created, **and what is between that**: the duration of life.

It was said: **What is before us**: the earth if we want to descend to it, **and what is behind us**: the sky if we descend from it, **and what is between that**: the air, meaning: that all of that belongs to God Almighty, so we are not able to do anything except by His command.

And your Lord is not forgetful, meaning: forgetful. He says: Your Lord has not forgotten you, meaning: He has not abandoned you. The forgetful is the one who abandons.

Tafsir al-Baidawi

64- **And We do not descend except by the command of your Lord**. The story of Gabriel's words, peace be upon him, when the Messenger of God, peace be upon him, was slow to respond to him when he was asked about the story of the People of the Cave,

Dhul-Qarnayn, and the Spirit, and he did not know what to answer, and he hoped that revelation would be revealed to him about it, but he was slow to respond to him for fifteen days, and it was said forty days until the polytheists said his Lord has forsaken him and detested him, then he came down with an explanation of that. And descending means descending slowly because it is the passive participle of nazala and it may be used to mean descending absolutely, just as nazala is used to mean sending down, and the meaning is we do not descend at any time except by the command of God according to what His wisdom requires, and it was read **(and does not descend)** with the letter ya and the pronoun refers to the revelation.

To Him belongs what is before us and what is behind us and what is between that which is where we are of places and times. We do not move from one place to another, nor do we descend at one time rather than another except by His command and will. **And your Lord is not forgetful** leaving you, meaning that the lack of descent was only due to the lack of command to do so, and it was not because of God leaving you and bidding you farewell as the disbelievers claimed, but rather it was for a wisdom that He saw in it. It was said that the beginning of the verse is a narration of the words of the righteous when they enter Paradise, and the meaning is that we are not sent down to Paradise except by the command of God and His kindness, and He is the Owner of all matters, past, future, and present. So what we found and what we find is from His kindness and grace. And His saying **And your Lord is not forgetful** is a confirmation from God of their saying, meaning that your Lord is not forgetful of the deeds of the workers and what He promised them of reward for them. And His saying:

Surat Maryam 19:65

Lord of the heavens and the earth and whatever is between them, so worship Him and be steadfast in His worship. Do you know of any other similar to Him?

Surat Maryam 19:65

Lord of the heavens and the earth and whatever is between them, so worship Him and be steadfast in His worship. Do you know of any other similar to Him?

Tafsir al-Jalalayn

65 - He is the Lord, the Owner of **the heavens and the earth and whatever is between them, so worship Him and be patient in His worship** meaning be patient in it **Do you know of any other with the same name** meaning anyone named with that name?

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: Your Lord, O Muhammad, is not the Lord of the heavens and the earth and what is between them, because if He had been forgotten, that would not have been right, and he would have perished had it not been for His preservation of him. So the Lord is raised in response to His saying, **your Lord**. And His saying, **Worship Him**, means: So adhere to His obedience, and submit to His commands and prohibitions. **And be patient in His worship**, means: And make yourself patient in carrying out His commands and prohibitions, and working in His obedience, and you will win His pleasure with you, for He is the God who has no equal, no equal, and no likeness in His goodness, generosity, and grace. **Do you know of anyone similar to Him?** He says: Do you know, O Muhammad, that this Lord whom We have commanded you to worship, and to be patient in obeying Him, has an example in His generosity and munificence, so you worship Him hoping for His grace and bounty without Him? No, that does not exist.

And in a similar manner to what we said in interpreting 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, **Do you know of anyone similar to Him?** means: Do you know of an example or likeness for the Lord?

Saeed bin Othman Al-Tanukhi told me: Ibrahim bin Mahdi told us, on the authority of Ibad bin Awam, on the authority of Shu'bah, on the authority of Al-Hasan bin Amara, on the authority of a man, on the authority of Ibn Abbas, regarding his statement, **Do you know of anyone similar to Him?** He said: Someone similar.

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 Mujahid, regarding this verse: **Do you know of anyone similar to Him?** He said: Do you know

of anyone similar to Him? Do you know of an example for Him, blessed and exalted be He.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Do you know of anyone with a similar name?** God has no similar name nor is He equal to Him. All of His creation acknowledges Him and admits that He is their Creator, and knows that. Then he recites this verse, **And if you ask them, 'Who created them?' they will surely say, 'God.'**

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 know of anyone similar to Him?** He said: He says: He has no partner or equal.

Tafsir al-Qurtubi

The Almighty said: **Lord of the heavens and the earth and what is between them** meaning their Lord and Creator and Creator of what is between them and Owner of what is between them. Just as the management of time is to Him, so is the management of things to Him. **So worship Him** meaning alone for that. This indicates that the acquisitions of creation are done by God Almighty, as the people of truth say, and this is the true statement, because the Lord in this context cannot be interpreted in any of its meanings except as the Owner. If it is proven that He is the Owner of what is between the heaven and the earth, then the acquisition of creation is included in that, and His worship is obligatory, since it is proven that He is the Owner in the absolute sense, and the reality of worship is obedience with the utmost submission, and no one deserves it except the Owner who is worshipped. **And be patient in His worship** meaning in His obedience, and do not grieve over the delay of revelation from you, but rather occupy yourself with what you have been commanded to do. The root of istabar is ṣaṭabār, but the combination of the ta' and the sad became difficult due to their difference, so the ta' was replaced with a ta', as you say about fasting: iṣṭāṭam. **Do you know of anyone named after him?** Ibn Abbas said: He means, do you know of a son for him, i.e., someone similar, or an example, or a likeness who deserves the same name as him, which is Ar-Rahman. Mujahid said that it is taken from the word ṣamah. Isra'il narrated on the authority of Samak on the authority of Ikrimah on the authority of Ibn Abbas, who said: Do you know of anyone named Ar-Rahman? An-Nahhas said: This is the most authentic chain of transmission that I know of that has been narrated in this form, and it is a correct statement, Ar-Rahman is only said for God.

I said: This has already been explained in the Basmalah. Praise be to God. Ibn Abi Nujayh narrated on the authority of Mujahid, **Do you know of anyone with a namesake?** He said: For example. Ibn al-Musayyab: Just. Qatada and al-Kalbi: Do you know of anyone who calls God Almighty by other than God, or who is called God except God? And *do* means *no*,

meaning you do not know. And God knows best.

Tafsir Ibn Kathir

Imam Ahmad said: Ya'la and Waki' told us: Umar ibn Dhir told us, on the authority of his father, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said to Gabriel: **What prevents you from visiting us more often than you do?** He said: Then the verse was revealed: **We do not descend except by the command of your Lord** until the end of the verse.

Al-Bukhari is the only one who narrated it. He narrated it when interpreting this verse on the authority of Abu Na'im on the authority of 'Umar ibn Dhar. Ibn Abi Hatim and Ibn Jarir narrated it on the authority of 'Umar ibn Dhar. They have an addition at the end of the hadith. This was the answer to Muhammad, may God bless him and grant him peace. Al-'Awfi said on the authority of Ibn Abbas: Gabriel was detained from the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, was distressed by this and was saddened. Gabriel came to him and said: O Muhammad, **We do not descend except by the command of your Lord** *verse*.

Mujahid said: Gabriel stayed with Muhammad (peace be upon him) for twelve nights, and they say less. When he came to him, he said: **O Gabriel, you stayed with me until the polytheists had every suspicion.** Then the verse **We do not descend except by the command of your Lord** was revealed. He said: This verse is like the one in Ad-Duha, and Ad-Dahhak bin Muzahim, Qatadah, As-Suddi and others said the same: It was revealed about Gabriel's delay. Al-Hakam bin Abaan said on the authority of Ikrimah, who said: "Gabriel delayed descending to the Prophet (peace be upon him) for forty days, then he descended and the Prophet (peace be upon him) said to him: You did not descend until I longed for you. Gabriel said to him: Rather, I longed for you more, but I am commanded. So God revealed to Gabriel to say to him: "We do not descend except by the command of your Lord" the verse. Ibn Abi Hatim **may God have mercy on him** narrated it, and it is strange."

Ibn Abi Hatim said: Ahmad bin Sinan told us, Abu Muawiyah told us, Al-A'mash told us on the authority of Mujahid, who said: "The messengers were slow to come to the Prophet, may God bless him and grant him peace, then Gabriel came to him and said to him: What kept you, O Gabriel? Gabriel said to him: How can we come to you when you do not cut your nails, clean your fingernails, trim your moustaches, or use siwaks. Then he recited: 'We do not descend except by the command of your Lord' until the end of the verse." Al-Tabarani said: Abu Amir al-Nahwi told us, Muhammad ibn Ibrahim al-Suri told us, Sulayman ibn Abd al-Rahman al-Dimashqi told us, Ismail ibn Ayyash told us, Tha'laba ibn Muslim told me on the authority of Abu Ka'b, the freed slave of Ibn Abbas, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, "that Gabriel

was slow to come to him and mentioned that to him, so he said: How can that be when you do not clean your teeth, nor trim your nails, nor cut your moustaches, nor clean your fingernails?" And thus Imam Ahmad narrated it on the authority of Abu al-Yaman on the authority of Ismail ibn Ayyash on the authority of Ibn Abbas, in a similar manner.

Imam Ahmad said: Sayyar told us, Ja'far ibn Sulayman told us, Al-Mughira ibn Habib told us on the authority of Malik ibn Dinar, an old man from the people of Madinah told me on the authority of Umm Salamah who said: The Messenger of God, may God bless him and grant him peace, said to me: **Set the assembly straight for us, for an angel will descend to the earth who has never descended to it before.** And his statement: **He has what is before us and what is behind us** It was said: What is meant is what is before us is the matter of this world, and what is behind us is the matter of the Hereafter, **and what is between that** is between the two blasts. This is the statement of Abu Al-Aliyah, Ikrimah, Mujahid, Sa'id ibn Jubayr, and Qatadah in a narration from them, and Al-Suddi and Al-Rabi' ibn Anas. It was said: **What is before us** is what is to come of the matter of the Hereafter, **and what is behind us** meaning what has passed of this world, **and what is between that** meaning what is between this world and the Hereafter. Something similar was narrated on the authority of Ibn Abbas, Sa'id ibn Jubayr, Ad-Dahhak, Qatadah, Ibn Jurayj, and Ath-Thawri, and Ibn Jarir also chose it, and God knows best.

And his saying: **And your Lord is not forgetful.** Mujahid said that its meaning is that your Lord has not forgotten you. It was previously mentioned that this verse is like his saying: **By the forenoon, and by the night when it is still, your Lord has not forsaken you, nor has He become displeased.** Ibn Abi Hatim said: Yazid bin Muhammad bin Abdul Samad Al-Dimashqi told us, Muhammad bin Uthman - meaning Abu Al-Jamahir - told us, Ismail bin Ayyash told us, Asim bin Raja bin Haywah told us, on the authority of his father, on the authority of Abu Al-Darda, with a chain of transmission traceable to the Prophet, who said: "Whatever God has permitted in His Book is permissible, and whatever He has forbidden is forbidden, and whatever He has remained silent about is a pardon, so accept the pardon of God, for God does not forget anything." Then he recited this verse: **And your Lord is not forgetful.** And His statement: **Lord of the heavens and the earth and whatever is between them**, meaning the Creator of that, its Manager, the Ruler in it, and the Disposer of His judgment, whose judgment cannot be questioned. "So worship Him and be steadfast in His worship. Do you know of any other similar to Him?" Ali bin Abi Talhah said on the authority of Ibn Abbas: Do you know of any likeness or similarity for the Lord? And Mujahid, Saeed bin Jubayr, Qatadah, Ibn Jurayj, and others said the same. And Ikrimah said on the authority of Ibn Abbas: No one is called the Most Gracious except Him, blessed and exalted be He, and His name is sanctified.

Fath al-Qadir

65- Lord of the heavens and the earth and what is

Surat Maryam 19:65

Lord of the heavens and the earth and whatever is between them, so worship Him and be steadfast in His worship. Do you know of any other similar to Him?

between them meaning He is the Creator of what is between them, and the Owner of them and the Owner of what is between them, and whoever is like this, forgetfulness is impossible for him. Then God commanded His Prophet, may God bless him and grant him peace, to worship Him and be patient in it, so He said: **So worship Him and be patient in His worship** and the *fa* is for causality because His being the Lord of the worlds is a reason for Him to be worshipped, and the verb **to be patient** is transitive with the *lam* rather than *ala* which is transitive because it includes the meaning of steadfastness **Do you know of anyone similar to Him?** The question is for denial. Meaning: He has no equal or peer to share in worship with Him, so it is necessary that it is not purely for Him, glory be to Him. So when the partner is negated, God, glory be to Him, deserves to be singled out for worship and to be purely for Him. This is based on the fact that what is meant by the name is the partner in the named, and it was said that what is meant by it is: the partner in the name as is apparent from the language of the Arabs. So it was said that the meaning is: Nothing from the idols or others was ever named God, meaning after the introduction of the alif and lam that replaced the hamza and was necessary. And it was said that what is meant is: Do you know anyone whose name is the Most Gracious other than Him? Al-Zajaj said: Its interpretation, and God knows best, is: Do you know anyone named for Him who deserves to be called Creator, Able, and Knower of what was and what will be? And based on this, there is no name for God in all of His names, because even if someone other than Him is named with one of His names, God, glory be to Him, has the reality of that description, and what is meant by the negation of knowledge derived from denial here is the negation of the known in the most eloquent and complete manner.

the deeds of the workers, then turn to worshipping Him and be patient in it and do not be confused by the delay of revelation and the mockery of disbelief. It was only transitive with the lam because it includes the meaning of steadfastness in worship in the hardships and difficulties that come upon him, like your saying to the warrior: Be patient for your horn. **Do you know of anyone with a namesake?** For example, someone who deserves to be called a god or someone who is called God? Even though the polytheists called the idol a god, they never called it God. This is because His Oneness is evident, and His Essence is exalted above likeness, such that He does not accept confusion or stubbornness. It is a confirmation of the matter, meaning that if it is true that there is no one like Him and no one else deserves to be worshipped, then there is no alternative but to submit to His command, engage in His worship, and be patient with its hardships.

Tafsir al-Baghawi

65 - Lord of the heavens and the earth and whatever is **between them, so worship Him and be patient in His worship**, meaning: be patient in His commands and prohibitions. **Do you know of anyone with a similar name?** Ibn Abbas, may God be pleased with them both, said: For example.

Al-Kalbi said: Do you know anyone called *God* other than him?

Tafsir al-Baidawi

65- Lord of the heavens and the earth and what is **between them** is a statement of the impossibility of forgetting Him, and it is a deleted piece of report or a substitute for **your Lord**, so worship Him and be patient in worshipping Him. It is addressed to the Messenger, may God bless him and grant him peace, arranged according to it, meaning when you know your Lord because it is not appropriate for Him to forget you, or

Surat Maryam 19:66

And man says, **When I die, will I then be brought back alive?**

Tafsir al-Jalalayn

66 - **And man says** the denier of the resurrection, Abi bin Khalaf or Al-Walid bin Al-Mughira, about whom the verse was revealed //by realizing the second hamza and facilitating it and inserting the alif between them in both its forms and between the other **I have not died, I will surely be brought forth alive** from the grave as Muhammad says, so the question is in the sense of negation, i.e. I will not live after death, and ma is redundant for emphasis, and so is lam, and it was responded to by the Almighty's saying:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And man says**, the disbeliever who does not believe in resurrection after death: **I will be brought out alive so that I may be resurrected after death, after affliction and annihilation!** Denying that.

Tafsir al-Qurtubi

God the Almighty said: **And man says, 'When I die, will I then be brought forth alive?'** Here man is Abi bin Khalaf, he found rotten bones and crushed them with his hand, and said: Muhammad claimed that we will be resurrected after death, said Al-Kalbi, mentioned by Al-Wahidi, Al-Tha'labi and Al-Qushayri. Al-Mahdawi said: It was revealed about Al-Walid bin Al-Mughira and his companions, and it is the saying of Ibn Abbas. The lam in **lasofah kharjahani** is for emphasis. It is as if it was said to him: When I die, will I then be brought forth alive? So he said: **When I die, will I then be brought forth alive?** He said: That is denial, so the lam came in the answer as it was in the first saying, and if he had been a beginner, the lam would not have been included, because it is for emphasis and affirmation, and he is denying the resurrection. Ibn Dhakwan read **ldha ma matu** as a statement. The rest read it as a question according to their origins with a hamza. Al-Hasan and Abu Haywah read **lasofah kharjahani**, he said it as a mockery because they do not believe in the resurrection. And the human being here is the infidel.

Tafsir Ibn Kathir

The Almighty tells about man that he is amazed and rules out his return after his death, as the Almighty said: "And if you are amazed, then amazed is their saying: 'When we are dust, shall we then be in a new creation?'" And He said: "Has not man seen that We created him from a sperm-drop? Then at once he is a

clear adversary. * And he presents to Us an example and forgets his creation. He says: Who will give life to the bones when they have decayed? * Say: He will give life to them who produced them the first time. And He is Knowing of all creation." And He said here: "And man says: 'When I die, will I then be brought forth alive?' Or does man not remember that We created him before, while he was nothing?" The Almighty uses the beginning as evidence for the return, meaning that the Almighty created man when he was nothing, so will He not return him when he has become something, as the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him.** And in the Sahih, "God the Almighty says: The son of Adam denied Me, and he had no right to deny Me, and the son of Adam harmed Me, and he had no right to harm Me. As for his denial of Me, it is his saying: He will not return me as He began me, and it is not The first of creation is easier for me than the last. As for his harm to me, it is his saying, **I have a son, and I am the One, the Self-Sufficient, Who neither begets nor is begotten, and there is none comparable to Him.**

And His statement: "By your Lord, We will surely gather them and the devils," the Lord, Blessed and Exalted be He, swore by His noble Self that He would inevitably gather them all and their devils whom they used to worship other than God. "Then We will surely bring them around Hell on their knees." Al-Awfi said on the authority of Ibn Abbas: He means sitting, as in His statement: "And you will see every nation kneeling." Al-Suddi said regarding His statement on their knees: He means standing. A similar statement was narrated on the authority of Marra on the authority of Ibn Masoud. And His statement: "Then We will surely extract from every sect" means from every nation. Mujahid said: "Then He will detain the first for the last until the number is complete, He will bring them all, then He will begin with the greatest and the greatest in crime, and this is His statement: **Then We will surely extract from every sect the greatest of them in rebellion against the Most Merciful.**

Qatada said: **Then We will surely extract from every sect those of them who were most rebellious against the Most Merciful.** He said: Then We will extract from the people of every religion their leaders and chiefs in evil. Ibn Jurayj and more than one of the early Muslims said the same. This is like the saying of God the Almighty: "Until, when they have all overtaken them therein, the last of them will say to the first of them, 'Our Lord, these led us astray, so give them a double punishment in the Fire.' He will say to each one, 'Doubtless,' but you do not know. And the first of them will say to the last of them, 'You had no superiority over us. So taste the punishment for what you used to earn.'" And His saying: **Then We are most knowing of those who are most deserving of it to be burned.** Then here the report is connected to the report, and what is meant is that God the Almighty is most knowing of those of His servants who deserve to be burned in the fire of Hell and to remain there forever, and of those who deserve to have the punishment doubled, as He said in the previous verse: **He will say to each one, 'Doubtless,' but you do not know.**

Surat Maryam 19:66

And man says, "When I die, will I then be brought back alive?"

Fath al-Qadir

66- **And man says, 'When I die, will I then be brought back alive?'** The majority of scholars read it as a question, while Ibn Dhakwan read it as a statement. What is meant by man here is the disbeliever, because this question here is for denial, mockery, and denial of the resurrection. It was said that the lam in man refers to the entire species, even though only some people said this statement, and they are the disbelievers. What one of them did may be attributed to the group. What is meant by his saying brought out: that is, from the grave, and the factor in the circumstance is a verb indicated by brought out, because what comes after the lam does not affect what comes before it.

Tafsir al-Baghawi

66 - The Almighty said: **And man says**, meaning: Abi bin Khalaf Al-Jumahi, who denied the resurrection. He said: **When I die, will I then be brought back alive?** He said this in mockery and denial of the resurrection.

Tafsir al-Baidawi

66- **And man says** what is meant by this is the entire species, for what is said is said among them even if not all of them said it, like when you say: The sons of so-and-so killed so-and-so and the killer was one of them, or some of them who are known and they are the infidels, or Abi bin Khalaf, for he took rotten bones and crushed them and said: Muhammad claims that we will be resurrected after we die. **Will I then be brought forth alive?** from the earth or from the state of death, and the presentation of the adverb and its declension are the letter of denial because what is denied is that what is after death is the time of life, and its being in the accusative case is by a verb that indicates it, brought forth, not by it, for what comes after the lam does not act on what comes before it, and here it is purely for emphasis and devoid of the meaning of the state, just as the hamza and lam in Ya God are purely for compensation, so it is permissible to couple it with the letter of the future. It was narrated from Ibn Dhakwan, **If you die** with a single hamza broken as report.

Surat Maryam 19:67

Does not man remember that We created him before, while he was nothing?

Tafsir al-Jalalayn

67 - **First, man remembers that I am** Its root is remembering, the ta' was replaced with a dhal and assimilated into the dhal, and in one reading it was left out and the dhal was still and the kaf was closed **We created him before, and he was nothing, so by your Lord** so the beginning is used as evidence for repetition.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Does not man remember?** The one who is amazed by this denial of God's ability to revive him after his annihilation, and to bring him into existence after his nonexistence in the creation of himself, that God created him before his death, and created him as a perfect human being from nothing, **and he was not** before his creation of him, **a thing**. So he takes that into consideration and knows that the One who created him from nothing is not incapable of bringing him back to life after his death, and bringing him into existence after his annihilation.

The reciters differed in their reading of the statement: **Or does man not remember?** Some of the reciters of Medina and Kufa read it: **Or does he not remember** with a light dhal. The majority of the reciters of Kufa, Basra and Hijaz read it as **or does he not remember** with a shaddah on the dhal and the kaf, meaning: or does he not remember. The shaddah is more pleasing to me, although the other is permissible, because the meaning of that is: or does he not think and consider.

Tafsir al-Qurtubi

The Almighty said: **Or does not man remember?** That is, does this speaker not remember **We created him before** That is, before his question and his saying this saying **And he was nothing?** So the repetition is like the beginning, so it does not contradict. The people of Kufa, except for Asim, and the people of Mecca, Abu Omar and Abu Jaafar, read **Or does not remember**. Shaibah, Nafi' and Asim read **Or does not remember** with a light pronunciation. The preferred pronunciation is with a heavy emphasis, and its original form is to remember, because the Almighty said: **Only those with understanding will remember** (al-Ra'd: 19) and its sisters. In the letter Abi, or does not remember, and this reading is according to the interpretation because it is contrary to the script of the Mushaf. The meaning of remember is to think, and the meaning of remember is to pay attention and know, as al-Nahhas said.

Tafsir Ibn Kathir

The Almighty tells about man that he is amazed and rules out his return after his death, as the Almighty said: "And if you are amazed, then amazed is their saying: 'When we are dust, shall we then be in a new creation?'" And He said: "Has not man seen that We created him from a sperm-drop? Then at once he is a clear adversary. * And he presents to Us an example and forgets his creation. He says: Who will give life to the bones when they have decayed? * Say: He will give life to them who produced them the first time. And He is Knowing of all creation." And He said here: "And man says: 'When I die, will I then be brought forth alive?' Or does man not remember that We created him before, while he was nothing?" The Almighty uses the beginning as evidence for the return, meaning that the Almighty created man when he was nothing, so will He not return him when he has become something, as the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him**. And in the Sahih, "God the Almighty says: The son of Adam denied Me, and he had no right to deny Me, and the son of Adam harmed Me, and he had no right to harm Me. As for his denial of Me, it is his saying: He will not return me as He began me, and it is not The first of creation is easier for me than the last. As for his harm to me, it is his saying, **I have a son, and I am the One, the Self-Sufficient, Who neither begets nor is begotten, and there is none comparable to Him**."

And His statement: "By your Lord, We will surely gather them and the devils," the Lord, Blessed and Exalted be He, swore by His noble Self that He would inevitably gather them all and their devils whom they used to worship other than God. "Then We will surely bring them around Hell on their knees." Al-Awfi said on the authority of Ibn Abbas: He means sitting, as in His statement: "And you will see every nation kneeling." Al-Suddi said regarding His statement on their knees: He means standing. A similar statement was narrated on the authority of Marra on the authority of Ibn Masoud. And His statement: "Then We will surely extract from every sect" means from every nation. Mujahid said: "Then He will detain the first for the last until the number is complete, He will bring them all, then He will begin with the greatest and the greatest in crime, and this is His statement: **Then We will surely extract from every sect the greatest of them in rebellion against the Most Merciful**."

Qatada said: **Then We will surely extract from every sect those of them who were most rebellious against the Most Merciful**. He said: Then We will extract from the people of every religion their leaders and chiefs in evil. Ibn Jurayj and more than one of the early Muslims said the same. This is like the saying of God the Almighty: "Until, when they have all overtaken them therein, the last of them will say to the first of them, 'Our Lord, these led us astray, so give them a double punishment in the Fire.' He will say to each one, 'Doubtless,' but you do not know. And the first of them will say to the last of them, 'You had no superiority over us. So taste the punishment for what you used to earn.'" And His saying: **Then We are most knowing of those who are most deserving of it to be burned**. Then here the report is connected to the report, and what is meant is that God the Almighty is most knowing of

Surat Maryam 19:67

Does not man remember that We created him before, while he was nothing?

those of His servants who deserve to be burned in the fire of Hell and to remain there forever, and of those who deserve to have the punishment doubled, as He said in the previous verse: **He will say to each one, 'Doubtless,' but you do not know.**

Fath al-Qadir

67- **Or does man not remember that We created him before, while he was nothing?** The hamza is for reproachful denial, and the waw is to connect the sentence that follows it to the sentence that precedes it. What is meant by remembering here is the application of thought: that is, does this denier not think about the beginning of his creation and deduce from the beginning the return? The beginning is more amazing and strange than the return, because the first creation is the bringing forth of these creatures from nothingness into existence as an innovation and invention, and nothing preceded it that would be like an example for it. As for the last creation, the first creation preceded it, so it was like an example for it. The meaning of before is before the state that he is in now. The sentence **and he was nothing** is in the accusative case as a state: that is, while he was not at that time anything at all, so returning him after he was something existing is easier and simpler. The people of Mecca, Abu Amr, Abu Ja'far, and the people of Kufa, except 'Asim, read **or does he not remember** with emphasis, and its root is remembering. Shaiba, Nafi, Asim, and Ibn Amir read *yadhkir* with a light pronunciation, and in Abu's reading **aw la yadhkir**.

Tafsir al-Baghawi

67 - God Almighty said: **Or does he not remember**, meaning: he remembers and thinks. Nafi', Ibn 'Amir, 'Asim, and Ya'qub read *remember* lightly, **the human being**, meaning: Abi bin Khalaf. **We created him before, and he was nothing**, meaning: this denier does not think about the beginning of his creation and use it as evidence for the return. Then he swore by himself, saying:

Tafsir al-Baidawi

67- **Or does man not remember?** is in apposition to *says*. The placement of the hamza of denial between it and the conjunction, although the original is that it precedes them, is to indicate that the object of denial is the conjoined object and that the object of denial arose from it. If he had remembered and contemplated: **We created him before, and he was nothing**, but rather he was pure nothingness, he would not have said that. Rather, it is more astonishing to gather the materials after the separation and create something similar to what was in them of accidents. Nafi', Ibn Amir, Asim, and Qaloon read on the authority of Ya'qub, *remembers*, from the remembrance that is intended to mean contemplation. The reading was, *remembers*, according to the original.

Surat Maryam 19:68

So by your Lord, We will surely gather them and the devils, then We will bring them around Hell on their knees.

Tafsir al-Jalalayn

68 - **By your Lord, We will surely gather them** meaning the deniers of the resurrection **and the devils** meaning We will gather each of them and his devil in a chain **then We will bring them around Hell** from outside it **on their knees** on their knees, the plural of *jath*, and its root is *jathwu* or *jathwy* from *jatha*, *yajthu* or *yajthu*, two languages.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: By your Lord, O Muhammad, We will surely gather those who say: When we die, will we indeed be brought out alive on the Day of Resurrection from their graves, joined by their allies from among the devils? **Then We will surely bring them around Hell on their knees.** Al-Jathi is the plural of al-Jathi.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Then We will surely bring them around Hell, kneeling,** meaning: sitting, and it is like his statement: **And you will see every nation kneeling.**

Tafsir al-Qurtubi

The Almighty said: **By your Lord, We will surely gather them together.** He swore by Himself after establishing the proof that He will gather them from their graves to the Hereafter just as He gathers the believers. **And the devils** means We will gather the devils as their companions. It was said: Every disbeliever will be gathered with a devil in a chain, as He said: **Gather those who did wrong and their companions** (Saffat: 22). Al-Zamakhshari: The *and* in **and the devils** may be for conjunction and in the sense of *with*, and it is more appropriate in the sense of *with*. The meaning is that they will be gathered with their companions from the devils who misled them, they will pair every disbeliever with a devil in a chain. If you say that this is if what is meant by *humans* is the disbelievers coupled with the devils, then they will be gathered with the devils just as they were gathered with the disbelievers. If you say: Why are the happy ones not separated from the wretched in the gathering as they were separated from

them in the recompense? I say: There is no distinction between them in the gathering place, and they are brought where they kneel around Hell, and they are brought with them to the Fire so that the happy ones may witness the conditions from which God saved them and delivered them, so that their happiness increases, and their joy increases, and they gloat over the enemies of God the Most High and their enemies, so that their distress and regret increases, and what angers them from the happiness of the friends of God and their gloating over them increases. If you say: What is the meaning of bringing them kneeling? I say: If a person interprets it specifically, then the meaning is that they ascend from the gathering place to the shore of Hell, as they were in the state they were in at the gathering, kneeling on their knees, not walking on their feet. This is because the people of the gathering place were described as kneeling, God the Most High said: **And you will see every nation kneeling** (al-Jathiyah 45:28) in the usual state in the positions of contracts and transfers, of its people kneeling on their knees. Because of the excitement and anxiety in that, and the release of the winds contrary to tranquility, or because of the severity of the matter that befalls them, with which they cannot stand on their feet, so they kneel on their knees. If it is interpreted in general terms, then the meaning is that they kneel on their knees when they reach the shore of Hell. However, *kneeling* is an implied state, just as they were kneeling on their knees at the station, because it is one of the consequences of stopping for the reckoning, before continuing to the reward and punishment. It is said that the meaning of **We will surely bring them around Hell kneeling** is kneeling on their knees, according to Mujahid and Qatadah, meaning that due to the severity of what they are in, they are not able to stand. And around Hell may mean inside it, as you say: the people sat around the House, meaning inside it, circling it. So his saying: **around Hell** according to this may be after entering. And it may be before entering. And *kneeling* is the plural of *jath*. It is said: He knelt on his knees, he knelt and he knelt, kneeling, and kneeling on the basis of *fa'ul* in them. And someone else made him kneel. And a people kneel also, like he sat sitting and people sitting, and he kneeled also with a *kasra* on the jim because of the *kasra* after it. And Ibn Abbas said: *Kneeling* are groups. And Muqatil said: A group, and according to this interpretation it is the plural of *Jathwa*, *Jathwa*, and *Jathwa* are three languages, and they are the collected stones and the collected dirt, so the people of wine are separate, and the people of fornication are separate, and so on, Tarafa said:

You see two bodies of dirt, on which are solid sheets of tin arranged.

Al-Hasan and Ad-Dahhak said: **Kneeling on the knees.** According to this interpretation, it is the plural of *jath* as mentioned above. This is due to the narrowness of the place, meaning that they cannot sit completely. It was also said: **Kneeling on their knees** for arguing, like the Almighty's saying: **Then on the Day of Resurrection you will surely dispute before your Lord** (al-Zumar 39:31). Al-Kumait said:

They left their leaders on their knees, while they were below the leaders, horned.

Surat Maryam 19:68

So by your Lord, We will surely gather them and the devils, then We will bring them around Hell on their knees.

Tafsir Ibn Kathir

The Almighty tells about man that he is amazed and rules out his return after his death, as the Almighty said: "And if you are amazed, then amazed is their saying: 'When we are dust, shall we then be in a new creation?'" And He said: "Has not man seen that We created him from a sperm-drop? Then at once he is a clear adversary. * And he presents to Us an example and forgets his creation. He says: Who will give life to the bones when they have decayed? * Say: He will give life to them who produced them the first time. And He is Knowing of all creation." And He said here: "And man says: 'When I die, will I then be brought forth alive?' Or does man not remember that We created him before, while he was nothing?" The Almighty uses the beginning as evidence for the return, meaning that the Almighty created man when he was nothing, so will He not return him when he has become something, as the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him.** And in the Sahih, "God the Almighty says: The son of Adam denied Me, and he had no right to deny Me, and the son of Adam harmed Me, and he had no right to harm Me. As for his denial of Me, it is his saying: He will not return me as He began me, and it is not The first of creation is easier for me than the last. As for his harm to me, it is his saying, **I have a son, and I am the One, the Self-Sufficient, Who neither begets nor is begotten, and there is none comparable to Him.**

And His statement: "By your Lord, We will surely gather them and the devils," the Lord, Blessed and Exalted be He, swore by His noble Self that He would inevitably gather them all and their devils whom they used to worship other than God. "Then We will surely bring them around Hell on their knees." Al-Awfi said on the authority of Ibn Abbas: He means sitting, as in His statement: "And you will see every nation kneeling." Al-Suddi said regarding His statement on their knees: He means standing. A similar statement was narrated on the authority of Marra on the authority of Ibn Masoud. And His statement: "Then We will surely extract from every sect" means from every nation. Mujahid said: "Then He will detain the first for the last until the number is complete, He will bring them all, then He will begin with the greatest and the greatest in crime, and this is His statement: **Then We will surely extract from every sect the greatest of them in rebellion against the Most Merciful.**

Qatada said: **Then We will surely extract from every sect those of them who were most rebellious against the Most Merciful.** He said: Then We will extract from the people of every religion their leaders and chiefs in evil. Ibn Jurayj and more than one of the early Muslims said the same. This is like the saying of God the Almighty: "Until, when they have all overtaken them therein, the last of them will say to the first of them, 'Our Lord, these led us astray, so give them a double punishment in the Fire.' He will say to each one, 'Doubtless,' but you do not know. And the first of them

will say to the last of them, 'You had no superiority over us. So taste the punishment for what you used to earn.'" And His saying: **Then We are most knowing of those who are most deserving of it to be burned.** Then here the report is connected to the report, and what is meant is that God the Almighty is most knowing of those of His servants who deserve to be burned in the fire of Hell and to remain there forever, and of those who deserve to have the punishment doubled, as He said in the previous verse: **He will say to each one, 'Doubtless,' but you do not know.**

Fath al-Qadir

Then when the Almighty came with this argument that the rational people agreed that there was no stronger argument than it among the arguments for resurrection, He confirmed it by swearing by His name, the Almighty, in addition to His Messenger, to honor and glorify him, and He said: 68- **By your Lord, We will surely gather them.** The meaning of **We will surely gather them** is: We will drive them to the place of assembly after bringing them out from their graves alive as they were, and the *and* in His statement: **and the devils** is to connect with the accusative, or in the sense of *with*. Meaning: That these deniers will be gathered by God with their devils who tempted them and led them astray. This is apparent from the fact that the lam in *insan* is for the covenant, which is the disbelieving human being. As for its being for the genus, it is because there is found in the genus someone who will be gathered with his devil. **Then We will bring them around Hell on their knees.** "Jathi" is the plural of *jath*, from their saying *jathu ala rakatihi yajtu jathwanu*, and it is in the accusative case as a state: meaning kneeling on their knees because of what will befall them of the horror of the situation and the terror of the reckoning, or because kneeling on the knees is the case of the people of the situation as in His saying, the Most High, **And you will see every nation kneeling**, and it was said that what is meant by His saying *jathi* is groups, and its origin is the plural of *jathwa*, and *jathwa* is a group of dirt or stones. Tarafa said:

I see two bodies of dirt with deaf sheets of tin on them.

Tafsir al-Baghawi

68 - **By your Lord, We will surely gather them** We will gather them in the Resurrection, meaning: the polytheists who deny the Resurrection, **and the devils** with the devils, and that is because every disbeliever will be gathered with a devil in a chain, **Then We will bring them around Hell**, it was said in Hell, **on their knees**, Ibn Abbas, may God be pleased with him, said: Groups, plural of **on their knees**.

Al-Hasan and Al-Dahhak said: The plural of *jath* is: kneeling on the knees.

Al-Saddi said: Standing on their knees due to the narrowness of the place.

Tafsir al-Baidawi

68- **By your Lord, We will surely gather them together.**

He swore by His name, the Most High, in addition to His Prophet, to fulfill the command and magnify the status of the Messenger of God, may God bless him and grant him peace. **And the devils** is an appositive or an object with it, because it was narrated that the disbelievers will be gathered with their companions from the devils who misled them, each with his devil in a chain. And even though this is specific to them, it is permissible to attribute it to the entire species, because if they are gathered and among them are the disbelievers accompanied by the devils, then they will all be gathered with them. **Then We will surely bring them around Hell** so that the happy ones will see what God has saved them from and their happiness and joy will increase, and the wretched ones will receive what they have stored up for their afterlife and their anger will increase because of the happy ones' return from them to the abode of reward and their gloating over them **on their knees** because of the terror of the Day of Judgment that will overtake them, or because it is one of the consequences of standing for the reckoning before reaching the reward and punishment. The people of the gathering are on their knees because of the Almighty's saying **And you will see every nation on its knees** as is customary in gatherings of exchange. If what is meant by *humans* are the disbelievers, then perhaps they will be driven on their knees from the gathering to the shore of Hell as a humiliation to them, or because of their inability to stand because of the severity that has befallen them. Hamzah, Al-Kisa'i, and Hafs read **on their knees** with a kasra on the jim.

Surat Maryam 19:69

Then We will surely extract from every sect those of them most rebellious against the Most Merciful.

Surat Maryam 19:69

Then We will surely extract from every sect those of them most rebellious against the Most Merciful.

Tafsir al-Jalalayn

69 - **Then We will surely extract from every sect** a group of them **those of them who were most rebellious against the Most Merciful** in audacity.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, Then We will take from every group of them the most rebellious and obstinate against God, and We will begin with them.

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

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ali ibn al-Aqmar, on the authority of Abu al-Ahwas, **Then We will extract from every sect those of them who are most rebellious against the Most Merciful**. He said: We will begin with the greatest, then the greatest in crime.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Then We will surely extract from every sect those of them who were most rebellious against the Most Merciful**, meaning: those of them who were most disobedient to the Most Merciful, which is disobeying Him in polytheism.

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: **Which of them is most rebellious against the Most Merciful?** means: disobedient.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **From every sect** he said: A nation. And his statement: *obstinate* he said: disbelief.

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 Ibn Jurayj added to it: So we will begin with them.

Abu Jaafar said: The Shiites are the group who cooperate in a matter. It is said of this: the people cooperated, if they cooperated, and from this is their saying to the brave man: he is a Shiite, meaning he is a supporter, so the meaning of the statement is: then

we will extract from every group that cooperated in disbelief in God, the most rebellious of them against God, and we will begin by burning him in Hell. And the word *shi'i* in other than this place means: division? And from this is the statement of God the Almighty: **And they were sects** meaning: groups, and from this is the statement of Ibn Mas'ud or Sa'd: I hate to come to the Messenger of God, may God bless him and grant him peace, and he says: I have divided my nation. Meaning: I have divided.

Tafsir al-Qurtubi

The Almighty said: **Then We will surely extract from every sect** meaning, We will extract from every nation and people of religion **whoever of them is most rebellious against the Most Merciful** An-Nahhas: This verse is problematic in its syntax, because all the reciters read *anyone* in the nominative case except for Harun the one-eyed reciter, for Sibawayh narrated from him: **Then We will surely extract from every sect any one of them** in the accusative case, which is the same as **anyone of them**, so we extract. Abu Ishaq said that there are three opinions regarding the nominative case of **anyone of them**. Al-Khalil bin Ahmad said, as Sibawayh narrated from him: It is in the nominative case based on the narration, and the meaning is: Then We will extract from every sect the one who is said, because of his rebellion, **Which of them is most rebellious against the Most Merciful?** Al-Khalil recited, saying:

I was refused a house by a girl, so I refused, there is no blame and no one is deprived

So I refused, as if it were said to him, **Neither is he in difficulty nor is he deprived**. Abu Ja'far al-Nahhas said: "I saw Abu Ishaq choosing this statement and approving of it. He said: Because it is the meaning of the statement of the people of interpretation. He claimed that what is "Then We will surely extract from every sect" is **Then We will surely extract from every group the most rebellious, then the most rebellious**. It is as if he begins the punishment with the most rebellious of them, then the one who follows him. This is the text of Abu Ishaq's statement regarding the meaning of the verse. Yunus said: **We will surely extract** is like the verbs that are cancelled, and **which one** is raised as the beginning. Al-Mahdawi: The verb which is **We will surely extract** according to Yunus is suspended. Abu Ali said: The meaning of that is that it works in the place of **which one is most rebellious**, not that it is cancelled. And it is not suspended according to al-Khalil and Sibawayh like **We will surely extract**, rather it is suspended with verbs of doubt and the like, unless it is certain that it will happen. Sibawayh said: *Ayyum* is built on the damma because it differs from its sisters in deletion, because if you said: I saw the one who is better and who is better, it would be ugly, until you say who is better, and deletion in *ayyum* is permissible. Abu Ja'far said: I do not know any grammarian who did not make a mistake in this, and I

heard Abu Ishaq say: What shows me that Sibawayh made a mistake in his book except in two places, this is one of them. He said: We know that Sibawayh parsed *ayy* when it is singular because it is added to a noun, so how can he build it when it is added to a noun?! Abu Ishaq did not mention, as far as I know, except these three opinions. Abu Ali: The construction is required according to Sibawayh's school of thought, because what is recognized by it was deleted from it, which is the pronoun, despite its need for it, just as what is recognized by it was deleted in **min qabl and min ba'd** despite the need for the added to it, because the relative clause clarifies and explains the relative, just as the added to clarifies and specifies the added to it. Abu Ja'far said: There are four sayings about it other than these three mentioned by Abu Ishaq.

Al-Kisa'i said: *Lanza'an* is used for the meaning, as you say: I put on some clothes and ate some food. *Lanza'an* does not come after *ayyim* so it is in the accusative case. Al-Mahdawi added: Rather, the verb, in his view, comes in the place of **min kulli shia** and his saying: **ayyim asd** is a renewed sentence raised by the beginning, and Sibawayh does not see the addition of *min* in the obligatory. Al-Farra' said: The meaning is then *Lanza'an* by calling, and the meaning of *Lanza'an* is **we call**. Al-Mahdawi said: *Nady* is a verb that is attached if it is followed by a sentence, like **I thought** so it works in meaning but not in wording. Abu Ja'far said: Abu Bakr ibn Shuqayr narrated that some of the Kufians say that *ayyim* has the meaning of condition and reward, so what preceded it did not work on it, and the meaning is: Then we will pull out from every group whether they agree or not, as you say: I hit the people, whichever of them got angry, and the meaning is whether they got angry or not. Abu Ja'far said: So these are six sayings, and I heard Ali bin Sulayman narrating on the authority of Muhammad bin Yazid who said: *Ayyum* is related to Shi'ah, so it is raised by the beginning, and the meaning is: Then We will extract from those who cooperated, any of them, meaning from those who cooperated, so We will see which of them is most rebellious against the Most Merciful, and this is a good saying. Al-Kisa'i narrated that cooperation is cooperation. And *'atya* is accusative for clarification.

Tafsir Ibn Kathir

The Almighty tells about man that he is amazed and rules out his return after his death, as the Almighty said: "And if you are amazed, then amazed is their saying: 'When we are dust, shall we then be in a new creation?'" And He said: "Has not man seen that We created him from a sperm-drop? Then at once he is a clear adversary. * And he presents to Us an example and forgets his creation. He says: Who will give life to the bones when they have decayed? * Say: He will give life to them who produced them the first time. And He is Knowing of all creation." And He said here: "And man says: 'When I die, will I then be brought forth alive?' Or does man not remember that We created him before, while he was nothing?" The Almighty uses the beginning as evidence for the return, meaning that the Almighty created man when he was nothing, so will He not return him when he has become something, as

the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him.** And in the Sahih, "God the Almighty says: The son of Adam denied Me, and he had no right to deny Me, and the son of Adam harmed Me, and he had no right to harm Me. As for his denial of Me, it is his saying: He will not return me as He began me, and it is not The first of creation is easier for me than the last. As for his harm to me, it is his saying, **I have a son, and I am the One, the Self-Sufficient, Who neither begets nor is begotten, and there is none comparable to Him.**

And His statement: "By your Lord, We will surely gather them and the devils," the Lord, Blessed and Exalted be He, swore by His noble Self that He would inevitably gather them all and their devils whom they used to worship other than God. "Then We will surely bring them around Hell on their knees." Al-Awfi said on the authority of Ibn Abbas: He means sitting, as in His statement: "And you will see every nation kneeling." Al-Suddi said regarding His statement on their knees: He means standing. A similar statement was narrated on the authority of Marra on the authority of Ibn Masoud. And His statement: "Then We will surely extract from every sect" means from every nation. Mujahid said: "Then He will detain the first for the last until the number is complete, He will bring them all, then He will begin with the greatest and the greatest in crime, and this is His statement: **Then We will surely extract from every sect the greatest of them in rebellion against the Most Merciful.**

Qatada said: **Then We will surely extract from every sect those of them who were most rebellious against the Most Merciful.** He said: Then We will extract from the people of every religion their leaders and chiefs in evil. Ibn Jurayj and more than one of the early Muslims said the same. This is like the saying of God the Almighty: "Until, when they have all overtaken them therein, the last of them will say to the first of them, 'Our Lord, these led us astray, so give them a double punishment in the Fire.' He will say to each one, 'Doubtless,' but you do not know. And the first of them will say to the last of them, 'You had no superiority over us. So taste the punishment for what you used to earn.'" And His saying: **Then We are most knowing of those who are most deserving of it to be burned.** Then here the report is connected to the report, and what is meant is that God the Almighty is most knowing of those of His servants who deserve to be burned in the fire of Hell and to remain there forever, and of those who deserve to have the punishment doubled, as He said in the previous verse: **He will say to each one, 'Doubtless,' but you do not know.**

Fath al-Qadir

69- **Then We will surely extract from every sect** The Shiites are the group that followed a religion, and Al-Zamakhshari specified that and said: It is the group that became widespread: that is, followed a misguided person from among the misguided people. God the Most High said: **Indeed, those who have divided their religion and become sects.** The meaning of **Which of them is most rebellious against the Most Merciful** is whoever disobeyed God and was most rebellious, then He will extract from every group of the groups of

Surat Maryam 19:69

Then We will surely extract from every sect those of them most rebellious against the Most Merciful.

misguidance and corruption the most rebellious and rebellious of them, and when they gather, He will throw them into Hell. Al-'ati here is a source like *'atu*, which is rebellion in disobedience. It was said that the meaning is: We will surely extract from the people of every religion their leaders and chiefs in evil. The reciters agreed to read *Ayyum* with the dammah except for Harun Al-Ghazi, who read it with the fathah. Al-Zajjaj said: There are three opinions regarding raising *Ayyum*. The first is the opinion of Al-Khalil bin Ahmad that it is raised based on the narration. Meaning: Then we will remove from every sect those who are asked, **Which of them is the most severe?** Al-Khalil recited the following words of the poet about this:

I refused the girl's house and I refused, there is no blame and no one is deprived

Any, so I refused, as if it were said to him, **There is no harm nor is there any deprivation.** An-Nahhas said: I saw Abu Ishaq, meaning Az-Zajjaj, choosing this statement and approving of it. The second statement is the statement of Yunus 10: **That we will surely remove** is like the verbs that are cancelled and suspended, so this verb, according to him, is suspended from the work in *any*, and Al-Khalil, Sibawayh, and others specified the suspension with the verbs of doubt and the like, which have not been proven to occur. The third statement is the statement of Sibawayh, that *ayyum* here is built on the damma, because it differed from its sisters in deletion, and Sibawayh made a mistake in this statement by the majority of grammarians, so much so that Az-Zajjaj said: It did not become clear to me that Sibawayh made a mistake in his book except in two places, this is one of them, and the grammarians have a long discussion about the parsing of *ayyum* in this place.

Tafsir al-Baghawi

69 - **Then We will extract**, we will extract, **from every sect**, meaning: from every nation and people of religion from the infidels. **Which of them is most rebellious against the Most Merciful**, rebellious. Ibn Abbas, may God be pleased with him, said: meaning boldness. Mujahid said: immoral, meaning: the most rebellious, then the most rebellious.

Al-Kalbi said: Their leader and chief in evil wants to bring in someone who is greater in crime and more disbelieving.

In some of the narrations: They will all be gathered around Hell, chained and shackled, then the most disbelieving will be brought forward, then the most disbelieving.

And the word *Ayhum* was raised to mean: the one who is asked: **Which of them is most rebellious against the Most Merciful?**

It was said: On the resumption, then we will extract [it works in the place of **from every sect**].

Tafsir al-Baidawi

69- **Then We will extract from every sect** from every nation that spread a religion. **Which of them is most rebellious against the Most Gracious?** Whoever is more disobedient and rebellious than them, then We will throw them into it. Mentioning the most rebellious is an indication that the Almighty pardons many of the people of disobedience, even if He specifies that to the infidels. What is meant is that He distinguishes their groups, the most rebellious among them, and throws them into the Fire in order, or He places each of them in the class that suits him. **Which of them** is built on the damma according to Sibawayh because it is right for it to be built like all the other relative pronouns, but it is parsed based on *all* and *some* because of the necessity of the addition. If the beginning of its relative pronoun is deleted, its deficiency increases, so it returns to its right in the accusative case with **we will remove**, and for this reason it is read accusative and nominative according to others, either by beginning as an interrogative and its predicate is *most*, and the sentence is reported and the meaning of the speech is: **we will remove** from every sect about whom it is said which of them is most rebellious, or it is suspended from it **we will remove** because it includes the meaning of distinction necessary for knowledge, or it is a new sentence and the verb is based on **from every sect** with the addition of *from* or with the meaning of **we will remove some of every sect**, or with *shia* because it means *sectarianism*. And *ala* is for clarification or related to *fa'ala* and so is the *ba* in his saying:

Surat Maryam 19:70

Then We are most knowing of those who are most deserving of it.

Tafsir al-Jalalayn

70 - **Then We are most knowing of those who are most deserving of it** the most deserving of Hell, the most severe and others than them *burning* entering and burning, so it begins with them and its root is salawi from sali with the lam broken and open

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says: Then We know better than those whom We remove from every sect who are most deserving of severe punishment and most deserving of great chastisement.

It was mentioned on the authority of Ibn Jurayj that he used to say about this:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **Then We are most knowing of those who are most deserving of it to be burned.** He said: Those most deserving of eternal damnation in Hell.

Abu Ja'far said: What Ibn Jurayj said is a meaningless statement, because God, the Most High, mentioned that those whom He removes from every sect of the infidels are the most severe in disbelief, and there is no doubt that there is no disbeliever in God except that he will abide eternally in the Fire, so there is no reason, and all of them will abide eternally in Hell, for it to be said: Then We know best those who are more deserving of eternal life than these immortals, but the meaning of that is what we mentioned, and it may be possible that it means: Then We know best those who are more deserving of some of the levels of Hell, salaam. As-Sali is the infinitive of salita tasalla salaam, and as-Sali is fa'ul, but its waw was changed to a ya' and was assimilated into the ya' that comes after it, which is the lam of the verb, so it became a shaddah ya'.

Tafsir al-Qurtubi

Then We are most knowing of those who are most deserving of it, burning meaning most deserving of entering the Fire. It is said: **He burned, burned, like the thing went away, it went away, and it fell, it fell, it fell, it fell,** and Al-Jawhari said: It is said: **I burned a man with fire** if you put him in the fire and made him burn it, then if you threw him into it as if you wanted to burn him, you say: **I burned him** with the alif and **I burned him with the alif.** It was also read **and he burns with a blazing fire.** And whoever lightens it, it is from their saying: **So-and-so was burned with fire with the kasra** he was burned, God the Almighty said: **They are most**

deserving of it, burned. Al-Ajjaj said:

By God, if it weren't for the fire, we would not have reached it.

It is also said: He endured the matter if he suffered its heat and intensity. Al-Tahawi said:

Their bravery does not wear out, even if they wage war from time to time.

I warmed myself by the fire and prayed there. Abu Zubaydah said:

I endured the heat of their war as one endures the chills of a cold.

So-and-so does not warm himself in his fire if he is unbearably brave.

Tafsir Ibn Kathir

The Almighty tells about man that he is amazed and rules out his return after his death, as the Almighty said: "And if you are amazed, then amazed is their saying: 'When we are dust, shall we then be in a new creation?'" And He said: "Has not man seen that We created him from a sperm-drop? Then at once he is a clear adversary. * And he presents to Us an example and forgets his creation. He says: Who will give life to the bones when they have decayed? * Say: He will give life to them who produced them the first time. And He is Knowing of all creation." And He said here: "And man says: 'When I die, will I then be brought forth alive?' Or does man not remember that We created him before, while he was nothing?" The Almighty uses the beginning as evidence for the return, meaning that the Almighty created man when he was nothing, so will He not return him when he has become something, as the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him.** And in the Sahih, "God the Almighty says: The son of Adam denied Me, and he had no right to deny Me, and the son of Adam harmed Me, and he had no right to harm Me. As for his denial of Me, it is his saying: He will not return me as He began me, and it is not The first of creation is easier for me than the last. As for his harm to me, it is his saying, **I have a son, and I am the One, the Self-Sufficient, Who neither begets nor is begotten, and there is none comparable to Him.**

And His statement: "By your Lord, We will surely gather them and the devils," the Lord, Blessed and Exalted be He, swore by His noble Self that He would inevitably gather them all and their devils whom they used to worship other than God. "Then We will surely bring them around Hell on their knees." Al-Awfi said on the authority of Ibn Abbas: He means sitting, as in His statement: "And you will see every nation kneeling." Al-Suddi said regarding His statement on their knees: He means standing. A similar statement was narrated on the authority of Marra on the authority of Ibn Masoud. And His statement: "Then We will surely extract from every sect" means from every nation. Mujahid said: "Then He will detain the first for the last until the number is complete, He will bring them all, then He will begin with the greatest and the greatest in

Surat Maryam 19:70

Then We are most knowing of those who are most deserving of it.

crime, and this is His statement: **Then We will surely extract from every sect the greatest of them in rebellion against the Most Merciful.**

Qatada said: **Then We will surely extract from every sect those of them who were most rebellious against the Most Merciful.** He said: Then We will extract from the people of every religion their leaders and chiefs in evil. Ibn Jurayj and more than one of the early Muslims said the same. This is like the saying of God the Almighty: "Until, when they have all overtaken them therein, the last of them will say to the first of them, 'Our Lord, these led us astray, so give them a double punishment in the Fire.' He will say to each one, 'Doubtless,' but you do not know. And the first of them will say to the last of them, 'You had no superiority over us. So taste the punishment for what you used to earn.'" And His saying: **Then We are most knowing of those who are most deserving of it to be burned.** Then here the report is connected to the report, and what is meant is that God the Almighty is most knowing of those of His servants who deserve to be burned in the fire of Hell and to remain there forever, and of those who deserve to have the punishment doubled, as He said in the previous verse: **He will say to each one, 'Doubtless,' but you do not know.**

of those who are most deserving of burning, or burning them is most deserving of the Fire. They are the ones who are taken away, and it is possible that what is meant by them and the most stubborn of them are the leaders of the sects, for their punishment is doubled for their misguidance and leading them astray. Hamzah, Al-Kisa'i, and Hafs read *burned* with a kasra on the *sad*.

Fath al-Qadir

70- **Then We are most knowing of those who are most deserving of it, burned.** It is said, **He burned**, like something passed, passes, and Al-Jawhari said: It is said, **I burned a man with fire**, if you put him in the fire and made him burn in it. If you throw him as if you want to burn him, you say, **I burned him**, with the alif, and I prayed him, and you pray him. From this, **and he burns in a blazing fire**. And whoever lightens it, it is from their saying, **So-and-so burned in the fire**, with the kasra, he burns, burned. God Almighty said, **Those who are most deserving of it, burned.** Al-Ajjaj said:

By God, if it weren't for the fire, you wouldn't be able to reach it

The meaning of the verse: Those who are most rebellious against the Most Merciful are more deserving of its punishment or their punishment is more deserving of the Fire.

Tafsir al-Baghawi

70 - **Then We are most knowing of those who are most deserving of it, burning**, meaning: most deserving of entering the Fire. It is said: he prayed, he prays, burning, like: he met, he finds, he meets, and he prayed, he prays, burning, like he went, he passes, he passes, if he entered the Fire and endured its heat.

Tafsir al-Baidawi

70 - **Then We are most knowing of those who are most deserving of it - burning.** That is, We are most knowing

Surat Maryam 19:71

And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed.

Tafsir al-Jalalayn

71 - **And if** that is, there is none **of you** (but will pass over it) that is, enter Hell **it is an inevitability decreed upon your Lord** He decreed it and decreed it and will not abandon it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: There is not one of you, O people, but will pass over to Hell. It was incumbent upon your Lord, O Muhammad, that they should pass over to it, a decree already decreed. He has decreed that and made it obligatory in the Mother of the Book.

Scholars differed about the meaning of the word *Wurood* that God mentioned in this place. Some of them said: *Entering*.

Who said that?

Al-Hasan bin Yahya narrated: Abd al-Razzaq narrated: Ibn Uyaynah narrated on the authority of Amr: Someone told me that heard Ibn Abbas arguing with Nafi' bin al-Azraq. Ibn Abbas said: *Wurood* means entering. Nafi' said: *No*. Ibn Abbas recited: "Indeed, you and what you worship besides God are fuel for Hell. You will be entering it." Was he entering it or not? And he said: **He will precede his people on the Day of Resurrection and lead them into the Fire, and wretched is the place to be entered.** Was he entering it or not? As for you and I, we will enter it, so see if we will emerge from it or not. And I do not see that God will bring you out of it by denying you." Nafi' laughed.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated: On the authority of Ibn Jurayj, on the authority of Ata' ibn Abi Rabah, who said: Abu Rashid Al-Haruri said: They mentioned this and Al-Haruri said: They do not hear its hissing. Ibn Abbas said: Woe to you, are you crazy? Where is the saying of God Almighty: **He will precede his people on the Day of Resurrection and will lead them into the Fire - and wretched is the place they are led to,** "And We will drive the criminals to Hell in droves," and His saying: **And there is not one of you but will pass over it,** and by God, if the supplication of those who have passed away was: O God, take me out of the Fire unharmed and admit me into Paradise victorious.

Ibn Jurayj said: He says: The arrivals that God mentioned in the Qur'an: the entrance, so that every righteous and wicked person may enter it in the Qur'an, four arrivals: **Then He will lead them into the Fire,** "And gravel of Hell, you will be entering it," **And We will drive the criminals to Hell in droves,** and His saying: **And there is not one of you but will pass over it.**

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: "And there is not one of you but will pass over it: this is upon your Lord an inevitability decreed." He knows the righteous and the wicked. Have you not heard the statement of God Almighty to Pharaoh: **He will precede his people on the Day of Resurrection and will lead them into the Fire, and wretched is the place they are led to.** And He said: **And We will drive the criminals to Hell, in droves.** So He called entering the Fire entering, not going out.

Al-Hasan bin Arafa told us: Marwan bin Muawiyah told us, on the authority of Bakkar bin Abi Marwan, on the authority of Khalid bin Ma'dan, who said: The people of Paradise said after they entered Paradise: Did not our Lord promise us to pass through the Fire? He said: You passed by it while it was extinguished.

Ibn Arafa said: Marwan bin Muawiyah said: Bakkar bin Abi Marwan said, or he said: solid.

Muhammad ibn al-Muthanna told us: Marhum ibn Abd al-Aziz told us: Abu Imran al-Joni told us, on the authority of Abu Khalid, who said: The earth will be a fire one day, so what have you prepared for it? He said: That is what God said: "And there is not one of you but will pass over it: this is upon your Lord an inevitability decreed. Then We will save those who feared God and leave the wrongdoers therein on their knees."

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Al-Jariry, on the authority of Abu Al-Saleel, on the authority of Ghanim ibn Qays, he said: They mentioned the arrival of the Fire, so Ka'b said: The Fire will be held by the people as if it were the back of a sack, until the feet of all creatures, both the righteous and the wicked, will be level on it. Then a crier will call out to it: Hold back your companions, and leave my companions. He said: Then every guardian of it will be swallowed up, and it knows them better than a man knows his own son, and the believers will emerge with their bodies fresh. He said: And Ka'b said: From what is between the shoulders of the treasurer of its treasures is a year's journey, with each one of them is a column with two branches, with which he pushes, and with it seven hundred thousand will be thrown into the Fire.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Malik ibn Mughul, on the authority of Abu Ishaq, who said: Whenever Abu Maysarah went to bed, he would say: **I wish my mother had not given birth to me.** Then he would cry. It was said: **What makes you cry, Abu Maysarah?** He said: **He told us that we were entering it, but he did not tell us that we were leaving it.**

Ibn Hamid told us: Hakam told us, on the authority of Ismail, on the authority of Qais, who said: Abdullah bin Rawaha cried during his illness, and his wife cried too. He said: What makes you cry? She said: I saw you crying, so I cried too. Ibn Rawaha said: I know that I will enter Hell, but I do not know whether I will be saved from it or not.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Amr Dawud bin Al-Zubayr told us, he said: I heard Al-Suddi mentioning on the authority of Marra

And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed.

Al-Hamadani, on the authority of Ibn Masoud, **And there is not one of you but will pass over it**, he said: enter 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, on the authority of Ibn Abbas, regarding his statement: **And there is not one of you but will pass over it**, he said: He will enter it.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us, on the authority of Ibn Uyyaynah, on the authority of Ismail bin Abi Khalid, on the authority of Qais bin Abi Hazim, who said: Abdullah bin Rawahah had his head on his wife's lap, and he cried, so his wife cried. He said: What makes you cry? She said: I saw you crying, so I cried. He said: I remembered the words of God, **There is not one of you but will pass over it**, and I do not know whether I will be saved from it or not.

Others said: Rather, it is bitter.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And there is not one of you but will pass over it**, meaning Hell, which people will pass over.

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 there is not one of you but will pass over it**, he said: He is the one who passes by it.

Khallad bin Aslam told us: An-Nadr told us: Israel told us: Abu Ishaq told us, on the authority of Abu Al-Ahwas, on the authority of Abdullah, regarding His statement, **There is not one of you but will pass over it**, he said: The path over Hell is like the edge of a sword. The first layer will pass like lightning, the second like the wind, the third like the best of horses, and the fourth like the best of beasts. Then they will pass and the angels will say, **O God, save, save**.

Others said: Rather, the arrival is the entry, but he meant the infidels, not the believers.

Who said that?

Ibn Al-Muthanna told us: Abu Dawud told us: Shu'bah told us: Abdullah bin Al-Sa'ib told me, on the authority of a man who heard Ibn Abbas recite it: **And there is not one of you but will pass over it**, meaning the disbelievers. He said: No believer will pass over it.

Muhammad bin Bashir told us: Abd al-Rahman told us: Amr bin al-Walid al-Shani told us: I heard Ikrimah say: **There is not one of you but will pass over it**, meaning the infidels.

Others said: Rather, the entrance is general for every believer and disbeliever, except that the entrance of the believer is passing through, and the entrance of the disbeliever is entering.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And there is not**

one of you but will pass over it, the Muslims' passing over the bridge between its two sides and the polytheists' passing over it to enter it. He said: And the Prophet, may God bless him and grant him peace, said: The men and women who slip on that day will be many, and two rows of angels will surround the bridge, and their supplication on that day will be: O God, save, save.

Others said: The believer will suffer from fever and illness in this world.

Who said that?

Abu Kuraib told us: Ibn Yaman told us, on the authority of Uthman ibn al-Aswad, on the authority of Mujahid, who said: Fever is the portion of every believer from the Fire. Then he recited: **And there is not one of you but will pass over it**.

Imran bin Bakkar Al-Kila'i told me: Abu Al-Mughira told us: Abd Al-Rahman bin Yazid bin Tamim told us: Ismail bin Ubaid God told us, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, went out to visit a man from among his companions who had an illness, and I was with him. Then he said: God says: It is My Fire which I unleash upon My believing servant so that it may be his portion of the Fire in the Hereafter.

Others said: Everyone will return it, then the believers will issue from it with their deeds.

Who said that?

Ibn Al-Muthanna told us: Yahya bin Saeed told us, on the authority of Shu'bah, who said: Al-Suddi told us, on the authority of Marra, on the authority of Abdullah: **And there is not one of you but will pass over it**. He said: They will pass over it and then depart from it with their deeds.

Ibn Al-Muthanna told us: Abd Al-Rahman Ibn Mahdi told us: Shu'bah told us, on the authority of Al-Suddi, on the authority of Marra, on the authority of Abdullah, something similar.

Muhammad ibn Ubayd al-Maharbi told me: Asbat told us, on the authority of Abd al-Malik, on the authority of Ubayd God, on the authority of Mujahid, who said: I was with Ibn Abbas when a man called Abu Rashid, who was Nafi' ibn al-Azraq, came to him and said to him: O Ibn Abbas, what do you think of the statement of God, "And there is not one of you but will pass over it: this is upon your Lord an inevitability decreed." He said: As for you and me, O Abu Rashid, we will pass over it, so see if we will depart from it or not.

Ibn Bashir told us: Abu Asim told us: Ibn Jurayj told us: Abu al-Zubayr told me that he heard Jabir ibn Abdullah being asked about the roses, and he said: On the Day of Resurrection, we will be on windows or skylights, above the people, and the nations will be called with their idols and what they used to worship, one after the other, and they will be taken away and they will follow him. He said: And every person, hypocrite and believer, will be given a light, and darkness will cover them, then

they will follow him. And on the bridge of Hell will be hooks that will seize whomever God wills, and the light of the hypocrite will be extinguished, and the believers will be saved, and the first group will be saved like the moon on the night of the full moon, and seventy thousand will not be held accountable, then those who follow them will be like the brightest star in the sky, then likewise, then intercession will be established and they will intercede, and whoever said there is no god but God and in whose heart is the weight of a barley grain of goodness will be taken out of the Fire, then they will be thrown towards Paradise, and the people of Paradise will pour water over them, and they will grow like something growing in a flood, then they will be asked and they will be given the world and ten times its like.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj told us, on the authority of Ibn Al-Mubarak, on the authority of Al-Hasan, he said: A man said to his brother: Has it come to you that you will enter Hell? He said: Yes. He said: Has it come to you that you will leave it? He said: No. He said: Then why are you laughing? He said: So he was not seen laughing until he met God.

Yunus narrated to us, he said: Ibn Wahb narrated to us, he said: Amr ibn al-Harith narrated to us that Bakir narrated to him that he said to Basr ibn Sa'id: So-and-so says: The entrance to Hellfire is standing on it. Basr said: As for Abu Hurairah, I heard him say: When the Day of Resurrection comes, the people will gather and a crier will call out: Let each group join what they used to worship. So one will stand towards a stone, another towards a horse, and another towards a piece of wood, until only those who worshipped God remain. God will come to them, and when they see Him, they will stand towards Him. He will take them and lead them on the Sirat, and in it will be burning bushes. At that time, the call to intercession will be made, and the people will pass by, and the prophets will say: O God, save, save. Bakir said: Ibn 'Umairah used to say: Then a Muslim will be saved, and another will be upside down in Hell and scratched, then another will be saved.

The most correct of the sayings is the one that says: Everyone will return to it, then the believers will emerge from it, and God will save them, and the disbelievers will fall into it. Their arrival into it is what the reports from the Messenger of God, may God bless him and grant him peace, have shown about their passing over the bridge erected over the surface of Hell, with a Muslim being saved and one being piled up in it.

Mentioning the report narrated from the Messenger of God, may God bless him and grant him peace, regarding this:

Abu Kuraib narrated: Ibn Idris narrated to us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of Umm Mubashar, the wife of Zayd ibn Haritha, who said: The Messenger of God, may God bless him and grant him peace, said while he was in Hafsa's house: **No one who witnessed Badr and Al-Hudaybiyyah will enter the Fire.** Hafsa said: **O Messenger of God, does not God say, 'There is not one of you but will pass over it'?** The

Messenger of God, may God bless him and grant him peace, said: **Then God will save those who feared God.**

Al-Hasan bin Mudrik told us: Yahya bin Hammad told us: Abu Awana told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of Umm Mubashar, on the authority of the Messenger of God, may God bless him and grant him peace, similarly.

Abu Kuraib told us: Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of Umm Mubashar, on the authority of Hafsa, who said: The Messenger of God, may God bless him and grant him peace, said: **I hope that no one who witnessed Badr and Al-Hudaybiyyah will enter the Fire.** She said: I said: O Messenger of God, does not God say: **There is not one of you but will pass over it?** He said: Did you not hear Him say: **Then We will save those who feared God and leave the wrongdoers therein on their knees?**

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Muhammad ibn Ishaq: Ubaydullah ibn al-Mughira ibn Mu'ayyib told me, on the authority of Sulayman ibn Amr ibn Abd al-Atwari, one of the Banu Laith, who was in the care of Abu Sa'id. He said: I heard Abu Sa'id al-Khudri say: I heard the Messenger of God, may God bless him and grant him peace, say: "The bridge will be placed between the two sides of Hell, and there will be thorns on it like the thorns of the Sa'dan tree. Then people will seek passage, and some will be saved, some will be wounded by it, some will be saved, some will be detained, and some will be piled up in it. Then, when God has finished judging between His servants, the believers will miss men who were with them in this world, praying as they pray, paying their zakat, fasting as they fast, performing the pilgrimage as they do, and fighting as they do. They will say: 'O our Lord, there are servants from among Your servants who were with us in this world, praying as we pray, paying our zakat, fasting as we fast, performing the pilgrimage as we do, and fighting as we do. We do not see them. Then He will say: 'Go to the Fire.' So they will bring them out, and they will find that the Fire has seized them according to their deeds. Some of them will be seized up to their feet, some up to half of their shins, some up to their knees, some up to their breasts, and some up to their necks, but their faces will not be covered. So they will extract them from it and throw them into the Water of Life. It was said: What is the Water of Life, O Messenger of God? He said: The people of Paradise will be washed, and they will grow as a plant grows in the scum of a torrent. Then the prophets will intercede for everyone who testified sincerely that there is no god but God, and they will extract them from it. Then God will bestow His mercy upon those in it, and He will not leave in it a servant in whose heart there is an atom's weight of faith except that He will bring him out of it."

Muhammad ibn Abdullah ibn Abdul-Hakam told me: My father and Shu'ayb ibn al-Layth told us, on the authority of al-Layth ibn Khalid, on the authority of Yazid ibn Abi Hilal, on the authority of Zayd ibn Aslam, on the authority of 'Ata' ibn Yasar, on the authority of Abu Sa'id al-Khudri, that the Messenger of God, may

Surat Maryam 19:71

And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed.

God bless him and grant him peace, said: "The bridge will be brought - meaning on the Day of Resurrection - and will be placed between the two sides of Hell. We said: O Messenger of God, what is the bridge? He said: A flat, slippery place, with hooks and claws on it and flattened thorns with curved spikes that lead to Najd, called al-Sa'dan. The believers will pass over it like lightning and wind, and like the best horses and riders. One Muslim will be saved, another Muslim will be scratched, and another will be crushed in Hell. Then the last of them will pass, dragged. You will not be more fervent in your plea to me for the truth, which has become clear to you, than the believers on that day to the Almighty, Blessed and Exalted, when they see that they have been saved and their brothers have remained."

Ahmad bin Isa told me: Saeed bin Katheer bin Ufayr told us, on the authority of Malik: Ibn Lahi'ah told us, on the authority of Abu al-Zubayr, who said: I asked Jabir bin Abdullah about the entrance, and he said: I heard the Messenger of God, may God bless him and grant him peace, say: "It is the entrance. They will enter the Fire until they emerge from it, and the last one to remain will be a man on the Sirat, crawling, and God will raise a tree for him. He said: He will say: O Lord, bring me closer to it. He said: So God, the Blessed and Exalted, will bring him closer to it. He said: Then he will say: O Lord, admit me to Paradise. He said: He will say: Ask. He said: So he will be asked. He said: He will say: That is for you and ten times that or something like that? He said: He will say: O Lord, are you mocking me? He said: So he will laugh until his uvula and molars are visible."

Yunus told me, he said: Ibn Wahb told us, he said: Yahya ibn Ayoubih told me, and Abu Kurayb told us, he said: Muhammad ibn Zayd told us, on the authority of Rushdin, all of them, on the authority of Ziyad ibn Fa'id, on the authority of Sahl ibn Mu'adh, 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 guards behind the Muslims in the way of God voluntarily, and the ruler does not seize him by guarding, he will not see the Fire with his own eyes except by fulfilling the oath, for God Almighty says: 'There is not one of you but will pass over it.'"

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us: Al-Zuhri told me, on the authority of Ibn al-Musayyab, on the authority of Abu Hurayrah, that the Prophet, may God bless him and grant him peace, said: **Whoever has three things die, the Fire will not touch him except for the oath** meaning: the watering place.

As for his saying: **It was a decree that was decreed by your Lord**, the people of interpretation differed in their interpretation of it. Some of them said that its meaning is: It was a decree that was decreed by your Lord.

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: *Inevitably* he said: Fate.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **It is a decreed event**. He said: It is a decree.

Others said: Rather, its meaning is: It was an obligatory oath upon your Lord.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Amr Dawud bin Al-Zubayr told us, he said: I heard Al-Suddi mentioning on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, **It was a decree that was decreed upon your Lord**. He said: An obligatory oath.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **It was a decree that was decreed upon your Lord**. He said: an obligatory oath.

Abu Jaafar said: I have explained the statement on that.

Tafsir al-Qurtubi

The Almighty said: "There is not one of you but will pass over it. This is an inevitability which must be accomplished by your Lord." There are five issues in this:

First: The Almighty's saying: **And among you** This is an oath, and the *and* includes it. It is explained by the hadith of the Prophet, may God bless him and grant him peace:

No Muslim will have three children die and be touched by the Fire, except by fulfilling an oath. Al-Zuhri said: It seems that he means this verse: **There is not one of you but will pass over it**. This was mentioned by Abu Dawud al-Tayalisi. His saying: **Except by fulfilling an oath** is included in the Musnad interpretation, because the meaning of the oath mentioned in this hadith according to the people of knowledge is the saying of God Almighty: **There is not one of you but will pass over it**. It has been said that what is meant by the oath is the saying of God Almighty: **By the scatterers, scatter** (al-Dhariyat 51:1) to His saying: "You are only promised truth. And indeed, the Recompense is coming to pass" (al-Dhariyat 51:6). The first is more famous, and the meaning is similar.

Second: People differed about the entrance. It was said: The entrance is the entrance. It was narrated on the authority of Jabir bin Abdullah who said: I heard the Messenger of God, may God bless him and grant him peace, say:

"The roses enter, neither the righteous nor the wicked will remain except that they will enter it, so it will be cool and safe for the believers as it was for Abraham. "Then We will save those who feared God and leave the wrongdoers therein on their knees." Abu Omar attributed it to him in the book of At-Tamhid. It is the

saying of Ibn Abbas, Khalid bin Ma'dan, Ibn Jurayj and others. It was narrated on the authority of Yunus that he used to recite **There is not one of you but will pass by it Al-Wurud Al-Dhukul**, on the interpretation of the arrival, so some of the narrators made a mistake in it and included it in the Qur'an. In Musnad Al-Darimi on the authority of Abdullah bin Mas'ud, he said: The Messenger of God, may God bless him and grant him peace, said:

"People will enter the Fire, then they will emerge from it according to their deeds. Some of them will be as quick as the blink of an eye, then like the wind, then like the presence of a horse, then like a diligent rider on his saddle, then like a man walking briskly." It was narrated on the authority of Ibn Abbas that he said regarding this issue to Nafi' ibn al-Azraq al-Khawarij: As for me and you, we will inevitably return to it. As for me, God will save me from it, but as for you, I do not think He will save you because of your denial. Many scholars feared the realization of entering and ignorance of the beginning, and we have explained this in At-Tadhkirah. A group said: Entering means passing over the Sirat. It was narrated on the authority of Ibn Abbas, Ibn Mas'ud, Ka'b Al-Ahbar, and As-Suddi. As-Suddi narrated it on the authority of Ibn Mas'ud on the authority of the Prophet, may God bless him and grant him peace. Al-Hasan also said: Entering does not mean entering. Rather, you say: I entered Basra, but I did not enter it. He said: Entering means passing over the Sirat. Abu Bakr al-Anbari said: Some linguists based their opinion on al-Hasan's school of thought, and they cited as evidence the words of God Almighty: **Indeed, those for whom good has preceded from Us - those will be removed from it** (al-Anbiya': 101). They said: So no one whom God has promised to remove from it will enter the Fire. These people used to recite *then* with the opening of the *thā* "We will save those who feared God." The others, the people of the first article, cited as evidence against them that the meaning of His words: **Those will be removed from it** is from the torment in it and the burning in it. They said: So whoever enters it without feeling it, nor sensing any pain or suffering from it, is removed from it in reality. They provide evidence with the words of God Almighty: **Then We will save those who feared God** with the *thā* with the *thā* with the *thā* in the damma, so *then* indicates salvation after entering.

I said: In Sahih Muslim:

"Then the bridge will be struck over Hell and intercession will be granted, and they will say, 'O God, save, save.' It was said, 'O Messenger of God, what is the bridge?' He said, 'A slippery slope in which there are hooks, claws, and thorns that are in Najd, in which there is a thorn called Al-Sa'dan. The believers will pass by like the blink of an eye, like lightning, like the wind, like a bird, like the best horses and riders. Some will be saved, some will be scratched, some will be sent, and some will be crushed in the fire of Hell.'" The hadith. This is what was used as evidence by those who said that crossing the bridge is the arrival that this verse includes, not entering it. A group said, 'Rather, it is the arrival of a lookout, insight, and proximity. This is because they will be present at the place of reckoning, which is near Hell, and they will see it and look at it during the state of reckoning. Then God will save

those who feared Him from what they looked at, and they will be taken to Paradise. 'And warn the wrongdoers,' meaning they will be ordered to the Fire. God Almighty said, 'And when he reached the water of Madyan' (al-Qasas 28:23) meaning he looked at it, not entered it. Zuhair said:

When they reached the blue water, they put down the sticks of the campers.

Hafsa narrated that the Messenger of God, may God bless him and grant him peace, said:

None of the people of Badr and Hudaibiyyah will enter the Fire. She said: I said: O Messenger of God, where is the statement of God the Most High: **There is not one of you but will pass over it**. The Messenger of God, may God bless him and grant him peace, said: What is it: **Then We will save those who feared God and leave the wrongdoers therein on their knees**. Narrated by Muslim from the hadith of Umm Mubashir, who said: I heard the Prophet, may God bless him and grant him peace, say in the presence of Hafsa. Al-Zajaj supported this statement with the statement of God the Most High: **Indeed, those for whom good has preceded from Us - those will be removed from it**. (Al-Anbiya': 101). Mujahid said:

The believers' entry into Hell is the fever that afflicts the believer in this world, and it is the believer's portion of Hell, so he will not be prevented from it. Abu Hurairah narrated that the Messenger of God, may God bless him and grant him peace, visited a sick person who had been ill, and the Prophet, may God bless him and grant him peace, said to him:

"Be of good cheer, for God, the Blessed and Exalted, says: 'It is My Fire which I send upon My believing servant so that it may be his portion of the Fire.'" Abu Omar narrated it. He said: Abd al-Warith ibn Sufyan told us. He said: Qasim ibn Asbagh told us. He said: Muhammad ibn Ismail al-Sayegh told us. He said: Abu Usamah told us. He said: Abd al-Rahman ibn Yazid ibn Jabir told us, on the authority of Ismail ibn Ubayd God, on the authority of Abu Salih al-Ash'ari, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who visited a sick person and mentioned him. And in the hadith:

Fever is the believer's share of Hellfire. A group said: The roses are seen in the grave, from which the winner is saved, and whoever is destined to enter it prays, then he exits from it through intercession or other means of God Almighty's mercy. They cited as evidence the hadith of Ibn Umar:

When one of you dies, his seat will be shown to him in the morning and the evening. The hadith. Waki' narrated on the authority of Shu'bah on the authority of Abdullah bin Al-Sa'ib on the authority of a man on the authority of Ibn Abbas that he said: Regarding the statement of God the Most High: **And there is not one of you but will pass over it**, he said: This is addressed to the disbelievers. It was narrated on his authority that he used to recite **and there are some of you** in response to the verses before it regarding the disbelievers, His statement: "By your Lord, We will surely gather them and the devils. Then We will surely

And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed.

bring them around Hell on their knees. Then We will extract from every sect those of them who were most rebellious against the Most Merciful. Then We are most knowing of those who are most deserving of burning therein.” **and there are some of you** is how Ikrimah and a group read it, and according to them there is no division in this recitation. A group said: What is meant by **of you** are the disbelievers, and the meaning is: Say to them, O Muhammad. This interpretation is also easy to understand, and the Kaf in *minkum* refers back to the Ha in **lanhashrunahum wa al-shayatin, then lanhajanhum bayna jahanna majthiyan We will hasten their gathering and the devils, then we will bring them around Hell on their knees.** So the Kaf’s return to the Ha is not denied, as this is known in the words of God the Almighty: “And their Lord will give them a pure drink. Indeed, this is your reward, and your effort has been appreciated.” (al-Insan 76:21-22), meaning it was for them, so the Kaf returned to the Ha. Most said: The one being addressed is the entire world, and all must be mentioned, and this is what caused the disagreement about the mention. We have explained the opinions of scholars about it. The apparent meaning of the mention is entering, as the Prophet (peace and blessings of God be upon him) said: **Then the Fire will touch him**, because the real meaning of *touch* in the language is *contact*, except that it will be cool and safe for the believers, and they will escape from it unharmed. Khalid ibn Ma’dan said: When the people of Paradise enter Paradise, they will say: Did not our Lord say: We will return to the Fire? It will be said: You have indeed entered it and found it ashes.

I said: This statement gathers the scattered statements, for whoever enters it and is not harmed by its flames and heat has been kept away from it and saved from it. God the Almighty saved us from it by His grace and generosity, and made us among those who entered it and entered it safely, and exited it victorious. If it is said: Will the prophets enter the fire? We say: We do not say this, but we say: All creation enters it as indicated by the hadith of Jabir at the beginning of the chapter. The sinners enter it because of their crimes, and the saints and the fortunate ones because of their intercession, so there is a distance between the two entrances. Ibn al-Anbari said, citing the Mushaf of Uthman and the reading of the common al-Nas 114: It is permissible in the language to return from addressing oneself in absentia to addressing oneself in direct speech, as He said: “And their Lord will give them a pure drink. Indeed, this was your reward, and your effort was appreciated.” [al-Insan 21-22], so he replaced the letter kaf with the letter ha. This meaning was previously mentioned in Yunus.

Third: The exception in his saying, peace be upon him: **Except for the oath’s fulfillment**, may be an interrupted exception: but the oath’s fulfillment, and this is well-known in the speech of the Arabs, and the meaning is that the fire will not touch him at all, and the speech was completed here and then he began, **Except for the oath’s fulfillment**, meaning but the oath’s fulfillment is necessary in the saying of the Most High: **And there is not one of you but will pass over it**, which is crossing the bridge or seeing or entering in safety,

so there is nothing of touching in that, because of his saying, peace and blessings be upon him:

If three of your children die and you are patient with them, they will be a shield for you from the Fire.

Paradise means protection and concealment. Whoever is protected from the Fire and concealed from it, it will never touch him at all, and if it touched him, he would not be protected.

Fourth: This hadith explains the first because it mentions the Hisbah, and for this reason Malik made it an explanation of it. This second hadith also restricts what Al-Bukhari narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace:

Whoever has three children die who have not yet reached puberty, they will be shielded from the Fire - or - will enter Paradise. So his saying, peace be upon him: **They have not yet reached puberty** - and according to the scholars, its meaning is that they have not yet reached puberty and have not yet reached the age of being required to break their oath - is evidence that the children of Muslims are in Paradise - and God knows best - because if mercy descends upon their fathers, it is impossible for them to be shown mercy for the sake of someone who has not been shown mercy. This is a consensus among the scholars that the children of Muslims are in Paradise, and no one disagreed with this except a group that deviated from the Jabariyah and made them subject to the will, and this is an abandoned statement that is rejected by the consensus of the hujjah who cannot be contradicted, and it is not permissible for the likes of them to make a mistake, in addition to what was narrated from the Prophet, peace be upon him, from the reports of trustworthy and just individuals, and that his saying, peace be upon him:

“The wretched one is he who was wretched in his mother’s womb, and the happy one is he who was happy in his mother’s womb. The angel descends and writes down his life span, his deeds, and his provision.” The hadith is specific, and whoever among the children of the Muslims dies before earning a living is among those who were happy in their mother’s womb and were not wretched, as evidenced by the hadiths and consensus. Likewise, “The saying of the Prophet, may God bless him and grant him peace, to Aisha, may God be pleased with her:

O Aisha, God created Paradise and created its people while they were in the loins of their fathers, and He created Hell and created its people while they were in the loins of their fathers. It is weak and rejected by consensus and the reports. Talha bin Yahya, who narrates it, is weak and cannot be relied upon. This hadith is one of those that he narrated alone, so it should not be considered. Shu’bah narrated on the authority of Mu’awiyah bin Qurrah bin Iyas al-Muzani on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, that a young son of a man from the Ansar died and he was grieved over him. The Messenger of God, may God bless him and grant him peace, said to him:

Would you not like to come to a gate of Paradise without finding it opened for you? They said: O Messenger of God, is it specifically for him or for all Muslims? He said: Rather, for all Muslims. Abu Omar said: This is an authentic and correct hadith, meaning what we mentioned with the consensus of the majority, and it contradicts and rejects the hadith of Yahya. Abu Omar said: The correct view in my opinion regarding this hadith and similar reports is that it is for those who maintain performing their obligatory duties, avoid major sins, are patient and seek reward in their misfortune, for the address was not directed in that era except to a people whose situation was mostly as we have described, and they are the Companions, may God be pleased with them all. Al-Naqqash mentioned from some of them that he said: The statement of God, the Most High: "And there is not one of you but will pass over it" was abrogated by His statement: **Indeed, those for whom good has preceded from Us - those will be removed from it** (Al-Anbiya': 101). This is weak, and this is not a place for abrogation. We have already explained that if the Fire does not touch him, then he has been removed from it. And in the report:

The fire will say to the believer on the Day of al-Qiyamah 75: **O believer, your light has extinguished my flame.**

Fifth: The Almighty's saying: **It was an inevitability decreed upon your Lord.** Inevitability means the imposition of a decree, meaning that it was inevitable. *Decided* means that God Almighty decreed it upon you. Ibn Masoud said: meaning an obligatory portion.

Tafsir Ibn Kathir

Imam Ahmad said: Sulayman ibn Harb told us, Ghalib ibn Sulayman told us, on the authority of Katheer ibn Ziyad al-Barsani, on the authority of Abu Sumayyah, who said: We differed about the entrances. Some of us said: No believer will enter it, and some of us said: They will all enter it, then God will save those who feared God. So I met Jabir ibn Abdullah and said to him: We differed about the entrances. He said: They will all enter it, and Sulayman ibn Murrah said: They will all enter it, and he pointed to his ears with his fingers and said: I would have been silent if I had not heard the Messenger of God, may God bless him and grant him peace, say: "No pious wicked person will remain except that he will enter it, so it will be cool and safe for the believer as the fire was for Abraham, until the fire makes a noise because of their coolness. Then God will save those who feared God and leave the wrongdoers in it on their knees." Strange and they did not include it.

Al-Hasan bin Arafa said: Marwan bin Muawiyah told us, on the authority of Bakkar bin Abi Marwan, on the authority of Khalid bin Ma'dan, who said: The people of Paradise said after they entered Paradise: Did not our Lord promise us to pass through the Fire? He said: You passed by it while it was extinguished. Abd al-Razzaq said, on the authority of Ibn Uyaynah, on the authority of Ismail bin Abi Khalid, on the authority of Qays bin Abi Hazim, who said: Abdullah bin Rawahah was placing his head on his wife's lap, and

he cried, so his wife cried, so he said: What makes you cry? She said: I saw you crying, so I cried, so he said: I remembered the words of God, the Almighty, **And there is not one of you but will pass over it**, and I do not know whether I will be saved from it or not - and in another narration: And he was sick.

Ibn Jarir said: Abu Kurayb told us, Ibn Yaman told us, on the authority of Malik bin Mughul, on the authority of Abu Ishaq: Whenever Abu Maysarah went to bed, he would say: I wish my mother had not given birth to me, then he would cry. So it was said to him: What makes you cry, Abu Maysarah? He said: We were told that we will enter it, but we were not told that we will leave it. Abdullah bin Mubarak said on the authority of Al-Hasan Al-Basri that a man said to his brother: Has it come to you that you will enter Hell? He said: Yes. He said: Has it come to you that you will leave it? He said: No. He said: Then why are you laughing? He said: He was never seen laughing until he met God. Abdul Razzaq also said: Ibn Uyaynah told us on the authority of Amr, he told me that he heard Ibn Abbas arguing with Nafi' ibn al-Azraq, so Ibn Abbas said: *Wurood* means entering. Nafi' said: *No*. So Ibn Abbas recited: "Indeed, you and what you worship besides God are fuel for Hell. You will be entering it." And whether they were entered or not, and he said: **He will precede his people on the Day of Resurrection and will lead them to the Fire.** Was he entered or not? As for you and I, we will enter it. So see if we will get out of it or not. And I do not see that God will get you out of it by your denial. So Nafi' laughed.

Ibn Jurayj narrated on the authority of Ata' who said: Abu Rashid al-Haruri, who is Nafi' ibn al-Azraq, said: **They do not hear its hissing sound.** Ibn Abbas said: Woe to you! Are you mad? Where is His statement: **He will precede his people on the Day of Resurrection and lead them to the Fire**, "And We will drive the criminals to Hell in droves," **And there is not one of you but will pass over it**, by God, if the supplication of those who have passed away was: O God, take me out of the Fire unharmed and admit me into Paradise as a gainer. Ibn Jarir said: Muhammad ibn Ubayd al-Maharibi told me, Asbat told us, on the authority of Abdul-Malik, on the authority of Ubaydullah, on the authority of Mujahid, who said: I was with Ibn Abbas when a man called Abu Rashid, who is Nafi' ibn al-Azraq, came to him and said to him: O Ibn Abbas, what do you think of the statement of God: "And there is not one of you but will pass over it: this is upon your Lord an inevitability decreed"? He said: As for you and me, O Abu Rashid, we will pass over it, so see if we will depart from it or not?

Abu Dawud al-Tayalisi said: Shu'bah said: Abdullah bin al-Sa'ib informed me on the authority of someone who heard Ibn Abbas recite it: **There is not one of you but will pass over it**, meaning the disbelievers. This is how Umar bin al-Walid al-Shanni narrated that he heard Ikrimah recite it like this: **There is not one of you but will pass over it**, meaning the unbelievers. He said: "And they are the oppressors. This is how we used to recite it." Narrated by Ibn Abi Hatim and Ibn Jarir. Al-Awfi said on the authority of Ibn Abbas: His statement: **There is not one of you but will pass over it**, meaning the righteous and the wicked. Do you not hear the statement of God to Pharaoh: **He will precede**

And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed.

his people on the Day of Resurrection and will lead them to the Fire, the verse, And We will drive the criminals to Hell, in droves, so He called entering the Fire entering and not coming out.

Imam Ahmad said: Abd al-Rahman told us, on the authority of Isra'il, on the authority of al-Suddi, on the authority of Marra, on the authority of Abdullah, who is Ibn Mas'ud, **And there is not one of you but will pass over it.** The Messenger of God, may God bless him and grant him peace, said: **All people will pass over it, then they will depart from it with their deeds.** Al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of Ubayd God, on the authority of Isra'il, on the authority of al-Suddi, on his authority. And he narrated it on the authority of Shu'bah, on the authority of al-Suddi, on the authority of Marra, on the authority of Ibn Mas'ud, with a chain of transmission traceable back to the Prophet. This is how this hadith appears here, with a chain of transmission traceable back to the Prophet. Asbat narrated from Al-Suddi from Marra from Abdullah bin Masoud who said: All people will pass through the Sirat, and their passage will be like their standing around the Fire. Then they will leave the Sirat with their deeds. Some of them will pass like lightning, some like the wind, some like birds, some like the best horses, some like the best camels, and some like the fastest man. The last of them to pass will be a man whose light will be where the big toes of his feet are. He will pass and the Sirat will be overturned. The Sirat is a slippery slope with thorns on it like the thorns of a thorn bush. Its two edges are angels with hooks of fire with which they snatch people. He mentioned the rest of the hadith. It was narrated by Ibn Abi Hatim.

Ibn Jarir said: Khallad bin Aslam told us, Al-Nadr told us, Israel told us, Abu Ishaq told us, on the authority of Abu Al-Ahwas, on the authority of Abdullah, regarding his statement: **And there is not one of you but will pass over it,** he said: The path over Hell is like the edge of a sword. The first layer will pass like lightning, the second like the wind, the third like the best of horses, and the fourth like the best of beasts. Then they will pass and the angels will say: O God, save, save. There is evidence for this in the two Sahihs and others from the narrations of Anas, Abu Saeed, Abu Hurairah, Jabir, and others from the Companions, may God be pleased with them. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, on the authority of Al-Jariri, on the authority of Abu Al-Salil, on the authority of Ghanim bin Qais, who said: They mentioned the arrival at Hellfire, and Ka'b said: The Hellfire will seize the people as if it were the back of a sack until the feet of all creatures are level on it, the righteous and the wicked. Then a crier will call out to it: Hold back your companions and leave my companions. It will swallow up every guardian of its, and it knows them better than a man knows his own child. The believers will emerge with their clothes wet. Ka'b said: The distance between the shoulders of the treasurer of its treasurers is a year's journey, with each one of them is a two-pronged column, with which he pushes and by which he will throw seven hundred thousand into Hellfire.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash

told us, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of Umm Mubashar, on the authority of Hafsah, who said: The Messenger of God, may God bless him and grant him peace, said: **I hope that, God willing, no one who witnessed Badr and Al-Hudaybiyyah will enter the Fire.** She said: "I said: Doesn't God say: 'There is not one of you but will pass over it?'" She said: "I heard Him say: 'Then We will save those who feared God and leave the wrongdoers therein on their knees.'" Ahmad also said: Ibn Idris told us, Al-A'mash told us, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of Umm Mubashar, the wife of Zayd ibn Haritha, who said: The Messenger of God, may God bless him and grant him peace, was in Hafsah's house and said: **No one who witnessed Badr and Al-Hudaybiyyah will enter the Fire.** Hafsah said: Didn't God say, **There is not one of you but will pass over it?** The Messenger of God, may God bless him and grant him peace, said: **Then We will save those who feared God the verse.** In the two Sahihs, on the authority of Al-Zuhri, on the authority of Saeed, on the authority of Abu Hurayrah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: **No one among the Muslims will die three children and be touched by the Fire, except for the oath.**

Abdul Razzaq said: Muammar told me that Al-Zuhri told me on the authority of Ibn Al-Musayyab on the authority of Abu Hurayrah that the Prophet, may God bless him and grant him peace, said: **Whoever has three children die, the Fire will not touch him except by fulfilling an oath.** He meant entering it. Abu Dawud Al-Tayalisi said: Zama'ah told us on the authority of Al-Zuhri on the authority of Saeed Ibn Al-Musayyab on the authority of Abu Hurayrah who said: I heard the Messenger of God, may God bless him and grant him peace, say: **A Muslim will not have three children die and the Fire will not touch him except by fulfilling an oath.** Al-Zuhri said: It seems that he meant this verse: "And there is not one of you but will pass over it: this is upon your Lord an inevitability decreed." Ibn Jarir said: Imran Ibn Bakkar Al-Kila'i told me: Abu Al-Mughira told us: Abd Al-Rahman Ibn Yazid Ibn Tamim told us: Ismail Ibn Ubaidullah 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, went out to visit one of his companions and he was with him. Then he said: God Almighty says: It is My Fire which I send upon My believing servant so that it will be his share of the Fire in the Hereafter." It is strange and they did not narrate it from this source.

Abu Kuraib narrated to us, Ibn Yaman narrated to us, on the authority of Uthman ibn al-Aswad, on the authority of Mujahid, who said: Fever is the portion of every believer from the Fire. Then he recited: **And there is none of you but will pass over it.** Imam Ahmad said: Hasan narrated to us, Ibn Lahi'ah narrated to us, Zaban ibn Fa'id narrated to 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, who said: **Whoever recites Qul Huwa Allahu Ahad until he completes it ten times, God will build for him a palace**

in Paradise. Umar said: **Then shall we ask for more, O Messenger of God?** The Messenger of God, may God bless him and grant him peace, said: **God is more numerous and better.** The Messenger of God, may God bless him and grant him peace, said: "Whoever recites a thousand verses in the cause of God will be recorded on the Day of Resurrection with the prophets, the truthful, the martyrs, and the righteous. What excellent companions are those, God willing. And whoever guards behind the Muslims in the cause of God, voluntarily, not for the reward of a ruler, will not see the Fire with his own eyes, except by fulfilling the oath." God, the Most High, said: **And there is none of you but will pass over it.** And remembrance in the cause of God is multiplied seven hundred times more than spending. In another narration, seven hundred thousand times.

Abu Dawud narrated on the authority of Abu al-Tahir, on the authority of Ibn Wahb, on the authority of Yahya ibn Ayoub, both of them on the authority of Zaban, on the authority of Sahl, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, **Indeed, prayer, fasting, and remembrance of God are multiplied seven hundred times over spending in the way of God.** Abd al-Razzaq said on the authority of Muammar, on the authority of Qatadah, regarding his statement, **And there is not one of you but will pass over it,** he said: He is the one who passes over it. Abd al-Rahman ibn Zayd ibn Aslam said regarding his statement, **And there is not one of you but will pass over it,** he said: The Muslims passing over the bridge in its midst and the polytheists passing over it to enter it. The Prophet, may God bless him and grant him peace, said: **Those who slip and fall on that day will be many, and two rows of angels will surround the bridge on that day, their supplication being, 'O God, save, save.'** Al-Suddi said on the authority of Marra, on the authority of Ibn Mas'ud, regarding his statement, **It was a decree that was decreed upon your Lord,** he said: A binding portion. Mujahid said: Definitely, he said: Decree, and Ibn Jurayj said the same.

And His saying: **Then We will save those who feared God** means when all of creation passes by the Fire and those who have fallen from the disbelievers and the sinners who have committed sins fall into it according to their deeds, God the Most High will save the believing righteous from it according to their deeds, so their crossing over the Bridge and their speed will be according to the deeds they did in this world, then they will intercede for the believers who have committed major sins, so the angels, prophets and believers will intercede and bring out many people whom the Fire has consumed except for the circles of their faces, which are the places of prostration, and their bringing them out of the Fire according to what is in their hearts of faith, so they will bring out first the one who had in his heart the weight of a dinar of faith, then the one who comes after him, then the one who comes after him, until they bring out the one who had in his heart the slightest, slightest, smallest weight of an atom of faith, then God will bring out from the Fire whoever said one day in the world: There is no god but God, even if he never did any good, and no one will remain in the Fire except the one who is obligated to remain eternally, as

was mentioned in the authentic hadiths from the Messenger of God, may God bless him and grant him peace. For this reason God the Most High said: **Then We will save those who feared God, but We will leave the wrongdoers therein on their knees.**

Fath al-Qadir

71- **And there is not one of you but will pass over it** The address is to the people without turning away, or to the person mentioned, so it would be turning away: meaning there is not one of you but will pass over it: meaning he will reach it.

People have differed about this arrival. It was said that arrival is entering and that it will be cool and safe for the believers as it was for Abraham. A group said: Arrival is passing over the bridge. It was said that arrival is not entering, but rather it is as one says: I arrived in Basra but I did not enter it. Many scholars have refrained from investigating this arrival and taking it at face value because of the Almighty's saying: **Indeed, those for whom good has preceded from Us - those will be removed from it.** They said: So he who God has guaranteed to remove from it will not enter the Fire. What indicates that arrival does not entail entering is the Almighty's saying: **And when he arrived at the water of Madyan,** for what is meant is that he looked over it, not that he entered it. This is the saying of Zuhair.

When they reached the water, the doves were blue, and they put down the sticks of the present camp.

It is not hidden that the statement that the arrival is passing over the Sirat, or the arrival at Hell while it is still in it, combines the evidence from the Book and the Sunnah, so this verse should be interpreted in this way, because the combination has been achieved by interpreting the arrival as entering the Fire while the believer who enters is kept away from its punishment, or by interpreting it as passing over the bridge erected over it, which is the Sirat **it was upon your Lord an inevitability decreed** meaning their arrival mentioned was an inevitable matter that the Almighty had decreed that it must inevitably occur, and the Mu'tazila used this verse as evidence that punishment is obligatory upon God, and according to the Ash'aris this is similar to the obligatory in terms of the impossibility of the opposite approaching it.

Tafsir al-Baghawi

71 - The Almighty said: **And there is not one of you but will pass over it,** and there is not one of you but will pass over it. It was said: The oath is implied in it, meaning: By God, there is not one of you but will pass over it, and passing over is arriving at the place.

They differed about the meaning of *coming* here, and what the metaphor refers to in His statement: **coming into it.** Ibn Abbas, may God be pleased with him and his father, said, and this is the opinion of the majority, that the meaning of **coming into** here is entering, and the metaphor refers to the Fire. They said: The Fire is entered by the righteous and the wicked, then God

Surat Maryam 19:71

And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed.

saves the righteous and brings them out of it.

The evidence that entering is entering is the statement of God Almighty, narrating about Pharaoh: **He will lead his people on the Day of Resurrection and lead them into the Fire** (Hud 11:98).

Ibn Uyaynah narrated on the authority of Amr ibn Dinar that Nafi' ibn al-Azraq consulted Ibn Abbas **may God be pleased with him** about the entrance. Ibn Abbas **may God be pleased with him** said: It is entering. Nafi' said: The entrance is not the entrance. Abdullah ibn Abbas **may God be pleased with him** recited the words of God the Almighty: "Indeed, you and what you worship besides God are fuel for Hell. You will be brought to it." (Al-Anbiya': 98). Will these people enter it or not? Then he said: O Nafi', by God, you and I will enter it, and I hope that God will get me out, but I do not think that God the Almighty will get you out of it because of your denial.

Some people said: What is meant by *entering* is not entering. They said: No believer will ever enter the Fire, because God Almighty said: "Indeed, those for whom good has preceded from Us - those will be removed from it. They will not hear its hissing sound." (Al-Anbiya': 101-102). They said: Everyone who enters it will not leave it. What is meant by His statement: **There is not one of you but will pass over it**, is presence and seeing, not entering, as God Almighty said: **And when he came to the water of Madyan** (al-Qasas 28:23). He meant presence.

Ikrimah said: The verse is about the infidels, for they enter it but do not leave it.

It was narrated on the authority of Ibn Masoud, may God be pleased with him, that he said, **There is not one of you but will pass over it**, meaning the Day of Resurrection, and the metaphor refers back to it.

The first is more correct. And the Sunnis agree that they will all enter Hell, then God Almighty will remove from it the people of faith, based on the evidence of His Almighty saying: **Then We will save those who feared God**, meaning those who feared polytheism, and they are the believers. And salvation is only from that which you entered into.

Al-Kisa'i and Ya'qub read *nanji* with a light pronunciation, while the others read it with a heavy pronunciation.

The evidence for this is: what Ahmad ibn Abdullah al-Salihi told us, Abu Bakr ibn al-Hasan al-Hayri told us, Hajib ibn Ahmad al-Tusi told us, Abd al-Rahim ibn Munib told us, Sufyan told us, on the authority of al-Zuhri, on the authority of Saeed ibn al-Musayyab, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **If three of a Muslim's children die, he will not enter Hellfire, except for the sake of breaking the oath.**

By the oath he meant his saying: **There is not one of you but will pass over it.**

Abdul Wahid Al-Malhi told us, Ahmad Al-Nuaimi told

us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muslim bin Ibrahim told us, Hisham 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: "He who says, 'There is no god but God' and in his heart is the weight of a barley grain of goodness will be brought out of the Fire. He who says, 'There is no god but God' and in his heart is the weight of a grain of barley of goodness will be brought out of the Fire. He who says, 'There is no god but God' and in his heart is the weight of an atom of goodness will be brought out of the Fire." Abaan said on the authority of Qatada: **of faith** instead of *goodness*.

Abu Al-Muzaffar Muhammad bin Ismail bin Ali Al-Shuja'i told us, Abu Nasr Al-Nu'man bin Muhammad bin Mahmoud Al-Jurjani told us, Abu Uthman Amr bin Abdullah Al-Basri told us, Muhammad bin Abdul Wahhab told us, Muhammad bin Al-Fadl Abu Al-Nu'man told us, Salam bin Maskeen told us, Abu Al-Dhail told us on the authority of Anas bin Malik on the authority of the Messenger of God, may God bless him and grant him peace: "A man in Hell will call out for a thousand years, 'O Most Gracious, O Most Generous.' God, the Almighty, will say to Gabriel, 'Go and bring Me this servant of Mine.' Gabriel went and found the people of Hell crying and weeping. He returned and informed his Lord, the Almighty, who said, 'Go, for he is in such and such a place.' He brought him. He said, 'O My servant, how did you find your place and your resting place?' He said, 'O Lord, the worst place and the worst resting place.' He said, 'Return My servant.' He said, 'I did not expect that You would return me to it when You took me out of it.' God, the Almighty, will say to His angels, 'Leave My servant.'"

As for the Almighty's saying: **They will not hear its hissing sound** (al-Anbiya 21:102), it was said: God Almighty informed us about the time when they will be in Paradise that they will not hear its hissing sound, so it is possible that they heard that before they entered Paradise, because He did not say: They will not hear its hissing sound. And it is possible that they will not hear its hissing sound when they enter it, because God Almighty will make it cool and peaceful for them.

Khalid bin Ma'dan said: The people of Paradise will say: Did not our Lord promise us that we would return to the Fire? It will be said: Yes, but you passed by it while it was extinguished.

In the hadith: The fire says to the believer: **Go away, believer, for your light has extinguished my flame.**

It was narrated on the authority of Mujahid regarding the words of God Almighty: **There is not one of you but will pass over it**, he said: Whoever among the Muslims has passed over it.

In the hadith: **Fever is a bellows of Hell, and it is the believer's portion of Hell.**

Abdul Wahid Al-Malhi told us, Ahmad Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Al-Muthanna told us, Yahya told us, on the authority of Hisham, my father told me,

on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace, who said: **Fever is from the heat of Hell, so cool it with water.**

"It was an inevitability decreed upon your Lord," meaning: your entering Hell was an inevitable and necessary thing. *Decided:* God decreed it upon you.

Tafsir al-Baidawi

71 - "And there is among you" and there is not among you is a reference to the human being and it is supported by the fact that it was read and there is among them. "Except he will pass through it" except he who continues to it and is present without it. The believers pass through it while it is dormant and collapses without them. And on the authority of Jabir, may God be pleased with him, that he, peace be upon him, "was asked about it and he said: When the people of Paradise enter Paradise, some of them will say to each other: Did not our Lord promise us that we would return to the Fire? And it will be said to them: You have entered it while it was dormant." As for the Almighty's saying: "Those are far from it," what is meant is from its punishment. And it was said that its passing is the passage over the bridge, for it is extended over it. "It was upon your Lord an inevitability decreed." Their passing was an obligation that God made obligatory upon Himself and decreed by Him by promising it a promise that cannot be broken. And it was said that He swore by it.

Surat Maryam 19:72

Then We will save those who feared God and leave the wrongdoers therein on their knees.

Surat Maryam 19:72

Then We will save those who feared God and leave the wrongdoers therein on their knees.

Tafsir al-Jalalayn

72 - **Then We will save** stressed and unstressed **those who feared** polytheism and disbelief from it **and leave the wrongdoers** with polytheism and disbelief **therein kneeling** on their knees.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: Then We will save from the Fire after they have all entered it, those who feared Him and feared Him, by performing His obligations and avoiding His disobedience. **And We will leave the wrongdoers therein on their knees.** God the Most High says: And We will leave those who wronged themselves, so they worshipped other than God, disobeyed their Lord, and went against His commands and prohibitions, in the Fire. On their knees, meaning: kneeling on their knees. 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 will leave the wrongdoers therein on their knees.**

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada: **And He will leave the wrongdoers therein on their knees.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And He will leave the wrongdoers therein on their knees**, he said: The kneeling is the worst of sitting. A man does not sit on his knees except when distress befalls him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Then We will save those who feared God and leave the wrongdoers therein on their knees**, that people will enter Hell while it is equal and dark. As for the believers, their good deeds will shine for them, so they will be saved from it. As for the disbelievers, their deeds will destroy them, and they will be detained because of their sins.

Tafsir al-Qurtubi

The Almighty said: **Then We will save those who feared God** meaning We will purify them **And We will leave the wrongdoers therein on their knees.** This is one of the things that indicate that the word *enter* is

entering, because He did not say: **And We will admit the wrongdoers.** This meaning has already been fully explained. The doctrine is that the one who commits a major sin, even if he enters it, will be punished according to his sin and then he will be saved. The Murji'ah said: He will not enter. The Wa'idiyyah said: He will remain. This has already been explained in more than one place. Asim al-Jahdari and Mu'awiyah ibn Qurrah read **Then We will save** with a light *Anja save*. This is the reading of Hamid, Ya'qub, and al-Kisa'i. The rest read it with a heavy *Thamma* with a fat-ha on the *Thaa* meaning there. *Then* is an adverb except that it is constructed because it is not complete, so it is constructed as *Dha* was constructed. The *Ha* may be for indicating movement, so it is deleted in connection, and it may be for the feminization of the place, so it is maintained in connection as *Taa*.

Tafsir Ibn Kathir

Imam Ahmad said: Sulayman ibn Harb told us, Ghalib ibn Sulayman told us, on the authority of Katheer ibn Ziyad al-Barsani, on the authority of Abu Sumayyah, who said: We differed about the entrances. Some of us said: No believer will enter it, and some of us said: They will all enter it, then God will save those who feared God. So I met Jabir ibn Abdullah and said to him: We differed about the entrances. He said: They will all enter it, and Sulayman ibn Murrah said: They will all enter it, and he pointed to his ears with his fingers and said: I would have been silent if I had not heard the Messenger of God, may God bless him and grant him peace, say: "No pious wicked person will remain except that he will enter it, so it will be cool and safe for the believer as the fire was for Abraham, until the fire makes a noise because of their coolness. Then God will save those who feared God and leave the wrongdoers in it on their knees." Strange and they did not include it.

Al-Hasan bin Arafa said: Marwan bin Muawiyah told us, on the authority of Bakkar bin Abi Marwan, on the authority of Khalid bin Ma'dan, who said: The people of Paradise said after they entered Paradise: Did not our Lord promise us to pass through the Fire? He said: You passed by it while it was extinguished. Abd al-Razzaq said, on the authority of Ibn Uyaynah, on the authority of Ismail bin Abi Khalid, on the authority of Qays bin Abi Hazim, who said: Abdullah bin Rawahah was placing his head on his wife's lap, and he cried, so his wife cried, so he said: What makes you cry? She said: I saw you crying, so I cried, so he said: I remembered the words of God, the Almighty, **And there is not one of you but will pass over it**, and I do not know whether I will be saved from it or not - and in another narration: And he was sick.

Ibn Jarir said: Abu Kurayb told us, Ibn Yaman told us, on the authority of Malik bin Mughul, on the authority of Abu Ishaq: Whenever Abu Maysarah went to bed, he would say: I wish my mother had not given birth to me, then he would cry. So it was said to him: What makes you cry, Abu Maysarah? He said: We were told that we will enter it, but we were not told that we will leave it.

Abdullah bin Mubarak said on the authority of Al-Hasan Al-Basri that a man said to his brother: Has it come to you that you will enter Hell? He said: Yes. He said: Has it come to you that you will leave it? He said: No. He said: Then why are you laughing? He said: He was never seen laughing until he met God. Abdul Razzaq also said: Ibn Uyaynah told us on the authority of Amr, he told me that he heard Ibn Abbas arguing with Nafi' ibn al-Azraq, so Ibn Abbas said: *Wurood* means entering. Nafi' said: *No*. So Ibn Abbas recited: "Indeed, you and what you worship besides God are fuel for Hell. You will be entering it." And whether they were entered or not, and he said: **He will precede his people on the Day of Resurrection and will lead them to the Fire.** Was he entered or not? As for you and I, we will enter it. So see if we will get out of it or not. And I do not see that God will get you out of it by your denial. So Nafi' laughed.

Ibn Jurayj narrated on the authority of Ata' who said: Abu Rashid al-Haruri, who is Nafi' ibn al-Azraq, said: **They do not hear its hissing sound.** Ibn Abbas said: Woe to you! Are you mad? Where is His statement: **He will precede his people on the Day of Resurrection and lead them to the Fire,** "And We will drive the criminals to Hell in droves," **And there is not one of you but will pass over it,** by God, if the supplication of those who have passed away was: O God, take me out of the Fire unharmed and admit me into Paradise as a gainer. Ibn Jarir said: Muhammad ibn Ubayd al-Maharibi told me, Asbat told us, on the authority of Abdul-Malik, on the authority of Ubaydullah, on the authority of Mujahid, who said: I was with Ibn Abbas when a man called Abu Rashid, who is Nafi' ibn al-Azraq, came to him and said to him: O Ibn Abbas, what do you think of the statement of God: "And there is not one of you but will pass over it: this is upon your Lord an inevitability decreed"? He said: As for you and me, O Abu Rashid, we will pass over it, so see if we will depart from it or not?

Abu Dawud al-Tayalisi said: Shu'bah said: Abdullah bin al-Sa'ib informed me on the authority of someone who heard Ibn Abbas recite it: **There is not one of you but will pass over it,** meaning the disbelievers. This is how Umar bin al-Walid al-Shanni narrated that he heard Ikrimah recite it like this: **There is not one of you but will pass over it,** meaning the unbelievers. He said: "And they are the oppressors. This is how we used to recite it." Narrated by Ibn Abi Hatim and Ibn Jarir. Al-Awfi said on the authority of Ibn Abbas: His statement: **There is not one of you but will pass over it,** meaning the righteous and the wicked. Do you not hear the statement of God to Pharaoh: **He will precede his people on the Day of Resurrection and will lead them to the Fire,** the verse, **And We will drive the criminals to Hell, in droves,** so He called entering the Fire entering and not coming out.

Imam Ahmad said: Abd al-Rahman told us, on the authority of Isra'il, on the authority of al-Suddi, on the authority of Marra, on the authority of Abdullah, who is Ibn Mas'ud, **And there is not one of you but will pass over it.** The Messenger of God, may God bless him and grant him peace, said: **All people will pass over it, then they will depart from it with their deeds.** Al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of Ubayd God, on the authority

of Isra'il, on the authority of al-Suddi, on his authority. And he narrated it on the authority of Shu'bah, on the authority of al-Suddi, on the authority of Marra, on the authority of Ibn Mas'ud, with a chain of transmission traceable back to the Prophet. This is how this hadith appears here, with a chain of transmission traceable back to the Prophet. Asbat narrated from Al-Suddi from Marra from Abdullah bin Masoud who said: All people will pass through the Sirat, and their passage will be like their standing around the Fire. Then they will leave the Sirat with their deeds. Some of them will pass like lightning, some like the wind, some like birds, some like the best horses, some like the best camels, and some like the fastest man. The last of them to pass will be a man whose light will be where the big toes of his feet are. He will pass and the Sirat will be overturned. The Sirat is a slippery slope with thorns on it like the thorns of a thorn bush. Its two edges are angels with hooks of fire with which they snatch people. He mentioned the rest of the hadith. It was narrated by Ibn Abi Hatim.

Ibn Jarir said: Khallad bin Aslam told us, Al-Nadr told us, Israel told us, Abu Ishaq told us, on the authority of Abu Al-Ahwas, on the authority of Abdullah, regarding his statement: **And there is not one of you but will pass over it,** he said: The path over Hell is like the edge of a sword. The first layer will pass like lightning, the second like the wind, the third like the best of horses, and the fourth like the best of beasts. Then they will pass and the angels will say: O God, save, save. There is evidence for this in the two Sahihs and others from the narrations of Anas, Abu Saeed, Abu Hurairah, Jabir, and others from the Companions, may God be pleased with them. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, on the authority of Al-Jariri, on the authority of Abu Al-Salil, on the authority of Ghanim bin Qais, who said: They mentioned the arrival at Hellfire, and Ka'b said: The Hellfire will seize the people as if it were the back of a sack until the feet of all creatures are level on it, the righteous and the wicked. Then a crier will call out to it: Hold back your companions and leave my companions. It will swallow up every guardian of its, and it knows them better than a man knows his own child. The believers will emerge with their clothes wet. Ka'b said: The distance between the shoulders of the treasurer of its treasurers is a year's journey, with each one of them is a two-pronged column, with which he pushes and by which he will throw seven hundred thousand into Hellfire.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of Umm Mubashar, on the authority of Hafsah, who said: The Messenger of God, may God bless him and grant him peace, said: **I hope that, God willing, no one who witnessed Badr and Al-Hudaybiyyah will enter the Fire.** She said: "I said: Doesn't God say: 'There is not one of you but will pass over it?'" She said: "I heard Him say: 'Then We will save those who feared God and leave the wrongdoers therein on their knees.'" Ahmad also said: Ibn Idris told us, Al-A'mash told us, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of Umm Mubashar, the wife of Zayd ibn Haritha, who said: The Messenger of God, may God bless him and grant him peace, was in Hafsah's house and said: **No one who witnessed Badr and Al-Hudaybiyyah will**

Then We will save those who feared God and leave the wrongdoers therein on their knees.

enter the Fire. Hafsaah said: Didn't God say, **There is not one of you but will pass over it?** The Messenger of God, may God bless him and grant him peace, said: **Then We will save those who feared God the verse.** In the two Sahihs, on the authority of Al-Zuhri, on the authority of Saeed, on the authority of Abu Hurayrah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: **No one among the Muslims will die three children and be touched by the Fire, except for the oath.**

Abdul Razzaq said: Muammar told me that Al-Zuhri told me on the authority of Ibn Al-Musayyab on the authority of Abu Hurayrah that the Prophet, may God bless him and grant him peace, said: **Whoever has three children die, the Fire will not touch him except by fulfilling an oath.** He meant entering it. Abu Dawud Al-Tayalisi said: Zama'ah told us on the authority of Al-Zuhri on the authority of Saeed Ibn Al-Musayyab on the authority of Abu Hurayrah who said: I heard the Messenger of God, may God bless him and grant him peace, say: **A Muslim will not have three children die and the Fire will not touch him except by fulfilling an oath.** Al-Zuhri said: It seems that he meant this verse: "And there is not one of you but will pass over it: this is upon your Lord an inevitability decreed." Ibn Jarir said: Imran Ibn Bakkar Al-Kila'i told me: Abu Al-Mughira told us: Abd Al-Rahman Ibn Yazid Ibn Tamim told us: Ismail Ibn Ubaidullah 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, went out to visit one of his companions and he was with him. Then he said: God Almighty says: It is My Fire which I send upon My believing servant so that it will be his share of the Fire in the Hereafter." It is strange and they did not narrate it from this source.

Abu Kur'aim narrated to us, Ibn Yaman narrated to us, on the authority of Uthman ibn al-Aswad, on the authority of Mujahid, who said: Fever is the portion of every believer from the Fire. Then he recited: **And there is none of you but will pass over it.** Imam Ahmad said: Hasan narrated to us, Ibn Lahi'ah narrated to us, Zaban ibn Fa'id narrated to 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, who said: **Whoever recites Qui Huwa Allahu Ahad until he completes it ten times, God will build for him a palace in Paradise.** Umar said: **Then shall we ask for more, O Messenger of God?** The Messenger of God, may God bless him and grant him peace, said: **God is more numerous and better.** The Messenger of God, may God bless him and grant him peace, said: "Whoever recites a thousand verses in the cause of God will be recorded on the Day of Resurrection with the prophets, the truthful, the martyrs, and the righteous. What excellent companions are those, God willing. And whoever guards behind the Muslims in the cause of God, voluntarily, not for the reward of a ruler, will not see the Fire with his own eyes, except by fulfilling the oath." God, the Most High, said: **And there is none of you but will pass over it.** And remembrance in the cause of God is multiplied seven hundred times more than spending. In another narration, seven hundred

thousand times.

Abu Dawud narrated on the authority of Abu al-Tahir, on the authority of Ibn Wahb, on the authority of Yahya ibn Ayyoub, both of them on the authority of Zaban, on the authority of Sahl, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, **Indeed, prayer, fasting, and remembrance of God are multiplied seven hundred times over spending in the way of God.** Abd al-Razzaq said on the authority of Muammar, on the authority of Qatadah, regarding his statement, **And there is not one of you but will pass over it,** he said: He is the one who passes over it. Abd al-Rahman ibn Zayd ibn Aslam said regarding his statement, **And there is not one of you but will pass over it,** he said: The Muslims passing over the bridge in its midst and the polytheists passing over it to enter it. The Prophet, may God bless him and grant him peace, said: **Those who slip and fall on that day will be many, and two rows of angels will surround the bridge on that day, their supplication being, 'O God, save, save.'** Al-Suddi said on the authority of Marra, on the authority of Ibn Mas'ud, regarding his statement, **It was a decree that was decreed upon your Lord,** he said: A binding portion. Mujahid said: Definitely, he said: Decree, and Ibn Jurayj said the same.

And His saying: **Then We will save those who feared God** means when all of creation passes by the Fire and those who have fallen from the disbelievers and the sinners who have committed sins fall into it according to their deeds, God the Most High will save the believing righteous from it according to their deeds, so their crossing over the Bridge and their speed will be according to the deeds they did in this world, then they will intercede for the believers who have committed major sins, so the angels, prophets and believers will intercede and bring out many people whom the Fire has consumed except for the circles of their faces, which are the places of prostration, and their bringing them out of the Fire according to what is in their hearts of faith, so they will bring out first the one who had in his heart the weight of a dinar of faith, then the one who comes after him, then the one who comes after him, then the one who comes after him, until they bring out the one who had in his heart the slightest, slightest, smallest weight of an atom of faith, then God will bring out from the Fire whoever said one day in the world: There is no god but God, even if he never did any good, and no one will remain in the Fire except the one who is obligated to remain eternally, as was mentioned in the authentic hadiths from the Messenger of God, may God bless him and grant him peace. For this reason God the Most High said: **Then We will save those who feared God, but We will leave the wrongdoers therein on their knees.**

Fath al-Qadir

72- **Then We will save those who feared** meaning they feared what necessitates Hellfire, which is disbelief in God and His disobedience, and abandoning what He has legislated and made obligatory to act upon. Asim al-Jahdari and Muawiyah ibn Qurra read *nanji* with a

light pronunciation of anja, and Hamid, Yaqub, and al-Kisa'i read it the same way, and the rest read it with a shaddah, and Ibn Abi Laila read **wa nadhir** with a fathah on the tha' from then, and what is meant by the wrongdoers is those who wronged themselves by doing what necessitates Hellfire, or wronged others by injustice to the soul, money, or honor, and al-jathi is the plural of jathi, and the explanation and parsing of al-jathi has been presented shortly.

Al-Bukhari and others narrated on the authority of Ibn Abbas who said: The Messenger of God, may God bless him and grant him peace, said to Gabriel, **What prevents you from visiting us more often than you do?** Then the verse was revealed, **And we do not descend except by the command of your Lord** until the end of the verse. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim added, and that was the answer given to Muhammad. Ibn Mardawayh narrated on the authority of Anas who said: "The Messenger of God, may God bless him and grant him peace, was asked, 'Which place is most beloved to God and which is most hated to God?' He said, 'I do not know until I ask.' Then Gabriel descended, and he had been slow to come to him. He said, 'You have been so slow to come to me that I thought that my Lord was angry with me.' He said, 'We do not descend except by the command of your Lord.'" And Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Ikrimah who said: "Gabriel was slow to come to the Prophet, may God bless him and grant him peace, for forty days, then he came down. The Prophet, may God bless him and grant him peace, said to him: 'You did not come down until I longed for you.' Gabriel said to him: 'I was more eager to come to you, but I am commanded.' So God revealed to Gabriel to say to him: 'We do not descend except by the command of your Lord.'" And this is a mursal verse. Saeed bin Mansour, Abd bin Hamid, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid who said: The messengers were slow to come to the Messenger of God, may God bless him and grant him peace, then Gabriel came to him and said to him: 'What kept you from me?' He said: 'How can we come to you when you do not cut your nails, clean your wombs, trim your moustaches, or use siwaks?' And he recited: 'We do not descend except by the command of your Lord.'" And this is also a mursal verse. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair: **To Him belongs what is before us**, he said: of the affairs of the Hereafter. **And what is behind us**, he said: of the affairs of this world. **And what is between that**, he said: what is between this world and the Hereafter. Ibn Abi Hatim narrated on the authority of Qatada, **And what is between that**, he said: What is between the two blasts. Ibn al-Mundhir narrated something similar on the authority of Abu al-Aaliyah. Al-Bazzar, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, al-Tabarani, al-Bayhaqi, and al-Hakim narrated something similar on the authority of Abu al-Darda', who traced the hadith back to the Prophet, peace and blessings be upon him, who said: Whatever God has permitted in His Book is permissible, whatever He has forbidden is forbidden, and whatever He has remained silent about is a blessing, so accept God's blessing, for God does not forget anything. Then he recited, **And your Lord is not forgetful**. Ibn Mardawayh narrated something similar on the authority of Jabir. Ibn Jarir,

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, **Do you know of any other like Him?** He said: Do you know of any likeness or similarity for the Lord? Abd ibn Hamid, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim narrated something similar on the authority of al-Bukhari, **Do you know of any other like Him?** He said: No one is called the Most Gracious except Him. Ibn Mardawayh also narrated from him regarding the verse, he said: O Muhammad, do you know of a son for your God? Ibn al-Mundhir narrated from Ibn Jurayj regarding his statement, **And man will say**, he said: Al-Aas bin Wa'il. Ibn Abi Hatim narrated from Ibn Abbas regarding his statement, *kneeling*, he said: sitting, and regarding his statement, *obstinately*, he said: disobedient. Ibn Jarir narrated from him regarding his statement, *obstinately*, he said: disobedient. Ibn Abi Hatim narrated from Qatada regarding his statement, **Then We will surely extract**, he said: We will extract from the people of every religion their leaders and chiefs in evil. Ibn Abi Hatim and al-Bayhaqi narrated in al-Ba'th from Ibn Mas'ud, he said: We will gather the first upon the last until, when the number is complete, He will stir them all up, then He began with the greatest, then the greatest in crime, then He recited, **By your Lord, We will surely gather them**, until His statement, *obstinately*. Ibn al-Mundhir narrated from Ibn Jurayj regarding his statement, **Then We are most knowing of those who are most deserving of it, burning**, he said: He says that they are most deserving of eternal damnation in Hell. Ahmad, Abd ibn Humayd, al-Hakim al-Tirmidhi, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi narrated on the authority of Abu Sumayyah who said: We differed about the arrivals. Some of us said that no believer will enter it, and some of us said that they will all enter it. **Then We will save those who feared God**. So I met Jabir ibn Abdullah and mentioned it to him. He said, pointing his finger to his ears, "I am silent if I had not heard the Messenger of God, may God bless him and grant him peace, say: 'No righteous or wicked person will remain but will enter it. It will be cool and safe for the believer as it was for Abraham, until the Fire makes a roaring sound from its coldness. "Then We will save those who feared God and leave the wrongdoers therein on their knees."'" And Abd al-Razzaq, Saeed bin Mansour, Hannad, Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated on the authority of Mujahid who said: Nafi' bin al-Azraq argued with Ibn Abbas. Ibn Abbas said: **Walking means entering**. Nafi' said: *No*. Ibn Abbas recited: "Indeed, you and what you worship besides God are fuel for Hell. You will be entering it." And he said: **Have they been entered or not?** And he recited: **He will precede his people on the Day of Resurrection and will lead them into the Fire**. Have they been entered or not? As for you and I, we will enter it, so see if we get out of it or not." Al-Hakim narrated on the authority of Ibn Mas'ud regarding the statement: **And there is not one of you but will pass over it**. He said: **And there is not one of you but will enter it**. Hannad and al-Tabarani narrated on his authority regarding the verse: **And they will be entered by the path**. Ahmad, Abd ibn Humayd, al-Tirmidhi, Ibn Abi Hatim, al-Hakim **who authenticated it**, al-Bayhaqi, Ibn al-Anbari and Ibn Mardawayh narrated on the

Then We will save those who feared God and leave the wrongdoers therein on their knees.

authority of Ibn Mas'ud regarding his statement: **There is none among you but will pass over it**, that he said: The Messenger of God (peace and blessings of God be upon him) said: "All people will pass over to the Fire, then they will depart from it because of their deeds. The first of them will be like the flash of lightning, then like the wind, then like the rush of a horse, then like a rider on his saddle, then like tightening his saddle, then like walking." Something similar to this was narrated from the hadith of Ibn Mas'ud through various chains of transmission. Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: **No one who witnessed Badr and al-Hudaybiyyah will enter the Fire.** Hafsa said: Didn't God say: **There is none among you but will pass over it?** She said: Didn't you hear Him say: **Then We will save those who feared God.** Al-Bukhari, Muslim and others narrated that the Messenger of God (peace and blessings of God be upon him) said: **If three of a Muslim's children die, he will enter the Fire, except by fulfilling the oath.** Then Sufyan recited: **There is none among you but will pass over it.** Ahmad, Al-Bukhari in his history, Abu Ya'la, Al-Tabarani and Ibn Mardawayh narrated on the authority of Mu'adh ibn Anas on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Whoever guards behind the Muslims in the cause of God voluntarily, without being seized by a ruler, will not see the Fire with his own eyes, except by way of an oath, for God says: 'There is not one of you but will pass over it.'" There are many hadiths explaining this verse. Ibn Abi Shaybah, Abd ibn Hamid and Ibn Abi Hatim narrated on the authority of Mujahid, regarding his statement: **an inevitability decreed**, he said: a decree from God. Al-Khatib narrated in Tali al-Takhlis on the authority of Ikrimah: **an inevitability decreed**, he said: an obligatory oath. Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement: **And leave the wrongdoers therein on their knees**, he said: remaining therein.

Tafsir al-Baghawi

72 - **Then We will save those who feared God**, meaning those who feared polytheism. Al-Kisa'i read **We will save** with a light pronunciation, and the rest read it with a heavy pronunciation. **And We will leave the wrongdoers therein kneeling**, all of them. It was said: kneeling on their knees. This is evidence that they all entered it, then God removed the righteous from it and left the wrongdoers therein, who are the polytheists.

Abdul Wahid Al-Malhi told us, Ahmad 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 Ata bin Yazid Al-Laithi told me that Abu Hurairah told them that the people said: O Messenger of God, will we see our Lord on the Day of Resurrection? He said: **Do you find it difficult to see the moon on a full moon night with no clouds in front of it?** They said: **No, O Messenger of God.** He said: **Do you find it difficult to**

see the sun with no clouds in front of it? They said: *No.* He said: "Then you will see it like that. The people will be gathered on the Day of Resurrection and it will be said: 'Whoever worships something, let him follow it.' Some of them will follow the sun, some of them will follow the moon, and some of them will follow the tyrants. This nation will remain with its hypocrites. Then God, the Almighty, will come to them and say: 'I am your Lord.' They will say: 'This is our place until our Lord comes to us.' When our Lord comes, we will recognize Him. Then God will come to them and say: 'I am your Lord.' They will say: 'You are our Lord.' He will call them, and the bridge will be set up in the midst of Hell, and I will be the first of the messengers to cross with my nation. On that day, none will speak except the messengers, and the speech of the messengers on that day will be: 'O God, save, save.' In Hell are hooks like the thorns of the Sa'dan tree. Have you seen the thorns of the Sa'dan tree? They said: "Yes." He said: 'They are like the thorns of the Sa'dan tree, except that the extent of their strength is not known.'

The greatest of them is God. It snatches people by their deeds. Some of them are destroyed by their knowledge, and some of them are thrown away and then escaped. When God wants to have mercy on whomever He wants from the people of Hell, God commands the angels to bring out whoever used to worship God. They bring them out and recognize them by the marks of prostration. God has forbidden the Fire to consume the marks of prostration. So they come out of the Fire. The Fire consumes every son of Adam except the marks of prostration. So they come out of the Fire having been scorched. The water of life is poured over them and they grow as a seed grows in the silt of a torrent. Then God finishes judging between the servants, and a man remains between Paradise and Hell, and he is the last of the people of Hell to enter Paradise. He faces the Fire and says: O Lord, turn my face away from the Fire. Its odor has stung me and its heat has burned me. He says: If I do that to you, will you ask for something else? He says: No, by Your glory. Then God gives him whatever covenant and pledge He wills, and God turns his face away from the Fire. When he is brought to Paradise and sees its splendor, he is silent as long as God wills him to be silent, then he says: O Lord, bring me forward to the gate of Paradise. God the Blessed and Exalted says: Were you not given the covenant and pledge that you would not ask for anything other than what you asked for? He says: O Lord, I will not be the most miserable of Your creation. He says: What would it be if You were given that, that You would ask for anything other than it? He says: No, by Your glory, I will not ask You for anything other than that. Then his Lord gives him whatever covenant and pledge He wills, and He brings him forward to the gate of Paradise. When he reaches its gate and sees its flowers and what is in it of freshness and joy, he is silent as long as God wills him to be silent, and he says: O Lord, admit me to Paradise. God the Almighty says: Woe to you, O son of Adam, how treacherous you are! Were you not given the covenant and pledge that you would not ask for anything other than what You were given? He says: O Lord, do not make me the most miserable of your

creation. God laughs at him, then He allows him to enter Paradise. He says: Wish. He wishes until his wish is cut off. God the Most High says: Wish for such and such. His Lord reminds him, until when his wishes are finished, God the Most High says: For you and the like thereof with it. Abu Sa'id said to Abu Hurairah: The Messenger of God, may God bless him and grant him peace, said: God said: That is for you and ten times the like thereof. Abu Hurairah said: I did not remember from the Messenger of God, may God bless him and grant him peace, except his saying: **For you and the like thereof with it.** Abu Sa'id said: I heard him say: That is for you and ten times the like thereof."

Muhammad ibn Ismail narrated it on the authority of Mahmud ibn Ghailan, who told us on the authority of Abd al-Razzaq, who told us on the authority of Muammar, on the authority of al-Zuhri, on the authority of Ata ibn Yazid, on the authority of Abu Hurayrah, with the same meaning. He said: "Then God Almighty will come to them in a form other than that which they recognize and say: I am your Lord. They will say: We seek refuge in God from you. This is our place until our Lord comes to us. When our Lord comes to us, we will recognize Him. Then God will come to them in the form which they recognize and say: I am your Lord. They will say: You are our Lord, and they will follow Him."

Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Husayn al-Hiri told us, Hajib ibn Ahmad al-Tusi told us, Muhammad ibn Hammad told us, Abu Mu'awiyah told us, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: "Some people of monotheism will be tormented in the Fire until they become charcoal, then mercy will reach them. He said: They will fall down and be thrown at the gates of Paradise. He said: The people of Paradise will sprinkle water on them and they will grow like gourds growing in the water of a torrent, then they will enter Paradise."

Abu Muhammad ibn Abd al-Samad al-Juwzjani told us, Abu al-Qasim Ali ibn Ahmad al-Khuza'i told us, Abu Saeed al-Haytham ibn Kulayb told us, Abu Isa al-Tirmidhi told us, Hanad ibn al-Sarri told us, Abu Mu'awiyah told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Ubaydah al-Salmani, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: "I know the last of the people of Hell to emerge from Hell. He will be a man who will crawl out of it and it will be said to him: 'Go and enter Paradise.' He will go to enter Paradise and will find that the people have taken their places. He will return and say: 'O Lord, the people have taken their places.' It will be said: 'Do you remember the time when you were?' He will say: 'Yes.' It will be said to him: 'Make a wish.' He will make a wish and it will be said to him: 'Then you will have what you wished for and ten times the world.' He will say: 'Are you mocking me and you are the king?' He said: 'I saw the Messenger of God, may God bless him and grant him peace, laughing until his molars were visible.'"

Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Hasan al-Hayri told us, Hajib ibn Ahmad al-Tusi

told us, Muhammad ibn Hammad told us, Abu Muawiyah told us, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of Umm Mubashar, on the authority of Hafsah, that she said: The Messenger of God, may God bless him and grant him peace, said: **I hope that, God willing, no one who witnessed Badr and al-Hudaybiyyah will enter the Fire.** I said: "O Messenger of God, has God not said: 'There is not one of you but will pass over it. This is an inevitability decreed by your Lord.'" He said: "Have you not heard Him say: 'Then We will save those who feared God and leave the wrongdoers therein on their knees.'"

Tafsir al-Baidawi

72 **Then We will save those who feared God** and they will be led to Paradise and he recited

Al-Kisa'i and Ya'qub said: *Nanji* with a light pronunciation, and it was read *Thamma* with a fatha on the *tha* meaning there. **And He will leave the wrongdoers therein on their knees**, collapsing with them as they were, and it is evidence that what is meant by **the arrivals** is the kneeling around it and that the believers will leave the wicked for Paradise after their kneeling, and the wicked will remain therein collapsing with them in their forms.

Surat Maryam 19:73

And when Our clear verses are recited to them, those who disbelieve say to those who believe, "Which of the two parties is better in position and has better company?"

Surat Maryam 19:73

And when Our clear verses are recited to them, those who disbelieve say to those who believe, **Which of the two parties is better in position and has better company?**

Tafsir al-Jalalayn

73 - **And when Our verses are recited to them** meaning the believers and the disbelievers *clearly* from the Qur'an *clearly* clear in state **those who disbelieve say to those who believe, Which of the two parties we and you (is better in position** in dwelling and abode with the fat-ha from qama and with the damma from iqama **and better in company** meaning the club which is a gathering of people in which they talk, meaning us, so we will be better than you.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And when Our verses which We sent down to Our Messenger Muhammad are recited to the people as clear proofs, meaning clear to whoever contemplates them and thinks about them that they are evidence for what God made them evidence for for His servants, those who disbelieved in God and His Book and His verses, and they are the Quraysh, say to those who believed and affirmed it, and they are the companions of Muhammad, **Which of the two parties is better in position?** He means by position: their place of residence, which is their dwellings and homes, **and better in company**, which is the assembly, it is said from it: I gathered the people, I gathered them in a assembly, and it is said: he is in the assembly of his people and in their club: meaning the same, and from the assembly Hatim said:

I was invited to the first assembly, but he did not look at me with squinting eyes.

The interpretation of the words: And when Our clear verses are recited to them, those who disbelieve say to those who believe: Which of the two parties - us and you - has more spacious life, more comfortable life, better dwelling, better assembly, and more numerous and more omnipresent in assembly - us or 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: Muammil told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Abu Dhiyhan, on the authority of Ibn Abbas, regarding his statement, **The best place to stay and the best place to gather.** He said: The place is the home, and the gathering is the assembly.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Abu Dhiyhan, on the authority of Ibn Abbas, similarly.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And when Our clear verses are recited to them, those who disbelieve say to those who believe, 'Which of the two parties is better in position and better in company?'** He said: The place of residence is the dwelling place, and the assembly is the council, the blessings and the joy in which they were, and it is as God said to the people of Pharaoh when He destroyed them and narrated their story in the Qur'an, saying, **How many gardens and springs did they leave behind, and crops and noble dwellings, and comfort in which they used to rejoice.** (al-Dukhan 44:5-6) So the place of residence is the place of residence and the assembly is the council and gathering in which they used to gather. And God said in what He narrated to His Messenger regarding the matter of Lot when He said, **And you commit evil in your assemblies.** (al-Ankabut 29:29). The Arabs call the assembly: the club.

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 the best company**, means a gathering.

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, regarding the statement of God, **Which of the two parties?** He said: Quraysh say it to the companions of Muhammad, may God bless him and grant him peace. **And the best company.** He said: Their gatherings, they also say it.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And when Our clear verses are recited to them, those who disbelieve say to those who believe, 'Which of the two parties is better in position and better in company?'** They saw the companions of Muhammad, may God bless him and grant him peace, in their rough living, and among them were harshness, so the polytheists presented what you hear his statement, **and better in company**, meaning: a gathering.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammal told us, on the authority of Qatada, regarding his statement, **Which of the two parties is better in position and better in company?** He said: The company is the assembly. And he recited the statement of God Almighty, **Then let him call his assembly** (al-Alaq 96:7), and he said: His assembly.

Tafsir al-Qurtubi

God the Almighty said: **And when Our verses are recited to them as clear proofs** meaning, to the disbelievers who were previously mentioned in His saying: **When I die, will I then be brought forth alive?** (Maryam 19:66). And He said about them: **And We will leave the wrongdoers therein on their knees** meaning, when the Qur'an is recited to them, they are strengthened by the world and say: What is the matter with us - if we are on falsehood - having more wealth and more men? Their aim is to introduce doubt into the weak and to make them believe that whoever has a lot of wealth indicates that he is right in his religion, as if they did not see a poor person among the disbelievers or a rich person among the Muslims, and they did not know that God the Almighty has kept His friends away from being deceived by the world and excessively inclined towards it. And **clear proofs** means fluent words, summarizing meanings, clarifying objectives, either clear, or ambiguous followed by clarification with clear verses, or clarification by the Messenger of God, may God bless him and grant him peace, in word or deed. Or the phenomena of the miracle that he challenged with and was not able to oppose. Or arguments and proofs. The correct way is to be a confirmed state, like the Almighty's saying: **And it is the truth, confirming** (al-Baqarah 2:91) because the verses of God Almighty are only clear and arguments. **Those who disbelieved said** meaning the polytheists of Quraysh, Al-Nadr bin Al-Harith and his companions. **To those who believed** meaning the poor companions of the Prophet, may God bless him and grant him peace, and they were scrawny, and their lives were rough, and their clothes were shabby, and the polytheists used to comb their hair, oil their heads, and wear their best clothes, so they said: To the believers: **Which of the two parties is better in position and better in company?** Ibn Kathir, Ibn Muhaysin, Hamid, and Shibl bin Ibad read *maqaman* with a damma on the meem, and it is the place of residence, and it is permissible for it to be a source meaning residence. The rest read *maqaman* with a fatha, meaning a home and a dwelling. It was said: The station is the place where great matters are held, meaning which of the two groups has more prestige and supporters. **And the best assembly** meaning a council, on the authority of Ibn Abbas. And on his authority also the view, which is the council in the language, and it is the club, and from it the house of the assembly because the polytheists consult in it about their affairs, and his seated one in the club called out to him and said:

I call him Al Waleed and Jaafar

The word *al-nadi* refers to the assembly of people and their speaker, as well as the word *al-nadiwa* a **symposium**, *al-nadi* a **club**, *al-forum* a **forum**, and *al-muntada* a **forum**. If the people disperse, then it is not a *nudi* a **gathering**, as al-Jawhari said.

Tafsir Ibn Kathir

The Almighty tells about the disbelievers when the verses of God are recited to them, with clear evidence, evident proof, and clear evidence, that they turn away

and turn away from that and say about those who believed, boasting to them and arguing for the truth of what they are upon of the false religion, that they are **the best in position and the best in company**, meaning the best in status, the most elevated in status, and the best in company, which is the gathering place of men for the hadith, meaning their club is more populous and has more visitors and visitors, meaning, so how can we be in this position upon falsehood and those who are hidden and concealed in the house of Al-Arqam bin Abi Al-Arqam and similar houses upon the truth, as the Almighty said, informing about them: "And those who disbelieved said to those who believed, 'If it had been good, they would not have preceded us to it.' " And the people of Noah said, **Should we believe in you while the most vile have followed you?** And the Almighty said: **And thus We have tried some of them with others so that they may say, 'Are these among us upon whom God has bestowed favor? Is not God most knowing of the grateful?'** For this reason the Almighty said, responding to their doubt, **And how many generations have We destroyed before them?** meaning, how many generations have We destroyed? A nation and a generation of deniers whom We destroyed for their disbelief. **They were better in furnishings and appearance.** That is, they were better than these in wealth, appearances, forms and goods. Al-A'mash said on the authority of Abu Dhibyan on the authority of Ibn Abbas: **Better in position and better in company.** He said: **The position is the home, the company is the assembly, the furniture is the enjoyment, and the company is the view.** Al-A'wfi said on the authority of Ibn Abbas: "The position is the dwelling, and the company is the assembly, the blessing and the joy in which they were. It is as God said to the people of Pharaoh when He destroyed them and narrated their story in the Qur'an: "How many gardens and springs have they left behind, and crops and noble positions." So the position is the dwelling and the comfort, and the company is the assembly and the gathering in which they used to gather. God Almighty said in what He narrated to His Messenger about the matter of the people of Lot: **And you commit evil in your assemblies.** The Arabs call the assembly a club. Qatada said: When they saw the companions of Muhammad, may God bless him and grant him peace, in their rough living and among them were scum, the polytheists presented what you hear. **Which of the two groups is better in position and better in company?** And Mujahid and Al-Dahhak said the same. Some of them said that furniture is money, and some of them said: Some said clothes, and some said furnishings and the view is the view as Ibn Abbas, Mujahid and more than one said, and Al-Hasan Al-Basri said it means pictures, and Malik said the same: **furniture and view** more money and better pictures, and all are close and correct.

Fath al-Qadir

The pronoun in His statement 73- **upon them** refers to the infidels who were previously mentioned in His statement: **When I die, will I then be brought forth alive?** That is, when the Qur'an is recited to them, they will make excuses for the world and say: If you were on the truth and we were on falsehood, your situation in the world would be better than our situation. It is not

Surat Maryam 19:73

And when Our clear verses are recited to them, those who disbelieve say to those who believe, "Which of the two parties is better in position and has better company?"

the other way around, because it is not appropriate for the Wise One to humiliate His friends and honor His enemies. The meaning of the clear proofs is the ones whose meanings are not ambiguous. It was said that they are the apparent signs of the miracle, and it was said that they are arguments and proofs, but the first is more appropriate. This is a confirmed case because the verses of God are only clear, and the apparent was placed in place of the implicit in His statement: **Those who disbelieved said** to indicate that their disbelief is the reason for this statement coming from them. It was said that what is meant by those who disbelieved here are the rebellious and persistent ones among them, and the meaning of **said to those who believed** is they said for their sake. It was said that this lam is the lam of notification as in His statement: **And their prophet said to them** meaning they addressed them with that and conveyed the statement to them **Which of the two parties is better in position?** What is meant by the two parties are the believers and the disbelievers, as if they said, **Is our group better or your group?** Ibn Kathir, Ibn Muhaisin, Hamid, and Shibl ibn Abbad read *maqam* with a damma on the meem, which is the place of residence. It is permissible for it to be a source meaning residence. The rest read it with a fatha, meaning a home and a dwelling. It was said that the place is the place where great matters are held, and the meaning is: Which of the two parties is greater in status and has more supporters and helpers? The assembly and the club are the people's council and their gathering, and from this is His statement, the Most High: "You come in Your club is the evil one. He called him: he sat in the club, and from it comes the word "Dar al-Nadwa", because the polytheists used to consult in it about their affairs. From it also comes the saying of the poet:

I call him Al Waleed and Jaafar

Tafsir al-Baidawi

73 - **And when Our verses are recited to them as clear proofs** the words are recited, the meanings are made clear by themselves or by the explanation of the Messenger, may God bless him and grant him peace, or the clear miracles. **Those who disbelieve say to those who believe** because of them or with them. **That is, the two groups** the believers and the disbelievers. **The best position** a place to stand or a place. Ibn Kathir read it with the dammah, meaning a place to stay and a home. **And the best assembly** a gathering and a society. The meaning is that when they heard the clear verses and were unable to oppose them and enter upon them, they began to boast about their worldly fortunes and to infer from their increased fortune in them their virtue and good condition with God Almighty, due to their limited vision of the situation and their knowledge of the outward appearance of worldly life. So He responded to them with a threat of refutation by saying:

Tafsir al-Baghawi

73 - The Almighty said: **And when Our verses are recited to them as clear proofs**, "those who disbelieve say," meaning: Al-Nadr bin Al-Harith and his relatives from Quraysh, **to those who believe**, meaning the poor companions of the Prophet, may God bless him and grant him peace, and among them were roughness, and in their lives was roughness, and in their clothes was shabby, and the polytheists used to comb their hair, oil their heads, and wear silk clothes, so they said to the believers: **Which of the two parties is better in position**, in home and dwelling, [which is the place of residence.

Ibn Kathir read: *Maqam* with a dammah on the *mim*, meaning a residence.

And the best gathering, meaning a council, and the same applies to a club. So God Almighty answered them and said:

Surat Maryam 19:74

And how many generations before them have We destroyed who were better in furnishings and appearance?

Tafsir al-Jalalayn

74 - **And how many** that is, many **have We destroyed before them a generation** that is, a nation of the past nations **who were better in possessions** wealth and enjoyment **and appearance** in appearance. So just as We destroyed them for their disbelief, We will destroy these.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And how many have We destroyed before these, O Muhammad, those who said to the believers, when the verses of the Most Gracious were recited to them, which of the two groups is better in position, and better in company, and whose councils are better than those of a generation, and whose dwellings are more comfortable than these, and whose appearance is better than theirs, and whose forms are more beautiful. So We destroyed their wealth, and changed their forms. And from that is the saying of Alqamah bin Abdah: A dead man, the color of purple, I spread out to sell the worn-out in cubic flint.

By *Swan* means: the bed in which clothes are kept.

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

Who said that?

Muhammad bin Bashir told us: Muammil told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Abu Dhibyan, on the authority of Abu Abbas: **The best furniture and appearance**. He said: The appearance is the appearance, and the furniture is the goods.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, who said: The vision is the sight.

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, **the best in furniture and appearance**, meaning: in appearance.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas: **The best furniture and appearance**. Furniture means money, and appearance means sight.

Ibn Bashir told us, he said: Hudha told us, he said: Aouf told us, on the authority of Al-Hasan, regarding

his statement, **furniture and property**, he said: Furniture is the best of goods, and property, he said: money.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, God Almighty says: **And how many generations before them have We destroyed who were better in furnishings and appearance**: meaning more enjoyment and a better position and settlement, so God destroyed their wealth and corrupted their images for them, Almighty and Exalted.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **the most beautiful furniture and appearance**, he said: the most beautiful image and the most wealth.

Muhammad Bani 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: *Furnishment* he said: the goods, **and vision** he said: in what people see.

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.

Ibn Hamid and Bishr bin Muadh told us: Jarir bin Qabus told us, on the authority of his father, on the authority of Ibn Abbas: Furniture means money, and the view means a beautiful appearance.

Al-Qasim told us: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ata' al-Khurasani, on the authority of Ibn Abbas: **And they were seen** as a sight in color and beauty.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **The best furniture and appearance**, he said: The appearance is the view, and the furniture is the furnishings, the best furnishings, and the best appearance.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say regarding his statement, **the best furniture**, meaning money, **and appearance**, meaning: the beautiful view.

The reciters differed in reading this, so the majority of the reciters of the people of Medina read it as wariya without a hamza, and if it is read in this way, it has two meanings: One of them is that the reciter intended the hamza, so he replaced it with a ya, so the ya that was replaced from the hamza and the ya that is the lam of the verb came together, so they were assimilated, and they became one doubled ya to make it similar, since it was the beginning of a verse, to its counterparts from all the beginnings of verses before and after it. The other is that it is from ruwayt arwi ruwayt wa riya, and if that is intended by it, the meaning of the statement is: And how many generations before them did We destroy, who were better in provision, better in looking after their wealth, and better in knowing how to manage it, because the Arabs say: How good is the vision of so-and-so in this matter if he had good insight into it and knowledge of it. The majority of the reciters of Iraq, Kufa, and Basra read it as wariya with a hamza,

And how many generations before them have We destroyed who were better in furnishings and appearance?

meaning: the vision of the eye, as if he meant: the best provision and mirror. It was narrated that some of them read: **The best furniture and clothing**, with a *z*, as if he meant the best furnishings, appearance, and view. This is because the *cloth* is the appearance and view from their saying: **I decorated the girl**, meaning: I adorned her and made her look good.

Abu Ja'far said: The most correct of the readings in this regard is the reading of the one who reads **athathan wa ru'ya** with the *ra'* and the hamza, because of the consensus of the hujjat from the people of interpretation that its meaning is: the view, and that is from seeing with the eye, not from seeing, so therefore the hamzat is more appropriate for it. If a reader reads it without the hamza, and he means this meaning, then he is not mistaken in his reading. As for his reading with the *zay*, then it is a reading outside the reading of the readers, so I do not permit reading with it because it is contrary to their reading, even though they have a correct interpretation.

The Arab scholars differed as to whether a single word for *athath* is plural or singular. Al-Ahmar, as he was told, said: It is the plural of the singular word *aathathah*, just as the singular word for *hamam* is the plural of *hamama*, and the singular word for *sahab* is the plural of *sahabah*. As for Al-Farra', he used to say: It has no singular, just as *mataa'* has no singular. He said: The Arabs pluralize *mataa'* as *amaghtah*, "amati'," and *mataa'*. Qala' said: If you had pluralized *athath*, you would have said: three *athah* and *athath*. As for *ra'i*, its plural is *ra'a*.

Tafsir al-Qurtubi

The Almighty said: **And how many generations before them have We destroyed**. That is, a nation and a group. **They were better in furnishings**. That is, in abundant provisions. He said:

A branch adorns the back, jet black, thick as the trunk of a palm tree.

Furniture is the household goods. It was said: It is the new bedding and the worn-out is what is worn. Al-Hasan bin Ali Al-Tusi recited the following:

Umm al-Walid has been with us for ages and the furniture of the house has become tattered. Ibn Abbas said: appearance. Muqatil: clothes. *Waraya* means a beautiful sight. There are five readings for it: The people of Medina read *Waraya* without a hamza. The people of Kufa read *Waraya* with a hamza. Yaqub narrated that Talhah read *Waraya* with one lightened *ya*. Sufyan narrated on the authority of al-A'mash on the authority of Abu Dhibyan on the authority of Ibn Abbas: **They are the best furniture and clothing** with a *zay*. So these are four readings. Abu Ishaq said: It is permissible to say **They are the best furniture and clothing** with a *ya* followed by a hamza. An-Nahhas: The reading of the people of Medina in this is good and there are two explanations for it: One of them: that

it is from *ra'ita* then the hamza was lightened and replaced with a *ya*, and the *ya* was assimilated into the *ya*. This was good so that the beginnings of the verses would agree because they are not hamza-less. Based on this, Ibn Abbas said: **Ar-ra'i is the viewer**, so the meaning is: They are the best furniture and clothing. The second aspect: Their skins are saturated with blessings, so the hamza is not permissible according to this. In the narration of Warsh from Nafi' and Ibn Dhakwan from Ibn Amir, *Warya* with the hamza is according to the first aspect. This is the reading of the people of Kufa and Abu Amr from *ra'ita* according to the original. And the reading of Talha bin Masraf *Warya* with one light *ya'* I think is a mistake. Some grammarians have claimed that its original was hamza, then the hamza was changed to a *ya'*, then one of the two *ya*'s was deleted. Al-Mahdawi: It is permissible for it to be *Warya* then it was changed to a *ya'* so it became *ra'iya*, then the vowel of the hamza was transferred to the *ya'* and it was deleted. Some of them have read *Warya* with the heart, which is the fifth reading. Sibawayh narrated a *ra'* meaning *saw*. Al-Jawhari: From the hamza he made it from the view from *ra'ita*, which is what the eye saw of a good condition and apparent clothing. Abu Ubaidah recited for Muhammad bin Numayr Al-Thaqafi, saying:

The caravans missed you when they saw this beautiful furniture.

Whoever does not add a hamza, either it is to soften the hamza or it is from *rawayt alawnahum wa jaludhum rayyan*, meaning it became full and beautiful. As for the reading of Ibn Abbas, Ubayy ibn Ka'b, Sa'id ibn Jubayr, al-A'sam al-Makki, and Yazid al-Barbari, *zayya* with a *zay*, it means appearance and beauty. It is possible that it is from *zawayt*, meaning it gathered, so its root is *zawaya*, then the *waw* was changed to a *ya'*. From this is the saying of the Prophet, may God bless him and grant him peace:

The earth was gathered for me means it was gathered, meaning that this did not benefit them at all from the punishment of God Almighty, so let these people live as long as they want, for their fate is death and punishment even if they live long, or the immediate punishment that God Almighty will take them with.

Tafsir Ibn Kathir

The Almighty tells about the disbelievers when the verses of God are recited to them, with clear evidence, evident proof, and clear evidence, that they turn away and turn away from that and say about those who believed, boasting to them and arguing for the truth of what they are upon of the false religion, that they are **the best in position and the best in company**, meaning the best in status, the most elevated in status, and the best in company, which is the gathering place of men for the hadith, meaning their club is more populous and has more visitors and visitors, meaning, so how can we be in this position upon falsehood and those who are hidden and concealed in the house of

Al-Arqam bin Abi Al-Arqam and similar houses upon the truth, as the Almighty said, informing about them: "And those who disbelieved said to those who believed, 'If it had been good, they would not have preceded us to it.' " And the people of Noah said, **Should we believe in you while the most vile have followed you?** And the Almighty said: **And thus We have tried some of them with others so that they may say, 'Are these among us upon whom God has bestowed favor? Is not God most knowing of the grateful?'** For this reason the Almighty said, responding to their doubt, **And how many generations have We destroyed before them?** meaning, how many generations have We destroyed? A nation and a generation of deniers whom We destroyed for their disbelief. **They were better in furnishings and appearance.** That is, they were better than these in wealth, appearances, forms and goods. Al-A'mash said on the authority of Abu Dhibyan on the authority of Ibn Abbas: **Better in position and better in company.** He said: **The position is the home, the company is the assembly, the furniture is the enjoyment, and the company is the view.** Al-Awfi said on the authority of Ibn Abbas: "The position is the dwelling, and the company is the assembly, the blessing and the joy in which they were. It is as God said to the people of Pharaoh when He destroyed them and narrated their story in the Qur'an: "How many gardens and springs have they left behind, and crops and noble positions." So the position is the dwelling and the comfort, and the company is the assembly and the gathering in which they used to gather. God Almighty said in what He narrated to His Messenger about the matter of the people of Lot: **And you commit evil in your assemblies.** The Arabs call the assembly a club. Qatada said: When they saw the companions of Muhammad, may God bless him and grant him peace, in their rough living and among them were scum, the polytheists presented what you hear. **Which of the two groups is better in position and better in company?** And Mujahid and Al-Dahhak said the same. Some of them said that furniture is money, and some of them said: Some said clothes, and some said furnishings and the view is the view as Ibn Abbas, Mujahid and more than one said, and Al-Hasan Al-Basri said it means pictures, and Malik said the same: **furniture and view** more money and better pictures, and all are close and correct.

Fath al-Qadir

74- And how many a generation have We destroyed before them The generation is the nation and the group **who were better in furnishings and appearance** Furnishings are all wealth: camels, sheep, cows, slaves and goods, and it was said that it is the furnishings of the house specifically, and it was said that it is the new furniture, and it was said that it is the clothing specifically. The readings differed in warhiya, so the people of Medina and Ibn Dhakwan read *wariya* with a double ya, and there are two views on that: One of them is that it is from ra'iyā then the hamza was lightened and a ya was replaced with the ya and the ya was assimilated into the ya, and the meaning according to this reading: they are better in appearance and this is the opinion of the majority of commentators, and a good appearance is from the aspect of good clothing, or good bodies and their

softness, or a combination of both. The people of Kufa and Abu Amr and Ibn Kathir read *wariya* with a hamza, and Warsh narrated it from Nafi' and Hisham from Ibn Amir, and its meaning is the same as the first reading. Al-Jawhari said: Whoever hamzat it, he made it from the view of the verb I **saw**, which is what the eye saw of a good condition and apparent clothing. Abu Ubaidah recited for Muhammad bin Numayr Al-Thaqafi:

The caravans missed you when they appeared with their beautiful furniture.

And whoever does not pronounce the hamza: it is either from lightening the hamza, or from rawayt alwanuhum aw jaloodehum riyāan: meaning it became full and beautiful. Al-Zajaj mentioned the meaning of this as Al-Wahidi narrated it from him. Yaqub narrated that Talha bin Masraf read with one light yaa, so it was said that this reading is a mistake, and some grammarians explained it by saying that its origin was the hamza, then it was changed to a yaa, then one of the two yaa was deleted. It was narrated from Ibn Abbas that he read with a zay instead of a raa, and the same was narrated from Ubay bin Kaab, Saeed bin Jubayr, Al-A'sam Al-Makki, and Al-Yazidi. Al-Zay is the appearance and the beauty. It was said that it is possible that it is from zawayt: meaning I gathered, so its origin is zawayan, then the waw was changed to a yaa, and Al-Zay is collected beauties.

Tafsir al-Baghawi

74 - And how many generations before them have We destroyed who were better in furnishings, meaning in possessions and wealth. Muqatil said: clothing and garments, *vision*, most of the reciters read with a hamza, meaning: a view, from *vision*, and Ibn Amir, Abu Ja'far, and Nafi' except Warsh read: **and riyaa** with a shaddah without a hamza, and it has two interpretations: one of them is the first, by dropping the hamza, and the second: from irrigation: which is the opposite of thirst, and its meaning: quenching one's thirst from a blessing, for the one who is in luxury shows in him the quenching of a blessing, and the poor one shows the traces of poverty.

Tafsir al-Baidawi

74 - And how many generations have We destroyed before them who were better in furnishings and appearance. "How many **is the object of** we destroyed **and** of a generation" is its explanation. The people of each era are called a generation, meaning a leader from the horn of the beast. It is its leader because it comes after it, and they are the best description of you and furniture, distinguishing it from the proportion, which is the furnishings of the house. It was said that it is what is new from it, and the Kharthi is what is worn out, and the vision is the view, an action from vision for what is seen, such as grinding and bread. Nafi' and Ibn Amir read "**riya with the hamza changed and its assimilation, or that it is from ray**" which is the blessing. Abu Bakr read "**riya with the change, and it was read**

Surat Maryam 19:74

And how many generations before them have We destroyed who were better in furnishings and appearance?

with the hamza deleted, and zayya is from zay" which is the collection, for it is collected beauties. Then he explained that their enjoyment is an enticement and not an honor, but rather the standard for excellence and deficiency is what will be in the hereafter, with his saying:

Surat Maryam 19:75

Say, "Whoever is in error - let the Most Merciful extend to him extension until, when they see that which they are promised - either the punishment or the Hour - they will know who is worse in position and weaker in soldiers."

Tafsir al-Jalalayn

75 - (Say: Whoever is in error) a condition for which the answer is **let the Most Gracious extend** in the sense of the report, that is, let him be extended for him **a term** in this world to lure him **until, when they see what they are promised, either the punishment** such as killing and captivity **or the Hour** which includes Hell, so they will enter it **then they will know who is worse in position and weaker in soldiers** helpers, are they the believers and their soldiers are the devils, and the soldiers of the believers are the angels over them.

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 these polytheists who say, when Our verses are recited to them: Which of the two parties, from us and from you, is better in position and better in company? Whoever from us and from you is in error, deviating from the path of truth, taking a path other than that of guidance, then let the Most Merciful extend for him a period. He says: Let God prolong his error for him, and let him have respite in 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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **In error, then let the Most Merciful extend for him a term**, then let God leave him in his transgression.

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.

And His statement, **Until when they see what they are promised, either the punishment or the Hour**, God Almighty says: Say to them: Whoever among us and among you is in error, let the Most Merciful prolong his error until God's command comes to them, either an immediate punishment, or they meet their Lord at the establishment of the Hour which God has promised His creation that He will gather them for. For when God's promise of one of these two matters comes to

them, **they will know who is worse in position** and dwelling than you and them **and weaker in soldiers**, are they or you? And then they will know which of the two groups is better in position and better in company.

Tafsir al-Qurtubi

The Almighty said: "Say: Whoever is in error" meaning in disbelief **then let the Most Merciful extend for him a term** meaning let him leave him in his transgression of ignorance and disbelief, so its wording is the wording of a command but its meaning is report, meaning whoever is in error, the Most Merciful extends for him a term until his deception is prolonged and that is more severe for his punishment. Similar to it is: **We only grant them respite that they may increase in sin** (AAI Imran 3:178) and His statement: **And We leave them in their transgression wandering blindly** (Al An'am: 110) and there are many like it, meaning let him live as long as he wants and let his life be extended, for his destiny is death and punishment. This is the ultimate threat and warning. It was said: This is a supplication that the Prophet (peace and blessings of God be upon him) commanded, you say: Whoever steals my money, let God cut off his hand, so it is a supplication against the thief. It is the answer to the condition. Based on this, His statement: **then let him extend** is not report.

God the Almighty says: **Until, when they see what they are promised**. He said: **They saw** because the word *who* is suitable for both singular and plural. *If* with the past tense has the meaning of the future, meaning until they see what they are promised. The punishment here is either the victory of the believers over them, so they are punished with the sword and captivity, or the Hour comes and they are sent to the Fire. **Then they will know who is worse in position and weaker in soldiers**. That is, the truths will be revealed at that time. This is a response to their saying: **Which of the two parties is better in position and better in company?**

Tafsir Ibn Kathir

God Almighty says: *Say*, O Muhammad, to these polytheists who claim that they are right and you are wrong: **Whoever is in error**, that is, from us and from you, **let the Most Merciful extend for him a term**, that is, let the Most Merciful give him respite in what he is in until he meets his Lord and his time comes to an end, **until, when they see what they are promised, either the punishment**, that will befall him, **or the Hour**, that will come upon him suddenly, **then they will know**, then, **who is worse in position and weaker in soldiers**, in response to what they argued about the goodness of the position and the goodness of the host. Mujahid said about His statement: **So let the Most Gracious extend for him a term** so let God leave him in his transgression, and this is how Abu Ja'far ibn Jarir, may God have mercy on him, decided. This is a challenge to the polytheists who claim that they are on the right path in what they are doing, as God Almighty mentioned the challenge to the Jews in His statement: **O you who are Jews, if you claim that you are allies of God to the exclusion of the people, then wish for death**,

Surat Maryam 19:75

Say, "Whoever is in error - let the Most Merciful extend to him extension until, when they see that which they are promised - either the punishment or the Hour - they will know who is worse in position and weaker in soldiers."

if you should be truthful. That is, claim death for the one who is wrong among us or among you if you claim that you are on the right path, for supplication will not harm you, so they refrained from that, and the report of that has been presented in detail in Surat Al-Baqarah, praise be to God, and as God Almighty mentioned the challenge to the Christians in Surat Al-Imran when they insisted on disbelief and continued in their transgression and exaggeration in their claim that Jesus was the son of God, and God mentioned His arguments and proofs for the servitude of Jesus, and that he was created like Adam, God Almighty said after that: "So whoever disputes with you about him after what has come to you of knowledge, say: Come, let us call our sons and daughters." And your sons, our women, your women, ourselves, yourselves. Then we supplicate and invoke the curse of God upon the liars." But they also refrained from doing that.

Fath al-Qadir

75- "Say: Whoever is in error" God the Almighty and His Messenger, may God bless him and grant him peace, commanded to respond to those who boast about their worldly fortunes: that is, whoever is settled in error, **The Most Merciful will extend to him a respite.** This is even though it is in the form of a command, and what is meant by it is good, and it was only issued in the form of a command to clarify the respite from Him the Almighty for the sinners, and that this will inevitably happen so that the excuses of the people of error will be cut off, and it will be said to them on the Day of Resurrection, **Did We not give you life long enough for whoever would remember to remember?** Or to lure them in, as God the Almighty says, **We only grant them respite that they may increase in sin.** It was said that what is meant by the verse is a supplication with extension and relief. Al-Zajaj said: Its interpretation is that God made the punishment for his misguidance to be that He should leave him and extend it, because the wording of the command confirms the meaning of the report, as if the speaker is saying I will do that and command myself with it, **until when they see what they are promised**, meaning those who were extended in misguidance. And the group pronoun came in consideration of the meaning of who, just as his saying **was in misguidance, so let him extend it** is considered in its wording, and this is the limit of the extension, not for the saying of the boasters, since there is no extension in it, **Either the punishment or the Hour.** This is a detail of his saying what they are promised: meaning what you are promised is one of two things, either the punishment in this world by killing and captivity, or the Day of Resurrection and what will befall them then of the punishment in the Hereafter. **Then they will know who is worse in position and weaker in soldiers.** This is the answer to the condition, and it is an answer to the boasters: meaning those who say: **Which of the two parties is better in position**, if they see what they are promised of worldly punishment at the hands of the believers, or the Hereafter, then they will know at that time who is

worse in position, not better in position, and weaker in soldiers, not stronger or stronger. Better than the group of believers. It is not meant that the boasters have weak soldiers there, but rather they have no soldiers at all, as in the Almighty's saying: **And he had no company to aid him other than God, nor was he victorious.**

Tafsir al-Baghawi

75 - "Say: Whoever is in error - let the Most Merciful extend to him a term." This is a command in the sense of a statement, meaning: He will leave him in his transgression and give him respite in his disbelief, **until, when they see what they are promised - either the punishment**, which is captivity and killing in this world, **or the Hour**, meaning: the Resurrection, when they will enter the Fire, **then they will know**, at that time, **who is worse in position**, in dwelling, **and weaker in soldiers**, with fewer supporters, are they or the believers? Because they will be in the Fire, and the believers will be in Paradise. This is a response to them in His statement: **Which of the two parties is better in position and better in company?**

Tafsir al-Baidawi

75 - "Say: Whoever is in error - let the Most Merciful extend for him a term." So He extends him and gives him respite with a long life and enjoyment of it. Rather, He brought it out in the form of a command to indicate that giving him respite is something that should be done as a lure and to cut off his excuses, as in the saying of the Most High: **We only grant them respite that they may increase in sin.** And as in His saying: **Have We not given you life long enough for whoever will remember therein to remember?** "Until, when they see what they are promised." The limit of the extension. It was said that the limit of the statement of those who disbelieved to those who believed is that they said, which of the two groups, until when they see what they are promised. "Either the punishment or the Hour." A detailing of what is promised, for it is either the punishment in this world, which is the Muslims' victory over them and their torture of them by killing and capturing them, or the Day of Resurrection and the humiliation and punishment that will befall them therein. **And they will know who is in worse position** of the two groups, because they saw the situation as the opposite of what they had estimated, and what they enjoyed turned into failure and disaster for them. This is the answer to the condition, and the sentence is mentioned after *until*. "And weaker in soldiers" meaning a group and supporters, he met it with the best gathering, in that the gathering was good due to the gathering of the people's notables and leaders, and the appearance of their power and their support.

Surat Maryam 19:76

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.

Surat Maryam 19:76

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.

Tafsir al-Jalalayn

76 - **And God increases those who are guided** by faith **in guidance** by what He sends down to them of verses **and the lasting good deeds** are the obedience that remains for its doer **are better in the sight of your Lord for reward and better for outcome** meaning what returns to Him and returns, unlike the deeds of the disbelievers. The good here is in contrast to their saying which of the two groups is better in position.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And God increases the one who follows the straight path, and is guided to the path of righteousness, so he believes in his Lord, and believes in His verses, and does what He commands him to do, and refrains from what He forbids him from, guidance through what he rereport of faith in the obligations that He imposes upon him, and he acknowledges the necessity of imposing them upon him, and he works with them, so that is an increase from God in his guidance by His verses, guidance upon His guidance, and that is similar to His saying: **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.** (al-Tawbah 9:124) Some of them interpreted this as: **And God increases those who are guided in guidance by the abrogating and abrogated verses of the Qur'an**, so he believes in the abrogating verse, just as he believed in the abrogated verse before. This is an increase in guidance from God to him in addition to his previous guidance. **And the lasting good deeds are better with your Lord as reward.** God the Most High says: "And the deeds that God has commanded His servants to do and is pleased with from them, the lasting good deeds for them, not the transient ones, are better with your Lord as a reward for their people. "And better as a return" for them than the positions of these polytheists and their clubs that they boast about over the people of faith in this world.

We have explained the meaning of the lasting good deeds, and we have mentioned the differences of opinion among those who differ on this, and we have demonstrated the correctness of what is said about it in the past, which makes it unnecessary to repeat it in this place.

Al-Hasan bin Yahya narrated: Abd al-Razzaq narrated: Umar bin Rashid narrated: Yahya bin Abi Katheer narrated: Abu Salamah bin Abd al-Rahman bin Awf

narrated: "The Prophet, may God bless him and grant him peace, sat down one day and took a dry stick, crushed its leaves and then said: 'Saying La ilaha illa God, Allahu Akbar, al-Hamdulillah, and subhan God erases sins, just as the wind erases the leaves of this tree. Take them, O Abu al-Darda', before you are prevented from them. They are the lasting good deeds, and they are from the treasures of Paradise.'" Abu Salamah said: Whenever Abu al-Darda' mentioned this hadith, he would say: 'I will glorify God, declare His greatness, and praise God, until when an ignorant person sees me, he will think I am crazy.'"

Tafsir al-Qurtubi

The Almighty said: **And God increases those who are guided in guidance.** That is, God makes the believers steadfast in guidance, increases their victory, and sends down verses that increase certainty as a reward for them. It was said: He increases their guidance by their belief in the abrogating and abrogated texts that others disbelieved in. Al-Kalbi and Muqatil said the same meaning. A third possibility is: That is, **And God increases those who are guided** to obedience **in guidance** to Paradise, and the meaning is close. The meaning of increasing deeds and increasing faith and guidance has been discussed previously in (Al Imran) and others. **And the lasting good deeds** has been discussed previously in (Al Kahf. **Better in reward with your Lord** meaning recompense: **And better in return** meaning in the Hereafter than what the disbelievers boasted about in this world. And the return is a source like the return, meaning and better in return for the one who does it with the reward. It is said: This is more beneficial to you, meaning more beneficial to you. It was said: **The best return** meaning a place to return, as everyone returns to the work he did.

Tafsir Ibn Kathir

When the Almighty mentioned the support of those who are in misguidance in what they are in and their increase in what they are upon, He informed of the increase in guidance of those who are guided, as the Almighty said: **And when a surah is revealed, some of them say, 'Which of you has this increased in faith?'** (Al-Kahf 2:10). And His statement: **And the lasting good deeds** has been explained and discussed and the hadiths related to them were mentioned in Surat Al-Kahf **are better with your Lord as reward** meaning recompense **and better as outcome** meaning consequence and outcome for its doer. Abdul Razzaq said: Umar bin Rashid told us on the authority of Yahya bin Abi Katheer on the authority of Abu Salamah bin Abdul Rahman who said: "The Messenger of God, may God bless him and grant him peace, sat down one day and took a dry stick and crushed its leaves, then he said: 'Saying La ilaha illa God, Allahu Akbar, Subhan God, and Al-Hamdulillah, erase sins just as the wind crushes the leaves of this

tree. Take them, Abu Darda', before you are prevented from them. They are the lasting good deeds, and they are from the treasures of Paradise.'" Abu Salamah said: When Abu Darda' mentioned this hadith, he would say: 'I will declare the unity of God, I will magnify God, and I will glorify God, until when an ignorant person sees me, he will think that I am crazy.' This appears to be mursal, but it may be from the narration of Abu Salamah on the authority of Abu Darda', and God knows best. This is how it appears in Sunan Ibn Majah on the authority of Abu Mu'awiyah on the authority of Umar bin Rashid on the authority of Yahya on the authority of Abu Salamah on the authority of Abu Darda', and he mentioned something similar.

Fath al-Qadir

Then when the Almighty informed about the state of the people of misguidance, He wanted to clarify the state of the people of guidance, so He said: 76- **And God increases those who are guided in guidance.** This is because some guidance leads to some other guidance, and good calls to good. It was said that what is meant by increase is the worship of the believers, and the waw in **and increases** is for resumption, and the sentence is resumed to clarify the state of the guided. Say the waw is for conjunction with **let him be extended**, and it was said that it is for conjunction with the sentence of those who were in misguidance. Al-Zajjaj said: The meaning is that God makes the reward of the believers to increase their certainty, just as He made the reward of the disbelievers to prolong their misguidance. **And the lasting good deeds are better in the sight of your Lord as reward.** These are the acts of obedience that lead to eternal happiness. The meaning of them being better in the sight of God as reward is that they are more beneficial in return than the worldly blessings that the disbelievers enjoy. **And better in return.** Here, *return* is a source like *return*. The meaning is **and better in return** for the reward for its doer, not like the deeds of the disbelievers in which they lost. *Return* is the reference, the consequence, and the favor to mock them, to cut short the fact that the deeds of the disbelievers have no good at all.

Tafsir al-Baghawi

76 - The Almighty says: **And God increases those who are guided in guidance**, meaning faith and certainty upon their certainty, **and the lasting good deeds**, meaning the remembrances and righteous deeds that remain for their doer, **are better in the sight of your Lord as reward and better as return**, meaning a consequence and a return.

Tafsir al-Baidawi

76 - **And God increases those who are guided in guidance.** This is an affixation to the conditional clause mentioned after the statement, as if when he explained that the respite of the disbeliever and his enjoyment of worldly life is not due to his grace, he wanted to explain that the shortcomings of the believer's share of

it are not due to his deficiency, but rather because God, the Almighty, wanted for him what is better for him and compensated him for it. It was said that it is an affixation to **let him be given more time** because it is in the meaning of the report, as if it was said, whoever is in misguidance, God increases his misguidance and increases the equivalent of guidance for him. **And the lasting good deeds** are the acts of obedience whose benefits remain forever, and this includes what was said about the five daily prayers and saying Subhan God, Al-Hamdulillah, La ilaha illa God, and Allahu Akbar. **Better in reward with your Lord** refers to the transient blessings that the unbelievers have enjoyed, which they are proud of, especially since their end is eternal bliss, while the end of this is regret and eternal torment, as he indicated by his saying: **And better in return.** The good here is either simply an increase or in the manner of their saying, **Summer is hotter than winter**, meaning that its heat is more intense than its cold.

Surat Maryam 19:77

Have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children"?

Surat Maryam 19:77

Have you seen he who disbelieved in Our verses and said, **I will surely be given wealth and children?**

Tafsir al-Jalalayn

77 - **Have you seen he who disbelieved in Our verses** Al-Aasi bin Wa'il **and said** to Khabbab bin Al-Arth, who said to him, **You will be resurrected after death** and who demanded money from him **I will certainly be given** on the assumption of resurrection **wealth and children** so I will pay you.

Tafsir al-Suyuti

The Almighty said: Have you seen he who disbelieved in Our verses? The two Sheikhs and others narrated on the authority of Khabbab bin Al-Arat who said: I came to Al-Aasi bin Wa'il Al-Sahmi to collect a right that I had from him. He said: I will not give it to you until you disbelieve in Muhammad. I said: No, not until you die and not until you are resurrected. He said: Then I will die and then be resurrected. I said: Yes. He said: I have wealth and children there, so I will pay you. Then the verse was revealed: Have you seen he who disbelieved in Our verses and said: I will surely be given wealth and children?

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "Have you seen, O Muhammad, the one who disbelieved in Our signs and did not believe in them and denied Our threat from the people of disbelief and said, while he was a disbeliever in God and in His Messenger, 'I will surely be given wealth and children' in the Hereafter?" He mentioned that these verses were revealed about Al-'As ibn Wa'il Al-Sahmi Abu 'Amr ibn Al-'As.

The novel mentioned that:

Abu Al-Sa'ib and Sa'id bin Yahya narrated: Abu Mu'awiyah narrated on the authority of Al-A'mash on the authority of Muslim on the authority of Masruq on the authority of Khabbab who said: I was a blacksmith, and Al-'As bin Wa'il owed me a debt. I came to him to collect it, but he said: By God, I will not pay you until you disbelieve in Muhammad. I said: By God, I will not disbelieve in Muhammad until you die and are resurrected. He said: So he said: So if I die and am resurrected as you say, you come to me with wealth and children. He said: Then God revealed: **Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children?' Has he known the unseen, or has he taken a covenant from the Most Merciful?** . . . until His saying: **and he comes to Us alone.**

Abu Al-Saib told me about it, and he read in the hadith: **And a child.**

Muhammad ibn Sa'd told me: My father told me: My uncle told me: My father told me: On the authority of his father: On the authority of Ibn 'Abbas: Some men from among the companions of the Messenger of God (may God bless him and grant him peace) were seeking a debt from Al-'As ibn Wa'il As-Sahmi, so they came to him to collect it. He said: Do you not claim that in Paradise there is silver, gold, silk, and all kinds of fruits? They said: Yes. He said: Your appointed time is in the Hereafter, and by God, I will be given wealth and children, and I will be given the like of the book that you brought. So God gave an example of it in the Qur'an, and said: **Have you seen he who disbelieved in Our verses and said, 'I will certainly be given wealth'...** until His saying: **and he will come to Us alone.**

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 will be given wealth and children**, he said: Al-Amir bin Wa'il says 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 bin Muadh narrated: Yazid narrated: Saeed narrated: Qatada said: His statement, **Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children,'** He mentioned to us that some men from among the companions of the Messenger of God, may God bless him and grant him peace, came to a polytheist man to collect a debt from him. He said: Doesn't your companion claim that there is silk and gold in Paradise? They said: Yes. He said: Then your appointment is Paradise. By God, I will not believe in the book that you have brought - mocking the Book of God - and I will be given wealth and children.

Tafsir al-Qurtubi

The Almighty said: **Have you seen the one who disbelieved in Our verses?** The imams narrated - and the wording is from Muslim - on the authority of Khabbab, who said: I had a debt from Al-Aas bin Wa'il, so I went to him to collect it, and he said to me:

I will not pay you until you disbelieve in Muhammad. He said: I said to him: I will not disbelieve in him until you die and are resurrected. He said: And I will be resurrected after death?! Then I will pay you when you return to wealth and children. Wakee' said: This is what Al-A'mash said, so this verse was revealed: **Have you seen he who disbelieved in Our verses and said, I will surely be given wealth and children"** until His saying: "And he will come to Us alone." In another narration he said: I was a blacksmith in the pre-Islamic era, so I worked for Al-'As bin Wa'il, so I came to him to collect his wages. Al-Bukhari also narrated it. Al-Kalbi and Muqatil said: Khabbab was a blacksmith, so he

made jewelry for Al-'As and then collected his wages. Al-'As said: I do not have anything to pay you today. Khabbab said: I will not leave you until you pay me. Al-'As said: O Khabbab, what is the matter with you?! You were not like this, although you were a good requester. Khabbab said: I was on your religion, but today I am on the religion of Islam and have left your religion. He said: Do you not claim that there is gold, silver and silk in Paradise? Khabbab said: Yes. He said: Then delay me until I pay you in Paradise - mockingly - for by God, if what you say is true, then I will pay you in it, and by God, you, Khabbab, and your companions are not more deserving of it than me. Then God Almighty revealed: **Have you seen he who disbelieves in Our verses?** meaning Al-'As bin Wa'il, the verses.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Muslim, on the authority of Masruq, on the authority of Khabbab bin Al-Arat, who said: I was a blacksmith, and Al-'As bin Wa'il owed me a debt, so I went to him to collect it from him, and he said: No, by God, I will not pay you until you disbelieve in Muhammad, so I said: No, by God, I will not disbelieve in Muhammad, may God bless him and grant him peace, until you die and are resurrected. He said: If I die and am resurrected, you will come to Me with wealth and children, and I will give you. Then God revealed: "Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children?' Has he known the unseen, or has he taken a covenant from the Most Merciful? No! We will record what he says, and will extend for him a term of punishment. And We will inherit from him what he says, and he will come to Us alone." It was narrated by the two authors of the Sahih and others from different chains of transmission on the authority of Al-A'mash with it. In the wording of Al-Bukhari: I was a blacksmith in Mecca, and I made a sword for Al-'As bin Wa'il, so I came to collect it from him, and he mentioned the hadith and said: **Or has he taken a covenant from the Most Merciful?** He said: A binding one.

Abdul Razzaq said: Al-Thawri told us on the authority of Al-A'mash on the authority of Abu Al-Dhaha, on the authority of Masruq, who said: Khabbab bin Al-Arat said: I was a blacksmith in Mecca, and I used to work for Al-'As bin Wa'il. I had some dirhams owed to him, so I came to collect my debt from him, but he said to me: I will not pay you until you disbelieve in Muhammad. I said: I will not disbelieve in Muhammad until you die and are resurrected. He said: When I am resurrected, I will have wealth and children. I mentioned that to the Messenger of God, may God bless him and grant him peace, and God revealed: "Have you seen he who disbelieves in Our verses?" Al-'A'wi said on the authority of Ibn Abbas: Some men from the companions of the Messenger of God, may God bless him and grant him peace, were demanding a debt from Al-'As bin Wa'il As-Sahmi, so they came to him to collect it. He said: Do you not claim that there is gold, silver, silk, and all kinds of fruits in Paradise? They said: Yes. He said: Your appointed time is in the

Hereafter, and by God, I will be given wealth and children, and I will be given the same as the book that you brought. So God gave an example of it in the Qur'an, saying: "Have you seen he who disbelieved in Our verses and said, 'I will be given wealth and children?' Has he known the unseen, or has he taken a covenant from the Most Merciful? No! We will record what he says, and We will extend for him a period of punishment. And We will inherit from him what he says, and he will come to Us alone." And this is what Mujahid, Qatadah, and others said: It was revealed about Al-'As bin Wa'il. And His statement, **I will be given wealth and children**, some of them read it with a fat-ha on the waw of *childa*, and others read it with a damma, and it has the same meaning. Ru'bah said:

Praise be to God, the Almighty, the One, who has not taken from any son a son.

Al-Harith bin Halza said:

I have seen people who have had wealth and children.

The poet said:

I wish so-and-so was in his mother's womb, and I wish so-and-so was the son of a donkey

It was said: The word *child* with the dammah is plural, and *child* with the fathah is singular, and it is the language of Qais, and God knows best. **He knows the unseen** is a denial of this speaker, **I will be given wealth and children**, meaning on the Day of Resurrection, meaning he knows what he will have in the Hereafter until he swore and took an oath to that, **Or has he taken a covenant with the Most Gracious?** Or does he have a covenant with God that he will give him that? It was previously mentioned in Al-Bukhari that it is the trustworthy one. Ad-Dahhak said on the authority of Ibn Abbas: **He knows the unseen or has he taken a covenant with the Most Gracious?** He said: There is no god but God, so he hopes for it. Muhammad ibn Ka'b Al-Qurazi said: **Except for he who has taken a covenant with the Most Gracious**, he said: The testimony that there is no god but God, then he recited: **Except for he who has taken a covenant with the Most Gracious**.

His saying: *No* is a deterrent letter for what came before it, and an emphasis for what comes after it. **We will record what he says** meaning his request for that and his judgment of himself as he wishes and his disbelief in God Almighty, **and We will extend for him of the punishment a great deal** meaning in the Hereafter for his saying that and his disbelief in God in this world, **and We will inherit from him what he says** meaning of wealth and children, We will take away from him the opposite of what he said, that he will be given in the Hereafter wealth and children in addition to what he had in this world, rather in the Hereafter what he had in this world will be taken away from him, and for this reason God Almighty said: **and he will come to Us alone** meaning of wealth and children. Ali bin Abi Talhah said on the authority of Ibn Abbas, **and We will inherit from him what he says** he said: We will inherit it.

Mujahid said: **And We shall inherit from him what he says** his wealth and his children. This is what Al-'As bin Wa'il said. Abd Al-Razzaq said on the authority of

Surat Maryam 19:77

Have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children"?

Muammar, on the authority of Qatada: **And We shall inherit from him what he says** he said: what he has. And this is His statement: **I will be given wealth and children.** And in the wording of Ibn Mas'ud: **And We shall inherit from him what he has.** Qatada said: **And he comes to Us alone** he has neither wealth nor children. Abd Al-Rahman bin Zaid bin Aslam said: **And We shall inherit from him what he says** he said: what he collected of this world and what he did in it. He said: **And he comes to Us alone** he said: alone from that, not followed by little or much.

said, No, by God, I will not disbelieve in Muhammad, alive or dead, nor when you are resurrected. **He said**, Then when you are resurrected, come to me and I will have wealth and children, and I will give you. **Since seeing is the strongest support for reporting**, Have you seen" was used in the sense of reporting. The root of the letter "fa" is in following, and the meaning is: He reported the story of this disbeliever after the story of those. Hamza and Al-Kisa'i read "child, **which is the plural of child like lion in lion, or a dialect in it like Arab and Arabs**".

Fath al-Qadir

Then the Almighty followed up the statement of those boasters with another similar one by way of astonishment, saying: 77- **Have you seen the one who disbelieved in Our signs?** That is, tell me the story of this disbeliever and mention his speech after the speech of those people. They used **have you seen** in the sense of *informed* because seeing something is one of the reasons for the authenticity of the report about it, and the signs include every sign, including the sign of resurrection. The *fa* is for connecting to an implied thing indicated by the context: that is, you looked and saw. The *lam* in **I will be given wealth and children** is the one that introduces the oath, as if he said: By God, I will be given wealth and children in the Hereafter: that is, look at the state of this disbeliever and be amazed at his speech and his deification of God, along with his disbelief in Him and his denial of His signs.

Tafsir al-Baghawi

77 - The Almighty said: "Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children'?" Abdul Wahid Al-Malihi informed us, Ahmad bin Abdullah Al-Nuaimi informed us, Muhammad bin Yusuf informed us, Muhammad bin Ismail informed us, Amr bin Hafs informed us, my father informed us, Al-A'mash bin Muslim informed us, on the authority of Masruq, Khabbab told us: I was a blacksmith, and I worked for Al-'As bin Wa'il, and my wealth accumulated with him, so we came to him to collect it, and he said: No, by God, I will not pay you until you disbelieve in Muhammad. I said: By God, not until you die and are resurrected. He said: And will I die and then be resurrected? I said: Yes. He said: Then I will have wealth and children, so I will pay you. Then God Almighty revealed: "Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children'?"

Tafsir al-Baidawi

77 - Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children'?" It was revealed about Al-'As bin Wa'il. Khabbab owed him wealth and demanded it from him. The verse said to him, "No, not until you disbelieve in Muhammad. **He**

Surat Maryam 19:78

Has he known the unseen, or has he taken a covenant from the Most Merciful?

Tafsir al-Jalalayn

78 - **He informed him of the unseen** meaning He informed him and that what he said would be fulfilled. The interrogative hamza was dispensed with instead of the hamzat al-wasl, so **or has he taken a covenant with the Most Merciful** that what he said would be fulfilled.

Tafsir al-Suyuti

Tafsir al-Tabari

Al-Hasan bin Yahya narrated: Abd al-Razzaq narrated: Ath-Thawri narrated: Al-A'mash narrated: Abu al-Duha narrated: Masruq narrated: Khabbab bin al-Arat said: I was a blacksmith in Mecca, and I worked for al-'As bin Wa'il. I owed him money, so I came to collect it from him, but he said to me: I will not pay you until you disbelieve in Muhammad. I said: I will not disbelieve in Muhammad until you die and are resurrected. He said: Then when I am resurrected, I will have wealth and children. I mentioned that to the Messenger of God, may God bless him and grant him peace, and God, the Blessed and Exalted, revealed: **Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children'? to and he will come to Us alone.**

The reciters differed in their reading of His statement, **and a son**. The majority of the reciters of Medina and Basra, and some of the people of Kufa, read it as **and a son** with a fat-ha on the waw from *son* in the entire Qur'an. However, Abu Amr ibn al-Ala' specifically mentioned the one in Surat Nuh with a damma, so he read it as **his wealth and his son** (Nuh: 21). As for the majority of the reciters of Kufa, other than Asim, they read from this surah from His statement, **wealth and son** to the end of the surah, and the two in Az-Zukhruf, and the one in Nuh, with a damma and a sukoon on the lam.

The Arabists differed about the meaning of this if its waw is closed. Some of them said: It is the same to have a closed and an open, but they are two languages, like their saying al-'adām and al-'adām, and al-ḥuzn and al-ḥuzn. They cited as evidence for their saying the following poet's saying:

I wish so-and-so was in his mother's womb, and I wish so-and-so was the son of a donkey.

Al-Harith bin Halza says:

I have seen people who have produced wealth and children.

And the saying of Ru'bah: Praise be to God, the Almighty, the One, Who has not taken from a son a son. And the Arabs say in a similar way: Your son is

from my blood, your descendants. He said: And all of this is one, meaning son. And it was mentioned to me that Qais makes son a plural, and son is one. Perhaps those who read it with the dammah in what they chose in it, only read it that way to differentiate between the plural and the one.

Abu Ja'far said: What is more correct than what I say about this is that the fat-ha in the waw of al-walad and the damma in it have the same meaning, and they are two languages, so whichever one the reader reads with, he is correct, except that the fat-ha is the more famous of the two languages in it, so reading with it is more pleasing to me for that reason.

And His statement, **He has knowledge of the unseen**, means, the Almighty says: This speaker of this statement has knowledge of the unseen, so he knows that he will have wealth and children in the Hereafter by being informed of the knowledge of what is hidden from him. **Or has he taken a covenant from the Most Merciful?** He says: Or has he believed in God and done what He commanded him to do, and refrained from what He forbade him from doing, so that he has a covenant with God that He will give him what he said of wealth and children.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Has he known the unseen or has he taken a covenant with the Most Merciful?** with a good deed he had done.

Tafsir al-Qurtubi

He has revealed the unseen. Ibn Abbas said: Look in the Preserved Tablet?!. Mujahid said: He knows the unseen so that he knows whether he is in Paradise or not?!. **Or has he taken a covenant with the Most Gracious?** Qatada and Ath-Thawri said: That is, a righteous deed. It was said: It is monotheism. It was said: It is from the promise. Al-Kalbi said: He made a covenant with God Almighty that he would enter Paradise. *No* was responded to him, that is, that was not the case, he did not reveal the unseen, and he did not take a covenant with the Most Gracious, and the discussion was completed when he said: *No*. Al-Hasan said: The verses were revealed about Al-Walid bin Al-Mughira. The first is more correct because it is recorded in the Sahih. Hamza and Al-Kisa'i read **and a child** with a damma on the waw, and the rest read it with a fatha. There are two differences regarding the damma and fatha: One of them: They are two languages with the same meaning, it is said *child* and *child* just as it is said *nonsense* and *nonsense*. Al-Harith bin Halza said:

I have seen people who have had wealth and children.

Another said:

I wish so-and-so was in his mother's womb, and I wish so-and-so was the son of a donkey

The second: Qais makes the word *child* with the damma plural and the word *child* with the fatha singular. Al-Mawardi said: "In the words of God Almighty: 'I will surely be given wealth and children,'"

there are two aspects: One: He meant in Paradise mocking what God Almighty promised for obeying and worshipping Him, said Al-Kalbi. The second: He meant in this world, which is the opinion of the majority, and there are two possible aspects to it: One: If I persist in the religion of my fathers and worship my gods, I will be given wealth and children. The second: If I were on falsehood, I would not have been given wealth and children."

I said: Al-Kalbi's statement is more similar to the apparent meaning of the hadiths, rather their text indicates that. Masruq said: I heard Khabbab bin Al-Arat say:

I came to Al-Aas bin Wael Al-Sahmi to demand a right that I owed him. He said: I will not give you anything until you disbelieve in Muhammad. I said: Not until you die and are resurrected. He said: Will I die and then be resurrected?! I said: Yes. He said: I have wealth and children there so I will pay you. Then this verse was revealed. Al-Tirmidhi said: I said: Yes. He said: This is a good and authentic hadith.

God the Almighty said: **He has revealed the unseen.** Its alif is an interrogative alif because *am* comes after it, and its meaning is rebuke. Its original form is *Atala'a*, but the second alif was deleted because it is an alif of connection. If it is said: Why did they not add a long vowel after the alif and say *Atala'a* as they said: "Say: Al-Hamd" (al-Naml 27:59), **Aal-Dhikrān haram** (Al-An'am: 143)? It is said to him: The original form in this was *God* as *Aal-Dhikrān*, so they replaced the second alif with a long vowel to differentiate between the interrogative and the declarative. This is because if they had said: God is the best without a long vowel, the interrogative would have been confused with the declarative. They did not need this long vowel in His statement: *Atala'a* because the alif of interrogation is open and the alif of declarative is closed. This is because you say in interrogative: *Atala'a?* *Attara'a?* *Ashtafa'a?* *Astaghfirut?* with the alif open, and you say in declarative: *Atala'a*, *Ifara'a*, *Ashtafa'a*, *Astaghfirut* *lahum* with the kasra. So they made the difference with the fatha and the kasra and did not need another difference.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Muslim, on the authority of Masruq, on the authority of Khabbab bin Al-Arat, who said: I was a blacksmith, and Al-'As bin Wa'il owed me a debt, so I went to him to collect it from him, and he said: No, by God, I will not pay you until you disbelieve in Muhammad, so I said: No, by God, I will not disbelieve in Muhammad, may God bless him and grant him peace, until you die and are resurrected. He said: If I die and am resurrected, you will come to Me with wealth and children, and I will give you. Then God revealed: "Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children?' Has he known the unseen, or has he taken a covenant from the Most Merciful? No! We will record

what he says, and will extend for him a term of punishment. And We will inherit from him what he says, and he will come to Us alone." It was narrated by the two authors of the Sahih and others from different chains of transmission on the authority of Al-A'mash with it. In the wording of Al-Bukhari: I was a blacksmith in Mecca, and I made a sword for Al-'As bin Wa'il, so I came to collect it from him, and he mentioned the hadith and said: **Or has he taken a covenant from the Most Merciful?** He said: A binding one.

Abdul Razzaq said: Al-Thawri told us on the authority of Al-A'mash on the authority of Abu Al-Dhaha, on the authority of Masruq, who said: Khabbab bin Al-Arat said: I was a blacksmith in Mecca, and I used to work for Al-'As bin Wa'il. I had some dirhams owed to him, so I came to collect my debt from him, but he said to me: I will not pay you until you disbelieve in Muhammad. I said: I will not disbelieve in Muhammad until you die and are resurrected. He said: When I am resurrected, I will have wealth and children. I mentioned that to the Messenger of God, may God bless him and grant him peace, and God revealed:

Have you seen he who disbelieves in Our verses?

Al-A'wfi said on the authority of Ibn Abbas: Some men from the companions of the Messenger of God, may God bless him and grant him peace, were demanding a debt from Al-'As bin Wa'il As-Sahmi, so they came to him to collect it. He said: Do you not claim that there is gold, silver, silk, and all kinds of fruits in Paradise? They said: Yes. He said: Your appointed time is in the Hereafter, and by God, I will be given wealth and children, and I will be given the same as the book that you brought. So God gave an example of it in the Qur'an, saying: "Have you seen he who disbelieved in Our verses and said, 'I will be given wealth and children?' Has he known the unseen, or has he taken a covenant from the Most Merciful? No! We will record what he says, and We will extend for him a period of punishment. And We will inherit from him what he says, and he will come to Us alone." And this is what Mujahid, Qatadah, and others said: It was revealed about Al-'As bin Wa'il. And His statement, **I will be given wealth and children**, some of them read it with a fat-ha on the waw of *childa*, and others read it with a damma, and it has the same meaning. Ru'bah said:

Praise be to God, the Almighty, the One, who has not taken from any son a son.

Al-Harith bin Halza said:

I have seen people who have had wealth and children.

The poet said:

I wish so-and-so was in his mother's womb, and I wish so-and-so was the son of a donkey

It was said: The word *child* with the dammah is plural, and *child* with the fathah is singular, and it is the language of Qais, and God knows best. **He knows the unseen** is a denial of this speaker, **I will be given wealth and children**, meaning on the Day of Resurrection, meaning he knows what he will have in the Hereafter until he swore and took an oath to that, **Or has he taken a covenant with the Most Gracious?**

Or does he have a covenant with God that he will give him that? It was previously mentioned in Al-Bukhari that it is the trustworthy one. Ad-Dahhak said on the authority of Ibn Abbas: **He knows the unseen or has he taken a covenant with the Most Gracious?** He said: There is no god but God, so he hopes for it. Muhammad ibn Ka'b Al-Qurazi said: **Except for he who has taken a covenant with the Most Gracious**, he said: The testimony that there is no god but God, then he recited: **Except for he who has taken a covenant with the Most Gracious.**

His saying: *No* is a deterrent letter for what came before it, and an emphasis for what comes after it. **We will record what he says** meaning his request for that and his judgment of himself as he wishes and his disbelief in God Almighty, **and We will extend for him of the punishment a great deal** meaning in the Hereafter for his saying that and his disbelief in God in this world, **and We will inherit from him what he says** meaning of wealth and children, We will take away from him the opposite of what he said, that he will be given in the Hereafter wealth and children in addition to what he had in this world, rather in the Hereafter what he had in this world will be taken away from him, and for this reason God Almighty said: **and he will come to Us alone** meaning of wealth and children. Ali bin Abi Talhah said on the authority of Ibn Abbas, **and We will inherit from him what he says** he said: We will inherit it.

Mujahid said: **And We shall inherit from him what he says** his wealth and his children. This is what Al-Aas bin Wa'il said. Abd Al-Razzaq said on the authority of Muammar, on the authority of Qatada: **And We shall inherit from him what he says** he said: what he has. And this is His statement: **I will be given wealth and children.** And in the wording of Ibn Mas'ud: **And We shall inherit from him what he has.** Qatada said: **And he comes to Us alone** he has neither wealth nor children. Abd Al-Rahman bin Zaid bin Aslam said: **And We shall inherit from him what he says**he said: what he collected of this world and what he did in it. He said: **And he comes to Us alone**he said: alone from that, not followed by little or much.

Fath al-Qadir

Then the Almighty answered the statement of this disbeliever with what repels and invalidates it, saying 78- **I have knowledge of the unseen** meaning I know what is hidden from him so that he knows that he is in Paradise **or has he taken a covenant with the Most Merciful** about that, for knowledge cannot be attained except by one of these two methods. It was said that the meaning is: Look in the Preserved Tablet? Or have I taken a covenant with the Most Merciful. It was said that the meaning is: Or have I taken a covenant with the Most Merciful? Or have I said there is no god but God, so have mercy on him with it? It was said that the meaning is: Or has he presented a righteous deed so he hopes for it? And I have looked at it is taken from their saying: He looked at the mountain, so he climbed to its top. Hamzah, Al-Kisa'i, Yahya bin Waththab, and Al-A'mash read **and a child** with a damma on the waw, and the rest read it with a fatha on it. It was said that they are two languages with the same meaning. It is

said that *child* and *child* are said just as *non-existence* and *non-existence* are said. Al-Harith bin Halzah said:

I have seen people who have had wealth and children.

Another said:

I wish so-and-so was in his mother's womb, and I wish so-and-so was the son of a donkey

It was said that the word *child* is with the damma for the plural and with the fatha for the singular. The majority of scholars have said that this infidel meant by his saying: **I will be given wealth and children** that he will be given that in this world. A group said: **In Paradise.** It was said that the meaning is: **If I remained on the religion of my fathers, I will be given that.** It was said that the meaning is: **If I were on falsehood, I would not have been given wealth and children.**

Tafsir al-Baghawi

78 - The Almighty said: **He knows the unseen.** Ibn Abbas said: Do I look in the Preserved Tablet? And Mujahid said: Do I know the knowledge of the unseen so that He knows whether he is in Paradise or not?

Or has he made a covenant with the Most Merciful?

That is, he said, **There is no god but God.** Qatada said: It means a good deed that he had done. Al-Kalbi said: Did he make a covenant with him that he would enter Paradise?

Tafsir al-Baidawi

78 - **He has seen the unseen.** He has reached such great status that he has ascended to the knowledge of the unseen, which is unique to the One, the Compeller, until he claimed that he would be given wealth and children in the Hereafter and he swore an oath to do so. **Or has he taken a covenant from the Most Merciful?** Or he took a covenant from the Knower of the Unseen about that, for one cannot attain knowledge of it except through one of these two paths. It has been said that the covenant is the word of testimony and righteous action, for God has promised reward for them like the covenant upon Him.

Surat Maryam 19:79

No! We will record what he says and extend for him the punishment to an extent.

Surat Maryam 19:79

No! We will record what he says and extend for him the punishment to an extent.

Tafsir al-Jalalayn

79 - *No* meaning that will not happen. **We will record** We will order the writing **of what he says and extend for him the punishment** We will increase his punishment with that over the punishment of his disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High means by His saying: *No*, that is not the case. He did not know the unseen, so He knew the truth of what he says, and the reality of what he mentions, nor did he take a covenant with the Most Merciful to believe in God and His Messenger, and to work in obedience to Him, but rather he lied and disbelieved. Then God the Most High said: **We will record what he says**: meaning, We will record what this disbeliever says about his Lord, who says, **I will surely be given wealth and children, and We will extend for him a great deal of punishment**: meaning, We will increase his punishment in Hell for his false and invalid speech in this world, in addition to his punishment for his disbelief in God.

Tafsir al-Qurtubi

The Almighty's saying: *No* The first half does not mention *No*, but it is mentioned in the second half. It has two meanings: One: meaning truly. The second: meaning no. So if it means truly, it is permissible to stop at what precedes it, then begin *No* meaning truly. And if it means no, it is permissible to stop at *No*, as in this verse, because the meaning is: No, the matter is not like this. And it is permissible to stop at His saying: **A covenant** and begin *No* meaning truly **We will write down what he says**. And likewise the Almighty's saying: "Perhaps I will do righteousness in that which I left behind. No" (Al-Mu'minun: 100) It is permissible to stop at *No* and at **I left**. And His saying: **And they have a sin against me, so I fear that they will kill me * He said**, No The stop at *No* is because the meaning is, no - and the matter is not as you think **So go with Our verses, indeed We are with you, listening** (Ash-Shu'ara: 15). So the truth has no place in this meaning. Al-Farraa said: *Kala* is like *sawfa* because it is a conjunction, and it is a letter of response, so it is as if it were *na'am* and *la* in sufficiency. He said: If you make it a conjunction for what comes after it, you do not stop on it, like saying: **Kala, by the Lord of the Kaaba**. Do not stop on *Kala*, because it is like **ay, by the Lord of the Kaaba**. God the Almighty said: **Kala, by the moon** (al-Muddaththir 74:32). Stopping on *Kala* is ugly

because it is a conjunction for the oath. Abu Ja'far Muhammad ibn Sa'dan used to say the same thing about *Kala* as Al-Farraa said. Al-Akhfash said: The meaning of *Kala* is deterrence and warning. Abu Bakr ibn Al-Anbari said: I heard Abu Al-Abbas say: **You do not stop on "Kala** throughout the Qur'an, because it is a response and the benefit comes in what comes after it." The first statement is the statement of the scholars of tafsir.

God Almighty says: **We will record what he says**. That is, We will record what he says and reward him for it in the Hereafter. **And We will extend for him the punishment**. That is, We will increase his punishment upon his punishment.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Muslim, on the authority of Masruq, on the authority of Khabbab bin Al-Arat, who said: I was a blacksmith, and Al-'As bin Wa'il owed me a debt, so I went to him to collect it from him, and he said: No, by God, I will not pay you until you disbelieve in Muhammad, so I said: No, by God, I will not disbelieve in Muhammad, may God bless him and grant him peace, until you die and are resurrected. He said: If I die and am resurrected, you will come to Me with wealth and children, and I will give you. Then God revealed: "Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children?' Has he known the unseen, or has he taken a covenant from the Most Merciful? No! We will record what he says, and will extend for him a term of punishment. And We will inherit from him what he says, and he will come to Us alone." It was narrated by the two authors of the Sahih and others from different chains of transmission on the authority of Al-A'mash with it. In the wording of Al-Bukhari: I was a blacksmith in Mecca, and I made a sword for Al-'As ibn Wa'il, so I came to collect it from him, and he mentioned the hadith and said: **Or has he taken a covenant from the Most Merciful?** He said: A binding one.

Abdul Razzaq said: Al-Thawri told us on the authority of Al-A'mash on the authority of Abu Al-Dhaha, on the authority of Masruq, who said: Khabbab bin Al-Arat said: I was a blacksmith in Mecca, and I used to work for Al-'As bin Wa'il. I had some dirhams owed to him, so I came to collect my debt from him, but he said to me: I will not pay you until you disbelieve in Muhammad. I said: I will not disbelieve in Muhammad until you die and are resurrected. He said: When I am resurrected, I will have wealth and children. I mentioned that to the Messenger of God, may God bless him and grant him peace, and God revealed: **Have you seen he who disbelieves in Our verses?** Al-Awfi said on the authority of Ibn Abbas: Some men from the companions of the Messenger of God, may God bless him and grant him peace, were demanding a debt from Al-'As bin Wa'il As-Sahmi, so they came to him to collect it. He said: Do you not claim that there is gold, silver, silk, and all kinds of fruits in Paradise? They said: Yes. He said: Your appointed time is in the

Hereafter, and by God, I will be given wealth and children, and I will be given the same as the book that you brought. So God gave an example of it in the Qur'an, saying: "Have you seen he who disbelieved in Our verses and said, 'I will be given wealth and children?' Has he known the unseen, or has he taken a covenant from the Most Merciful? No! We will record what he says, and We will extend for him a period of punishment. And We will inherit from him what he says, and he will come to Us alone." And this is what Mujahid, Qatadah, and others said: It was revealed about Al-'As ibn Wa'il. And His statement, **I will be given wealth and children**, some of them read it with a fat-ha on the waw of *childa*, and others read it with a damma, and it has the same meaning. Ru'bah said:

Praise be to God, the Almighty, the One, who has not taken from any son a son.

Al-Harith bin Halza said:

I have seen people who have had wealth and children.

The poet said:

I wish so-and-so was in his mother's womb, and I wish so-and-so was the son of a donkey

It was said: The word *child* with the dammah is plural, and *child* with the fathah is singular, and it is the language of Qais, and God knows best. **He knows the unseen** is a denial of this speaker, **I will be given wealth and children**, meaning on the Day of Resurrection, meaning he knows what he will have in the Hereafter until he swore and took an oath to that, **Or has he taken a covenant with the Most Gracious?** Or does he have a covenant with God that he will give him that? It was previously mentioned in Al-Bukhari that it is the trustworthy one. Ad-Dahhak said on the authority of Ibn Abbas: **He knows the unseen or has he taken a covenant with the Most Gracious?** He said: There is no god but God, so he hopes for it. Muhammad ibn Ka'b Al-Qurazi said: **Except for he who has taken a covenant with the Most Gracious**, he said: The testimony that there is no god but God, then he recited: **Except for he who has taken a covenant with the Most Gracious**.

His saying: *No* is a deterrent letter for what came before it, and an emphasis for what comes after it. **We will record what he says** meaning his request for that and his judgment of himself as he wishes and his disbelief in God Almighty, **and We will extend for him of the punishment a great deal** meaning in the Hereafter for his saying that and his disbelief in God in this world, **and We will inherit from him what he says** meaning of wealth and children, We will take away from him the opposite of what he said, that he will be given in the Hereafter wealth and children in addition to what he had in this world, rather in the Hereafter what he had in this world will be taken away from him, and for this reason God Almighty said: **and he will come to Us alone** meaning of wealth and children. Ali bin Abi Talhah said on the authority of Ibn Abbas, **and We will inherit from him what he says** he said: We will inherit it.

Mujahid said: **And We shall inherit from him what he says** his wealth and his children. This is what Al-Aas bin Wa'il said. Abd Al-Razzaq said on the authority of

Muammar, on the authority of Qatada: **And We shall inherit from him what he says** he said: what he has. And this is His statement: **I will be given wealth and children**. And in the wording of Ibn Mas'ud: **And We shall inherit from him what he has**. Qatada said: **And he comes to Us alone** he has neither wealth nor children. Abd Al-Rahman bin Zaid bin Aslam said: **And We shall inherit from him what he says**he said: what he collected of this world and what he did in it. He said: **And he comes to Us alone** he said: alone from that, not followed by little or much.

Fath al-Qadir

79- **No! We will record what he says**. No! is a letter of deterrence and warning: meaning, the matter is not as this disbeliever said, that he will be given wealth and children. We will record what he says: meaning, We will record what he says, so We will punish him in the Hereafter, or We will reveal what he says, or We will take revenge on him with the revenge of one whose sin was recorded. **And We will extend for him from the punishment an extension**. Meaning, We will increase his punishment on top of his punishment in place of what he claims for himself of being provided with wealth and children, or We will extend for him from the punishment what he deserves, which is the punishment of one who combines disbelief and mockery.

Tafsir al-Baghawi

79 - *No*, he replied, meaning, he did not do that, **We will write down**, we will record for him, **what he says**, [and we will reward him for it in the Hereafter. It was said: We will command the angels to write down what he says.] **And we will extend for him from the punishment an extension**, meaning: We will increase his punishment upon the punishment. It was said: We will prolong the duration of his punishment.

Tafsir al-Baidawi

79 - *No* is a deterrent and a warning that he is wrong in what he imagined for himself. **We will write what he says**. We will show him that we wrote what he said in the way he said it:

If we were related, I would not have been born mean

That is, it turns out that I was not born mean, or we will take revenge on him as he wrote the enemy's crime and preserved it for him, for the writing itself does not delay the saying, according to the Almighty's saying:

Not a word does he utter but there is by him an observer ready to record it. "And We will prolong for him the punishment" and We will prolong for him the punishment he deserves, or We will increase his punishment and multiply it for him for his disbelief, slander, and mockery of God, may He be glorified and exalted. Therefore, He emphasized it with the infinitive to indicate the intensity of His anger with him.

Surat Maryam 19:79

No! We will record what he says and extend for him the punishment to an extent.

Surat Maryam 19:80

And We shall inherit from him what he says, and he shall come to Us alone.

Tafsir al-Jalalayn

80 - **And We shall inherit from him what he says** of wealth and children **and he will come to Us** on the Day of Resurrection *alone* having neither wealth nor children.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And We will inherit from him what he says**, the Almighty says: And We will deprive this speaker: I will be given in the Hereafter wealth and children, his wealth and children, and his wealth and children will be ours without him, and he will come to us on the Day of Resurrection alone, with no wealth or children with him.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa 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, **And We inherit from him what he says**: his wealth and his children, and that is what Al-Aasi bin Wa'il said.

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 We will inherit from him what he says, and he will come to Us alone**, meaning he has no money or children.

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 We will inherit from him what he says**, he said: What he has. And what! His statement, **I will be given wealth and children**, and in the wording of Ibn Masoud: And We will inherit from him what he has.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We will inherit from him what he says**, he said: What he collected from the world and what he did in it.

He said, **And he comes to us alone**. He said, **One of those, not followed by a few or many**.

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 inherit**

from him what he says: We inherit from him.

Tafsir al-Qurtubi

And We shall inherit from him what he says meaning, We shall take away from him what We gave him in this world of wealth and children. Ibn Abbas and others said: meaning, We shall inherit from him the wealth and children after We have destroyed him. It was also said: We shall deprive him of what he desired in the Hereafter of wealth and children, and We shall give it to another Muslim. **And he shall come to Us alone** meaning, alone, with no wealth, children, or clan to support him.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Muslim, on the authority of Masruq, on the authority of Khabbab bin Al-Arat, who said: I was a blacksmith, and Al-'As bin Wa'il owed me a debt, so I went to him to collect it from him, and he said: No, by God, I will not pay you until you disbelieve in Muhammad, so I said: No, by God, I will not disbelieve in Muhammad, may God bless him and grant him peace, until you die and are resurrected. He said: If I die and am resurrected, you will come to Me with wealth and children, and I will give you. Then God revealed: "Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children?' Has he known the unseen, or has he taken a covenant from the Most Merciful? No! We will record what he says, and will extend for him a term of punishment. And We will inherit from him what he says, and he will come to Us alone." It was narrated by the two authors of the Sahih and others from different chains of transmission on the authority of Al-A'mash with it. In the wording of Al-Bukhari: I was a blacksmith in Mecca, and I made a sword for Al-'As ibn Wa'il, so I came to collect it from him, and he mentioned the hadith and said: **Or has he taken a covenant from the Most Merciful?** He said: A binding one.

Abdul Razzaq said: Al-Thawri told us on the authority of Al-A'mash on the authority of Abu Al-Dhaha, on the authority of Masruq, who said: Khabbab bin Al-Arat said: I was a blacksmith in Mecca, and I used to work for Al-'As bin Wa'il. I had some dirhams owed to him, so I came to collect my debt from him, but he said to me: I will not pay you until you disbelieve in Muhammad. I said: I will not disbelieve in Muhammad until you die and are resurrected. He said: When I am resurrected, I will have wealth and children. I mentioned that to the Messenger of God, may God bless him and grant him peace, and God revealed: **Have you seen he who disbelieves in Our verses?** Al-A'wfi said on the authority of Ibn Abbas: Some men from the companions of the Messenger of God, may God bless him and grant him peace, were demanding a debt from Al-'As bin Wa'il As-Sahmi, so they came to him to collect it. He said: Do you not claim that there is gold, silver, silk, and all kinds of fruits in Paradise? They said: Yes. He said: Your appointed time is in the Hereafter, and by God, I will be given wealth and

And We shall inherit from him what he says, and he shall come to Us alone.

children, and I will be given the same as the book that you brought. So God gave an example of it in the Qur'an, saying: "Have you seen he who disbelieved in Our verses and said, 'I will be given wealth and children?' Has he known the unseen, or has he taken a covenant from the Most Merciful? No! We will record what he says, and We will extend for him a period of punishment. And We will inherit from him what he says, and he will come to Us alone." And this is what Mujahid, Qatadah, and others said: It was revealed about Al-'As ibn Wa'il. And His statement, **I will be given wealth and children**, some of them read it with a fat-ha on the waw of *childa*, and others read it with a damma, and it has the same meaning. Ru'bah said:

Praise be to God, the Almighty, the One, who has not taken from any son a son.

Al-Harith bin Halza said:

I have seen people who have had wealth and children.

The poet said:

I wish so-and-so was in his mother's womb, and I wish so-and-so was the son of a donkey

It was said: The word *child* with the dammah is plural, and *child* with the fathah is singular, and it is the language of Qais, and God knows best. **He knows the unseen** is a denial of this speaker, **I will be given wealth and children**, meaning on the Day of Resurrection, meaning he knows what he will have in the Hereafter until he swore and took an oath to that, **Or has he taken a covenant with the Most Gracious?** Or does he have a covenant with God that he will give him that? It was previously mentioned in Al-Bukhari that it is the trustworthy one. Ad-Dahhak said on the authority of Ibn Abbas: **He knows the unseen or has he taken a covenant with the Most Gracious?** He said: There is no god but God, so he hopes for it. Muhammad ibn Ka'b Al-Qurazi said: **Except for he who has taken a covenant with the Most Gracious**, he said: The testimony that there is no god but God, then he recited: **Except for he who has taken a covenant with the Most Gracious**.

His saying: *No* is a deterrent letter for what came before it, and an emphasis for what comes after it. **We will record what he says** meaning his request for that and his judgment of himself as he wishes and his disbelief in God Almighty, **and We will extend for him of the punishment a great deal** meaning in the Hereafter for his saying that and his disbelief in God in this world, **and We will inherit from him what he says** meaning of wealth and children, We will take away from him the opposite of what he said, that he will be given in the Hereafter wealth and children in addition to what he had in this world, rather in the Hereafter what he had in this world will be taken away from him, and for this reason God Almighty said: **and he will come to Us alone** meaning of wealth and children. Ali bin Abi Talhah said on the authority of Ibn Abbas, **and We will inherit from him what he says** he said: We will inherit it.

Mujahid said: **And We shall inherit from him what he says** his wealth and his children. This is what Al-Aas

bin Wa'il said. Abd Al-Razzaq said on the authority of Muammar, on the authority of Qatada: **And We shall inherit from him what he says** he said: what he has. And this is His statement: **I will be given wealth and children**. And in the wording of Ibn Mas'ud: **And We shall inherit from him what he has**. Qatada said: **And he comes to Us alone** he has neither wealth nor children. Abd Al-Rahman bin Zaid bin Aslam said: **And We shall inherit from him what he says**he said: what he collected of this world and what he did in it. He said: **And he comes to Us alone** he said: alone from that, not followed by little or much.

Fath al-Qadir

And We shall inherit from him what he says meaning, We cause him to die, so We shall inherit from him the wealth and children that he says he will be given. The meaning is: the name of what he says and its verification. It was also said that the meaning is: We shall deprive him of what he desires and give him something else. **And he will come to Us alone** meaning, on the Day of Resurrection, he will have neither wealth nor children, rather, We will take that away from him, so how can he hope that We will give him what he desires? It was also said that what is meant by what he says is the statement itself, not its name. The meaning is: He will only say this statement as long as he is alive, so if We cause him to die, We will prevent him from saying it, and he will come to Us rejecting it and alone from it. The first is more appropriate.

Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **Which of the two parties is better in position?** He said: Quraysh, we say it for them and for the companions of Muhammad. Al-Faryabi, Saeed Ibn Mansur, Abd Ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Better in position**, he said: Mansions. **And better in company**, he said: Assemblies. And regarding his statement: **Best in furnishings**, he said: Furniture and wealth. **And in view**, he said: The view. Ibn Abi Shaybah, Abd Ibn Humayd, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: "Say: Whoever is in error, then let the Most Merciful extend for him a term," so let God leave him in his transgression. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Habib Ibn Abi Thabit who said in the wording of Abi: Say: Whoever is in error, then God increases his error. Al-Bukhari, Muslim and others narrated in his statement, **Have you seen the one who disbelieved?** from the hadith of Khabbab bin Al-Arat, who said: I was a blacksmith, and Al-Aas bin Wa'il owed me a debt. I came to him to collect it, but he said: **No, by God, I will not pay you until you disbelieve in Muhammad**. So I said: **By God, I will not disbelieve in Muhammad until you die and are resurrected**. He said: **I died and was resurrected, and you came to me with wealth and children, so I will give you**. So God revealed this verse about him. Ibn Abi Hatim narrated on the authority of Ibn Abbas, in his statement, **Or has he taken a covenant with the Most Merciful?**

He said: There is no god but God, he hopes for it. Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement: **And We inherit from him what he says**, he said: his wealth and his children.

Tafsir al-Baghawi

80 - **And We shall inherit from him what he says**, meaning what he has of money and children by our destroying him and invalidating his kingdom and his saying what he says, because he claimed that he has money and children **in the Hereafter**, meaning: We will not give it to him and we will give it to someone else, so the inheritance will return to what is under the statement, not to the statement itself.

It was said: The meaning of his saying: **And we inherit from him what he says** is: We preserve what he says until we reward him for it.

And he will come to us alone on the Day of Resurrection, without money or children.

Tafsir al-Baidawi

80 - **And We inherit him** upon his death. **What he says** meaning money and children. **And he comes to Us** on the Day of Resurrection. *Alone* not accompanied by money or children who had the advantage of being brought to us in this world, then more. And it was said *alone* rejecting this statement and being unique from it.

Surat Maryam 19:81

And they have taken gods besides God that they may be a source of strength for them.

Surat Maryam 19:81

And they have taken gods besides God that they may be a source of strength for them.

Tafsir al-Jalalayn

81 - **And they took** that is, the infidels of Mecca **besides God** idols *gods* to worship them **that they might be for them a source of strength** intercessors with God so that they would not be punished.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And O Muhammad, these polytheists from your people have taken gods to worship besides God, so that these gods may be a source of honor for them, protecting them from the punishment of God, and they take their worship of them as a means of nearness to God. And His saying, *No*, God the Almighty says: The matter is not as they thought and hoped from these gods that they worship besides God, that they will save them from the punishment of God, and deliver them from it, and from the evil that their Lord intended for them. And His saying, **They will disbelieve in their worship**, God the Almighty says: But the gods will disbelieve in the Hereafter because of the worship of these polytheists on the Day of Resurrection, and their disbelief in it is their saying to their Lord: We disavow to You that they used to worship us, so they denied that they worshipped them or ordered them to do so, and they disavowed them, and that is their disbelief in their worship.

Tafsir al-Qurtubi

The Almighty said: **And they took besides God gods that they might be for them a source of strength** meaning the polytheists of Quraysh. And *honor* means helpers and protection, meaning children. And honor also means generous rain, as Al-Harawi said. The apparent meaning of the speech is that *honor* refers to the gods that they worshipped besides God. And it is singular because it means a source, meaning that they might attain honor through them and protect themselves from the punishment of God.

Tafsir Ibn Kathir

The Almighty tells us about the disbelievers who associate partners with their Lord, that they have taken gods besides Him so that those gods would be a *might* that they would take pride in and seek victory from. Then He informed us that the matter is not as they claimed and that what they hoped for will not happen,

so He said: **No! They will disbelieve in their worship** meaning on the Day of Resurrection **and will be against them** meaning contrary to what they thought about them, as the Almighty said: "And who is more astray than he who calls upon those besides God who will not respond to him until the Day of Resurrection, and they, of their call, are unaware." * And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." Abu Nahik read: **No! They will disbelieve in their worship**. Al-Suddi said: **No! They will disbelieve in their worship** meaning in the worship of idols.

And His statement: **And they will be against them** means contrary to what was expected of them. Ali bin Abi Talha said on the authority of Ibn Abbas, **And they will be against them** means helpers. Mujahid said: Helpers against them, quarreling with them and lying to them. Al-Awfi said on the authority of Ibn Abbas, **And they will be against them** means companions. Qatada said: companions in the fire, cursing each other and disbelieving in each other. Al-Suddi said, **And they will be against them** means fierce opponents in dispute. Ad-Dahhak said, **And they will be against them** means enemies. Ibn Zayd said: Adversity is affliction, and Ikrimah said: Adversity is regret.

And His statement: **Have you not seen that We send the devils against the disbelievers, to incite them with [extreme] incitement?** Ali bin Abi Talha said on the authority of Ibn Abbas: **to mislead them**. Al-Awfi said on his authority: **to incite them against Muhammad and his companions**. Mujahid said: **to disperse them**. Qatada said: **to disturb them with [an] incitement to the disobedience of God**. Sufyan al-Thawri said: **to tempt them with temptation and to hasten them with haste**. Al-Suddi said: **to make them transgress**. Abd al-Rahman ibn Zayd said: This is like the statement of God the Almighty: **And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion**. And His statement: "So be not impatient over them. We are only counting for them a [definite] number." That is, do not be impatient, O Muhammad, over these people in inflicting the punishment upon them. **We are only counting for them a [definite] number**. That is, We are only delaying them for a fixed term, and they will inevitably come to the punishment and chastisement of God. He said: **And never think that God is unaware of what the wrongdoers do** *verse*, "So give the disbelievers respite. Give them respite for a while." **We only grant them respite that they may increase in sin**. "We grant them enjoyment for a little; then We will force them to a severe punishment." **Say, 'Enjoy yourselves, for your destination is the Fire.'** *verse* Al-Suddi said: **We only count for them a count**: years, months, days, and hours. Ali bin Abi Talha said on the authority of Ibn Abbas: **We only count for them a count** he said: We count their breaths in this world.

Fath al-Qadir

God the Almighty narrated the situation of these infidels who wished for what they did not deserve, and swore to God the Almighty that they had taken gods

besides God in order to be strengthened by that.
Al-Harawi said: The meaning of 81- **so that they may be a source of strength for them** is to be their helpers.
Al-Farra' said: Its meaning is so that they may be intercessors for them in the Hereafter. It was also said that its meaning is: so that they may be strengthened by them from the punishment of God and protect themselves by them.

Tafsir al-Baghawi

81 - The Almighty said: **And they took besides God gods** meaning: the polytheists of Quraysh took idols as gods that they worshipped, **so that they might be a source of honor for them**, meaning a source of protection, so that they might be intercessors for them who would prevent them from being punished.

Tafsir al-Baidawi

81 - **And they have taken gods besides God that they may be a source of strength for them** so that they may be strengthened by them, as they may have a connection to God and intercessors with Him.

Surat Maryam 19:82

No! They will disbelieve in their worship and will be against them.

Surat Maryam 19:82

No! They will disbelieve in their worship and will be against them.

Tafsir al-Jalalayn

82 - *No* meaning there is no obstacle to their punishment **they will disbelieve** meaning the gods in **their worship** meaning they will deny it as in another verse they did not worship us **and will be against them** helpers and enemies

Tafsir al-Suyuti

Tafsir al-Tabari

As for his saying, **And they will be against them**, the people of interpretation differed in their interpretation. Some of them said: The meaning of that is: And their gods will be a help to them. And they said: The opposite means the help.

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 they will be against them**, meaning: helpers.

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, **And they will be against them**, he said: A helper against them, quarreling with them and lying to 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, **And they will be against them**, he said: Their idols will be in the Fire on the Day of Resurrection.

Others said: Rather, he meant the opposite in this place: the peers.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **And they will be opponents to them**, meaning: they will be companions to them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **and they will be opponents to them**, they will be companions in the Fire, cursing each other and disowning each other.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement *opposite*, he said:

Companions in the Fire.

Others said: The meaning of the opposite here is: the enemy.

Who said that?

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement, **And they will be opponents to them**, he said: Enemies.

Others said: The meaning of the opposite in this place is: affliction.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **and they will be against them**, he said: They will be a calamity against them. The opposite is the calamity, and the opposite in the speech of the Arabs is: disagreement. It is said: So-and-so opposes so-and-so in such-and-such, if he disagrees with him in his actions, so he spoils what he has corrected, and corrects what he has corrupted. And since that is its meaning, and the gods of these polytheists whom God mentioned in this place disavow them, and deny them on that day, they became their opposites, and they were described as such.

The Arabists differed about the reason for unifying the opposite, which is an attribute of a group. Some of the grammarians of Basra used to say: *wahad* because it can be a group and one, like *rasad* and *arsad*. He said: *rasad* can also be for a group. Some of the grammarians of Kufa used to say: *wahad* because its meaning is *helper*, and he mentioned that Abu Nahik used to read it that way.

Ibn Hamid told us, he said: Yahya bin Wadh told us, he said: Abdul-Mumin told us, he said: I heard Abu Nahik Al-Azdi reading **No, they will disbelieve**, meaning all the gods will disbelieve in their worship.

Tafsir al-Qurtubi

Then God the Almighty said: *No* meaning that the matter is not as they thought and imagined, but they disbelieve in their worship, meaning that they deny that they worshipped idols, or the gods deny that the polytheists worshipped them, as He said: **We declare to You that they have disavowed us** (al-Qasas 28:63). This is because idols are inanimate objects that do not know how to worship. **And they will be against them** meaning helpers in their dispute and denial. According to Mujahid and Ad-Dahhak: They will be enemies to them. Ibn Zayd: They will be a trial for them, so their gods will be gathered, and minds will be created for them so that they will speak, and say: O Lord, punish these who worshipped us instead of You. *No* here may mean *no*, or it may mean *truly*, meaning truly **they will disbelieve in their worship**. Abu Nahik read: **No, they will disbelieve** with the tanween. It was also narrated from him with the damma and fatha of the kaf. Al-Mahdawi said: *Kala* is a deterrent, warning, alert and response to a previous statement. It may also be

used to confirm what comes after it and alert to it, as in His statement: **No indeed, man transgresses** (al-Alaq 96:6). So one should not stop on it in this way, and stop on it in the first meaning. If both meanings are suitable for it, then it is permissible to stop on it and begin with it. So whoever adds the nun to *Kala* in His statement: **No indeed, they will disbelieve in their worship** with the opening of the kaf, then it is the source of *Kul* and its accusative with an implied verb, and the meaning is all this opinion and belief *No*, meaning their taking of gods **to be for them a source of honor**, so he stops on this with *honor* and with *Kala*. And likewise in the reading of the group, because it is suitable for responding to what comes before it and confirming what comes after it. And whoever narrated the closing of the kaf with the nun, then it is also accusative with an implied verb, as if he said: They will disbelieve **No indeed, they will disbelieve in their worship** meaning the gods.

I said: Four meanings are obtained in *Kala*: confirmation, which is that it means truly, negation, warning, and a conjunction for an oath, and one should only stop at the first of them. Al-Kisa'i said: *La* negates only, and *Kala* negates one thing and affirms another. So if it is said: I ate dates, you say: No, I ate honey, not dates. So in this word, what precedes it is negated, and what follows it is confirmed. The opposite can be singular or plural, like the enemy and the messenger. It was said: The opposite occurred in the place of a source, meaning that they will be a help to them, so this is why it was not pluralized. This is in contrast to His statement: **So that they may be for them a strength**. And strength is a source, so is what occurs in contrast to it. Then it was said: The verse is about idol worshippers, so he treated idols as those who have reason, following the assumption of the infidels. It was said: It is about those who worship Christ, or the angels, or the jinn, or the devils, and God knows best.

Tafsir Ibn Kathir

The Almighty tells us about the disbelievers who associate partners with their Lord, that they have taken gods besides Him so that those gods would be a *might* that they would take pride in and seek victory from. Then He informed us that the matter is not as they claimed and that what they hoped for will not happen, so He said: **No! They will disbelieve in their worship** meaning on the Day of Resurrection **and will be against them** meaning contrary to what they thought about them, as the Almighty said: "And who is more astray than he who calls upon those besides God who will not respond to him until the Day of Resurrection, and they, of their call, are unaware. * And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." Abu Nahik read: **No! They will disbelieve in their worship**. Al-Suddi said: **No! They will disbelieve in their worship** meaning in the worship of idols.

And His statement: **And they will be against them** means contrary to what was expected of them. Ali bin Abi Talha said on the authority of Ibn Abbas, **And they will be against them** means helpers. Mujahid said: Helpers against them, quarreling with them and lying

to them. Al-Awfi said on the authority of Ibn Abbas, **And they will be against them** means companions. Qatada said: companions in the fire, cursing each other and disbelieving in each other. Al-Suddi said, **And they will be against them** means fierce opponents in dispute. Ad-Dahhak said, **And they will be against them** means enemies. Ibn Zayd said: Adversity is affliction, and Ikrimah said: Adversity is regret.

And His statement: **Have you not seen that We send the devils against the disbelievers, to incite them with [extreme] incitement?** Ali bin Abi Talhah said on the authority of Ibn Abbas: **to mislead them**. Al-Awfi said on his authority: **to incite them against Muhammad and his companions**. Mujahid said: **to disperse them**. Qatada said: **to disturb them with [an] incitement to the disobedience of God**. Sufyan al-Thawri said: **to tempt them with temptation and to hasten them with haste**. Al-Suddi said: **to make them transgress**. Abd al-Rahman ibn Zayd said: This is like the statement of God the Almighty: **And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion**. And His statement: "So be not impatient over them. We are only counting for them a [definite] number." That is, do not be impatient, O Muhammad, over these people in inflicting the punishment upon them. **We are only counting for them a [definite] number**. That is, We are only delaying them for a fixed term, and they will inevitably come to the punishment and chastisement of God. He said: **And never think that God is unaware of what the wrongdoers do** *verse*, "So give the disbelievers respite. Give them respite for a while." **We only grant them respite that they may increase in sin**. "We grant them enjoyment for a little; then We will force them to a severe punishment." **Say, 'Enjoy yourselves, for your destination is the Fire.'** *verse* Al-Suddi said: **We only count for them a count**: years, months, days, and hours. Ali bin Abi Talhah said on the authority of Ibn Abbas: **We only count for them a count** he said: We count their breaths in this world.

Fath al-Qadir

82- **No, they will disbelieve in their worship** meaning that the matter is not as they thought and imagined, and the pronoun in the verb either refers to the gods: meaning these idols will deny the disbelievers' worship of them on the day when God, the Most High, will speak, because when they worshipped them they were inanimate objects that did not understand that, or to the polytheists: meaning the polytheists will deny that they worshipped idols, and the first aspect is indicated by the Almighty's statement: **They did not worship us** and His statement: **So throw to them the word, 'Indeed, you are liars'** and the second aspect is indicated by the Almighty's statement: **By God, our Lord, we were not polytheists** and Ibn Abi Nahik read *No* with the tanween, and it was narrated from him with the damma and fatha of the kaf, so with the damma it means all and its accusative is with an implied verb as if he said: They will disbelieve, no, they will disbelieve in their worshippers, and with the fatha it is a source for a deleted verb, the meaning of which is: All of this is the opinion, no, and the reading of the majority is correct, and it is a letter of deterrence and restraint **And they will be against them** meaning that these gods

Surat Maryam 19:82

No! They will disbelieve in their worship and will be against them.

that they thought were their glory will be against them: that is, against glory, and the opposite of glory is humiliation. This is according to the first aspect. As for the second aspect, the polytheists will be against the gods and enemies who will disbelieve in them after they used to love them and believe in them.

Tafsir al-Baghawi

82 - *No*, meaning it is not as they claimed, **they will disbelieve in their worship**, meaning they will deny the idols and gods that they used to worship as the polytheists worship them and will disavow them, as God Almighty said, **We disavow to You what they used to worship** (al-Qasas 28:63).

And they will be their opponents, meaning their enemies, and they were their allies in this world.

It was said: They are their helpers, who lie to them and curse them.

Tafsir al-Baidawi

82 - *No* is a deterrent and denial of their being strengthened by it. **They will disbelieve in their worship**. The gods will deny their worship and will say, **You did not worship Us**, according to the Almighty's saying: **When those who followed disavowed those who followed**. Or the disbelievers will deny the evil consequence of worshipping them, according to the Almighty's saying: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'** "And they will be an opponent to them." The first is supported if the opposite is interpreted as the opposite of glory, meaning, and they will be humiliated by them, or their opposite in the sense that it will be an aid in their punishment by lighting their fires with it, or making the way for the disbelievers, meaning, they will be disbelievers in them after they used to worship it, and its unification is due to the unity of the meaning by which they oppose it, so they are like one thing, and similar to it is his saying, peace and blessings be upon him, "And they are a hand against whoever is other than them. **And No**" was read with the tanween, by changing the alif to a nun when stopping, changing the alif of release in his saying:

I blame the critic and the reproacher less

Or on the meaning of all this opinion, both and both, on the implication of a verb that is explained by what follows, meaning they will deny, **No, they will disbelieve in their worship**.

Surat Maryam 19:83

Have you not seen that We have sent the devils against the disbelievers, to incite them with [extreme] incitement?

Tafsir al-Jalalayn

83 - **Have you not seen that We have sent the devils** We have given them power **upon the disbelievers, to incite them** to provoke them to sins *incitement*

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Have you not seen, O Muhammad, that We have sent the devils upon the disbelievers in God? **To incite them** means to move them by tempting and misleading them, so they disturb them to commit God's sins and tempt them with them until they commit them. **To incite** means to incite and tempt.

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 saying *Aza* means: He tempts them with temptation.

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: "You incite the disbelievers to polytheism. Go ahead, go ahead with this matter until you cause them to fall into the Fire. Go ahead with error, go ahead."

Abu Kuraib told us: Abu Idris told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement, **You tempt them with temptation**, he said: You tempt them with temptation.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **It disturbs them with disturbance**, he said: It disturbs them with disturbance in disobeying God.

Muhammad bin Bashir told us: Ibn Uthma told us: Saeed bin Bashir told us, on the authority of Qatada, regarding God's statement, **It drives them to disobey God**, he said: It drives them to disobey God.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **You will disturb them with a disturbance**, he said: You will disturb them with a disturbance in disobeying God.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Have you not seen that We send the devils upon the disbelievers, to**

incite them with [a] great incitement? Then he recited, **And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.** (al-Zukhruf 43:36), he said: **Incite them with [a] great incitement**, he said: "He drives them to pieces to disobey God Almighty, and tempts them to do it, as a person tempts another to do something. It is said from this: I incited so-and-so to do such-and-such," if you tempted him with it, I incite him with a great incitement and a great incitement, and I heard the sizzling of the pot: which is the sound of it boiling on the fire. From this is the hadith of Mutraf from his father, that he came to the Prophet, may God bless him and grant him peace, while he was praying, and there was a sizzling sound in his stomach like the sizzling of a cauldron.

Tafsir al-Qurtubi

The Almighty said: **Have you not seen that We have sent the devils against the disbelievers?** That is, We have given them power over them to seduce them, when He said to Satan: **And incite with your voice whomever you can among them** (al-Isra' 17:64). It was said that **We sent** means We left, it is said: I sent the camel, meaning I left it, meaning We left the devils with them and did not protect them from accepting them. Al-Zajjaj: We decreed. **To incite them** Ibn Abbas said: To incite them from obedience to disobedience. And from him: To tempt them with evil: Go on, go on with this matter, until you throw them into the fire. The first was narrated by Al-Tha'labi, and the second by Al-Mawardi, and the meaning is the same. Ad-Dahhak: To tempt them, to seduce them. Mujahid: To disintegrate them, and its origin is movement and boiling, and from it is the report narrated from the Prophet, may God bless him and grant him peace:

He stood up to pray, and his stomach was sizzling like the sizzling of a cauldron from crying. The pot was boiling violently. *Azz* means to excite and tempt. God Almighty said: **Have you not seen that We have sent the devils upon the disbelievers, to incite them with agitation?** That is, to tempt them to sin. *Azz* means to mix. *Azz* means to combine some of it with others. Al-Jawhari said this.

Tafsir Ibn Kathir

The Almighty tells us about the disbelievers who associate partners with their Lord, that they have taken gods besides Him so that those gods would be a *might* that they would take pride in and seek victory from. Then He informed us that the matter is not as they claimed and that what they hoped for will not happen, so He said: **No! They will disbelieve in their worship** meaning on the Day of Resurrection **and will be against them** meaning contrary to what they thought about them, as the Almighty said: "And who is more astray than he who calls upon those besides God who will not respond to him until the Day of Resurrection, and they, of their call, are unaware. * And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." Abu

Surat Maryam 19:83

Have you not seen that We have sent the devils against the disbelievers, to incite them with [extreme] incitement?

Nahik read: **No! They will disbelieve in their worship.**
Al-Suddi said: **No! They will disbelieve in their worship**
meaning in the worship of idols.

And His statement: **And they will be against them**
means contrary to what was expected of them. Ali bin Abi Talha said on the authority of Ibn Abbas, **And they will be against them** means helpers. Mujahid said: Helpers against them, quarreling with them and lying to them. Al-Awfi said on the authority of Ibn Abbas, **And they will be against them** means companions. Qatada said: companions in the fire, cursing each other and disbelieving in each other. Al-Suddi said, **And they will be against them** means fierce opponents in dispute. Ad-Dahhak said, **And they will be against them** means enemies. Ibn Zayd said: Adversity is affliction, and Ikrimah said: Adversity is regret.

And His statement: **Have you not seen that We send the devils against the disbelievers, to incite them with [extreme] incitement?** Ali bin Abi Talhah said on the authority of Ibn Abbas: **to mislead them**. Al-Awfi said on his authority: **to incite them against Muhammad and his companions**. Mujahid said: **to disperse them**. Qatada said: **to disturb them with [an] incitement to the disobedience of God**. Sufyan al-Thawri said: **to tempt them with temptation and to hasten them with haste**. Al-Suddi said: **to make them transgress**. Abd al-Rahman ibn Zayd said: This is like the statement of God the Almighty: **And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion**. And His statement: "So be not impatient over them. We are only counting for them a [definite] number." That is, do not be impatient, O Muhammad, over these people in inflicting the punishment upon them. **We are only counting for them a [definite] number**. That is, We are only delaying them for a fixed term, and they will inevitably come to the punishment and chastisement of God. He said: **And never think that God is unaware of what the wrongdoers do** *verse*, "So give the disbelievers respite. Give them respite for a while." **We only grant them respite that they may increase in sin**. "We grant them enjoyment for a little; then We will force them to a severe punishment." **Say, 'Enjoy yourselves, for your destination is the Fire.'** *verse*
Al-Suddi said: **We only count for them a count**: years, months, days, and hours. Ali bin Abi Talhah said on the authority of Ibn Abbas: **We only count for them a count** he said: We count their breaths in this world.

Fath al-Qadir

83- **Have you not seen that We send the devils upon the disbelievers?** Al-Zajaj mentioned two aspects of the meaning of this: One of them is that its meaning is that we left the disbelievers to the devils, so we did not protect them from them or grant them refuge, unlike the believers about whom it was said, **Indeed, My servants - over them you have no authority**. The second aspect is that they were sent upon them and decreed for them because of their disbelief. He said, **And whoever turns away from the remembrance of the Most Gracious - We appoint for him a devil**. So the

meaning of sending here is domination, and from that is the saying of the Most High to Satan, **And incite whomever you can among them with your voice**. The second aspect is supported by the entire *verse*, which is, **Incite them with incitement**. For incitement, shaking, and incitement mean moving, agitating, and disturbing, so God, the Most High, informed us that the devils move the disbelievers, incite them, and mislead them, and that is their incitement upon them. It was said that the meaning of incitement is haste, and it is close to what we mentioned because haste is moving, agitating, inciting, and disturbing. The context of this *verse* is to astonish the Messenger of God, may God bless him and grant him peace, at their condition and to alert him that all of that is due to the misguidance and seduction of the devils. The sentence: It causes them distress in the accusative case as a state, or it is resumed as a question indicated by the situation, as if it was said: What do the devils do to them?

Tafsir al-Baghawi

83 - The Almighty said: **Have you not seen that We have sent the devils against the disbelievers?** That is, We have given them power over them, and that was when He said to Satan, **And incite whomever you can among them with your voice**, the *verse* (al-Isra' 17:64), **incite them with incitement**, incite them with incitement from obedience to disobedience, **and incitement** (and shaking) means moving, that is, you move them and urge them to commit sins.

Tafsir al-Baidawi

83 - **Have you not seen that We have sent the devils against the disbelievers** to give them power over them or to provide them with companions. **To incite them** to incite them and tempt them to sin with suggestions and to make lusts attractive. What is meant is the astonishment of the Messenger of God, may God bless him and grant him peace, at the sayings of the disbelievers and their persistence in error and their determination to disbelieve after the truth has become clear as stated in the previous *verses*.

Surat Maryam 19:84

So do not be impatient over them. We are only counting out to them a [definite] number.

Tafsir al-Jalalayn

84 - **So do not be hasty over them** by asking for punishment **We only count for them** the days and nights or the breaths **a number** until the time of their punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, "So do not hasten upon them. We are only preparing for them a [decreed] number." The Almighty says: So do not hasten upon these disbelievers by seeking punishment and destruction for them, O Muhammad. We are only preparing for them a [decreed] number. He says: We only delay their destruction so that they may increase in sin, and We count all their deeds and enumerate them, even their very breaths, so that We may reward them for all of them. We did not leave their destruction untimely for any good that We intended for them.

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, **We only count for them a count**, meaning: their breaths that they take in this world, so they are counted like their years and their life spans.

Tafsir al-Qurtubi

The Almighty said: **So do not hasten them** meaning, do not ask for punishment for them. **We only count for them a [decade]** Al-Kalbi said: Their terms, meaning the days, nights, months, and years until the end of the term of punishment. Ad-Dahhak said: Breaths. Ibn Abbas: That is, We count their breaths in this world as We count their years. It was said: Steps. It was said: Pleasures. It was said: Moments. It was said: Hours. Qatrib said: We count their deeds. It was said: Do not hasten them, for We only delay them so that they may increase in sin. It was narrated that Al-Ma'mun recited this Surah, and passed by this verse while a group of jurists were with him, so he motioned with his head to Ibn As-Sammak to admonish him, so he said: If the breaths are counted, and they have no extension, then how quickly they will run out. It was said in this meaning:

Your life is a series of breaths, and every time one of them passes, a part of you is diminished.

What kills you every night brings you back to life, and what drives you to do what is meant to mock you

It is said: The breaths of the son of Adam between the day and the night are twenty-four thousand breaths: twelve thousand breaths in the day, and twelve thousand in the night - and God knows best - so they are counted and enumerated, and they have a known number, and they have no extension, so how quickly they run out.

Tafsir Ibn Kathir

The Almighty tells us about the disbelievers who associate partners with their Lord, that they have taken gods besides Him so that those gods would be a *might* that they would take pride in and seek victory from. Then He informed us that the matter is not as they claimed and that what they hoped for will not happen, so He said: **No! They will disbelieve in their worship** meaning on the Day of Resurrection **and will be against them** meaning contrary to what they thought about them, as the Almighty said: "And who is more astray than he who calls upon those besides God who will not respond to him until the Day of Resurrection, and they, of their call, are unaware. * And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." Abu Nahik read: **No! They will disbelieve in their worship**. Al-Suddi said: **No! They will disbelieve in their worship** meaning in the worship of idols.

And His statement: **And they will be against them** means contrary to what was expected of them. Ali bin Abi Talha said on the authority of Ibn Abbas, **And they will be against them** means helpers. Mujahid said: Helpers against them, quarreling with them and lying to them. Al-Awfi said on the authority of Ibn Abbas, **And they will be against them** means companions. Qatada said: companions in the fire, cursing each other and disbelieving in each other. Al-Suddi said, **And they will be against them** means fierce opponents in dispute. Ad-Dahhak said, **And they will be against them** means enemies. Ibn Zayd said: Adversity is affliction, and Ikrimah said: Adversity is regret.

And His statement: **Have you not seen that We send the devils against the disbelievers, to incite them with [extreme] incitement?** Ali bin Abi Talha said on the authority of Ibn Abbas: **to mislead them**. Al-Awfi said on his authority: **to incite them against Muhammad and his companions**. Mujahid said: **to disperse them**. Qatada said: **to disturb them with [an] incitement to the disobedience of God**. Sufyan al-Thawri said: **to tempt them with temptation and to hasten them with haste**. Al-Suddi said: **to make them transgress**. Abd al-Rahman ibn Zayd said: This is like the statement of God the Almighty: **And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion**. And His statement: "So be not impatient over them. We are only counting for them a [definite] number." That is, do not be impatient, O Muhammad, over these people in inflicting the punishment upon them. **We are only counting for them a [definite] number**. That is, We are only delaying them for a fixed term, and they will

Surat Maryam 19:84

So do not be impatient over them. We are only counting out to them a [definite] number.

inevitably come to the punishment and chastisement of God. He said: **And never think that God is unaware of what the wrongdoers do** *verse*, "So give the disbelievers respite. Give them respite for a while." **We only grant them respite that they may increase in sin.** "We grant them enjoyment for a little; then We will force them to a severe punishment." **Say, 'Enjoy yourselves, for your destination is the Fire.'** *verse* Al-Suddi said: **We only count for them a count:** years, months, days, and hours. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **We only count for them a count** he said: We count their breaths in this world.

Fath al-Qadir

84- **So do not be impatient over them** by asking God to destroy them because of their determination to disbelieve, their stubbornness towards the truth, and their rebellion against the call of God Almighty. Then God Almighty explained this prohibition by saying: **We only count for them a [definite] count** meaning We count the days, nights, months, and years of their lives until the end of their appointed times. It was said that We count their breaths, their steps, their moments, and the hours. Qatrub said: We count their deeds. It was said that the meaning is: Do not be impatient over them, for We only delay them so that they may increase in sin.

Tafsir al-Baghawi

84 - **So do not be hasty in seeking punishment for them**, meaning do not be hasty in seeking their punishment. **We are only counting for them a [definite] number**, Al-Kalbi said: meaning the night, the days, the months, and the years.

It was said: The breaths they take in this world until the appointed time for their punishment.

Tafsir al-Baidawi

84 - **So do not hasten their destruction** until you and the believers are relieved of their evils and the earth is purified of their corruption. **We only count for them** the days of their appointed times. **A count** meaning do not hasten their destruction, for they only have a limited number of days and a limited number of breaths left.

Surat Maryam 19:85

The Day We shall gather the righteous to the Most Merciful as a delegation.

Tafsir al-Jalalayn

85 - Mention **the Day when We will gather the righteous** with their faith **to the Most Merciful as a delegation** plural of delegation meaning rider

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: The Day We shall gather those who feared Him in this world and feared His punishment, so they avoided His disobedience and performed His duties to their Lord. **As a delegation**, meaning by delegation: the riders. It is said: **I came to someone** if you went to him. And the people sent a delegation to their leader if they sent an expedition from before them. And the delegation in this place means gathering, but it is singular because it is a source and their singular is *wafid*. And the delegation may be plural: delegations, as some of the Banu Hanifa said:

I am praising what the head of the delegations, Muzahim bin Jassas, is doing. In this case, delegations may be the plural of delegate, just as sitting is the plural of sitting.

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

Who said that?

Zakariya bin Yahya bin Abi Zaida told me: Ibn Fadil told us, on the authority of Abd al-Rahman bin Ishaq, on the authority of al-Nu'man bin Sa'd, on the authority of Ali, regarding His statement, **On the Day We shall gather the righteous to the Most Merciful as a delegation**, he said: By God, the delegation will not be gathered on their feet, nor will they be driven in a cart, but they will be brought she-camels the likes of which mankind has never seen, on which are saddles of gold and their reins are of emerald, and they will ride on them until they knock on the gates of Paradise.

Muhammad bin Al-Muthanna told us: Abd Al-Rahman bin Mahdi told us, on the authority of Shu'bah, on the authority of Ismail, on the authority of a man, on the authority of Abu Hurairah: **On the Day We will gather the righteous to the Most Merciful as a delegation**. He said: On camels.

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, **On the Day We shall gather the righteous to the Most Merciful as a delegation**, meaning: as riders.

Ibn Hamid told us: Al-Hakam bin Bashir told us: Amr bin Qais Al-Mala'i told us: When the believer emerges from his grave, he will be met by the most beautiful

image and the most fragrant. He will say: Do you recognize me? He will say: No, except that God made your scent pleasant and your image beautiful. He will say: That is how I was in this world. I was your righteous deeds. As long as I rode you in this world, ride me today. And he recited: **The Day We will gather the righteous to the Most Merciful as a delegation**.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, **To the Most Gracious a delegation**. He said: A delegation to Paradise.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **On the Day We shall gather the righteous to the Most Merciful as a delegation**, he said: On the best of horses.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: I heard Sufyan al-Thawri say: **On the Day We will gather the righteous to the Most Merciful as a delegation**. He said: On camels, female camels.

Tafsir al-Qurtubi

The Almighty's saying: **The Day We shall gather the righteous to the Most Merciful as a delegation**. There is an omission in the speech, meaning to the Paradise of the Most Merciful, and the abode of His honor. Like His saying: **Indeed, I am going to my Lord, and He will guide me**. (al-Saffat 37:99) and as in the report:

Whoever migrates for the sake of God and His Messenger, his migration is for the sake of God and His Messenger. Wafd is a noun for those who come, just as it is said: fasting, breaking the fast, and visiting. It is the plural of waafid, like rakab and rakib, sahib and sahib. It is from wafad yafida wafdana wawfud and wafada, if he went out to a king for a conquest or an important matter. Al-Jawhari: It is said that someone came to the prince, meaning he came as a messenger, so he is a waafid. The plural is wafd like sahib and sahib. The plural of wafd is wafd and wufud, and the noun is wafada, and I sent him to the prince, meaning I sent him. In the interpretation: *Wafda* means riders on the purebred horses of their obedience. This is because the one who comes is usually a rider, and wafd is the riders, and it is singular, because it is a source. Ibn Jurayj: Wafda on purebred horses. Amr ibn Qays al-Mala'i said: When the believer comes out of his grave, his deeds will meet him in the best form and the sweetest scent, and he will say: Do you know me? He will say: No - except that God has made your scent pleasant and your form beautiful. He will say: That is how I was in this world, I am your good deeds, as long as I rode you in this world, ride me today, and he will recite: **The Day We shall gather the righteous to the Most Merciful as a delegation** (10:31). And the disbeliever will be met by his deeds in the ugliest form and the most foul odor, and he will say: Do you recognize me? He will say: No - except that God has made your form ugly and your odor foul. He will say: That is how I was in this world, I am your evil deeds, as long as I rode you in this world, and today I will ride

you." He will recite: **And they will bear their burdens on their backs** (10:31). And its chain of transmission is not authentic. Ibn al-Arabi said this in Siraj al-Muridin. Abu Nasr Abd al-Rahim ibn Abd al-Karim al-Qushayri mentioned this report in his interpretation, on the authority of Ibn Abbas, with its wording and meaning. He also said on the authority of Ibn Abbas: Whoever loves horses will come to God Almighty on horses that do not defecate or urinate, their reins made of red ruby, green chrysolite, and white pearls, and their saddles made of brocade and silk. Whoever loves riding camels will ride on steeds that do not defecate or urinate, their reins made of ruby and chrysolite. Whoever loves riding ships will ride on ships made of ruby. They will be safe from drowning and from terrors. He also said on the authority of Ali, may God be pleased with him:

"When the verse was revealed, Ali **may God be pleased with him** said: O Messenger of God! I have seen the kings and their delegations, but I have not seen a delegation except on horseback. So what is the delegation of God? The Messenger of God (may God bless him and grant him peace) said: They will not be gathered on their feet nor will they be driven, but they will be given she-camels from the she-camels of Paradise, the likes of which no creation has ever seen, their saddles made of gold and their reins made of emerald. They will ride them until they knock on the door of Paradise." Al-Tha'labi's wording in this report from Ali is clearer. "And Ali said when this verse was revealed, I said: O Messenger of God! I have seen the kings and their delegations, but I have not seen a delegation except on horseback. He said: O Ali, when the one who returns from God the Most High, the angels will meet the believers with she-camels with white saddles and golden reins. On each mount there will be a garment that the world does not equal. So each believer will wear a garment, then their mounts will travel with them and the she-camels will fall with them until they reach Paradise, and the angels will meet them, saying: 'Peace be upon you. You have done well, so enter it to abide eternally.'" (al-Zumar 39:73) I said: This report states that they will not ride or wear clothes except from the place of standing. As for when they exit the graves, they will walk barefoot, naked and uncircumcised to the place of standing, based on the hadith of Ibn Abbas, who said:

The Messenger of God (peace and blessings of God be upon him) delivered a sermon among us and said: O people, you will be gathered before God, the Most High, barefoot, naked and uncircumcised. The hadith was narrated by Al-Bukhari and Muslim, and will be mentioned in full in Surat Al-Mu'minin, God willing. It was mentioned in Al-Imran from the hadith of Abdullah bin Unays with the same meaning, and praise be to God. It is not far-fetched that both states will be found for the fortunate ones, so the hadith of Ibn Abbas would be specific, and God knows best. Abu Hurairah said: **A delegation** on camels. Ibn Abbas said: Riders who will be brought she-camels from Paradise, with saddles of gold and saddles and reins of emerald, and they will be gathered on them. Ali said: By God, they will not be gathered on their feet, but on she-camels with saddles of gold and saddles of rubies. If they

intend to carry them, they will move, and if they move them, they will fly. It was said: They will be gathered on whatever they like of camels, horses or ships, as mentioned above from Ibn Abbas. And God knows best. It was said: He said that because it is the custom of delegations among the Arabs to come with good report and await rewards, so the pious await giving and reward.

Tafsir Ibn Kathir

The Almighty tells us about His pious friends who feared Him in this world, followed His messengers and believed them in what they told them, obeyed them in what they commanded them to do, and refrained from what they warned them against. He will gather them on the Day of Resurrection as a delegation to Him. A delegation is someone who comes riding, and from this comes the word delegations and their riding on mounts of light from the mounts of the Hereafter. They are coming on the best of missions to the abode of His honor and pleasure. As for the criminals who denied the messengers and opposed them, they will be violently driven to the Fire **in a state of thirst**, as stated by Ata', Ibn Abbas, Mujahid, Al-Hasan, Qatadah, and more than one. Here it is said: **Which of the two groups has a better position and better company?**

Ibn Abi Hatim said: Abu Saeed Al-Ashji told us, Ibn Khalid told us, on the authority of Amr bin Qais Al-Mala'i, on the authority of Ibn Marzouq, **On the Day We shall gather the righteous to the Most Merciful as a delegation**, he said: The believer will be met when he comes out of his grave in the most beautiful image he has ever seen and the most pleasant smelling, and he will say: Who are you? He will say: Do you not know me? He will say: No, except that God has made your smell pleasant and your face beautiful, and He will say: I am your righteous deeds, this is how you were in this world, good deeds and goodness, and I have always ridden you in this world, so come and ride me, and he will ride him, and that is what He said, **On the Day We shall gather the righteous to the Most Merciful as a delegation**, and Ali bin Abi Talha said on the authority of Ibn Abbas, **On the Day We shall gather the righteous to the Most Merciful as a delegation**, he said: Riders.

Ibn Jarir said: Ibn Al-Muthanna told me, Ibn Mahdi told us, on the authority of Shu'bah, on the authority of Ismail, on the authority of a man, on the authority of Abu Hurairah, **The Day We shall gather the righteous to the Most Merciful as a delegation**, he said: On camels. Ibn Jurayj said: On fine camels. Ath-Thawri said: On she-camels. Qatada said: **The Day We shall gather the righteous to the Most Merciful as a delegation**, he said: To Paradise. Abdullah bin Imam Ahmad said in his father's Musnad: Suwaid bin Saeed told us, Ali bin Masahr told us, on the authority of Abd Al-Rahman bin Ishaq, An-Nu'man bin Saad told us, he said: We were sitting with Ali, may God be pleased with him, and he recited this verse: **The Day We shall gather the righteous to the Most Merciful as a delegation**, he said: No, by God, they will not be

gathered on their feet, nor will the delegation be gathered on their feet, but on she-camels the likes of which mankind has never seen, on which are saddles of gold, and they will ride on them until they knock on the gates of Paradise. This is how Ibn Abi Hatim and Ibn Jarir narrated it from the hadith of Abd Al-Rahman bin Ishaq Al-Madani. He added to it saddles of gold, its reins of emerald, and the rest was like it.

Ibn Abi Hatim narrated here a very strange hadith on the authority of Ali, saying: My father told us, Abu Ghassan Malik bin Ismail al-Nahdi told us, Muslima bin Jaafar al-Bajali told us, I heard Abu Muadh al-Basri say: Ali was one day with the Messenger of God, may God bless him and grant him peace, and he recited this verse: **The Day We shall gather the righteous to the Most Merciful as a delegation.** He said: I do not think that a delegation is anything other than a group, O Messenger of God? The Prophet, may God bless him and grant him peace, said: "By Him in whose hand is my soul, when they emerge from their graves, they will be greeted or brought white she-camels with wings and on them are saddles of gold, the straps of their sandals, a light that shines with every step as far as the eye can see. They will come to a tree from whose root two springs will spring. They will drink from one of them, and it will wash away whatever filth is in their bellies. They will wash themselves from the other, and their skin and hair will never be disheveled after that. The freshness of bliss will flow over them. They will come to the gate of Paradise, and there will be a ring of red ruby on sheets of gold. They will strike the ring on the sheet, and a ringing sound will be heard from it, 'O Ali!' It will be conveyed to every houri that her husband has come. So her guardian will be sent, and it will be opened for him. When he sees him, he will fall down before him - Muslimah said: I think he said prostrating - and he will say: 'Raise your head, for I am your guardian and I have been entrusted with your affair.' So he will follow him and follow in his footsteps. The houri will be overcome by the rush, and she will emerge from the tents of pearls and rubies until..." She embraces him, then says: You are my love and I am your love, I am the immortal who does not die, I am the gentle who does not grieve, I am the satisfied who does not get angry, I am the resident who does not move, then he enters a house from its top to its roof a hundred thousand cubits, its construction is made of pearl stones in different ways: red, yellow, and green, none of which is similar to its companion. And in the house are seventy beds, on each bed seventy mattresses, on each mattress seventy wives, on each wife seventy garments, the marrow of her leg can be seen from behind the garments, he has intercourse with her in the amount of one night of your nights, the rivers beneath them flow rivers of water that is not stagnant, he said: Clear, with no turbidity in it, and rivers of milk whose taste has not changed and has not come from the udders of cattle, and rivers of wine delicious to those who drink it, which men have not squeezed with their feet, and rivers of honey purified, which has not come from the bellies of bees, so he finds the fruits sweet, so if he wishes he may eat standing, or sitting, or reclining, then he recites: **And their shades are drawn low over them, and are made easy for them.** "Its fruits are tamed." So he desires food, and a white bird comes to him, or perhaps he

said a green one, and it raises its wings and he eats from its sides, whatever color he wants, then it flies away and the angel enters and says: "Peace be upon you. This is the Paradise which you have inherited because of what you used to do." And if a hair from the hair of the houri were to fall to the people of the earth, the sun would shine with it blackness in light. This is how it appears in this narration, with a chain of transmission traceable back to the Prophet. We have narrated it in the introductions from the words of Ali, may God be pleased with him, in a similar manner, and it is more likely to be correct, and God knows best.

And His statement: **And We will drive the criminals to Hell, thirsty,** meaning thirsty, **they will not possess intercession,** meaning they will have no one to intercede for them as the believers intercede for one another, as the Almighty said, informing about them: **For us there are no intercessors, nor a close friend.** And His statement: **Except for he who has taken a covenant with the Most Merciful,** this is an intermittent exception meaning but for he who has taken a covenant with the Most Merciful, which is the testimony that there is no god but God and the fulfillment of its rights. Ali bin Abi Talhah said on the authority of Ibn Abbas, **Except for he who has taken a covenant with the Most Merciful,** he said: The covenant is the testimony that there is no god but God, and he disavows before God any power and strength, and he hopes only in God, the Almighty and Majestic.

Ibn Abi Hatim said: Uthman bin Khalid al-Wasiti told us, Muhammad bin al-Hasan al-Wasiti told us, on the authority of al-Mas'udi, on the authority of Awn bin Abdullah, on the authority of Abu Fakhita, on the authority of al-Aswad bin Yazid, who said: Abdullah, meaning Ibn Mas'ud, recited this verse: **Except for those who have made a covenant with the Most Merciful.** Then he said: Make a covenant with God, for God will say on the Day of al-Qiyamah 75: Whoever has a covenant with God, let him stand. They said: O Abu Abd al-Rahman, teach us. He said: Say: O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, for I entrust to You in this worldly life not to leave me to my deeds that bring me closer to evil and distance me from good, and I trust only in Your mercy, so make for me a covenant with You that You will fulfill to me on the Day of Resurrection, for You do not fail to fulfill Your promise. Al-Mas'udi said: Zakariya told me, on the authority of al-Qasim bin Abd al-Rahman, Ibn Mas'ud told us, and he used to circle with them, fearful, seeking refuge, seeking forgiveness, fearing and yearning for You. Then he narrated it from another chain of transmission on the authority of al-Mas'udi in a similar manner.

Fath al-Qadir

Then when He, the Most High, decided on the matter of the gathering and answered the doubts of those who denied it, He wanted to explain the state of those who are accountable at that time, so He said: 85- **The Day We shall gather the righteous to the Most Merciful as a delegation.** The circumstance is accusative with an implied verb: that is, remember, O Muhammad, the Day of Gathering. It was said that it is accusative with the verb that follows it. The meaning of gathering them

Surat Maryam 19:85

The Day We shall gather the righteous to the Most Merciful as a delegation.

to the Most Merciful: gathering them to His Paradise and the abode of His honor, like His saying: **Indeed, I am going to my Lord.** And the delegation is the plural of a delegate, like the rider is the plural of a rider, and companions are the plural of a companion. It is said that the delegation is a delegation if he goes to a king or an important matter. This is what Al-Jawhari said.

Tafsir al-Baghawi

85 - The Almighty's saying: **The Day when We will gather the righteous to the Most Merciful as a delegation.** That is: Remind them, O Muhammad, of the day on which those who feared God in this world through their obedience will be gathered to the Most Merciful, to His Paradise as a delegation, that is: groups, the plural of *delegate*, like: rider and riders, and companion is companions.

Ibn Abbas said: **On camels.** Abu Hurairah said: **On camels.**

Ali bin Abi Talib said: By God, they will not be resurrected on their feet, but on camels with gold saddles and saddles of rubies. If they intend to ride them, they will walk, and if they intend to ride them, they will fly.

Tafsir al-Baidawi

85 - **The Day We shall gather the righteous** We shall gather them. **To the Most Gracious** To their Lord Who has overwhelmed them with His mercy. And the testing of this name in this Surah is important, and perhaps because the context of this speech in it is to enumerate His great blessings and explain the state of those who are grateful for them and those who are ungrateful for them, **as a delegation** coming to Him as delegations come to kings, awaiting their honor and favors.

Surat Maryam 19:86

And We will drive the criminals to Hell in droves.

Tafsir al-Jalalayn

86 - **And We will drive the criminals** for their disbelief **to Hell in droves** plural of ward meaning walking thirsty

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We will drive the criminals to Hell, thirsty**. God Almighty says: And We will drive the disbelievers in God who committed crimes to Hell, thirsty. And the word *flow* is a noun derived from the saying of the speaker: I brought such-and-such, I brought it flowing, and for this reason it was not pluralized, and it was described by the word *shaddah* as a plural.

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 me, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And We will drive the criminals to Hell, thirsty**, meaning: thirsty.

Muhammad bin Al-Muthanna told us: Abd Al-Rahman bin Mahdi told us, on the authority of Shu'bah, on the authority of Ismail, on the authority of a man, on the authority of Abu Hurairah: **And We will drive the criminals to Hell, thirsty**. He said: Thirsty.

Yaqub and Al-Fadl bin Sabah told me: Ismail bin Aliyah told us, on the authority of Abu Raja', who said: I heard Al-Hasan say regarding His statement, **And We will drive the criminals to Hell, thirsty**. He said: Thirsty.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Yunus, on the authority of Al-Hasan, the same.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **to Hell in a state of thirst**, he said: thirsty for the Fire.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We will drive the criminals to Hell, thirsty and thirsty**. They will be driven to it while they are thirsty and thirsty.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: I heard Sufyan say regarding His statement, **And We will drive the criminals to Hell, thirsty**. He said: Thirsty.

Tafsir al-Qurtubi

And We shall drive the criminals to Hell in droves.

Driving is urging people to walk. And *driving* is thirsty, as Ibn Abbas, Abu Hurairah **may God be pleased with them**, and Al-Hasan said. Al-Akhfash, Al-Farra', and Ibn Al-A'rabi said: barefoot, walking. It was also said: in groups. Al-Azhari said: that is, thirsty walking, like camels drinking water, so it is said: the tribe of so-and-so came. Al-Qushayri said: And his saying: *driving* indicates thirst, because water is usually brought to those who are thirsty. And in the interpretation: thirsty walking, their necks are cut from thirst, and if the criminals are driven to Hell, then the righteous are gathered to Paradise. It was also said: *driving* means the arrivals, like you say: I came to you to honor you, that is, to honor you, that is, We will drive them to drink from Hell.

I said: There is no contradiction between these sayings, for they are driven thirsty, barefoot, and walking in groups. Ibn Arafa said: The rose is the people who go to water, so the thirsty were called roses because they sought to go to water, just as you say: a people of fasting, meaning fasting, and a people of visitor, meaning visitors. It is a noun in the form of a source, and the singular of them is a visitor. The rose is also a group of birds and camels who go to water. The rose is the water that is brought to drink. This is from the category of alluding from one thing to another. The rose is a part of the Qur'an, it is said: I read my rose. The rose is the day of fever if it takes its owner for a while. So it appears to be a common word. The poet said, describing Qalib:

He is ambitious if the rose is planted on it

Any water-seeker who wants water.

Tafsir Ibn Kathir

The Almighty tells us about His pious friends who feared Him in this world, followed His messengers and believed them in what they told them, obeyed them in what they commanded them to do, and refrained from what they warned them against. He will gather them on the Day of Resurrection as a delegation to Him. A delegation is someone who comes riding, and from this comes the word delegations and their riding on mounts of light from the mounts of the Hereafter. They are coming on the best of missions to the abode of His honor and pleasure. As for the criminals who denied the messengers and opposed them, they will be violently driven to the Fire **in a state of thirst**, as stated by Ata', Ibn Abbas, Mujahid, Al-Hasan, Qatadah, and more than one. Here it is said: **Which of the two groups has a better position and better company?**

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Khalid told us, on the authority of Amr bin Qais Al-Mala'i, on the authority of Ibn Marzouq, **On the Day We shall gather the righteous to the Most Merciful as a delegation**, he said: The believer will be met when he comes out of his grave in the most beautiful image he has ever seen and the most pleasant smelling, and he will say: Who are you? He will say: Do you not know

me? He will say: No, except that God has made your smell pleasant and your face beautiful, and He will say: I am your righteous deeds, this is how you were in this world, good deeds and goodness, and I have always ridden you in this world, so come and ride me, and he will ride him, and that is what He said, **On the Day We shall gather the righteous to the Most Merciful as a delegation**, and Ali bin Abi Talha said on the authority of Ibn Abbas, **On the Day We shall gather the righteous to the Most Merciful as a delegation**, he said: Riders.

Ibn Jarir said: Ibn Al-Muthanna told me, Ibn Mahdi told us, on the authority of Shu'bah, on the authority of Ismail, on the authority of a man, on the authority of Abu Hurairah, **The Day We shall gather the righteous to the Most Merciful as a delegation**, he said: On camels. Ibn Jurayj said: On fine camels. Ath-Thawri said: On she-camels. Qatada said: **The Day We shall gather the righteous to the Most Merciful as a delegation**, he said: To Paradise. Abdullah bin Imam Ahmad said in his father's Musnad: Suwaid bin Saeed told us, Ali bin Masahr told us, on the authority of Abd Al-Rahman bin Ishaq, An-Nu'man bin Saad told us, he said: We were sitting with Ali, may God be pleased with him, and he recited this verse: **The Day We shall gather the righteous to the Most Merciful as a delegation**, he said: No, by God, they will not be gathered on their feet, nor will the delegation be gathered on their feet, but on she-camels the likes of which mankind has never seen, on which are saddles of gold, and they will ride on them until they knock on the gates of Paradise. This is how Ibn Abi Hatim and Ibn Jarir narrated it from the hadith of Abd Al-Rahman bin Ishaq Al-Madani. He added to it saddles of gold, its reins of emerald, and the rest was like it.

Ibn Abi Hatim narrated here a very strange hadith on the authority of Ali, saying: My father told us, Abu Ghassan Malik bin Ismail al-Nahdi told us, Muslima bin Jaafar al-Bajali told us, I heard Abu Muadh al-Basri say: Ali was one day with the Messenger of God, may God bless him and grant him peace, and he recited this verse: **The Day We shall gather the righteous to the Most Merciful as a delegation**. He said: I do not think that a delegation is anything other than a group, O Messenger of God? The Prophet, may God bless him and grant him peace, said: "By Him in whose hand is my soul, when they emerge from their graves, they will be greeted or brought white she-camels with wings and on them are saddles of gold, the straps of their sandals, a light that shines with every step as far as the eye can see. They will come to a tree from whose root two springs will spring. They will drink from one of them, and it will wash away whatever filth is in their bellies. They will wash themselves from the other, and their skin and hair will never be disheveled after that. The freshness of bliss will flow over them. They will come to the gate of Paradise, and there will be a ring of red ruby on sheets of gold. They will strike the ring on the sheet, and a ringing sound will be heard from it, 'O Ali!' It will be conveyed to every houri that her husband has come. So her guardian will be sent, and it will be opened for him. When he sees him, he will fall down before him - Muslimah said: I think he said prostrating - and he will say: 'Raise your head, for I am

your guardian and I have been entrusted with your affair.' So he will follow him and follow in his footsteps. The houri will be overcome by the rush, and she will emerge from the tents of pearls and rubies until..." She embraces him, then says: You are my love and I am your love, I am the immortal who does not die, I am the gentle who does not grieve, I am the satisfied who does not get angry, I am the resident who does not move, then he enters a house from its top to its roof a hundred thousand cubits, its construction is made of pearl stones in different ways: red, yellow, and green, none of which is similar to its companion. And in the house are seventy beds, on each bed seventy mattresses, on each mattress seventy wives, on each wife seventy garments, the marrow of her leg can be seen from behind the garments, he has intercourse with her in the amount of one night of your nights, the rivers beneath them flow rivers of water that is not stagnant, he said: Clear, with no turbidity in it, and rivers of milk whose taste has not changed and has not come from the udders of cattle, and rivers of wine delicious to those who drink it, which men have not squeezed with their feet, and rivers of honey purified, which has not come from the bellies of bees, so he finds the fruits sweet, so if he wishes he may eat standing, or sitting, or reclining, then he recites: **And their shades are drawn low over them, and are made easy for them**. "Its fruits are tamed." So he desires food, and a white bird comes to him, or perhaps he said a green one, and it raises its wings and he eats from its sides, whatever color he wants, then it flies away and the angel enters and says: "Peace be upon you. This is the Paradise which you have inherited because of what you used to do." And if a hair from the hair of the houri were to fall to the people of the earth, the sun would shine with it blackness in light. This is how it appears in this narration, with a chain of transmission traceable back to the Prophet. We have narrated it in the introductions from the words of Ali, may God be pleased with him, in a similar manner, and it is more likely to be correct, and God knows best.

And His statement: **And We will drive the criminals to Hell, thirsty**, meaning thirsty, **they will not possess intercession**, meaning they will have no one to intercede for them as the believers intercede for one another, as the Almighty said, informing about them: **For us there are no intercessors, nor a close friend**. And His statement: **Except for he who has taken a covenant with the Most Merciful**, this is an intermittent exception meaning but for he who has taken a covenant with the Most Merciful, which is the testimony that there is no god but God and the fulfillment of its rights. Ali bin Abi Talhah said on the authority of Ibn Abbas, **Except for he who has taken a covenant with the Most Merciful**, he said: The covenant is the testimony that there is no god but God, and he disavows before God any power and strength, and he hopes only in God, the Almighty and Majestic.

Ibn Abi Hatim said: Uthman bin Khalid al-Wasiti told us, Muhammad bin al-Hasan al-Wasiti told us, on the authority of al-Mas'udi, on the authority of Awn bin Abdullah, on the authority of Abu Fakhita, on the authority of al-Aswad bin Yazid, who said: Abdullah, meaning Ibn Mas'ud, recited this verse: **Except for**

those who have made a covenant with the Most Merciful. Then he said: Make a covenant with God, for God will say on the Day of al-Qiyamah 75:Whoever has a covenant with God, let him stand. They said: O Abu Abd al-Rahman, teach us. He said: Say: O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, for I entrust to You in this worldly life not to leave me to my deeds that bring me closer to evil and distance me from good, and I trust only in Your mercy, so make for me a covenant with You that You will fulfill to me on the Day of Resurrection, for You do not fail to fulfill Your promise. Al-Mas'udi said: Zakariya told me, on the authority of al-Qasim bin Abd al-Rahman, Ibn Mas'ud told us, and he used to circle with them, fearful, seeking refuge, seeking forgiveness, fearing and yearning for You. Then he narrated it from another chain of transmission on the authority of al-Mas'udi in a similar manner.

Fath al-Qadir

86- And We will drive the criminals to Hell in droves. The drive is the urging to walk, and the thirsty ones were said by Al-Akhfash and others. Al-Farra' and Ibn Al-A'rabi said: They are the pedestrians. Al-Azhari said: They are the thirsty pedestrians like camels that come to water. It was said: To go to water, like you say: I came to you to honor you, meaning to honor you. It was said: Individually. It was said: There is no contradiction between these sayings, as they are driven on thirsty walks, individually. The origin of the word *ward* is a group that comes to water, whether birds, camels, people, or other than that. The water that is brought is the water that is brought.

Tafsir al-Baghawi

86- And We will drive the criminals, the disbelievers, **to Hell in droves**, meaning on foot. It was said: Thirsty, their necks cut off from thirst. **The droves** are a group who go to water, and no one goes to water except after being thirsty.

Tafsir al-Baidawi

86- And We will drive the criminals as animals are driven. **To Hell, thirsty**, for whoever wants water does not want it except because of thirst, or like the animals that want water.

Surat Maryam 19:87

They do not possess intercession except for one who has taken a covenant with the Most Merciful.

Surat Maryam 19:87

They do not possess intercession except for one who has taken a covenant with the Most Merciful.

Tafsir al-Jalalayn

87 - **They do not possess** meaning people **intercession except for he who has made a covenant with the Most Merciful** meaning the testimony that there is no god but God and there is no power or strength except with God.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These disbelievers in their Lord, O Muhammad, will not have the power to intercede on the Day when God will gather the righteous to Him as a delegation, when the people of faith will intercede for each other with God, and some of them will intercede for each other **except for those among them who have taken a covenant with the Most Merciful** in this world, **with faith in Him, believing in His Messenger, acknowledging what he brought, and doing what he commanded.**

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, **Except for he who has taken a covenant with the Most Merciful**, he said: The covenant is the testimony that there is no god but God, and he disavows before God any power and strength and hopes only in God.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **They do not possess intercession except for one who has made a covenant with the Most Merciful**, he said: The believers on that Day will be intercessors for one another, **except for one who has made a covenant with the Most Merciful**, he said: a righteous deed.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **They do not possess intercession except for one who has taken a covenant with the Most Merciful**: meaning, by obeying Him. And he said in another verse, **Intercession does not benefit except for one to whom the Most Merciful has given permission and whose word is acceptable** (Ta-Ha 20:109) so that they may know that on the Day of Resurrection, God will intercede for some believers for others. "It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: 'There is a man in my nation through whose intercession God will admit more people into Paradise than the Banu Tamim.' And we used to tell stories about a martyr who would intercede for seventy of his family members.

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

told us, on the authority of Qatada, on the authority of Abu al-Malih, on the authority of Awf ibn Malik, he said: "The Messenger of God, may God bless him and grant him peace, said: 'My intercession is for whoever dies from my nation who does not associate anything with God.'" And *min* in his statement **except for** is in the accusative case as an exception, and it is not a genitive with the pronoun *lam*, but it may be in the accusative case in speech in a place other than this, and that is like the saying of the one who says: I wanted to pass by today except the enemy, for I will not pass by him, so he excludes the enemy from the meaning, and that is not the case in his statement: **except for those who have taken a covenant with the Most Merciful**, because the meaning of the statement is: These disbelievers do not have the power except for those who believe in God, so the believers are not from the number of disbelievers. And whoever puts it in the accusative case on the basis that its meaning is except for those who have taken a covenant with the Most Merciful, then his statement **they do not have the power to intercede** should be made for the righteous, so the meaning of the statement then is on the Day when We gather the righteous to the Most Merciful as a delegation, they do not have the power to intercede, except for those who have taken a covenant with the Most Merciful, so its meaning then is: except for those who have taken a covenant with the Most Merciful. The Most Gracious has made a covenant. But if he made **they do not possess intercession** a predicate for the criminals, then *whoever* would then be in the accusative case as a disjunctive exception, so the meaning of the statement would be: they do not possess intercession, but whoever takes a covenant with the Most Gracious has it.

Tafsir al-Qurtubi

The Almighty's saying: **They do not possess intercession** meaning these disbelievers do not possess intercession for anyone **except for he who has made a covenant with the Most Merciful** and they are the Muslims, so they possess intercession, so it is an exception of something from something other than its type, meaning but **whoever has made a covenant with the Most Merciful** intercedes, so *whoever* is in the accusative case according to this. It was said: It is in the nominative case as a substitute for the waw in **they possess**, meaning no one possesses intercession with God **except for he who has made a covenant with the Most Merciful** then he possesses, and according to this the exception is connected. And **the criminals** in His saying: **And We will drive the criminals to Hell in droves** includes the disbelievers and the sinners, then He informed that they do not possess intercession except the sinful believers, so they possess it by interceding for them. The Messenger of God, may God bless him and grant him peace, said:

"I will continue to intercede until I say, 'O Lord, intercede for me on behalf of those who say, 'There is no god but God, Muhammad is the Messenger of God.' He will say, 'O Muhammad, it is not yours, but mine.'"

Narrated by Muslim with the same meaning, and it has been mentioned before. The narrations have shown that the people of virtue, knowledge, and righteousness intercede and they are granted intercession. According to the first opinion, the statement is connected to His statement, **And they have taken other gods besides God that they may be a source of honor for them.** So the intercession of idol worshippers will not be accepted for anyone tomorrow, nor will the intercession of idols be accepted for anyone, and they will not possess the intercession of anyone for them, meaning no intercession will benefit them, as He said, **So the intercession of intercessors will not benefit them.** (al-Muddaththir 74:48). It was said, meaning, We will gather the righteous and the criminals, and no one will possess the intercession **except for one who has taken a covenant with the Most Merciful**, meaning if God permits him to intercede, as He said, **Who is he that can intercede with Him except by His permission?** (al-Baqarah 2:255). This covenant is what He said, **Or has he taken a covenant from the Most Merciful?** It is a comprehensive expression for faith and all the good deeds by which its owner reaches the level of one who intercedes. Ibn Abbas said: The covenant is there is no god but God. Muqatil and Ibn Abbas also said: No one intercedes except the one who testifies that there is no god but God, and disavows all power and strength except for God, and hopes for none but God the Most High. Ibn Masoud said: I heard the Messenger of God, may God bless him and grant him peace, say to his companions:

Is any of you unable to make a covenant with God every morning and evening? It was said: O Messenger of God, what is that? He said: He says every morning and evening: O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, I covenant with You in this life that I bear witness that there is no god but You alone, without partner, and that Muhammad is Your servant and Messenger. Do not leave me to myself, for if You leave me to myself, You will distance me from good and bring me closer to evil. I trust only in Your mercy. So make for me a covenant with You that You will fulfill on the Day of Resurrection, for You do not fail to fulfill Your promise. When he says that, God will set a seal on it and place it under the Throne. Then, on the Day of Resurrection, a caller will call out, **Where are those who have a covenant with God?** So he will stand and enter Paradise.

Tafsir Ibn Kathir

The Almighty tells us about His pious friends who feared Him in this world, followed His messengers and believed them in what they told them, obeyed them in what they commanded them to do, and refrained from what they warned them against. He will gather them on the Day of Resurrection as a delegation to Him. A delegation is someone who comes riding, and from this comes the word delegations and their riding on mounts of light from the mounts of the Hereafter. They are coming on the best of missions to the abode of His honor and pleasure. As for the criminals who denied the messengers and opposed them, they will be

violently driven to the Fire **in a state of thirst**, as stated by Ata', Ibn Abbas, Mujahid, Al-Hasan, Qatadah, and more than one. Here it is said: **Which of the two groups has a better position and better company?**

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Khalid told us, on the authority of Amr bin Qais Al-Mala'i, on the authority of Ibn Marzouq, **On the Day We shall gather the righteous to the Most Merciful as a delegation**, he said: The believer will be met when he comes out of his grave in the most beautiful image he has ever seen and the most pleasant smelling, and he will say: Who are you? He will say: Do you not know me? He will say: No, except that God has made your smell pleasant and your face beautiful, and He will say: I am your righteous deeds, this is how you were in this world, good deeds and goodness, and I have always ridden you in this world, so come and ride me, and he will ride him, and that is what He said, **On the Day We shall gather the righteous to the Most Merciful as a delegation**, and Ali bin Abi Talha said on the authority of Ibn Abbas, **On the Day We shall gather the righteous to the Most Merciful as a delegation**, he said: Riders.

Ibn Jarir said: Ibn Al-Muthanna told me, Ibn Mahdi told us, on the authority of Shu'bah, on the authority of Ismail, on the authority of a man, on the authority of Abu Hurairah, **The Day We shall gather the righteous to the Most Merciful as a delegation**, he said: On camels. Ibn Jurayj said: On fine camels. Ath-Thawri said: On she-camels. Qatada said: **The Day We shall gather the righteous to the Most Merciful as a delegation**, he said: To Paradise. Abdullah bin Imam Ahmad said in his father's Musnad: Suwaid bin Saeed told us, Ali bin Masahr told us, on the authority of Abd Al-Rahman bin Ishaq, An-Nu'man bin Saad told us, he said: We were sitting with Ali, may God be pleased with him, and he recited this verse: **The Day We shall gather the righteous to the Most Merciful as a delegation**, he said: No, by God, they will not be gathered on their feet, nor will the delegation be gathered on their feet, but on she-camels the likes of which mankind has never seen, on which are saddles of gold, and they will ride on them until they knock on the gates of Paradise. This is how Ibn Abi Hatim and Ibn Jarir narrated it from the hadith of Abd Al-Rahman bin Ishaq Al-Madani. He added to it saddles of gold, its reins of emerald, and the rest was like it.

Ibn Abi Hatim narrated here a very strange hadith on the authority of Ali, saying: My father told us, Abu Ghassan Malik bin Ismail al-Nahdi told us, Muslima bin Jaafar al-Bajali told us, I heard Abu Muadh al-Basri say: Ali was one day with the Messenger of God, may God bless him and grant him peace, and he recited this verse: **The Day We shall gather the righteous to the Most Merciful as a delegation**. He said: I do not think that a delegation is anything other than a group, O Messenger of God? The Prophet, may God bless him and grant him peace, said: "By Him in whose hand is my soul, when they emerge from their graves, they will be greeted or brought white she-camels with wings and on them are saddles of gold, the straps of their sandals, a light that shines with every step as far as the eye can see. They will come to a tree from whose root two springs will spring. They will drink from one of them, and it will wash away whatever filth is in their

They do not possess intercession except for one who has taken a covenant with the Most Merciful.

bellies. They will wash themselves from the other, and their skin and hair will never be disheveled after that. The freshness of bliss will flow over them. They will come to the gate of Paradise, and there will be a ring of red ruby on sheets of gold. They will strike the ring on the sheet, and a ringing sound will be heard from it, 'O Ali!' It will be conveyed to every houri that her husband has come. So her guardian will be sent, and it will be opened for him. When he sees him, he will fall down before him - Muslimah said: I think he said prostrating - and he will say: 'Raise your head, for I am your guardian and I have been entrusted with your affair.' So he will follow him and follow in his footsteps. The houri will be overcome by the rush, and she will emerge from the tents of pearls and rubies until..." She embraces him, then says: You are my love and I am your love, I am the immortal who does not die, I am the gentle who does not grieve, I am the satisfied who does not get angry, I am the resident who does not move, then he enters a house from its top to its roof a hundred thousand cubits, its construction is made of pearl stones in different ways: red, yellow, and green, none of which is similar to its companion. And in the house are seventy beds, on each bed seventy mattresses, on each mattress seventy wives, on each wife seventy garments, the marrow of her leg can be seen from behind the garments, he has intercourse with her in the amount of one night of your nights, the rivers beneath them flow rivers of water that is not stagnant, he said: Clear, with no turbidity in it, and rivers of milk whose taste has not changed and has not come from the udders of cattle, and rivers of wine delicious to those who drink it, which men have not squeezed with their feet, and rivers of honey purified, which has not come from the bellies of bees, so he finds the fruits sweet, so if he wishes he may eat standing, or sitting, or reclining, then he recites: **And their shades are drawn low over them, and are made easy for them.** "Its fruits are tamed." So he desires food, and a white bird comes to him, or perhaps he said a green one, and it raises its wings and he eats from its sides, whatever color he wants, then it flies away and the angel enters and says: "Peace be upon you. This is the Paradise which you have inherited because of what you used to do." And if a hair from the hair of the houri were to fall to the people of the earth, the sun would shine with it blackness in light. This is how it appears in this narration, with a chain of transmission traceable back to the Prophet. We have narrated it in the introductions from the words of Ali, may God be pleased with him, in a similar manner, and it is more likely to be correct, and God knows best.

And His statement: **And We will drive the criminals to Hell, thirsty, meaning thirsty, they will not possess intercession,** meaning they will have no one to intercede for them as the believers intercede for one another, as the Almighty said, informing about them: **For us there are no intercessors, nor a close friend.** And His statement: **Except for he who has taken a covenant with the Most Merciful,** this is an intermittent exception meaning but for he who has taken a covenant with the Most Merciful, which is the testimony that there is no god but God and the fulfillment of its rights. Ali bin Abi Talhah said on the

authority of Ibn Abbas, **Except for he who has taken a covenant with the Most Merciful,** he said: The covenant is the testimony that there is no god but God, and he disavows before God any power and strength, and he hopes only in God, the Almighty and Majestic.

Ibn Abi Hatim said: Uthman bin Khalid al-Wasiti told us, Muhammad bin al-Hasan al-Wasiti told us, on the authority of al-Mas'udi, on the authority of Awn bin Abdullah, on the authority of Abu Fakhita, on the authority of al-Aswad bin Yazid, who said: Abdullah, meaning Ibn Mas'ud, recited this verse: **Except for those who have made a covenant with the Most Merciful.** Then he said: Make a covenant with God, for God will say on the Day of al-Qiyamah 75:Whoever has a covenant with God, let him stand. They said: O Abu Abd al-Rahman, teach us. He said: Say: O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, for I entrust to You in this worldly life not to leave me to my deeds that bring me closer to evil and distance me from good, and I trust only in Your mercy, so make for me a covenant with You that You will fulfill to me on the Day of Resurrection, for You do not fail to fulfill Your promise. Al-Mas'udi said: Zakariya told me, on the authority of al-Qasim bin Abd al-Rahman, Ibn Mas'ud told us, and he used to circle with them, fearful, seeking refuge, seeking forgiveness, fearing and yearning for You. Then he narrated it from another chain of transmission on the authority of al-Mas'udi in a similar manner.

Fath al-Qadir

And the sentence 87- **They do not possess intercession.** is resumed to explain some of the matters that will occur on that Day, and the pronoun in **they possess** refers to the two groups, and it was said to the righteous specifically, and it was said to the criminals specifically, and the first is more appropriate. The meaning of **they do not possess intercession** is that they do not possess the right to intercede for others, and it was said that no one else possesses the right to intercede for them, and the first is more appropriate. **Except for one who has taken a covenant with the Most Merciful.** This exception is connected in the first way: that is, the two mentioned groups do not possess the right to intercede except for one who prepares for that by which he becomes one of the intercessors for others by being a believer and righteous, so this is the meaning of taking a covenant with God. It was said that the meaning of taking a covenant is that God commanded him to do so, like their saying: The prince made a covenant with so-and-so if he commanded him to do so. It was said that the meaning of taking a covenant is the testimony that there is no god but God, and other things were said. And in the connection in this exception, the position of *min* in **min takhaddh** is nominative as a substitute, or accusative as per the original exception. As for the second aspect, the exception is disconnected because the meaning is: The criminals do not have the right to intercede **except for those who have taken a covenant with the Most Merciful,** and they are the Muslims. It was said that it is connected in this aspect as well, and the meaning is: The criminals

do not have the right to intercede except for those among them who are Muslims.

Tafsir al-Baghawi

87 - **They do not possess intercession except for he who has made a covenant with the Most Merciful,** meaning there is no god but God.

It was said: Its meaning is that the intercessors do not intercede except for those who have made a covenant with the Most Merciful, meaning: the believers, like His saying: **They do not intercede except for him with whom He is pleased** (al-Anbiya 21:28).

It was said: No one can intercede except he who testifies that there is no god but God, meaning no one can intercede except the believer.

Tafsir al-Baidawi

87- **They do not possess intercession** The pronoun in it refers to the servants indicated by the mention of the two sections, which is the subject of the Day. **Except for he who has taken a covenant with the Most Merciful** Except for he who is adorned with what he prepares himself with and is worthy of interceding for the sinners from faith and righteous deeds according to what God the Most High has promised, or except for he who has taken permission from God for it, as in His saying the Most High: **Intercession does not benefit except for he to whom the Most Merciful has given permission** from their saying: The emir entrusted so-and-so with such-and-such if he ordered him to do it, and its place is the nominative as a substitute for the pronoun or the accusative as an estimated addition, meaning except the intercession of he who took, or as an exception. It was said that the pronoun refers to the criminals and the meaning is: They do not possess intercession for them except for he who has taken a covenant with the Most Merciful, preparing himself to intercede for him with Islam.

Surat Maryam 19:88

And they said, "The Most Gracious has taken a son."

Surat Maryam 19:88

And they said, **The Most Gracious has taken a son.**

Tafsir al-Jalalayn

88 - **And they said** meaning the Jews and Christians and those who claim that the angels are daughters of God **The Most Gracious has taken a son** God Almighty said to them:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these disbelievers in God said, **The Most Gracious has taken a son.** You have certainly done a terrible thing. God Almighty says to those who say that among His creation: You have certainly done, O people, a terrible thing in speech.

Tafsir al-Qurtubi

The Almighty said: **And they say, 'The Most Gracious has taken a son'** meaning the Jews and Christians, and whoever claims that the angels are daughters of God. Yahya, Al-A'mash, Hamza, Al-Kisa'i, Asim, and Khalaf read: *child* with a damma on the waw and a sukoon on the lam, in four places: From this surah, the Almighty said: **I will surely be given wealth and children** (Maryam 19:77), which has been mentioned previously, and His saying: **That they attribute to the Most Gracious a son * And it is not befitting for the Most Gracious to take a son.** And in Surah Nuh: **His wealth and his son** (Nuh: 21). Ibn Kathir, Mujahid, Hamid, Abu Amr, and Ya'qub agreed with them in (*Nuh*) in particular. The rest in all of them with a fatha on the waw and the lam, and they are two languages like Arabs and Arabs and Ajam and Ajam. He said:

I have seen people who have had wealth and children.

Another said:

I wish so-and-so was in his mother's womb. I wish so-and-so was the son of a donkey.

Al-Nabigha said about the meaning of this:

Wait, may all peoples, wealth and children be sacrificed for you.

Fath. Qais make the word *walad* with the dammah a plural and the word *walad* with the fathah a singular. Al-Jawhari said: The word *walad* may be singular and plural, and so is the word *walad* with the dammah. And among the proverbs of Banu Asad: **Your son is from my blood, your heels.** And the word *walad* may be the plural of *walad* like *asad* and *asad*. And the word *walad* with the kasrah is a dialect for *walad*. An-Nahhas said: Abu Ubaidah differentiated between them, and he claimed that the word *walad* refers to

both the family and the child. Abu Ja'far said: This is a rejected statement that no one among the linguists knows, and the word *walad* and *walad* can only be the son of a man, and his son is his son, except that *walad* is more common in the speech of the Arabs, as he said:

Wait, may all nations, wealth and children be sacrificed for you.

Abu Ja'far said: I heard Muhammad ibn al-Walid say: It is permissible for a boy to be the plural of boy, just as one says wathn and wathn, and lion and lion, and it is permissible for a boy and boy to have one meaning, just as one says ajam and ajam, and arab and arab, as mentioned above.

Tafsir Ibn Kathir

When the Almighty decided in this noble Surah the servitude of Jesus, peace be upon him, and mentioned his creation from Mary without a father, He began to denounce those who claimed that he had a son, the Almighty, the Holy, and the Exalted far above that, so He said: **And they say, 'The Most Gracious has taken a son.'** **You have certainly done** meaning in your saying this **a thing terrible.** Ibn Abbas, Mujahid, Qatadah, and Malik said: meaning great. It is said **a terrible thing** with the hamza broken or opened, and with its extension also in three languages, the most famous of which is the first. And His saying: **The heavens almost burst from it and the earth splits open and the mountains collapse in devastation * Because they attribute to the Most Gracious a son** meaning that when they hear this statement from the wicked of the children of Adam, they almost do so out of reverence and veneration for the Lord, because they are creatures and established upon His Oneness, and that there is no god but Him, and that He has no partner or peer, and no son or companion, and no equal to Him, but He is the One, the Eternal Refuge.

And in everything there is a sign that indicates that He is One.

Ibn Jarir said: Ali told me, Abdullah told us, Muawiyah told me on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruin, because they attribute to the Most Merciful a son.** He said: Indeed, polytheism terrified the heavens, the earth, the mountains, and all of creation except the two heavy ones, and they almost disappeared because of it due to the greatness of God. Just as the good deeds of the polytheist do not benefit with polytheism, so we hope that God will forgive the sins of the monotheists. The Messenger of God, may God bless him and grant him peace, said: **Teach your dead to bear witness that there is no god but God, for whoever says it at his death, Paradise is obligatory for him.** They said: O Messenger of God, and whoever says it when he is healthy? He said: That is more obligatory and more obligatory." Then he said, "By the One in Whose Hand is my soul, if the heavens

and the earths and everything in them and what is between them and what is beneath them were brought and placed on one side of the scale, and the testimony that there is no god but God were placed on the other side, it would outweigh them." This is how Ibn Jarir narrated it, and the hadith of the card bears witness to it, and God knows best.

Ad-Dahhak said: **The heavens almost burst from it** meaning they crack in fear of God's greatness. Abdur-Rahman bin Zaid bin Aslam said: **And the earth splits open** meaning in anger at Him, **and the mountains collapse in ruins.** Ibn Abbas said: *Destruction.* Saeed bin Jubair said: **Destruction means that some of them break on top of others in succession.** Ibn Abi Hatim said: Muhammad bin Abdullah bin Suwaid Al-Maqburi told us, Sufyan bin Uyaynah told us, Misa'ar told us, on the authority of Awn, on the authority of Abdullah, who said: "A mountain calls another mountain by its name, 'O so-and-so, did anyone remember God today?' It says: 'Yes,' and is pleased." Awn said: "It is for good, I hear. So do they hear falsehood and vanity when it is said and do not hear anything else?" Then he recited: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruins, because they attribute a son to the Most Merciful.**

Ibn Abi Hatim also said: Al-Mundhir bin Shadhan told us, Huda told us, Aouf told us on the authority of Ghalib bin Ajrad, a man from the people of Ash-Sham told me in the mosque of Mina, he said: It has reached me that when God created the earth and created the trees in it, there was not a tree on earth that the children of Adam would come to except that they would gain some benefit from it - or he said - there was some benefit for them in it, and the earth and the trees remained like that until the wicked ones of the children of Adam spoke that great word, their saying: The Most Merciful has taken a son, so when they spoke it, the earth trembled and the trees quaked. Kaab Al-Ahbar said: The angels became angry and Hell was inflamed when they said what they said.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Abu Musa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "No one is more patient with the harm he hears than God. He is associated with others and He assigns to Him a son, while He heals them, protects them, and provides for them." They both included it in the two Sahihs. In another version: **They assign to Him a son, while He provides for them and heals them.** And His statement: **And it is not befitting for the Most Gracious to take a son** means that it is not suitable for Him nor is it befitting for Him due to His majesty and greatness, because there is no equal to Him among His creation, because all of creation are His slaves. For this reason He said: "There is none in the heavens and earth but will come to the Most Gracious as a slave. He has already counted them and numbered them precisely" meaning that He knows their number from their creation until the Day of Resurrection, male and female, young and old, **and all of them will come to Him on the Day of Resurrection alone** meaning that there is no supporter

or protector for Him except God alone, with no partner for Him, so He rules over His creation as He wills, and He is the Just One who does not wrong an atom's weight, nor does He wrong anyone.

Fath al-Qadir

88- And they said, 'The Most Merciful has taken a son.' Yahya ibn Watthab, Hamza, and Al-Kisa'i read *son* with a damma on the waw and a sukoon on the lam. The rest read in the four places mentioned in this surah with a fatha on the waw and the lam. We have already presented the difference between the two readings. The sentence is a new sentence to explain the statement of the Jews and Christians and those among the Arabs who claim that the angels are daughters of God.

Tafsir al-Baghawi

88 - And they said, 'The Most Gracious has taken a son,' meaning the Jews and Christians, and those who claim that the angels are daughters of God.

Hamza and Al-Kisa'i read: *childan* with a damma on the waw and a sukoon on the lam, here and in Az-Zukhruf and Surat Nuh. Ibn Kathir, Abu Amr, and Ya'qub agreed in Surat Nuh, and the rest read it with a fatha on the waw and the lam. They are two languages like: Al-Arab and Al-Arab, and Al-Ajam and Al-Ajam.

Tafsir al-Baidawi

88- And they said, 'The Most Gracious has taken a son.' The pronoun has two possible meanings, because since this was said among people, it is permissible for it to be attributed to them.

Surat Maryam 19:89

You have certainly done a terrible thing.

Surat Maryam 19:89

You have certainly done a terrible thing.

Tafsir al-Jalalayn

89 - **You have certainly done something terrible** meaning something very wrong.

Tafsir al-Suyuti

Tafsir al-Tabari

And similar 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 saying **something great** means: a great saying.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **You have certainly done something terrible**, meaning: You have certainly done something terrible, which is the reprehensible speech.

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, Ibn Abi Nujayh told us, on the authority of Mujahid, his statement **something great** he said: great.

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, **something great**, he said: great.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **You have certainly done something terrible**, he said: You have done something great in the matter, when they attributed a son to the Most Gracious. And there are three dialects for *idd*, it is said: **Laqad ja'it shay'an iddan**, with a kasra on the alif, and *ada* with a fatha on the alif, and *ada* with a fatha on the alif and a long vowel, on the example of **mad fa'il**. And the reciters of the regions read it, and we read it like that, and it was mentioned from Abu Abd al-Rahman al-Sulami that he read it with a fatha on the alif, but I do not see his reading it like that because it is different from the reading of the reciters of the regions. And the Arabs say for every great matter: *id*, "imr," and *nkar*, and from it is the saying of the rajaz poet:

The enemies have suffered from me a terrible, terrible

and bitter punishment.

And from it is the saying of another: In his panting and sluggishness if

Tafsir al-Qurtubi

The Almighty said: **You have certainly done something terrible** meaning a great evil, on the authority of Ibn Abbas, Mujahid and others. Al-Jawhari said: *Id* and *idda* are the calamity and the terrible matter, and from it the Almighty's saying: **You have certainly done something terrible** and likewise *id* is like *fa'il*. The plural of *idda* is *idd*. And *ada fulan dahiyya ta'dahu iddan* with the **fat-ha** and *id* also means severity. And *id* means dominance and strength. The rajaz poet said:

I was given a hardship and a painful death after I had been strong and patient.

His words ended. Abu Abdullah and Abu Abdul Rahman Al-Salami read *Ada* with the opening of the hamza. An-Nahhas / It is said **Ada yu'da adaan** so he is *Ada* and the noun is *Id* if he comes with something great and reprehensible. The rajaz poet said:

My peers have suffered a terrible, terrible punishment from me.

On the authority of Ghair al-Nahhas, al-Tha'labi: There are three languages in it: *Ida* with a kasra, which is the reading of the common people, *Ada* with a fatha, which is the reading of al-Salami, and *Aad* like *Maad*, which is a language of some Arabs. It was narrated on the authority of Ibn Abbas and Abu al-Aaliyah, and it seems to be taken from the word *weight*. It is said: **The pregnancy weighed him down, it weighed him down.**

Tafsir Ibn Kathir

When the Almighty decided in this noble Surah the servitude of Jesus, peace be upon him, and mentioned his creation from Mary without a father, He began to denounce those who claimed that he had a son, the Almighty, the Holy, and the Exalted far above that, so He said: **And they say, 'The Most Gracious has taken a son.'** **You have certainly done** meaning in your saying this **a thing terrible**. Ibn Abbas, Mujahid, Qatadah, and Malik said: meaning great. It is said **a terrible thing** with the hamza broken or opened, and with its extension also in three languages, the most famous of which is the first. And His saying: **The heavens almost burst from it and the earth splits open and the mountains collapse in devastation * Because they attribute to the Most Gracious a son** meaning that when they hear this statement from the wicked of the children of Adam, they almost do so out of reverence and veneration for the Lord, because they are creatures and established upon His Oneness, and that there is no god but Him, and that He has no partner or peer, and no son or companion, and no equal to Him, but He is the One, the Eternal Refuge.

And in everything there is a sign that indicates that He is One.

Ibn Jarir said: Ali told me, Abdullah told us, Muawiyah told me on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruin, because they attribute to the Most Merciful a son.** He said: Indeed, polytheism terrified the heavens, the earth, the mountains, and all of creation except the two heavy ones, and they almost disappeared because of it due to the greatness of God. Just as the good deeds of the polytheist do not benefit with polytheism, so we hope that God will forgive the sins of the monotheists. The Messenger of God, may God bless him and grant him peace, said: **Teach your dead to bear witness that there is no god but God, for whoever says it at his death, Paradise is obligatory for him.** They said: O Messenger of God, and whoever says it when he is healthy? He said: That is more obligatory and more obligatory." Then he said, "By the One in Whose Hand is my soul, if the heavens and the earths and everything in them and what is between them and what is beneath them were brought and placed on one side of the scale, and the testimony that there is no god but God were placed on the other side, it would outweigh them." This is how Ibn Jarir narrated it, and the hadith of the card bears witness to it, and God knows best.

Ad-Dahhak said: **The heavens almost burst from it** meaning they crack in fear of God's greatness. Abdur-Rahman bin Zaid bin Aslam said: **And the earth splits open** meaning in anger at Him, **and the mountains collapse in ruins.** Ibn Abbas said: **Destruction.** Saeed bin Jubair said: **Destruction means that some of them break on top of others in succession.** Ibn Abi Hatim said: Muhammad bin Abdullah bin Suwaid Al-Maqburi told us, Sufyan bin Uyaynah told us, Misa'ar told us, on the authority of Awn, on the authority of Abdullah, who said: "A mountain calls another mountain by its name, 'O so-and-so, did anyone remember God today?' It says: 'Yes,' and is pleased." Awn said: "It is for good, I hear. So do they hear falsehood and vanity when it is said and do not hear anything else?" Then he recited: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruins, because they attribute a son to the Most Merciful.**

Ibn Abi Hatim also said: Al-Mundhir bin Shadhan told us, Huda told us, Aouf told us on the authority of Ghalib bin Ajrad, a man from the people of Ash-Sham told me in the mosque of Mina, he said: It has reached me that when God created the earth and created the trees in it, there was not a tree on earth that the children of Adam would come to except that they would gain some benefit from it - or he said - there was some benefit for them in it, and the earth and the trees remained like that until the wicked ones of the children of Adam spoke that great word, their saying: The Most Merciful has taken a son, so when they spoke it, the earth trembled and the trees quaked. Kaab Al-Ahbar said: The angels became angry and Hell was inflamed when they said what they said.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the

authority of Abu Abd al-Rahman al-Sulami, on the authority of Abu Musa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "No one is more patient with the harm he hears than God. He is associated with others and He assigns to Him a son, while He heals them, protects them, and provides for them." They both included it in the two Sahihs. In another version: **They assign to Him a son, while He provides for them and heals them.** And His statement: **And it is not befitting for the Most Gracious to take a son** means that it is not suitable for Him nor is it befitting for Him due to His majesty and greatness, because there is no equal to Him among His creation, because all of creation are His slaves. For this reason He said: "There is none in the heavens and earth but will come to the Most Gracious as a slave. He has already counted them and numbered them precisely" meaning that He knows their number from their creation until the Day of Resurrection, male and female, young and old, **and all of them will come to Him on the Day of Resurrection alone** meaning that there is no supporter or protector for Him except God alone, with no partner for Him, so He rules over His creation as He wills, and He is the Just One who does not wrong an atom's weight, nor does He wrong anyone.

Fath al-Qadir

And in His saying: 89- **You have certainly done something terrible** is a shift from the third person to the second person, and in it is a response to this heinous statement, and the id as Al-Jawhari said: the disaster and the terrible matter, and so is the addah, and the plural of addah is addad, it is said the disaster afflicted someone, it tu'adhu adaa with the fatha. Abu Abd Al-Rahman Al-Sulami read addan with the fatha of the hamza, and the majority read it with the kasra, and Ibn Abbas and Abu Al-Aaliyah read addan like madan, and it is taken from heaviness, it is said the pregnancy made it heavy: if it weighed it down. Al-Wahidi said **You have certainly done something terrible** meaning great according to everyone, and the meaning of the verse: you said a great statement. It was said that id is astonishment, and idah is severity, and the meanings are close and the structure revolves around severity and heaviness.

Tafsir al-Baghawi

89 - **You have certainly done something terrible**, Ibn Abbas said, denying it. Qatada and Mujahid said: Great. Muqatil said: You have said something terrible. And in the speech of the Arabs: the greatest of calamities.

Tafsir al-Baidawi

89- **You have done something terrible** to exaggerate the blame and record them for their audacity towards God Almighty. The word *id* with the fatha and kasra means great and reprehensible, and *addah* means severity and the least of the matter, and *adni* means it

Surat Maryam 19:89

You have certainly done a terrible thing.

burdened me and was great for me.

Surat Maryam 19:90

The heavens almost burst from it, the earth splits open, and the mountains collapse in devastation.

Tafsir al-Jalalayn

90 - **The heavens almost burst** with the letter *nun* and in another reading with the letter *ta* and a shaddah on the letter *ta* with the meaning of **the splitting from it and the earth splits and the mountains collapse in devastation** meaning it collapses on them because of

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **The heavens almost burst from it**, the Almighty says: The heavens almost burst into pieces because of their saying, **The Most Gracious has taken a son**, and from this it is said: **his fang burst**: if it split.

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, regarding his statement, **The heavens almost burst from it, and the earth splits open, and the mountains collapse in devastation, because they attribute to the Most Merciful a son**, he said: Indeed, polytheism terrified the heavens, the earth, the mountains, and all of creation except the two heavy ones, and they almost disappeared because of it due to the greatness of God. Just as the good deeds of the polytheist do not benefit with polytheism, so we hope that God will forgive the sins of the monotheists. "The Messenger of God, may God bless him and grant him peace, said: Teach your dead to bear witness that there is no god but God, and whoever says it at his death, Paradise is obligatory for him." They said, **O Messenger of God, but whoever says it when he is healthy?** He said, **That is more obligatory and more obligatory**. Then he said, "By the One in Whose Hand is my soul, if the heavens and the earths and whatever is in them and what is between them and what is beneath them were brought and placed on one side of the scale, and the testimony that there is no god but God were placed on the other side, it would outweigh 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 heavens almost burst from it, the earth splits open, and the mountains collapse in devastation**. It was mentioned to us that Ka'b used to say: The angels became angry, and Hell was inflamed, when they said what they said.

His saying, **And the earth will split open**, means: The earth will almost split open, and will crack from that. **And the mountains will almost fall down in heap**, means: The mountains will almost fall down on one

another in a falling down. Falling down is the source of the verb *threatened*, so I will throw down a falling down.

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, **And the mountains will collapse in ruins**, meaning: demolition.

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 the mountains will collapse in devastation**. He said: Devastation? The collapse.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And the mountains shall fall down in ruins**, he said: In anger for God. He said: And those who made this for God, for whom the heavens, the earth, and the mountains were angry, called upon them to repent and said, **They have certainly disbelieved who say, 'God is the third of three.'** (al-Ma'idah 5:73) They said: He, his wife, and his son, they made them two gods. **And there is no god except one God.** (al-Ma'idah 5:73)... to His statement, **And they seek His forgiveness, and God is Forgiving and Merciful.** (al-Ma'idah 5:73)

Tafsir al-Qurtubi

The Almighty's saying: **The heavens almost** The reading of the general public here and in (*Ash-Shura*) is with the letter *taa*. The reading of Nafi', Yahya and Al-Kisa'i is **yakkad** with the letter *yaa* because the verb came before it. **They almost burst from it** means they crack. Nafi', Ibn Kathir, Hafs and others read it with a *taa* after the *yaa* and stressed the *taa* from the word **the breaking** here and in (*Ash-Shura*). Hamzah and Ibn Amir agreed with them in (*Ash-Shura*). They read here **yafitarna** from **the breaking** and Abu Amr, Abu Bakr and Al-Mufaddal read it in the two surahs. It is the choice of Abu Ubaid, because of the Almighty's saying: **When the sky is split** (al-Infitar 82:1) and His saying: **The sky is split by it** (al-Muzzammil 73:18). And His saying: **And the earth is split** means it is cracked. **And the mountains collapse in devastation** Ibn Abbas said: Destruction means falling with a loud sound. In the hadith: **O God, I seek refuge in You from destruction and collapse**. Shammur said: Ahmad bin Ghayath al-Marwazi said: Demolition is demolition and collapse is an eclipse. Al-Layth said: It is severe destruction, like a wall that collapses once. It is said: The matter destroyed me and destroyed my pillar, meaning it broke me and reached me. Al-Harawi said this. Al-Jawhari: The collapse of the building means it broke and weakened it. The calamity destroyed it, meaning its pillar weakened. The mountain collapsed, meaning it broke. Al-Asma'i: The weak man is the weak man. A man says to another man when he threatens him: I am not weak. Ibn al-A'rabi said: The weak man is the generous and noble one. As for the weak coward, he is the weak man with a kasra. He recited:

Surat Maryam 19:90

The heavens almost burst from it, the earth splits open, and the mountains collapse in devastation.

They are not easy in wars if the speech is complicated over the burning coals

The rumbling is the sound of a wall or something similar falling. You say from it: *hud yahdhud* **with a kasra** hadidan. The hadd is a sound that the people of the coast hear, coming to them from the sea, making a roar on the ground. An earthquake may be one of them, and its roar is its rumbling. An-Nahhas: *hada* is a verbal noun, because the meaning of *takhra* is to collapse. Another said: a state, meaning crushed.

Tafsir Ibn Kathir

When the Almighty decided in this noble Surah the servitude of Jesus, peace be upon him, and mentioned his creation from Mary without a father, He began to denounce those who claimed that he had a son, the Almighty, the Holy, and the Exalted far above that, so He said: **And they say, 'The Most Gracious has taken a son.'** You have certainly done meaning in your saying this **a thing terrible**. Ibn Abbas, Mujahid, Qatadah, and Malik said: meaning great. It is said **a terrible thing** with the hamza broken or opened, and with its extension also in three languages, the most famous of which is the first. And His saying: **The heavens almost burst from it and the earth splits open and the mountains collapse in devastation * Because they attribute to the Most Gracious a son** meaning that when they hear this statement from the wicked of the children of Adam, they almost do so out of reverence and veneration for the Lord, because they are creatures and established upon His Oneness, and that there is no god but Him, and that He has no partner or peer, and no son or companion, and no equal to Him, but He is the One, the Eternal Refuge.

And in everything there is a sign that indicates that He is One.

Ibn Jarir said: Ali told me, Abdullah told us, Muawiyah told me on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruin, because they attribute to the Most Merciful a son.** He said: Indeed, polytheism terrified the heavens, the earth, the mountains, and all of creation except the two heavy ones, and they almost disappeared because of it due to the greatness of God. Just as the good deeds of the polytheist do not benefit with polytheism, so we hope that God will forgive the sins of the monotheists. The Messenger of God, may God bless him and grant him peace, said: **Teach your dead to bear witness that there is no god but God, for whoever says it at his death, Paradise is obligatory for him.** They said: O Messenger of God, and whoever says it when he is healthy? He said: That is more obligatory and more obligatory." Then he said, "By the One in Whose Hand is my soul, if the heavens and the earths and everything in them and what is between them and what is beneath them were brought and placed on one side of the scale, and the testimony that there is no god but God were placed on the other side, it would outweigh them." This is how Ibn Jarir

narrated it, and the hadith of the card bears witness to it, and God knows best.

Ad-Dahhak said: **The heavens almost burst from it** meaning they crack in fear of God's greatness. Abdur-Rahman bin Zaid bin Aslam said: **And the earth splits open** meaning in anger at Him, **and the mountains collapse in ruins**. Ibn Abbas said: *Destruction*. Saeed bin Jubair said: **Destruction means that some of them break on top of others in succession**. Ibn Abi Hatim said: Muhammad bin Abdullah bin Suwaid Al-Maqburi told us, Sufyan bin Uyaynah told us, Misa'ar told us, on the authority of Awn, on the authority of Abdullah, who said: "A mountain calls another mountain by its name, 'O so-and-so, did anyone remember God today?' It says: 'Yes,' and is pleased." Awn said: "It is for good, I hear. So do they hear falsehood and vanity when it is said and do not hear anything else?" Then he recited: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruins, because they attribute a son to the Most Merciful.**

Ibn Abi Hatim also said: Al-Mundhir bin Shadhan told us, Huda told us, Aouf told us on the authority of Ghalib bin Ajrad, a man from the people of Ash-Sham told me in the mosque of Mina, he said: It has reached me that when God created the earth and created the trees in it, there was not a tree on earth that the children of Adam would come to except that they would gain some benefit from it - or he said - there was some benefit for them in it, and the earth and the trees remained like that until the wicked ones of the children of Adam spoke that great word, their saying: The Most Merciful has taken a son, so when they spoke it, the earth trembled and the trees quaked. Kaab Al-Ahbar said: The angels became angry and Hell was inflamed when they said what they said.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Abu Musa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "No one is more patient with the harm he hears than God. He is associated with others and He assigns to Him a son, while He heals them, protects them, and provides for them." They both included it in the two Sahihs. In another version: **They assign to Him a son, while He provides for them and heals them.** And His statement: **And it is not befitting for the Most Gracious to take a son** means that it is not suitable for Him nor is it befitting for Him due to His majesty and greatness, because there is no equal to Him among His creation, because all of creation are His slaves. For this reason He said: "There is none in the heavens and earth but will come to the Most Gracious as a slave. He has already counted them and numbered them precisely" meaning that He knows their number from their creation until the Day of Resurrection, male and female, young and old, **and all of them will come to Him on the Day of Resurrection alone** meaning that there is no supporter or protector for Him except God alone, with no partner for Him, so He rules over His creation as He wills, and He is the Just One who does not wrong an atom's

weight, nor does He wrong anyone.

Fath al-Qadir

90- **The heavens almost burst from it.** Nafi', Al-Kisa'i, Hafs, and Yahya bin Waththab read *yakad* with a ta', and the rest read it with a ta'. Nafi', Ibn Kathir, and Hafs read *yatafitarna* with a ta', and Hamza, Ibn Amir, Abu Omar, Abu Bakr, and Al-Mufaddal read *yatafitarna* with a ta' from infitar. Abu Ubaid chose this reading because of his saying: **When the sky is split** and his saying **The sky is split by it.** Ibn Mas'ud read *yatasha'an* and infitar and tafitar are cracking. **And the earth is split** meaning the earth is almost split. The verb was repeated for emphasis because tatafitarna and tatashaq have the same meaning. **And the mountains fall** meaning they fall and collapse. The accusative of *hada* is because it is a source of emphasis because falling is in its meaning, or it is a source for an implied verb: meaning and it collapses, or in the state, meaning it is demolished, or as an object for it: meaning because it collapses. Al-Harawi said: It is said that the matter destroyed me and destroyed my pillar: meaning it broke me and affected me. Al-Jawhari said: The building destroyed, he broke it and weakened it, and the calamity destroyed it or weakened its pillar, and the mountain collapsed: meaning it was broken, and the collapse is the sound of a wall falling, as Ibn al-A'rabi said.

shattered" and it is a confirmation of its being an ad'a, and the meaning is that the horror of this word and its enormity are such that if it were imagined in a tangible form these huge bodies could not bear it and would crumble from its intensity, or that its horror brings about the wrath of God such that if it were not for His forbearance, He would have destroyed the world and scattered its pillars in anger at whoever uttered it.

Tafsir al-Baghawi

90 - **The heavens are almost**, Nafi' read *Yakad* with a ya' here and in **Ha Mim * Ain Sin Qaf** because the verb came before it, and the rest read it with a ta' because the heavens are feminine, **They burst from it**, here and in **Ha Mim * Ain Sin Qaf** with a noon from the bursting, Abu Amr, Abu Bakr, and Ya'qub agreed with Ibn Amir and Hamza here because of the Almighty's saying: **When the sky is split** (al-Infitar 82:1) and **The sky is split** (al-Muzzammil 73:18), and the rest read it with a ta' from the bursting and their meaning is the same, it is said: the thing burst and burst, meaning it cracked.

And the earth will split open and the mountains will collapse in ruins, meaning: they will be broken.

It was said: **The earth will split open** meaning: it will swallow them up, **and the splitting open** in the sky means that it will fall on them, **and the mountains will collapse in ruins** meaning that they will collapse on them.

Tafsir al-Baidawi

90- **The heavens almost** Nafi' and Al-Kisa'i read it with a ya'. **They burst from it** they split again and again, Abu Amr, Ibn Amir, Hamza, Abu Bakr and Ya'qub read **(they burst)**, and the first is more eloquent because the verb *tafa'al* is a passive participle of *fa'* and the verb *tafa'al* is a passive participle of *fa'* and because the root of the verb *tafa'al* is forced. **And the earth splits and the mountains collapse in ruins** "tahdaduhu or mahdhud, or because it is yadhadu meaning

Surat Maryam 19:91

That they attribute to the Most Merciful a son.

Surat Maryam 19:91

That they attribute to the Most Merciful a son.

Tafsir al-Jalalayn

91 - **That they attribute to the Most Gracious a son**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the mountains almost fall down in a fit of turmoil, because they attribute to the Most Merciful a son. So, according to some Arab scholars, *an* is in the accusative case because of its connection to the verb, and according to others, it is in the genitive case with the prepositional pronoun - and we have explained the correct statement about that in more than one place in this book of ours - so that there is no need to repeat it in this place.

He said, **That they attribute to the Most Gracious a son**, meaning by his saying, **that they attribute**: that they made a son for Him, as the poet said:

Is there not a Lord whom you call to be sincere, and if you are absent you will find him absent and not sincere?

Ibn Ahmar said:

I love her with a sharp knife, and I make her shine, and I call her kohl-like dirt the monkey.

Tafsir al-Qurtubi

That they invoke a son for the Most Gracious "That is in the accusative case according to Al-Farra' with the meaning of because they invoke and from that they invoke, **so the position of that**" is in the accusative case due to the omission of the preposition. Al-Farra' claimed that Al-Kisa'i said: It is in the genitive case due to the estimation of the preposition. Ibn Al-Mubarak mentioned: Musa'ar told us, on the authority of Wasil, on the authority of Awn bin Abdullah, who said: Abdullah bin Mas'oud said: The mountain says to the mountain, "O so-and-so, did anyone remember God today? **If it says**, Yes," be pleased with him. Then Abdullah recited, "And they say, 'The Most Gracious has taken a son'" 2:17, and said: Do you think they hear falsehood and do not hear good?! He said: Aouf told me on the authority of Ghalib bin Ajrad who said: A man from the people of Ash-Sham told me in the mosque of Mina, he said: When God the Most High created the earth and created the trees in it, there was not a tree on earth that the children of Adam came to except that they gained benefit from it, and they had benefit from it, so the earth and the trees remained like that until the wicked ones of the children of Adam spoke that great word, their saying: The Most Gracious

has taken a son, so when they said it, the earth trembled and the trees trembled. Ibn Abbas said: The mountains and the trees in them trembled, and the seas and the whales in them trembled, so from that came thorns in the whales and thorns in the trees. Ibn Abbas also said and Kaab: The heavens and the earth and the mountains were terrified, and all the creatures except the two heavy things, and they were about to disappear, and the angels became angry and Hell was blazing, and the trees trembled, and the earth became dark and barren when they said: God has taken a son. Muhammad ibn Ka'b said: The enemies of God almost brought about the Hour upon us, because of the words of God the Almighty: "The heavens almost burst from it, and the earth splits open, and the mountains collapse in devastation, because they attribute to the Most Merciful a son." Ibn al-Arabi said: And it is true, for it is a great statement that was preceded by fate and destiny. And were it not that the Creator, blessed and exalted be He, is not abased by the disbelief of the disbeliever, nor raised by the faith of the believer, nor does this increase His kingdom, just as that does not decrease His kingdom, none of this would have occurred on tongues. But He is the Holy, the Wise, the Forbearing, so He did not care after that about what the falsifiers say.

Tafsir Ibn Kathir

When the Almighty decided in this noble Surah the servitude of Jesus, peace be upon him, and mentioned his creation from Mary without a father, He began to denounce those who claimed that he had a son, the Almighty, the Holy, and the Exalted far above that, so He said: "And they say, 'The Most Gracious has taken a son.' You have certainly done **meaning in your saying this** a thing terrible." Ibn Abbas, Mujahid, Qatadah, and Malik said: meaning great. It is said "a terrible thing" with the hamza broken or opened, and with its extension also in three languages, the most famous of which is the first. And His saying: "The heavens almost burst from it and the earth splits open and the mountains collapse in devastation * Because they attribute to the Most Gracious a son" meaning that when they hear this statement from the wicked of the children of Adam, they almost do so out of reverence and veneration for the Lord, because they are creatures and established upon His Oneness, and that there is no god but Him, and that He has no partner or peer, and no son or companion, and no equal to Him, but He is the One, the Eternal Refuge.

And in everything there is a sign that indicates that He is One.

Ibn Jarir said: Ali told me, Abdullah told us, Muawiyah told me on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruin, because they attribute to the Most Merciful a son**. He said: Indeed, polytheism terrified the heavens, the earth, the mountains, and all of creation except the two heavy ones, and they almost disappeared because of it due to the greatness

of God. Just as the good deeds of the polytheist do not benefit with polytheism, so we hope that God will forgive the sins of the monotheists. The Messenger of God, may God bless him and grant him peace, said: **Teach your dead to bear witness that there is no god but God, for whoever says it at his death, Paradise is obligatory for him.** They said: O Messenger of God, and whoever says it when he is healthy? He said: That is more obligatory and more obligatory." Then he said, "By the One in Whose Hand is my soul, if the heavens and the earths and everything in them and what is between them and what is beneath them were brought and placed on one side of the scale, and the testimony that there is no god but God were placed on the other side, it would outweigh them." This is how Ibn Jarir narrated it, and the hadith of the card bears witness to it, and God knows best.

Ad-Dahhak said: **The heavens almost burst from it** meaning they crack in fear of God's greatness. Abdur-Rahman bin Zaid bin Aslam said: **And the earth splits open** meaning in anger at Him, **and the mountains collapse in ruins.** Ibn Abbas said: *Destruction.* Saeed bin Jubair said: **Destruction means that some of them break on top of others in succession.** Ibn Abi Hatim said: Muhammad bin Abdullah bin Suwaid Al-Maqburi told us, Sufyan bin Uyaynah told us, Misa'ar told us, on the authority of Awn, on the authority of Abdullah, who said: "A mountain calls another mountain by its name, 'O so-and-so, did anyone remember God today?' It says: 'Yes,' and is pleased." Awn said: "It is for good, I hear. So do they hear falsehood and vanity when it is said and do not hear anything else?" Then he recited: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruins, because they attribute a son to the Most Merciful.**

Ibn Abi Hatim also said: Al-Mundhir bin Shadhan told us, Huda told us, Aouf told us on the authority of Ghalib bin Ajrad, a man from the people of Ash-Sham told me in the mosque of Mina, he said: It has reached me that when God created the earth and created the trees in it, there was not a tree on earth that the children of Adam would come to except that they would gain some benefit from it - or he said - there was some benefit for them in it, and the earth and the trees remained like that until the wicked ones of the children of Adam spoke that great word, their saying: The Most Merciful has taken a son, so when they spoke it, the earth trembled and the trees quaked. Kaab Al-Ahbar said: The angels became angry and Hell was inflamed when they said what they said.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Abu Musa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "No one is more patient with the harm he hears than God. He is associated with others and He assigns to Him a son, while He heals them, protects them, and provides for them." They both included it in the two Sahihs. In another version: **They assign to Him a son, while He provides for them and heals them.** And His statement: **And it is not befitting for the Most Gracious to take a son** means that it is not suitable for Him nor is it befitting for Him

due to His majesty and greatness, because there is no equal to Him among His creation, because all of creation are His slaves. For this reason He said: "There is none in the heavens and earth but will come to the Most Gracious as a slave. He has already counted them and numbered them precisely" meaning that He knows their number from their creation until the Day of Resurrection, male and female, young and old, **and all of them will come to Him on the Day of Resurrection alone** meaning that there is no supporter or protector for Him except God alone, with no partner for Him, so He rules over His creation as He wills, and He is the Just One who does not wrong an atom's weight, nor does He wrong anyone.

Fath al-Qadir

And the location of 91- "that they attributed to the Most Gracious a son" is the accusative instead of the pronoun in it. Al-Farra' said: In the accusative case meaning because they attributed. Al-Kisa'i said: It is in the genitive case with the preposition being assumed, and it was said that it is in the nominative case as the subject of guidance. And the supplication means naming: that is, they named the Most Gracious a son, or in the sense of attribution, that is, they attributed a son to Him.

Tafsir al-Baghawi

91 - "That they invoked, **meaning that they made** a son for the Most Gracious", Ibn Abbas and Ka'b said: The heavens, the earth, the mountains, and all of creation were terrified except for the two heavy ones, and they almost collapsed, and the angels became angry, and Hell was raging when they said: God has taken a son.

Then God denied having a son, saying:

Tafsir al-Baidawi

91- "That they invoke a son for the Most Gracious **may be in the accusative case as a reason for almost or for guide**" with the deletion of the lam and the verb leading to it, and the genitive case with the omission of the lam or by substitution of the ha in it and the nominative case as it is the predicate of a deleted word whose estimation is the reason for that "that they invoke, **or the subject of guide**" meaning he guided her with a supplication.

The son belongs to the Most Gracious, and it is from the verb *da'a* meaning *named* which is transitive to two objects, and it was limited to the second object to include everything that was called a son for, or from the verb *da'a* meaning *relative* whose passive form is *ada'a* to someone if he is related to him.

Surat Maryam 19:92

And it is not befitting for the Most Merciful to take a son.

Surat Maryam 19:92

And it is not befitting for the Most Merciful to take a son.

Tafsir al-Jalalayn

92 - **And it is not befitting for the Most Merciful to take a son** meaning that it is not befitting for Him to do so.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And it is not befitting for the Most Merciful to take a son**, means: And it is not befitting for God to take a son, because He is not like the creation who are overcome by desires, and are compelled by pleasures to have intercourse with females, and no child occurs except from a female, and God is exalted above being like His creation, and that is like the saying of Ibn Ahmar:

In the head of a nobleman, a towering phoenix, beyond which there is no plain or mountain

Meaning: It is not suitable and will not be.

Tafsir al-Qurtubi

The Almighty's saying: **It is not befitting for the Most Merciful to take a son**. There are four issues in this:

The first: The Almighty's saying: **And it is not befitting for the Most Merciful to take a son** negates the existence of a son for Himself, glory be to Him, the Most High, because a son requires gender and occurrence, as we explained in (*Al-Baqarah*), meaning that is not appropriate for Him, nor is He described with it, nor is it permissible for Him, because a son does not come except from a father who has a father and an origin, and God, glory be to Him, is far above that and is sanctified. He said:

In the head of a nobleman, a towering phoenix, beyond which there is no plain or mountain

Tafsir Ibn Kathir

When the Almighty decided in this noble Surah the servitude of Jesus, peace be upon him, and mentioned his creation from Mary without a father, He began to denounce those who claimed that he had a son, the Almighty, the Holy, and the Exalted far above that, so He said: **And they say, 'The Most Gracious has taken a son.'** **You have certainly done** meaning in your saying this **a thing terrible**. Ibn Abbas, Mujahid, Qatadah, and Malik said: meaning great. It is said **a terrible thing** with the hamza broken or opened, and

with its extension also in three languages, the most famous of which is the first. And His saying: **The heavens almost burst from it and the earth splits open and the mountains collapse in devastation *** **Because they attribute to the Most Gracious a son** meaning that when they hear this statement from the wicked of the children of Adam, they almost do so out of reverence and veneration for the Lord, because they are creatures and established upon His Oneness, and that there is no god but Him, and that He has no partner or peer, and no son or companion, and no equal to Him, but He is the One, the Eternal Refuge.

And in everything there is a sign that indicates that He is One.

Ibn Jarir said: Ali told me, Abdullah told us, Muawiyah told me on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruin, because they attribute to the Most Merciful a son**. He said: Indeed, polytheism terrified the heavens, the earth, the mountains, and all of creation except the two heavy ones, and they almost disappeared because of it due to the greatness of God. Just as the good deeds of the polytheist do not benefit with polytheism, so we hope that God will forgive the sins of the monotheists. The Messenger of God, may God bless him and grant him peace, said: **Teach your dead to bear witness that there is no god but God, for whoever says it at his death, Paradise is obligatory for him**. They said: O Messenger of God, and whoever says it when he is healthy? He said: That is more obligatory and more obligatory." Then he said, "By the One in Whose Hand is my soul, if the heavens and the earths and everything in them and what is between them and what is beneath them were brought and placed on one side of the scale, and the testimony that there is no god but God were placed on the other side, it would outweigh them." This is how Ibn Jarir narrated it, and the hadith of the card bears witness to it, and God knows best.

Ad-Dahhak said: **The heavens almost burst from it** meaning they crack in fear of God's greatness. Abdur-Rahman bin Zaid bin Aslam said: **And the earth splits open** meaning in anger at Him, **and the mountains collapse in ruins**. Ibn Abbas said: **Destruction**. Saeed bin Jubair said: **Destruction means that some of them break on top of others in succession**. Ibn Abi Hatim said: Muhammad bin Abdullah bin Suwaid Al-Maqburi told us, Sufyan bin Uyaynah told us, Misa'ar told us, on the authority of Awn, on the authority of Abdullah, who said: "A mountain calls another mountain by its name, 'O so-and-so, did anyone remember God today?' It says: 'Yes,' and is pleased." Awn said: "It is for good, I hear. So do they hear falsehood and vanity when it is said and do not hear anything else?" Then he recited: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruins, because they attribute a son to the Most Merciful**.

Ibn Abi Hatim also said: Al-Mundhir bin Shadhan told us, Huda told us, Aouf told us on the authority of Ghalib bin Ajrad, a man from the people of Ash-Sham

told me in the mosque of Mina, he said: It has reached me that when God created the earth and created the trees in it, there was not a tree on earth that the children of Adam would come to except that they would gain some benefit from it - or he said - there was some benefit for them in it, and the earth and the trees remained like that until the wicked ones of the children of Adam spoke that great word, their saying: The Most Merciful has taken a son, so when they spoke it, the earth trembled and the trees quaked. Kaab Al-Ahbar said: The angels became angry and Hell was inflamed when they said what they said.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Abu Musa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "No one is more patient with the harm he hears than God. He is associated with others and He assigns to Him a son, while He heals them, protects them, and provides for them." They both included it in the two Sahihs. In another version: **They assign to Him a son, while He provides for them and heals them.** And His statement: **And it is not befitting for the Most Gracious to take a son** means that it is not suitable for Him nor is it befitting for Him due to His majesty and greatness, because there is no equal to Him among His creation, because all of creation are His slaves. For this reason He said: "There is none in the heavens and earth but will come to the Most Gracious as a slave. He has already counted them and numbered them precisely" meaning that He knows their number from their creation until the Day of Resurrection, male and female, young and old, **and all of them will come to Him on the Day of Resurrection alone** meaning that there is no supporter or protector for Him except God alone, with no partner for Him, so He rules over His creation as He wills, and He is the Just One who does not wrong an atom's weight, nor does He wrong anyone.

Fath al-Qadir

92- **And it is not befitting for the Most Gracious to take a son** meaning it is not suitable for Him nor is it appropriate for Him to do so, because a son requires both genus and occurrence. The sentence is in the accusative case as a state: meaning they said the Most Gracious has taken a son, or that they claimed that the Most Gracious had a son, and the state is that it is not befitting for Him, glory be to Him.

Tafsir al-Baghawi

92 - **It is not befitting for the Most Merciful to take a son**, meaning that it is not befitting for Him to take a son, and He is not described as such.

Tafsir al-Baidawi

92- **And it is not befitting for the Most Merciful to take a son.** It is not befitting for Him to take a son, nor would it be required of Him if He asked, for example, because

it is impossible. Perhaps the arrangement of the ruling with the attribute of the Most Merciful is to indicate that everything other than Him is a blessing and a blessing upon Him, so it is not similar to the One who is the originator of all blessings and the Master of their origins and branches. So how can He take a son? Then He stated it explicitly in His saying:

Surat Maryam 19:93

There is none in the heavens and earth but comes to the Most Merciful as a servant.

Surat Maryam 19:93

There is none in the heavens and earth but comes to the Most Merciful as a servant.

Tafsir al-Jalalayn

93 - *Indeed* that is, there is none **in the heavens and the earth but will come to the Most Merciful as a servant** humbled and submissive on the Day of Resurrection. Among them are Aziz and Jesus.

Tafsir al-Suyuti

Tafsir al-Tabari

There is none in the heavens and the earth but will come to the Most Merciful as a servant. He says: There is none in the heavens from the angels, and on the earth from the humans, mankind, and jinn **but will come to the Most Merciful as a servant.** He says: He will come to his Lord on the Day of Resurrection as a servant to Him, humbled and submissive, acknowledging servitude to Him, with no kinship between him and Him. And His saying **I will come to the Most Merciful** is only the subject of the verb **I come to Him**, so I will come to Him.

Tafsir al-Qurtubi

There is none in the heavens and the earth but will come to the Most Merciful as a servant. "Inna is a negative meaning what," meaning there is none in the heavens and the earth but will come on the Day of Resurrection acknowledging His servitude, submissive and humiliated, as He said: "And all will come to Him in humiliation" (al-Naml 27:87) meaning humiliated and submissive, meaning all of creation is His servants, so how can one of them be His son, the Almighty, the Exalted, far above what the wrongdoers and deniers say, far above. "Ati is written with a yaa," but the original is the tanween, but it was deleted for the sake of lightness and it was added.

Second: In this verse is evidence that it is not permissible for the son to be owned by the father, contrary to those who said: He buys him and owns him and does not free him unless he frees him. God Almighty has made clear the contradiction between children and ownership, so if the father owns his son through some kind of disposition, he is freed on his behalf. The evidence for this from this verse is that God Almighty made sonship and slavery in opposite ends, so He denied one and affirmed the other, and if they were combined, this statement would not have any benefit that can be used as evidence. In the authentic hadith:

A son cannot repay his father unless he finds him a slave, buys him, and frees him. Narrated by Muslim.

So if the father does not own his son despite his status over him, then the son is more deserving of the father's lack of ownership due to his inability to do so.

Third: Ishaq bin Rahawayh interpreted his saying, peace and blessings be upon him:

Whoever frees a share of his in a slave means that what is meant by it is the male slaves and not the female slaves, so it is not complete for whoever frees a share of a female slave, and this is contrary to what the majority of the predecessors and those who came after them went with, as they did not differentiate between the male and the female, because the word slave is meant by the gender, as God Almighty said: **There is none in the heavens and the earth but comes to the Most Merciful as a slave** for it certainly includes the male and female slave. And Ishaq held fast to the fact that he narrated the slave in the feminine.

Fourth: Al-Bukhari narrated on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said:

God Almighty says: "The son of Adam denied Me, and he had no right to do so, and he insulted Me, and he had no right to do so. As for his denying Me, it is his saying, 'He will not restore Me as He began me,' and the first creation is not easier for Me than His restoration. As for his insulting Me, it is his saying, 'God has taken a son,' while I am the One, the Self-Sufficient. He neither begets nor is He begotten, and there is none comparable to Me." This has been mentioned previously in Al-Baqarah and elsewhere, and repeating it in a place like this is very good.

Tafsir Ibn Kathir

When the Almighty decided in this noble Surah the servitude of Jesus, peace be upon him, and mentioned his creation from Mary without a father, He began to denounce those who claimed that he had a son, the Almighty, the Holy, and the Exalted far above that, so He said: "And they say, 'The Most Gracious has taken a son.' You have certainly done **meaning in your saying this** a thing terrible." Ibn Abbas, Mujahid, Qatadah, and Malik said: meaning great. It is said "a terrible thing" with the hamza broken or opened, and with its extension also in three languages, the most famous of which is the first. And His saying: "The heavens almost burst from it and the earth splits open and the mountains collapse in devastation * Because they attribute to the Most Gracious a son" meaning that when they hear this statement from the wicked of the children of Adam, they almost do so out of reverence and veneration for the Lord, because they are creatures and established upon His Oneness, and that there is no god but Him, and that He has no partner or peer, and no son or companion, and no equal to Him, but He is the One, the Eternal Refuge.

And in everything there is a sign that indicates that He is One.

Ibn Jarir said: Ali told me, Abdullah told us, Muawiyah

told me on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruin, because they attribute to the Most Merciful a son.** He said: Indeed, polytheism terrified the heavens, the earth, the mountains, and all of creation except the two heavy ones, and they almost disappeared because of it due to the greatness of God. Just as the good deeds of the polytheist do not benefit with polytheism, so we hope that God will forgive the sins of the monotheists. The Messenger of God, may God bless him and grant him peace, said: **Teach your dead to bear witness that there is no god but God, for whoever says it at his death, Paradise is obligatory for him.** They said: O Messenger of God, and whoever says it when he is healthy? He said: That is more obligatory and more obligatory." Then he said, "By the One in Whose Hand is my soul, if the heavens and the earths and everything in them and what is between them and what is beneath them were brought and placed on one side of the scale, and the testimony that there is no god but God were placed on the other side, it would outweigh them." This is how Ibn Jarir narrated it, and the hadith of the card bears witness to it, and God knows best.

Ad-Dahhak said: **The heavens almost burst from it** meaning they crack in fear of God's greatness. Abdur-Rahman bin Zaid bin Aslam said: **And the earth splits open** meaning in anger at Him, **and the mountains collapse in ruins.** Ibn Abbas said: *Destruction.* Saeed bin Jubair said: **Destruction means that some of them break on top of others in succession.** Ibn Abi Hatim said: Muhammad bin Abdullah bin Suwaid Al-Maqburi told us, Sufyan bin Uyaynah told us, Misa'ar told us, on the authority of Awn, on the authority of Abdullah, who said: "A mountain calls another mountain by its name, 'O so-and-so, did anyone remember God today?' It says: 'Yes,' and is pleased." Awn said: "It is for good, I hear. So do they hear falsehood and vanity when it is said and do not hear anything else?" Then he recited: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruins, because they attribute a son to the Most Merciful.**

Ibn Abi Hatim also said: Al-Mundhir bin Shadhan told us, Huda told us, Aouf told us on the authority of Ghalib bin Ajrad, a man from the people of Ash-Sham told me in the mosque of Mina, he said: It has reached me that when God created the earth and created the trees in it, there was not a tree on earth that the children of Adam would come to except that they would gain some benefit from it - or he said - there was some benefit for them in it, and the earth and the trees remained like that until the wicked ones of the children of Adam spoke that great word, their saying: The Most Merciful has taken a son, so when they spoke it, the earth trembled and the trees quaked. Kaab Al-Ahbar said: The angels became angry and Hell was inflamed when they said what they said.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Abu Musa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "No one is more patient

with the harm he hears than God. He is associated with others and He assigns to Him a son, while He heals them, protects them, and provides for them." They both included it in the two Sahihs. In another version: **They assign to Him a son, while He provides for them and heals them.** And His statement: **And it is not befitting for the Most Gracious to take a son** means that it is not suitable for Him nor is it befitting for Him due to His majesty and greatness, because there is no equal to Him among His creation, because all of creation are His slaves. For this reason He said: "There is none in the heavens and earth but will come to the Most Gracious as a slave. He has already counted them and numbered them precisely" meaning that He knows their number from their creation until the Day of Resurrection, male and female, young and old, **and all of them will come to Him on the Day of Resurrection alone** meaning that there is no supporter or protector for Him except God alone, with no partner for Him, so He rules over His creation as He wills, and He is the Just One who does not wrong an atom's weight, nor does He wrong anyone.

Fath al-Qadir

93- **Everyone in the heavens and the earth** meaning, there is no one in the heavens and the earth **except that he will come** to God on the Day of Resurrection, acknowledging servitude, submissive and humiliated, as He said: **And all will come to Him in humiliation** meaning, humiliated. The meaning is: that all of creation are His servants, so how could one of them be His son? It was read *coming* according to the original.

Tafsir al-Baghawi

93 - **There is none in the heavens and the earth but will come to the Most Merciful,** meaning that he will come to Him on the Day of Resurrection, **as a slave,** humbled and submissive. This means that all of creation is His slave.

Tafsir al-Baidawi

93- **Indeed, everyone in the heavens and the earth** meaning, there is none of them. **except that he comes to the Most Merciful as a servant** except that he is owned by Him, resorting to Him in servitude and submission. **Coming to the Most Merciful** was read according to the original.

Surat Maryam 19:94

He has enumerated them and counted them precisely.

Surat Maryam 19:94

He has enumerated them and counted them precisely.

Tafsir al-Jalalayn

94 - **He has counted them and counted them with a complete count** So the number of all of them and not one of them is hidden from Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The Most Gracious has counted all of His creation, and has counted them. Nothing is hidden from Him as to the number of all of them, and He knows their number, so not one of them is hidden from Him.

Tafsir al-Qurtubi

The Almighty says: **He has counted them** meaning He knows their number. **And He counted them completely** is an emphasis, meaning that not one of them is hidden from Him.

I said: We have found among His names, glory be to Him, Al-Muhsin, I mean in the Sunnah from the hadith of Abu Hurairah, narrated by Al-Tirmidhi, and the derivation of this verb indicates it. Professor Abu Ishaq Al-Isfarayini said: Among them is Al-Muhsin, and it is distinguished by the fact that He is not distracted by multitude from knowledge, such as the brightness of light, the intensity of the wind, and the falling of leaves. He knows at that time the parts of the movements in every leaf. How could He not know when He is the One who creates, and He said: **Does He not know who created? And He is the Subtle, the Acquainted?** (al-Mulk 67:14). It was found in the interpretation of Ibn Abbas that the meaning of **He has counted them and counted them a [precise] count** means that they acknowledged His servitude and bore witness to His Lordship.

Tafsir Ibn Kathir

When the Almighty decided in this noble Surah the servitude of Jesus, peace be upon him, and mentioned his creation from Mary without a father, He began to denounce those who claimed that he had a son, the Almighty, the Holy, and the Exalted far above that, so He said: **And they say, 'The Most Gracious has taken a son.'** **You have certainly done** meaning in your saying this **a thing terrible**. Ibn Abbas, Mujahid, Qatadah, and Malik said: meaning great. It is said **a terrible thing** with the hamza broken or opened, and with its extension also in three languages, the most

famous of which is the first. And His saying: **The heavens almost burst from it and the earth splits open and the mountains collapse in devastation * Because they attribute to the Most Gracious a son** meaning that when they hear this statement from the wicked of the children of Adam, they almost do so out of reverence and veneration for the Lord, because they are creatures and established upon His Oneness, and that there is no god but Him, and that He has no partner or peer, and no son or companion, and no equal to Him, but He is the One, the Eternal Refuge.

And in everything there is a sign that indicates that He is One.

Ibn Jarir said: Ali told me, Abdullah told us, Muawiyah told me on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruin, because they attribute to the Most Merciful a son.** He said: Indeed, polytheism terrified the heavens, the earth, the mountains, and all of creation except the two heavy ones, and they almost disappeared because of it due to the greatness of God. Just as the good deeds of the polytheist do not benefit with polytheism, so we hope that God will forgive the sins of the monotheists. The Messenger of God, may God bless him and grant him peace, said: **Teach your dead to bear witness that there is no god but God, for whoever says it at his death, Paradise is obligatory for him.** They said: O Messenger of God, and whoever says it when he is healthy? He said: That is more obligatory and more obligatory." Then he said, "By the One in Whose Hand is my soul, if the heavens and the earths and everything in them and what is between them and what is beneath them were brought and placed on one side of the scale, and the testimony that there is no god but God were placed on the other side, it would outweigh them." This is how Ibn Jarir narrated it, and the hadith of the card bears witness to it, and God knows best.

Ad-Dahhak said: **The heavens almost burst from it** meaning they crack in fear of God's greatness. Abdur-Rahman bin Zaid bin Aslam said: **And the earth splits open** meaning in anger at Him, **and the mountains collapse in ruins**. Ibn Abbas said: *Destruction*. Saeed bin Jubair said: **Destruction means that some of them break on top of others in succession**. Ibn Abi Hatim said: Muhammad bin Abdullah bin Suwaid Al-Maqburi told us, Sufyan bin Uyaynah told us, Misa'ar told us, on the authority of Awn, on the authority of Abdullah, who said: "A mountain calls another mountain by its name, 'O so-and-so, did anyone remember God today?' It says: 'Yes,' and is pleased." Awn said: "It is for good, I hear. So do not hear falsehood and vanity when it is said and do not hear anything else?" Then he recited: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruins, because they attribute a son to the Most Merciful.**

Ibn Abi Hatim also said: Al-Mundhir bin Shadhan told us, Huda told us, Aouf told us on the authority of Ghalib bin Ajrad, a man from the people of Ash-Sham told me in the mosque of Mina, he said: It has reached

me that when God created the earth and created the trees in it, there was not a tree on earth that the children of Adam would come to except that they would gain some benefit from it - or he said - there was some benefit for them in it, and the earth and the trees remained like that until the wicked ones of the children of Adam spoke that great word, their saying: The Most Merciful has taken a son, so when they spoke it, the earth trembled and the trees quaked. Kaab Al-Ahbar said: The angels became angry and Hell was inflamed when they said what they said.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Abu Musa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "No one is more patient with the harm he hears than God. He is associated with others and He assigns to Him a son, while He heals them, protects them, and provides for them." They both included it in the two Sahihs. In another version: **They assign to Him a son, while He provides for them and heals them.** And His statement: **And it is not befitting for the Most Gracious to take a son** means that it is not suitable for Him nor is it befitting for Him due to His majesty and greatness, because there is no equal to Him among His creation, because all of creation are His slaves. For this reason He said: "There is none in the heavens and earth but will come to the Most Gracious as a slave. He has already counted them and numbered them precisely" meaning that He knows their number from their creation until the Day of Resurrection, male and female, young and old, **and all of them will come to Him on the Day of Resurrection alone** meaning that there is no supporter or protector for Him except God alone, with no partner for Him, so He rules over His creation as He wills, and He is the Just One who does not wrong an atom's weight, nor does He wrong anyone.

Fath al-Qadir

94- **He has counted them** meaning He has confined them and knows their number **and counted them completely** meaning He counted their persons after He confined them, so that not one of them is hidden from Him.

Tafsir al-Baghawi

94 - **He has counted them and counted them with a precise count**, meaning: He has counted their breaths, their days, and their traces, so nothing is hidden from Him.

Tafsir al-Baidawi

94- **He has counted them** He has confined them and encompassed them so that they do not go beyond the realm of His knowledge and the grasp of His power. **And He has counted them precisely** He has counted their persons, their breaths, and their actions, for everything with Him is measured.

Surat Maryam 19:95

And all of them will come to Him on the Day of Resurrection alone.

Surat Maryam 19:95

And all of them will come to Him on the Day of Resurrection alone.

Tafsir al-Jalalayn

95 - **And all of them will come to Him alone on the Day of Resurrection** without money or a supporter to protect him.

Tafsir al-Suyuti

Tafsir al-Tabari

And all of them will come to Him alone on the Day of Resurrection. He says: And all of His creation will come to Him alone on the Day of Resurrection, with no helper from God, and no defender from Him. So God will decide concerning him what He will decide, and will do to him what He will do.

Tafsir al-Qurtubi

The Almighty said: **And all of them will come to Him on the Day of Resurrection alone** meaning one with no supporter and no wealth to benefit him, as the Almighty said: **The Day when neither wealth nor children will be of any benefit * Except for him who comes to God with a sound heart** (Ash-Shu'ara: 88-89) So nothing will benefit him except what he has done of deeds. And He said: **And all of them will come to Him** in the wording of *all* and in the meaning they came to Him. Al-Qushayri said: This indicates that you would not be pleased for yourselves with the enslavement of your children, and all of them are His slaves, so how could you be pleased for Him with what you would not be pleased for yourselves? And He responded to them in a similar matter, that they would not be pleased for themselves with daughters, and they say: The angels are the daughters of God, God is exalted above that, and their saying: The idols are the daughters of God. And He said: **So whatever was for their partners does not reach God, and whatever was for God reaches their partners** (Al-An'am: 136).

Tafsir Ibn Kathir

When the Almighty decided in this noble Surah the servitude of Jesus, peace be upon him, and mentioned his creation from Mary without a father, He began to denounce those who claimed that he had a son, the Almighty, the Holy, and the Exalted far above that, so He said: **And they say, 'The Most Gracious has taken a son.'** **You have certainly done** meaning in your saying this **a thing terrible**. Ibn Abbas, Mujahid, Qatadah, and Malik said: meaning great. It is said **a terrible thing** with the hamza broken or opened, and

with its extension also in three languages, the most famous of which is the first. And His saying: **The heavens almost burst from it and the earth splits open and the mountains collapse in devastation * Because they attribute to the Most Gracious a son** meaning that when they hear this statement from the wicked of the children of Adam, they almost do so out of reverence and veneration for the Lord, because they are creatures and established upon His Oneness, and that there is no god but Him, and that He has no partner or peer, and no son or companion, and no equal to Him, but He is the One, the Eternal Refuge.

And in everything there is a sign that indicates that He is One.

Ibn Jarir said: Ali told me, Abdullah told us, Muawiyah told me on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruin, because they attribute to the Most Merciful a son.** He said: Indeed, polytheism terrified the heavens, the earth, the mountains, and all of creation except the two heavy ones, and they almost disappeared because of it due to the greatness of God. Just as the good deeds of the polytheist do not benefit with polytheism, so we hope that God will forgive the sins of the monotheists. The Messenger of God, may God bless him and grant him peace, said: **Teach your dead to bear witness that there is no god but God, for whoever says it at his death, Paradise is obligatory for him.** They said: O Messenger of God, and whoever says it when he is healthy? He said: That is more obligatory and more obligatory." Then he said, "By the One in Whose Hand is my soul, if the heavens and the earths and everything in them and what is between them and what is beneath them were brought and placed on one side of the scale, and the testimony that there is no god but God were placed on the other side, it would outweigh them." This is how Ibn Jarir narrated it, and the hadith of the card bears witness to it, and God knows best.

Ad-Dahhak said: **The heavens almost burst from it** meaning they crack in fear of God's greatness. Abdur-Rahman bin Zaid bin Aslam said: **And the earth splits open** meaning in anger at Him, **and the mountains collapse in ruins.** Ibn Abbas said: **Destruction.** Saeed bin Jubair said: **Destruction means that some of them break on top of others in succession.** Ibn Abi Hatim said: Muhammad bin Abdullah bin Suwaid Al-Maqburi told us, Sufyan bin Uyaynah told us, Misa'ar told us, on the authority of Awn, on the authority of Abdullah, who said: "A mountain calls another mountain by its name, 'O so-and-so, did anyone remember God today?' It says: 'Yes,' and is pleased." Awn said: "It is for good, I hear. So do they hear falsehood and vanity when it is said and do not hear anything else?" Then he recited: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruins, because they attribute a son to the Most Merciful.**

Ibn Abi Hatim also said: Al-Mundhir bin Shadhan told us, Huda told us, Aouf told us on the authority of Ghalib bin Ajrad, a man from the people of Ash-Sham

told me in the mosque of Mina, he said: It has reached me that when God created the earth and created the trees in it, there was not a tree on earth that the children of Adam would come to except that they would gain some benefit from it - or he said - there was some benefit for them in it, and the earth and the trees remained like that until the wicked ones of the children of Adam spoke that great word, their saying: The Most Merciful has taken a son, so when they spoke it, the earth trembled and the trees quaked. Kaab Al-Ahbar said: The angels became angry and Hell was inflamed when they said what they said.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Abu Abd al-Rahman al-Sulami, on the authority of Abu Musa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "No one is more patient with the harm he hears than God. He is associated with others and He assigns to Him a son, while He heals them, protects them, and provides for them." They both included it in the two Sahihs. In another version: **They assign to Him a son, while He provides for them and heals them.** And His statement: **And it is not befitting for the Most Gracious to take a son** means that it is not suitable for Him nor is it befitting for Him due to His majesty and greatness, because there is no equal to Him among His creation, because all of creation are His slaves. For this reason He said: "There is none in the heavens and earth but will come to the Most Gracious as a slave. He has already counted them and numbered them precisely" meaning that He knows their number from their creation until the Day of Resurrection, male and female, young and old, **and all of them will come to Him on the Day of Resurrection alone** meaning that there is no supporter or protector for Him except God alone, with no partner for Him, so He rules over His creation as He wills, and He is the Just One who does not wrong an atom's weight, nor does He wrong anyone.

Fath al-Qadir

And all of them will come to Him on the Day of Resurrection alone. That is, each one of them will come to Him on the Day of Resurrection alone, with no helper or wealth with him, as God Almighty said: **The Day when neither wealth nor children will be of any benefit.**

Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And they will be against them** he said: helpers. Abd Ibn Hamid narrated on his authority: *Anti* he said: regret. Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority: **Taw'uzhum az'an** means **You lead them astray**. Ibn Abi Hatim also narrated on his authority: **Taw'uzhum az'an** he said: You incite the polytheists against Muhammad and his companions. Abd Al-Razzaq, Abd Ibn Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding the verse: **You will incite them to disobey God**. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated in Al-Ba'th on the authority of Ibn Abbas: **A delegation** he said: riders. Ibn Abi Shaybah, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Abu

Hurayrah: **A delegation** he said: on camels. 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: "People will be gathered on the Day of Resurrection 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, resting with them where they said and spending the night with them where they spent the night." There are many hadiths on this subject. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Ba'th narrated on the authority of Ibn Abbas, *Wardan*, he said: Thirsty. Ibn al-Mundhir narrated something similar on the authority of Abu Hurayrah. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated in al-Asma' wa'l-Sifat on the authority of Ibn Abbas, regarding His statement, **Except for one who has made a covenant with the Most Merciful**, he said: Testifying that there is no god but God, and disavowing any power or strength, and hoping for nothing but God. Ibn Mardawayh narrated on his authority regarding the verse, he said: Whoever dies without associating anything with God will enter Paradise. Ibn Abi Shaybah, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it** and Ibn Mardawayh narrated on the authority of Ibn Mas'ud that he recited, **Except for he who has made a covenant with the Most Merciful**. He said: "God will say on the Day of Resurrection, 'Whoever has made a covenant with Me, let him stand.' No one will stand except he who said this in this world. Say, 'O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, I entrust You in this worldly life that if You leave me to my own deeds, You will bring me closer to evil and distance me from good. I trust only in Your mercy, so make it a covenant with You that You will fulfill until the Day of Resurrection. Indeed, You do not fail to fulfill Your promise.'" Ibn Mardawayh narrated on the authority of Ibn 'Abbas that the Messenger of God (blessings and peace of God be upon him) said, "Whoever brings joy to a believer has made me happy, and whoever makes me happy has made a covenant with the Most Merciful. And whoever makes a covenant with the Most Merciful, the Fire will not touch him, for God does not fail to fulfill His promise." Al-Tabarani narrated in Al-Awsat on the authority of Abu Hurayrah. He said: The Messenger of God, may God bless him and grant him peace, said: "Whoever comes to us with the five daily prayers on the Day of Resurrection, having maintained their ablution, their times, their bowing and prostration, without missing anything from them, will have a covenant with God that He will not punish him. Whoever comes having missed anything from them, will have no covenant with God. If He wills, He will have mercy on him, and if He wills, He will punish him." Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, **You have certainly done a terrible thing**, he said: A tremendous statement. And regarding his statement, **The heavens almost**, he said: Polytheism has emptied the heavens, the earth, the mountains and all of creation except the two heavy things, and they almost disappeared because of the greatness of God, the Most High. Just as the good deeds of the polytheist are of no use with polytheism, so too one hopes that God will forgive the sins of the monotheists. And regarding his statement, **And the**

Surat Maryam 19:95

And all of them will come to Him on the Day of Resurrection alone.

mountains will collapse in ruins, he said: Destruction. Ibn Al-Mubarak, Saeed bin Mansour, Ibn Abi Shaybah, Ahmad in Az-Zuhd, Ibn Abi Hatim, Abu Al-Shaykh in Al-Azmah, Al-Tabarani and Al-Bayhaqi in Al-Sha'b narrated on the authority of Awn on the authority of Ibn Masoud who said: **The mountain calls out to the mountain by name, 'O so-and-so, did anyone who mentioned God pass by you today? ' So if he says yes, he is happy.** Awn said: **Do they hear falsehood when it is said and do not hear good? They listen to good.** And he recited: "And they say, 'The Most Merciful has taken a son. '" [Al-Bukhari and Muslim]

Tafsir al-Baghawi

95 - **And all of them will come to Him on the Day of Resurrection alone**, alone, with nothing of this world with him.

Tafsir al-Baidawi

95- **And all of them will come to Him on the Day of Resurrection alone**, separate from the followers and supporters. Nothing of that is similar to Him for Him to take as a son, nor is it suitable for Him to associate partners with Him.

Surat Maryam 19:96

Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them love.

Tafsir al-Jalalayn

96 - **Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection** among themselves, they will love and be kind to one another, and God Almighty will love them.

Tafsir al-Suyuti

God Almighty said: Indeed, those who believed - Ibn Jarir narrated on the authority of Abd al-Rahman ibn Awf when he migrated to Medina, he found himself separated from his companions in Mecca, including Shaiba and Utba, the sons of Rabi'ah, and Umayya ibn Khalaf, so God revealed: Indeed, those who believed and did righteous deeds - the Most Merciful will appoint for them love. He said: Love in the hearts of the believers.

Tafsir al-Tabari

God Almighty says: Indeed, those who believed in God and His Messengers, and believed in what came to them from their Lord, and acted upon it, making lawful what He made lawful, and making unlawful what He made unlawful, **the Most Merciful will appoint for them love** in this world, in the hearts of His believing servants.

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

Who said that?

Yahya bin Talha told me: Sharik told us, on the authority of Muslim Al-Mala'i, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **The Most Gracious will bestow upon them love**, he said: Love among people in this world.

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, **The Most Gracious will bestow upon them affection**, he said: Love.

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, **The Most Gracious will bestow upon them love**, he said: Love from the Muslims in this world, good provision, and a truthful tongue.

Yahya bin Talha told me: Sharik told us, on the authority of Ubayd al-Maktab, on the authority of Mujahid, regarding his statement, **The Most Gracious will bestow upon them love**, he said: Love among the Muslims in this world.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Al-Qasim bin Abi Bazza,

on the authority of Mujahid, regarding his statement: **The Most Gracious will grant them love**, he said: He will love them and make them beloved to His creation.

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 Most Gracious will make for them love**, he said: He will love them and make them beloved to the believers.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj 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: Ali bin Hashim told us, on the authority of Abu Laila, on the authority of Al-Hakam, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: He loves them and makes them beloved.

Ibn Hamid told us: Al-Hakam bin Bashir told us: Amr told us, on the authority of Qatada, regarding his statement, **The Most Gracious will bestow upon them love**, he said: No servant turns to God except that God turns the hearts of the servants to him, and increases it from Him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them love**: Yes, by God, in the hearts of the people of faith. It was mentioned to us that Harim bin Hayyan used to say: No servant turns his heart to God, except that God turns the hearts of the believers to him, until He grants him their love and mercy.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, that Uthman bin Affan used to say: There is no servant among the people who does good or evil, except that God clothes him in the garment of his deeds.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us, on the authority of al-Thawri, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **The Most Gracious will bestow upon them affection**, he said: Love. And he mentioned that this verse was revealed about Abd al-Rahman bin Awf.

Muhammad ibn Abdullah ibn Saeed al-Wasiti told me: Yaqub ibn Muhammad told us: Abdul Aziz ibn Imran told us, on the authority of Abdullah ibn Uthman ibn Abi Sulayman ibn Jubayr ibn Mut'im, on the authority of his father, on the authority of his mother Umm Ibrahim, daughter of Abi Ubaydah ibn Abd al-Rahman ibn Awf, on the authority of her father, on the authority of Abd al-Rahman ibn Awf, that when he migrated to Medina, he felt sorry for his companions in Mecca, including Shaiba ibn Rabi'ah, Utbah ibn Rabi'ah, and Ummatah ibn Khalaf. Then God Almighty revealed: **Indeed, those who believe and do righteous deeds - the Most Merciful will appoint for them love.**

Surat Maryam 19:96

Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them love.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who have believed** meaning truthful. **And done righteous deeds - the Most Merciful will appoint for them affection** meaning love in the hearts of His servants. As narrated by Al-Tirmidhi from the hadith of Sa'd and Abu Hurayrah: that the Prophet, may God bless him and grant him peace, [said]:

"If God loves a servant, He calls Gabriel, 'I have loved so-and-so, so love him.' He said: 'So he calls out in the heavens, and then love descends for him among the people of the earth. This is what God, the Most High, says: 'The Most Merciful will bestow love upon them.' And if God hates a servant, He calls Gabriel, 'I have hated so-and-so.' He calls out in the heavens, and then hatred descends for him on the earth." He said: This is a good and authentic hadith. It was narrated by al-Bukhari and Muslim with a similar meaning, and by Malik in al-Muwatta' and in Nawadir al-Usul. Abu Bakr ibn Sabeq al-Umawi told us: Abu Malik al-Junbi told us, on the authority of Juwaybir, 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, said:

"God has given the believer familiarity, affection and love in the hearts of the righteous and the angels who are close to Him - then he recited - 'Indeed, those who believe and do righteous deeds - the Most Merciful will appoint for them affection.'" There is disagreement about who it was revealed to. It was said that it was about Ali, may God be pleased with him. Al-Bara' bin Azib narrated that he said: "The Messenger of God, may God bless him and grant him peace, said to Ali bin Abi Talib:

Say, O Ali, O God, make for me a covenant with You and make for me in the hearts of the believers affection. So the verse was revealed, as mentioned by al-Tha'labi. Ibn Abbas said: It was revealed about Abd al-Rahman ibn Awf. God the Almighty made for him affection in the hearts of the servants. No believer meets him without respecting him, and no polytheist or hypocrite meets him without respecting him. Harim ibn Hayyan used to say: No one turns his heart to God the Almighty except that God the Almighty turns the hearts of the people of faith to him, until He grants him their affection and mercy. It was said: God the Almighty makes for them affection in the hearts of the believers and the angels on the Day of Resurrection.

I said: If he is beloved in this world, he will be so in the Hereafter, for God Almighty loves only a pious believer, and is not pleased with anyone but one who is sincere and pure. May God Almighty make us among them by His grace and generosity. Muslim narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said:

"When God Almighty loves a servant, He calls Gabriel, peace be upon him, and says: 'I love so-and-so, so love him.' Gabriel loves him, then he calls out in the heavens and says: 'God loves so-and-so, so love him.'

The people of the heavens love him. Then acceptance is placed for him on earth. And when He hates a servant, He calls Gabriel, peace be upon him, and says: 'I hate so-and-so, so hate him.' Gabriel hates him, then he calls out to the people of the heavens: 'God hates so-and-so, so hate him.' They hate him, then hatred is placed for him on earth."

Tafsir Ibn Kathir

God Almighty tells us that He plants for His believing servants who do good deeds - which are deeds that please God Almighty because they follow the Muhammadan Sharia - He plants for them in the hearts of His righteous servants love and affection, and this is something that is inevitable and unavoidable, and authentic hadiths have been reported about this from the Messenger of God, may God bless him and grant him peace, from more than one source. Imam Ahmad said: Affan told us, Abu Uwanah told us, Suhayl 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, who said: "When God loves a servant, He calls Gabriel and says: 'O Gabriel, I love so-and-so, so love him.' Gabriel loves him. Then He calls out to the people of heaven: 'God loves so-and-so, so love him.' The people of heaven love him, and acceptance is placed for him on earth. When God hates a servant, He calls Gabriel and says: 'O Gabriel, I hate so-and-so, so hate him.' Gabriel hates him, and then He calls out to the people of heaven: 'God hates so-and-so, so hate him.' The people of heaven hate him, and hatred is placed for him on earth." Muslim narrated it from the hadith of Suhayl, and Ahmad and al-Bukhari narrated it from the hadith of Ibn Jurayj from Musa ibn Uqbah from Nafi', the freed slave of Ibn Umar, from Abu Hurairah, may God be pleased with him, from the Prophet, may God bless him and grant him peace, similarly.

Imam Ahmad said: Muhammad ibn Bakr told us, Maymun Abu Muhammad al-Marai told us, Muhammad ibn Abbad al-Makhzumi told us, on the authority of Thawban, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "A servant seeks to please God Almighty, and he continues to do so. Then God Almighty says to Gabriel: 'So-and-so, My servant, seeks to please Me. Beware, My mercy is upon him.' Gabriel says: 'May God's mercy be upon so-and-so.' The bearers of the Throne say it, and those around them say it until the inhabitants of the seven heavens say it, then he descends to the earth." Strange. They did not narrate it from this source.

Imam Ahmad said: Aswad bin Aamer told us, Sharik told us, on the authority of Muhammad bin Saad al-Wasiti, on the authority of Abu Dhubayyah, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **Verily, maqah is from God** - Sharik said: It is love - and

the fame in the heavens. "So when God loves a servant, He says to Gabriel, peace be upon him: I love so-and-so. Gabriel calls out: Your Lord hates so-and-so, so love him - I see Sharik saying: So love descends for him on earth. And when He hates a servant, He says to Gabriel: I hate so-and-so, so hate him. Gabriel calls out: Your Lord hates so-and-so, so hate him - I see Sharik saying: So hatred for him flows on earth." Strange, and they did not include it.

Ibn Abi Hatim said: My father told us, Abu Dawud al-Hafri told us, Abdul Aziz - meaning Ibn Muhammad - who is al-Darawardi told us, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "When God loves a servant, He calls Gabriel: 'I love so-and-so, so love him.' He calls out in the heavens, then He sends down love for him among the people of the earth. This is the statement of God Almighty: 'Indeed, those who believe and do righteous deeds - the Most Merciful will appoint for them love.'" Narrated by Muslim and al-Tirmidhi, both of them on the authority of Abdullah, on the authority of Qutaybah, on the authority of al-Darawardi with it. Al-Tirmidhi said: Hasan sahih.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement: **The Most Gracious will appoint for them affection**, he said: Love. Mujahid said on his authority: **The Most Gracious will appoint for them affection**, he said: Love among people in this world. Saeed bin Jubair said on his authority: He loves them and makes them beloved, meaning to His believing creation, as Mujahid also said, and Ad-Dahhak and others. Al-Awfi also said on the authority of Ibn Abbas: Affection from Muslims in this world, good provision, and a truthful tongue. Qatada said: **Indeed, those who have believed and done righteous deeds - the Most Gracious will appoint for them affection**, meaning, by God, in the hearts of the people of faith. It was mentioned to us that Harim bin Hayyan used to say: No servant turns to God with his heart except that God turns to the hearts of the believers to him until He bestows upon him their affection and mercy. Qatada said: Uthman bin Affan, may God be pleased with him, used to say: No servant does good or evil except that God, the Almighty, clothes him in the garment of his deeds.

Ibn Abi Hatim, may God have mercy on him, said: Ahmad bin Sinan told us, Abd al-Rahman bin Mahdi told us, on the authority of al-Rabi' bin Subaih, on the authority of al-Hasan al-Basri, may God have mercy on him, who said: A man said: By God, I will worship God with a worship that will make me remember Him. So, he would not be seen at the time of prayer except standing and praying. He was the first to enter the mosque and the last to leave, so he did not show reverence. He remained like that for seven months, and he would not pass by a group of people except that they would say: Look at this hypocrite. So he turned to himself and said: I do not see myself remembering anyone except evil. I will make all my work for God Almighty. So he did nothing more than change his intention, and he did not add to the work he was doing. After that, he would pass by a group of people and they would say: May God have mercy on

so-and-so now. And al-Hasan recited: **Indeed, those who believe and do righteous deeds - the Most Merciful will appoint for them love**. Ibn Jarir narrated that this verse was revealed during the migration of Abd al-Rahman bin Awf, but this is a mistake, because this surah in its entirety is Meccan and nothing of it was revealed after the migration, and the chain of transmission for that is not authentic, and God knows best.

And His statement: **We have only made it easy** meaning the Qur'an **in your language** meaning O Muhammad, which is the clear, fluent, and perfect Arabic language **that you may give good tidings thereby to the righteous** meaning those who respond to God and believe in His Messenger, **and to warn thereby a stubborn people** meaning crooked from the truth and inclined towards falsehood. Ibn Abi Nujayj said on the authority of Mujahid, **a stubborn people** who do not go straight. Al-Thawri said on the authority of Ismail, who is Al-Suddi, on the authority of Abu Salih, **and to warn thereby a stubborn people** crooked from the truth. Ad-Dahhak said: *Al-Adad* means the opponent. Al-Qurazi said: *Al-Adad* means the liar. Al-Hasan Al-Basri said: **A stubborn people** means deaf. Others said: **Deaf are the ears of the hearts**. Qatadah said: **A stubborn people** means Quraysh. Al-Awfi said on the authority of Ibn Abbas: **A stubborn people** are wicked. Layth Ibn Abi Salim narrated the same on the authority of Mujahid.

Ibn Zayd said: **The most stubborn oppressor**. He recited the words of God Almighty: **And He is the most stubborn opponent**. And His words: **And how many generations before them have We destroyed?** meaning, of a nation who disbelieved in the signs of God and denied His messengers. **Do you perceive anyone of them or hear a sound from them?** meaning, do you see anyone of them or hear a sound from them? Ibn Abbas, Abu Al-Aaliyah, Ikrimah, Al-Hasan Al-Basri, Saeed bin Jubayr, Al-Dahhak, and Ibn Zayd said: It means a sound. Al-Hasan and Qatadah said: Do you see an eye or hear a sound? And the sound in the original language is a low voice.

The poet said:

She was afraid that her friend would come to her aid,
and that her friend would be her sickness.

The last interpretation of Surah Maryam, praise and thanks be to God, and it will be followed, God willing, by the interpretation of Surah Taha, praise be to God.

Fath al-Qadir

The Almighty mentioned some of the conditions of the believers that He has made special for them after mentioning the ugliness of the disbelievers, saying: 96- **Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection** meaning love in the hearts of His servants that He will appoint for them without them seeking it through the means that necessitate that, just as He casts terror into the hearts of their enemies. The seen in **will be appointed** is to indicate that this did not exist before and that it was appointed after the revelation of the verse. And *wuddan* was read with a

Surat Maryam 19:96

Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them love.

kasra on the waw, and the majority of the seven and others with a damma.

Tafsir al-Baghawi

96 - The Almighty said: **Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection.** That is, love. Mujahid said: God loves them and makes them beloved to His believing servants.

Abu al-Hasan Abd al-Rahman ibn Muhammad al-Dawudi told us, Abu al-Hasan Ahmad ibn Muhammad ibn Musa ibn al-Salt told us, Abu Ishaq ibn Ibrahim ibn Abd al-Samad al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Suhayl ibn Abi Salih, on the authority of his father, 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: "When God loves a servant, He says to Gabriel: I love so-and-so, so love him. Gabriel loves him, then he calls out to the people of heaven: God Almighty loves so-and-so, so love him. The people of heaven love him, then acceptance is placed for him on earth. And if He hates a servant..."

Malik said: I do not think he would have said something similar about hatred.

Haram bin Hayyan said: No servant turns his heart to God Almighty except that God turns the hearts of the people of faith to him until He grants him their love.

Tafsir al-Baidawi

96- **Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them love.** He will create affection in their hearts without them being exposed to its causes. The Prophet, may God bless him and grant him peace, said: "When God loves a servant, He says to Gabriel, 'I love so-and-so, so love him.' Gabriel loves him, then he calls out to the people of heaven, 'God has loved so-and-so, so love him.' The people of heaven love him, then love is placed for him on earth." The *seen* is either because the surah was revealed in Mecca and they were hated at that time among the disbelievers, so He promised them that when Islam spread, or because the promise is made on the Day of Resurrection when their good deeds are presented to all witnesses, and whatever rancor is in their hearts is removed.

Surat Maryam 19:97

So We have only made it easy in your language that you may give good tidings thereby to the righteous and warn thereby a hostile people.

Tafsir al-Jalalayn

97 - **We have only made it easy** that is, the Qur'an in your language Arabic **that you may give good tidings thereby to the righteous** those who are successful in faith **and warn** frighten **with it a people who are argumentative** the plural of *adhd*, meaning who argue falsely, and they are the infidels of Mecca.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **We have only made it easy for you in your language that you may give good tidings thereby to the righteous**. God Almighty says: We have only made this Qur'an easy, O Muhammad, for you to recite, so that you may give good tidings thereby to the righteous who fear God's punishment, by performing His obligations and avoiding His disobedience, of Paradise. **And to warn with it a people who are obstinate**. He says: And to warn with this Qur'an your people from Quraysh of God's punishment, for they are people of obstinacy and false argument, who do not accept the truth. And obstinacy means intense argument.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement *Ladda* he said: they do not stand upright.

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.

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 to warn with it a hostile people**, meaning: to warn with it an unjust people.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And you warn with it a people who are argumentative with falsehood**, meaning, who are stubborn and quarrelsome.

Al-Qasim told us, he said: Al-Hussein told us, he said: Muhammad bin Fadil told us, on the authority of Laith, on the authority of Mujahid, regarding his statement, **And you warn thereby a hostile people**, he said: wicked.

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 quarrelsome people**, he said: arguing with falsehood.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And you warn thereby a hostile people**, he said: The hostile is the unjust, and he recited the statement of God, **And He is the most hostile of opponents** (al-Baqarah 2:204).

Abu Saleh Al-Darari told us: Al-Ala' bin Abdul-Jabbar told us: Mahdi bin Maymun told us, on the authority of Al-Hasan, regarding the statement of God Almighty, **And you warn thereby a people who are obstinate**, he said: Deaf to the truth.

Ibn Sinan told me: Abu Asim told us, on the authority of Harun, on the authority of Al-Hasan, the same.

We have previously explained the meaning of *al-ald* with its evidence, so there is no need to repeat it here.

Tafsir al-Qurtubi

The Almighty said: **We have only made it easy for you in your language** meaning the Qur'an, meaning We explained it in your Arabic language and made it easy for those who ponder and reflect on it. It was also said: We revealed it to him in the Arabic language so that it would be easy for them to understand. **That you may give good tidings thereby to the righteous and warn thereby a quarrelsome people** Al-Ladd is the plural of *al-ald*, which means the fiercely quarrelsome, and from this is the Almighty's saying: **The most quarrelsome of opponents** (al-Baqarah 2:204) and the poet said:

I spend the night in seclusion from worries, as if I were arguing with people who are always arguing.

Abu Ubaidah said: The stubborn is the one who does not accept the truth and claims falsehood. Al-Hasan: The stubborn is the one who is deaf to the truth. Al-Rabi' said: He has deaf ears of hearts. Mujahid: Immoral. Ad-Dahhak: Arguing about falsehood. Ibn Abbas: Severe in argument. It was said: The unjust who does not straighten out, and the meaning is the same. They were specifically warned about it, because the one who has no stubbornness is easily led.

Tafsir Ibn Kathir

God Almighty tells us that He plants for His believing servants who do good deeds - which are deeds that please God Almighty because they follow the Muhammadan Sharia - He plants for them in the hearts of His righteous servants love and affection, and this is something that is inevitable and unavoidable, and authentic hadiths have been reported about this from the Messenger of God, may God bless him and grant him peace, from more than one source. Imam Ahmad said: Affan told us, Abu Uwanah told us, Suhayl 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, who said: "When God loves a servant, He

So We have only made it easy in your language that you may give good tidings thereby to the righteous and warn thereby a hostile people.

calls Gabriel and says: 'O Gabriel, I love so-and-so, so love him.' Gabriel loves him. Then He calls out to the people of heaven: 'God loves so-and-so, so love him.' The people of heaven love him, and acceptance is placed for him on earth. When God hates a servant, He calls Gabriel and says: 'O Gabriel, I hate so-and-so, so hate him.' Gabriel hates him, and then He calls out to the people of heaven: 'God hates so-and-so, so hate him.' The people of heaven hate him, and hatred is placed for him on earth." Muslim narrated it from the hadith of Suhayl, and Ahmad and al-Bukhari narrated it from the hadith of Ibn Jurayj from Musa ibn Uqbah from Nafi', the freed slave of Ibn Umar, from Abu Hurairah, may God be pleased with him, from the Prophet, may God bless him and grant him peace, similarly.

Imam Ahmad said: Muhammad ibn Bakr told us, Maymun Abu Muhammad al-Marai told us, Muhammad ibn Abbad al-Makhzumi told us, on the authority of Thawban, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "A servant seeks to please God Almighty, and he continues to do so. Then God Almighty says to Gabriel: 'So-and-so, My servant, seeks to please Me. Beware, My mercy is upon him.' Gabriel says: 'May God's mercy be upon so-and-so.' The bearers of the Throne say it, and those around them say it until the inhabitants of the seven heavens say it, then he descends to the earth." Strange. They did not narrate it from this source.

Imam Ahmad said: Aswad bin Aamer told us, Sharik told us, on the authority of Muhammad bin Saad al-Wasiti, on the authority of Abu Dhubayyah, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **Verily, maqah is from God** - Sharik said: It is love - and the fame in the heavens. "So when God loves a servant, He says to Gabriel, peace be upon him: I love so-and-so. Gabriel calls out: Your Lord hates so-and-so, so love him - I see Sharik saying: So love descends for him on earth. And when He hates a servant, He says to Gabriel: I hate so-and-so, so hate him. Gabriel calls out: Your Lord hates so-and-so, so hate him - I see Sharik saying: So hatred for him flows on earth." Strange, and they did not include it.

Ibn Abi Hatim said: My father told us, Abu Dawud al-Hafri told us, Abdul Aziz - meaning Ibn Muhammad - who is al-Darawardi told us, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "When God loves a servant, He calls Gabriel: 'I love so-and-so, so love him.' He calls out in the heavens, then He sends down love for him among the people of the earth. This is the statement of God Almighty: 'Indeed, those who believe and do righteous deeds - the Most Merciful will appoint for them love.'" Narrated by Muslim and al-Tirmidhi, both of them on the authority of Abdullah, on the authority of Qutaybah, on the authority of al-Darawardi with it. Al-Tirmidhi said: Hasan sahih.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement: **The Most Gracious will appoint for them affection**, he said: Love. Mujahid said on his authority: **The Most Gracious will appoint for them affection**, he said: Love among people in this world. Saeed bin Jubair said on his authority: He loves them and makes them beloved, meaning to His believing creation, as Mujahid also said, and Ad-Dahhak and others. Al-Awfi also said on the authority of Ibn Abbas: Affection from Muslims in this world, good provision, and a truthful tongue. Qatada said: **Indeed, those who have believed and done righteous deeds - the Most Gracious will appoint for them affection**, meaning, by God, in the hearts of the people of faith. It was mentioned to us that Harim bin Hayyan used to say: No servant turns to God with his heart except that God turns to the hearts of the believers to him until He bestows upon him their affection and mercy. Qatada said: Uthman bin Affan, may God be pleased with him, used to say: No servant does good or evil except that God, the Almighty, clothes him in the garment of his deeds.

Ibn Abi Hatim, may God have mercy on him, said: Ahmad bin Sinan told us, Abd al-Rahman bin Mahdi told us, on the authority of al-Rabi' bin Subaih, on the authority of al-Hasan al-Basri, may God have mercy on him, who said: A man said: By God, I will worship God with a worship that will make me remember Him. So, he would not be seen at the time of prayer except standing and praying. He was the first to enter the mosque and the last to leave, so he did not show reverence. He remained like that for seven months, and he would not pass by a group of people except that they would say: Look at this hypocrite. So he turned to himself and said: I do not see myself remembering anyone except evil. I will make all my work for God Almighty. So he did nothing more than change his intention, and he did not add to the work he was doing. After that, he would pass by a group of people and they would say: May God have mercy on so-and-so now. And al-Hasan recited: **Indeed, those who believe and do righteous deeds - the Most Merciful will appoint for them love**. Ibn Jarir narrated that this verse was revealed during the migration of Abd al-Rahman bin Awf, but this is a mistake, because this surah in its entirety is Meccan and nothing of it was revealed after the migration, and the chain of transmission for that is not authentic, and God knows best.

And His statement: **We have only made it easy** meaning the Qur'an **in your language** meaning O Muhammad, which is the clear, fluent, and perfect Arabic language **that you may give good tidings thereby to the righteous** meaning those who respond to God and believe in His Messenger, **and to warn thereby a stubborn people** meaning crooked from the truth and inclined towards falsehood. Ibn Abi Nujayj said on the authority of Mujahid, **a stubborn people** who do not go straight. Al-Thawri said on the authority of Ismail, who is Al-Suddi, on the authority of Abu Salih, **and to warn thereby a stubborn people** crooked from the truth. Ad-Dahhak said: *Al-Adad* means the

opponent. Al-Qurazi said: *Al-Adad* means the liar. Al-Hasan Al-Basri said: **A stubborn people** means deaf. Others said: **Deaf are the ears of the hearts**. Qatadah said: **A stubborn people** means Quraysh. Al-Awfi said on the authority of Ibn Abbas: **A stubborn people** are wicked. Layth Ibn Abi Salim narrated the same on the authority of Mujahid.

Ibn Zayd said: **The most stubborn oppressor**. He recited the words of God Almighty: **And He is the most stubborn opponent**. And His words: **And how many generations before them have We destroyed?** meaning, of a nation who disbelieved in the signs of God and denied His messengers. **Do you perceive anyone of them or hear a sound from them?** meaning, do you see anyone of them or hear a sound from them? Ibn Abbas, Abu Al-Aaliyah, Ikrimah, Al-Hasan Al-Basri, Saeed bin Jubayr, Al-Dahhak, and Ibn Zayd said: It means a sound. Al-Hasan and Qatadah said: Do you see an eye or hear a sound? And the sound in the original language is a low voice.

The poet said:

She was afraid that her friend would come to her aid,
and that her friend would be her sickness.

The last interpretation of Surah Maryam, praise and thanks be to God, and it will be followed, God willing, by the interpretation of Surah Taha, praise be to God.

Fath al-Qadir

Then the Almighty mentioned the glorification of the Qur'an, especially this Surah, because it includes monotheism and prophethood, and explains the state of the obstinate, saying: 97- **Then We have only made it easy for your tongue** meaning We have made the Qur'an easy by sending it down in your language, and We have explained it and made it easy. The *ba* means *upon*, and the *fa* is to explain a statement that the system is drawn to, as if it was said: convey this message or give good report of it or warn. **Then We have only made it easy** the verse. Then He explained what He mentioned about making it easy, saying: **That you may give good tidings therewith to the righteous** meaning those who are clothed in piety and characterized by it. **And that you may warn therewith a people who are obstinate**. Al-Lud is the plural of al-ald, which means the one who is very quarrelsome, and from this is the Almighty's saying: **The most stubborn of opponents**. The poet said:

I spend the night in seclusion from worries, as if I were
arguing with people who are stubborn in their
arguments.

Abu Ubaidah said: The stubborn is the one who does not accept the truth and claims falsehood. It was said that the stubborn is the deaf, and it was said that he is the oppressor.

Tafsir al-Baghawi

97 - The Almighty said: **We have only made it easy for your tongue**, meaning We have made the Qur'an easy for your tongue, O Muhammad, **so that you may give**

good tidings thereby to the righteous, meaning the believers, **and warn thereby a people who are obstinate**, severe in their dispute, plural of *al-ald*.

Al-Hassan said: Deaf to the truth.

Mujahed said: *Al-Ald*: The unjust one who does not behave properly.

Abu Ubaidah said: *Al-Ald* is the one who does not accept the truth and claims falsehood.

Tafsir al-Baidawi

97- **We have made it easy for you** by sending it down in your language, and the *ba* has the meaning of *upon* or *upon* in its origin, so that **We have made it easy** includes the meaning of **We have sent it down** meaning **We have sent it down** in your language. **That you may give good tidings thereby to the righteous**.

Those who are on the path to piety. **And warn with it a people who are obstinate**, who are fierce in their disputes and who engage in every kind of argument, due to their extreme obstinacy. So give good tidings and warn with it.

Surat Maryam 19:98

And how many generations before them have We destroyed? Do you perceive of them anyone or hear from them even a whisper?

Surat Maryam 19:98

And how many generations before them have We destroyed? Do you perceive of them anyone or hear from them even a whisper?

Tafsir al-Jalalayn

98 - **And how many** i.e. many **have We destroyed before them of a generation** i.e. a nation of the past nations because of their denial of the messengers **Do you perceive** find **anyone of them or hear from them a whisper** a low voice? No, just as We destroyed those, We will destroy these.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And many, O Muhammad, have We destroyed before your people from the polytheists of Quraysh. From a generation, meaning from a group of people, when they followed my opposition and committed the sins of their path. Do you sense any of them? He says: Do you sense any of them, O Muhammad, so that you see them and witness them **or hear their sound** meaning: Or hear their voice? Rather, they have perished and died, and their homes have become empty of them, and their dwellings have become desolate of them, and they have gone to a home in which nothing will benefit them except the good deeds they have done. So too are your people, they will end up in what those have ended up in, if they do not hasten to repent before destruction.

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, **Or do you hear them making a sound?** He said: A voice.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **Do you perceive anyone from them or hear a sound from them?** He said: Do you see an eye or hear a sound?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Do you sense anyone from them or hear a sound from them?** He said: Do you hear a sound, or see an eye?

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, in his statement, **Or do you hear them making a sound?** He meant: a voice.

Abu Kuraib told us: Ibn Uyyaynah told us, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas, who said: **The noise of the people is their voices.** Abu Kuraib said: Sufyan said: **Do you sense anyone from them or hear them making noise?**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Do you sense anyone from them or hear a sound from them?** He said: Or do you hear a sound from them. He said: And the sound is the sound.

Abu Jaafar said: In Arabic speech, the word *rakz* means a low voice, as the poet said: **So she was apprehensive about the mention of the companion, and it frightened her from behind her back, while the companion is her illness.**

Tafsir al-Qurtubi

The Almighty says: **And how many generations before them have We destroyed** meaning a nation and a group of people, frightening the people of Mecca. **Do you perceive anyone of them or hear a sound from them?** In the accusative case, meaning do you see anyone of them and find. **Or hear a sound from them** meaning a sound, according to Ibn Abbas and others, meaning they have died and achieved their deeds. It was said: a sound, said by Ibn Zayd. It was said: a sound or movement that cannot be understood, said by Al-Yazidi and Abu Ubaidah, like the sound of a battalion, and Abu Ubaidah recited the verse of Labid:

She was worried about her friend's concern, so she was scared of him, and her friend was sick.

It was said: The low sound. And from it, the spear is buried if its tip is hidden in the ground. And Tarafa said:

And the two truths heard the apprehension of the secret of a hidden focus or a denouncing voice

Dhu al-Rumma said, describing a bull that hears the sound of a hunter and dogs:

If he senses a desolate place, he will sneak in the sound of what he hears as a lie.

That is, there is no lie in his listening, that is, he is honest in his listening. And the clever one is called *nadas* and *nadas*, just as one says *hadar* and *hadar*, and *yaqz* and *yaqz*. And the report is the hidden voice, and so is *rakaz*, and *rakaz*: buried money. And God Almighty knows best.

Tafsir Ibn Kathir

God Almighty tells us that He plants for His believing servants who do good deeds - which are deeds that please God Almighty because they follow the Muhammadan Sharia - He plants for them in the

hearts of His righteous servants love and affection, and this is something that is inevitable and unavoidable, and authentic hadiths have been reported about this from the Messenger of God, may God bless him and grant him peace, from more than one source. Imam Ahmad said: Affan told us, Abu Uwanah told us, Suhayl 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, who said: "When God loves a servant, He calls Gabriel and says: 'O Gabriel, I love so-and-so, so love him.' Gabriel loves him. Then He calls out to the people of heaven: 'God loves so-and-so, so love him.' The people of heaven love him, and acceptance is placed for him on earth. When God hates a servant, He calls Gabriel and says: 'O Gabriel, I hate so-and-so, so hate him.' Gabriel hates him, and then He calls out to the people of heaven: 'God hates so-and-so, so hate him.' The people of heaven hate him, and hatred is placed for him on earth." Muslim narrated it from the hadith of Suhayl, and Ahmad and al-Bukhari narrated it from the hadith of Ibn Jurayj from Musa ibn Uqbah from Nafi', the freed slave of Ibn Umar, from Abu Hurairah, may God be pleased with him, from the Prophet, may God bless him and grant him peace, similarly.

Imam Ahmad said: Muhammad ibn Bakr told us, Maymun Abu Muhammad al-Marai told us, Muhammad ibn Abbad al-Makhzumi told us, on the authority of Thawban, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "A servant seeks to please God Almighty, and he continues to do so. Then God Almighty says to Gabriel: 'So-and-so, My servant, seeks to please Me. Beware, My mercy is upon him.' Gabriel says: 'May God's mercy be upon so-and-so.' The bearers of the Throne say it, and those around them say it until the inhabitants of the seven heavens say it, then he descends to the earth." Strange. They did not narrate it from this source.

Imam Ahmad said: Aswad bin Aamer told us, Sharik told us, on the authority of Muhammad bin Saad al-Wasiti, on the authority of Abu Dhubayyah, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **Verily, maqah is from God** - Sharik said: It is love - and the fame in the heavens. "So when God loves a servant, He says to Gabriel, peace be upon him: I love so-and-so. Gabriel calls out: Your Lord hates so-and-so, so love him - I see Sharik saying: So love descends for him on earth. And when He hates a servant, He says to Gabriel: I hate so-and-so, so hate him. Gabriel calls out: Your Lord hates so-and-so, so hate him - I see Sharik saying: So hatred for him flows on earth." Strange, and they did not include it.

Ibn Abi Hatim said: My father told us, Abu Dawud al-Hafri told us, Abdul Aziz - meaning Ibn Muhammad - who is al-Darawardi told us, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "When God loves a servant, He calls Gabriel: 'I love so-and-so, so love him.' He calls out in the heavens, then He sends down love for him among the people of the earth. This is the statement of God

Almighty: 'Indeed, those who believe and do righteous deeds - the Most Merciful will appoint for them love.'" Narrated by Muslim and al-Tirmidhi, both of them on the authority of Abdullah, on the authority of Qutaybah, on the authority of al-Darawardi with it. Al-Tirmidhi said: Hasan sahih.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement: **The Most Gracious will appoint for them affection**, he said: Love. Mujahid said on his authority: **The Most Gracious will appoint for them affection**, he said: Love among people in this world. Saeed bin Jubair said on his authority: He loves them and makes them beloved, meaning to His believing creation, as Mujahid also said, and Ad-Dahhak and others. Al-Awfi also said on the authority of Ibn Abbas: Affection from Muslims in this world, good provision, and a truthful tongue. Qatada said: **Indeed, those who have believed and done righteous deeds - the Most Gracious will appoint for them affection**, meaning, by God, in the hearts of the people of faith. It was mentioned to us that Harim bin Hayyan used to say: No servant turns to God with his heart except that God turns to the hearts of the believers to him until He bestows upon him their affection and mercy. Qatada said: Uthman bin Affan, may God be pleased with him, used to say: No servant does good or evil except that God, the Almighty, clothes him in the garment of his deeds.

Ibn Abi Hatim, may God have mercy on him, said: Ahmad bin Sinan told us, Abd al-Rahman bin Mahdi told us, on the authority of al-Rabi' bin Subaih, on the authority of al-Hasan al-Basri, may God have mercy on him, who said: A man said: By God, I will worship God with a worship that will make me remember Him. So, he would not be seen at the time of prayer except standing and praying. He was the first to enter the mosque and the last to leave, so he did not show reverence. He remained like that for seven months, and he would not pass by a group of people except that they would say: Look at this hypocrite. So he turned to himself and said: I do not see myself remembering anyone except evil. I will make all my work for God Almighty. So he did nothing more than change his intention, and he did not add to the work he was doing. After that, he would pass by a group of people and they would say: May God have mercy on so-and-so now. And al-Hasan recited: **Indeed, those who believe and do righteous deeds - the Most Merciful will appoint for them love**. Ibn Jarir narrated that this verse was revealed during the migration of Abd al-Rahman bin Awf, but this is a mistake, because this surah in its entirety is Meccan and nothing of it was revealed after the migration, and the chain of transmission for that is not authentic, and God knows best.

And His statement: **We have only made it easy** meaning the Qur'an **in your language** meaning O Muhammad, which is the clear, fluent, and perfect Arabic language **that you may give good tidings thereby to the righteous** meaning those who respond to God and believe in His Messenger, **and to warn thereby a stubborn people** meaning crooked from the truth and inclined towards falsehood. Ibn Abi Nujayj said on the authority of Mujahid, **a stubborn people** who do not go straight. Al-Thawri said on the authority

Surat Maryam 19:98

And how many generations before them have We destroyed? Do you perceive of them anyone or hear from them even a whisper?

of Ismail, who is Al-Suddi, on the authority of Abu Salih, **and to warn thereby a stubborn people** crooked from the truth. Ad-Dahhak said: *Al-Adad* means the opponent. Al-Qurazi said: *Al-Adad* means the liar. Al-Hasan Al-Basri said: **A stubborn people** means deaf. Others said: **Deaf are the ears of the hearts**. Qatadah said: **A stubborn people** means Quraysh. Al-Awfi said on the authority of Ibn Abbas: **A stubborn people** are wicked. Layth Ibn Abi Salim narrated the same on the authority of Mujahid.

Ibn Zayd said: **The most stubborn oppressor**. He recited the words of God Almighty: **And He is the most stubborn opponent**. And His words: **And how many generations before them have We destroyed?** meaning, of a nation who disbelieved in the signs of God and denied His messengers. **Do you perceive anyone of them or hear a sound from them?** meaning, do you see anyone of them or hear a sound from them? Ibn Abbas, Abu Al-Aaliyah, Ikrimah, Al-Hasan Al-Basri, Saeed bin Jubayr, Al-Dahhak, and Ibn Zayd said: It means a sound. Al-Hasan and Qatadah said: Do you see an eye or hear a sound? And the sound in the original language is a low voice.

The poet said:

She was afraid that her friend would come to her aid,
and that her friend would be her sickness.

The last interpretation of Surah Maryam, praise and thanks be to God, and it will be followed, God willing, by the interpretation of Surah Taha, praise be to God.

Fath al-Qadir

98- **And how many generations before them have We destroyed** meaning a nation and a group of people. In this there is a promise to the Messenger of God, may God bless him and grant him peace, of the destruction of the disbelievers and a threat to them. **Do you sense any of them?** This sentence confirms the content of what preceded it: meaning do you sense any of them or see them **or hear their thump?** The thump is a low sound, and from it the thump of the spear is when its tip is hidden in the ground. Tarafa said:

And I happened to hear the apprehension of a secret,
of a hidden focus, or of a refuting voice.

And Dhu al-Rummah said:

If he senses a desolate place, he will sneak in the
sound of what he hears as a lie.

Meaning: He lied in his listening, but he is honest in his listening, and the clever one is the one who is sneaky, and the hidden voice is the one who is not heard. Al-Yazidi and Abu Ubaidah said: The focus is what is not understood from a sound or movement.

Ibn Jarir, Ibn Mundhir and Ibn Mardawayh narrated on the authority of Abd al-Rahman ibn Awf that when he migrated to Madinah, he found himself separated from his companions in Makkah, including Shaibah ibn Rabi'ah, Utbah ibn Rabi'ah and Umayyah ibn Khalaf,

so God revealed, **Indeed, those who have believed and done righteous deeds** 1:13. Ibn Kathir said: This is a mistake, because the surah is Makkan in its entirety and no part of it was revealed after the migration, and its chain of transmission is not authentic. At-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: It was revealed about Ali ibn Abi Talib, **Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them love** 1:13. He said: Love in the hearts of the believers. Ibn Mardawayh and Al-Daylami narrated on the authority of Al-Baraa', who said: The Messenger of God, may God bless him and grant him peace, said to Ali: "Say: O God, make for me a covenant with You, and make for me love with You, and place for me in the hearts of the believers affection", so God revealed the verse about Ali. Abd al-Razzaq, Al-Firyabi, Abd ibn Hamid and Ibn Jarir narrated on the authority of Ibn Abbas, *Wod* 1:13. He said: Love among people in this world. Al-Hakim Al-Tirmidhi and Ibn Mardawayh narrated on the authority of Ali who said: "I asked the Messenger of God (peace and blessings of God be upon him) about His statement: 'The Most Gracious will bestow love upon them'. What is it? He said: 'The sincere love in the hearts of the believers.'" It is proven in the two Sahihs and others on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: "When God loves a servant, He calls Gabriel, 'I love so-and-so, so love him.' So he calls out in the heavens, then he sends down love for him among the people of the earth. This is what God says: 'Indeed, those who believe and do righteous deeds - the Most Gracious will bestow love upon them.' And when God hates a servant, He calls Gabriel, 'I hate so-and-so.' So he calls out among the people of the heavens, then he sends down hatred for him on the earth." There are many hadiths and reports on this subject. Ibn Jarir narrated on the authority of Ibn Abbas regarding His statement: **And you warn thereby a hostile people**, he said: Immoral. Saeed bin Mansour, Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Al-Hasan who said: Deaf. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement, **Do you sense any of them?** He said: Do you see any of them? Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **A sound**. He said: A voice.

Tafsir al-Baghawi

98 - **And how many generations before them have We destroyed who were better**. Do you see, and it was said, do you find, **anyone of them, or do you hear from them a rumbling**, meaning a sound? **And rumbling**: a low sound. Al-Hasan said: They all perished, and not a single eye or trace of them remained.

Tafsir al-Baidawi

98- And how many generations before them have We **destroyed** to frighten the infidels and to make the Messenger, may God bless him and grant him peace, bold in warning them. **Do you perceive any of them?** Do you sense any of them and see them? **Or do you hear a whisper of theirs?** It was also read *hear* from *hear* and *hear* means a low sound. The origin of the construction is concealment, and from it the spear is *hearkened* if its tip is hidden in the ground, and *treasure* means buried money. On the authority of the Messenger of God, "Whoever recites Surat Maryam will be given ten good deeds for the number of those who denied Zachariah and believed in him, and John and Mary and Jesus and all the prophets, may God bless them and grant them peace, mentioned in it, and for the number of those who called upon God in this world and those who did not call upon God."

Surat Ta-Ha 20:1
Taha

Surat Ta-Ha 20:1

Taha

Tafsir al-Jalalayn

1 - *Taha* God knows best what He meant by that

Tafsir al-Suyuti

Ibn Mardawayh narrated on the authority of Ibn Abbas that the first thing that God revealed to the Prophet, may God bless him and grant him peace, was to stand on the soles of his feet when he prayed. Then God revealed Ta-Ha: We have not sent down the Qur'an to you to make you miserable.

Abdullah bin Hamid narrated in his interpretation on the authority of Al-Rabi' bin Anas, who said: The Prophet, may God bless him and grant him peace, would alternate between his feet to stand on each foot until the verse was revealed: We have not sent down the Qur'an to you to make you miserable.

Ibn Mardawayh narrated on the authority of Al-Awfi on the authority of Ibn Abbas, who said: They said: This man has been made miserable by his Lord. So God revealed Ta-Ha: We have not sent down the Qur'an to you to make you miserable.

Tafsir al-Tabari

Abu Jaafar Muhammad bin Jarir said: The people of interpretation differed in the interpretation of his saying **Ta Ha**. Some of them said: Its meaning is, O man.

Who said that?

Ibn Hamid told us: Abu Tamila told us, on the authority of Al-Hasan bin Waqid, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas: Ta-Ha 20:in Nabataean: O man.

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, "Ta Ha. We have not sent down the Qur'an upon you to make you miserable." His people said, **This man has been made miserable by his Lord**. So God, the Most High, revealed **Ta Ha**, meaning: O man, **We have not sent down the Qur'an upon you to make you miserable**.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Abdullah bin Muslim and Ya'la bin Muslim told me, on the authority of Saeed bin Jubayr, that he said: Ta-Ha: O man in Syriac.

Ibn Jurayj said: And Zam'ah ibn Salih informed me, on the authority of Salamah ibn Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, of that as well. Ibn Jurayj said, and Mujahid said, that as well.

Imran bin Musa Al-Qazzaz told us: Abdul-Warith bin Saeed told us: Amara told us, on the authority of

Ikrimah, regarding his statement: *Ta-Ha*, he said: O man, speak to him in Nabataean.

Ibn Hamid told us: Yahya bin Wadh told us: Abdullah told us, on the authority of Ikrimah, regarding his statement *Ta-Ha*, he said: In Nabataean: O human being.

Muhammad bin Bashar told us: Abu Asim told us, on the authority of Qara bin Khalid, on the authority of Ad-Dahhak, regarding his statement, *Ta-Ha*, he said: O man, in Nabataean.

Muhammad bin Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Hisayn, on the authority of Ikrimah, regarding his statement, *Ta-Ha*, he said: O man.

Bishr told us, Qan: Yazid told us, he said: Saeed told us, on the authority of Qatada, his saying *Ta-Ha* he said: O man, and it is in Syriac.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada and al-Hasan, regarding his statement, *Ta-Ha*, they said: O man.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, meaning Ibn Sulayman, who said: I heard Ad-Dahhak say regarding His statement, *Ta-Ha*, he said: O man.

Others said: It is one of the names of God, and an oath by which God swore.

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, regarding his statement *Ta-Ha*, he said: It is an oath by which God swore, and it is one of the names of God.

Others said: It is alphabetical letters.

Others said: It is separate letters, each of which indicates a meaning. They differed on that as they differed on the letter *alif-lam-meem*. We mentioned that in its places, and we explained that with its evidence.

What I think is more correct than the sayings about it is the saying of the one who said: Its meaning is: O man, because it is a well-known word in 'Ak, as far as I have been informed, and its meaning among them is: O man. I recited for Mutammam bin Nuwairah:

A duck shouted in the battle but he did not answer, so I feared that he would be a stumbling block.

Others said:

Foolishness is one of your characteristics. May God not bless the cursed people.

If this was known among them as we mentioned, then it is necessary to direct its interpretation to the meaning known among them, especially if it agrees with the interpretation of the scholars among the Companions and Followers.

Tafsir al-Qurtubi

Surah Taha, peace be upon him, is Meccan according to everyone. It was revealed before the conversion of Omar, may God be pleased with him. Al-Daraqutni narrated in his Sunan on the authority of Anas bin Malik, may God be pleased with him, who said:

Omar went out carrying his sword, and it was said to him: Your brother-in-law has converted to Islam. Omar came to them and with them was a man from the Muhajireen called Khabbab, and they were reading Surah Taha. He said: Give me the book that you have so that I may read it - and Omar, may God be pleased with him, was reading the books - so his sister said to him: You are unclean and none shall touch it except the purified, so get up and wash or perform ablution. Omar, may God be pleased with him, got up and performed ablution and took the book and read Surah Taha. Ibn Ishaq mentioned it in detail: Omar went out carrying his sword, intending to kill the Messenger of God, may God bless him and grant him peace. He was met by Nu'aym ibn Abdullah, who said: Where are you going, Omar? He said: I want to kill Muhammad, this Sabeen who divided the Quraysh, belittled their dreams, criticized their religion, and cursed their gods. So kill him. Nu'aym said to him: By God, your soul has deceived you, Omar. Do you think that Banu Abd Manaf will leave you walking on earth after you have killed Muhammad?! Will you not return to your family and set their affairs straight?! He said: And who are the people of my house? He said: Your brother-in-law and cousin Saeed bin Zaid, and your sister Fatima bint Al-Khattab, by God they have become Muslims and followed Muhammad in his religion, so you should go after them. He said: So Omar went back to his sister and his brother-in-law, and with them was Khabbab bin Al-Arat with a scroll on which was **Surat Ta Ha** and he was reciting it to them. When they heard Omar's voice, Khabbab disappeared into their bedroom or into a part of the house, and Fatima bint Al-Khattab took the scroll and put it under her thigh. Omar heard Khabbab reading to them when he came close to the house, and when he entered he said: What is this murmuring that you heard? They said to him: I did not hear anything. He said: Yes, by God, I was told that you two followed Muhammad in his religion. Then he attacked his brother-in-law Saeed bin Zaid, and his sister Fatima bint Al-Khattab rose to stop him from hitting her husband, but he hit her and wounded her. When he did that, his sister and his brother-in-law said to him: Yes, we have become Muslims and believe in God and His Messenger, so do whatever you want. When Omar saw the blood on his sister, he regretted what he had done and was afraid. He said to his sister, **Give me this scroll that I heard you reading just now, so that I may see what Muhammad has brought.** Omar was a writer, and when he said that, his sister said to him, **We fear for it from you.** He said to her, **Do not be afraid,** and he swore to her by his gods that he would return her when he read it. When he said that, she hoped that he would become a Muslim, and she said to him, **Brother, you are impure because of your polytheism, and none may touch it except the pure.** Omar got up and washed himself, and she gave him

the scroll in which was **Ta Ha**. When he read the beginning of it, he said, **How beautiful and honorable these words are!** When Khabbab heard that, he went out to him and said to him, "O Omar, by God, I hope that God has chosen you for the supplication of His Prophet, for I heard him yesterday saying, 'O God, support Islam with Abu al-Hakam ibn Hisham or with Umar ibn al-Khattab.' So, be careful, O Umar." Then he said to him, **Guide me, Khabbab, to Muhammad so that I may go to him and become a Muslim,** and he mentioned the hadith.

Question: Al-Darimi Abu Muhammad narrated in his Musnad on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said:

"God, the Blessed and Exalted, recited Ta-Ha and Ya-Seen two thousand years before He created the heavens and the earth. When the angels heard the Qur'an, they said: 'Blessed is the nation upon which this is sent down, and blessed are the wombs that bear this, and blessed are the tongues that speak this.'" Ibn Furak said that the meaning of his statement, **God, the Blessed and Exalted, recited Ta-Ha and Ya-Seen,** is that He made His speech apparent, heard, and understood by whomever He wanted from among the angels of His creation at that time. The Arabs say, 'I read something' if you follow it, and they say, 'This she-camel has never read a lineage in her womb,' meaning, no child has appeared in her. Based on this, the speech is permissible, and His ears and minds read it with expressions that He creates and writing that He creates. This is the meaning of our saying, 'We have recited the speech of God,' and the meaning of His statement, 'So recite what is easy for you of the Qur'an' (al-Muzzammil 73:20), 'So recite what is easy for you of it' (al-Muzzammil 73:20). Some of our companions said that the meaning of his statement, **He read,** is that he spoke it, and that is a metaphor, like their saying, **I tasted this statement,** meaning I tested it. And from that is his statement, **So God made them taste the garment of hunger and fear for what they used to do** (al-Naml 27:112), meaning God tested them with it, so He called that a taste, and fear is not tasted in reality, because taste in reality is with the mouth and not with any other limb. Ibn Furak said: What we said first is more correct in interpreting this report, because the speech of God is eternal and ancient, prior to all events, and only those of His creation who He wills hear and understand according to what He wills in times and periods, not that the existence of His speech itself is related to a period and time.

The Almighty's saying: *Ta-Ha*. The scholars differed about its meaning. Abu Bakr, may God be pleased with him, said: It is one of the secrets. Al-Ghaznawi mentioned it. Ibn Abbas said: Its meaning is **O man**. Al-Bayhaqi mentioned it. It was said: It is a well-known language in *Ukl*. It was also said: In *Ukk*. Al-Kalbi said: If you said in *Ukk* to a man **O man**, he would not respond until you said *Ta-Ha*. Al-Tabari recited a poem about that, saying:

I called Taha to fight, but he did not answer, so I was afraid that he would be a traitor.

It is narrated: Muzayla. Abdullah bin Amr said: Oh my

beloved, in the language of Ak, Al-Ghaznawi mentioned it and Qatrib said: It is in the language of Tayy, and he recited for Yazid bin Al-Muhallil:

Foolishness is one of your characteristics. May God not bless the cursed people.

And also Al-Hasan said: The meaning of *Ta-Ha* is **O man**. And Ikrimah said the same, and he said: It is like that in Syriac, as Al-Mahdawi mentioned it, and Al-Mawardi narrated it from Ibn Abbas as well, and Mujahid. And Al-Tabari narrated that it is in Nabataean **O man**. And this is the saying of Al-Suddi, Saeed bin Jubair, and Ibn Abbas as well, who said:

Foolishness is one of your creatures. May God not sanctify the souls of the cursed.

Ikrimah also said: It is like you saying **O man** in the language of Abyssinia, as mentioned by Al-Tha'labi. The correct view is that even though it is found in another language, it is from the language of the Arabs as we mentioned, and that it is a Yemeni language in 'Ak, Tayy, and 'Akl as well. It was said: It is one of the names of God the Most High, and an oath by which He swore. This was also narrated on the authority of Ibn 'Abbas, may God be pleased with them both. It was also said: It is a name for the Prophet, may God bless him and grant him peace, by which God the Most High named him as He named him Muhammad. It was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

I have ten names with my Lord. It was mentioned that among them are Ta-Ha and Ya-Seen. It was said that it is the name of the Surah and a key to it. It was said that it is an abbreviation of the speech of God, which God the Most High has chosen for His Messenger to know. It was said that they are separate letters, each of which indicates a meaning. There was a difference of opinion on that. It was said that Ta-ha is the tree of Tuba, and Ha-ha is the abyss of Hell. The Arabs express the whole thing by part, as if he swore by Paradise and Hell. Saeed bin Jubair said: Ta-ha is the opening of His name Tahir and Tayyib, and Ha-ha is the opening of His name Hadi. It was said: Ta-ha, O one who desires intercession for the nation, Ha-ha, O one who guides creation to God. It was said that Ta-ha is from purity, and Ha-ha is from guidance, as if he is saying to his Prophet, peace and blessings be upon him: O one who is pure from sins, O one who guides creation to the Knower of the Unseen. It was said that Ta-ha is the drums of the invaders, and Ha-ha is their awe in the hearts of the disbelievers. al-Sharh 94: The Almighty said: **We will cast terror into the hearts of those who disbelieve** (Al Imran 3:151) and His saying: **And He cast terror into their hearts** (Al Ahzab: 26). It was said: The letter *Ta* is the joy of the people of Paradise in Paradise, and the letter *Ha* is the humiliation of the people of Hell. A sixth opinion: The meaning of **Ta Ha** is **Blessed is he who is guided**, as stated by Mujahid and Muhammad ibn al-Hanafiyyah. A seventh opinion: The meaning of **Ta Ha** is **Ta'a al-Ard**, because the Prophet, may God bless him and grant him peace, used to endure the hardship of prayer until his feet almost swelled, and he needed to rest between his feet, so it was said to him: **Ta'a al-Ard**,

meaning do not tire yourself out until you need to rest, as narrated by Ibn al-Anbari. Judge Iyad mentioned in al-Shifa' that al-Rabi' ibn Anas said: When the Prophet, may God bless him and grant him peace, prayed, he would stand on one leg and raise the other, so God Almighty revealed **Ta Ha**, meaning Ta'a al-Ard, O Muhammad, **We have not sent down the Qur'an to you to make you miserable**. Al-Zamakhshari: On the authority of Al-Hasan, *Taha* and he interpreted that it was an order to trample, and that the Prophet, may God bless him and grant him peace, used to stand in his night prayers on one of his feet, so he was ordered to trample the ground with both feet together, and that the original was *ta'a* and its hamza was changed to a ha' just as it was changed to an alif in *yatta* in the one who said:

... .. There is no pasture

Then he built on this matter, and the ha' is for silence. Mujahid said: The Prophet, may God bless him and grant him peace, and his companions used to tie ropes to their chests in the night prayer due to the length of standing, then that was abrogated by the obligation, so this verse was revealed. Al-Kalbi said: When the revelation came down to the Prophet, may God bless him and grant him peace, in Mecca, he strove in worship, and his worship became intense, so he used to pray all night for a period of time until this verse was revealed, so God Almighty commanded him to lighten up his burden by praying and sleeping, so this verse abrogated the night prayer, so after this verse he used to pray and sleep. Muqatil and Ad-Dahhak said: When the Qur'an was revealed to the Prophet, may God bless him and grant him peace, he and his companions said, so they prayed, and the infidels of Quraysh said: God did not send down this Qur'an to Muhammad except to make him miserable, so God Almighty sent down **Ta Ha** saying: O man, **We have not sent down the Qur'an to you to make you miserable**, meaning to tire you out, as will come. According to this statement: **Ta Ha** means to trample the earth, so the ha and the alif are the pronoun for the earth, meaning to trample the earth with your feet in your prayers, and the hamza was softened and became a silent alif. A group read **Ta Ha** and its original form is *Ta'a* meaning to trample the earth, so the hamza was deleted and the silent ha was inserted. Zur ibn Hubaish said: A man read to Abdullah ibn Mas'ud **Ta Ha * We did not send down the Qur'an upon you to make you miserable**. Abdullah said to him: **Ta Ha**. He said: O Abu Abd al-Rahman, was he not commanded to trample the earth with one's foot or two feet? He said: **Ta Ha**. This is how the Messenger of God, may God bless him and grant him peace, taught it to me. Abu Amr and Abu Ishaq made the ha' inflected and opened the ta'. Abu Bakr, Hamza, al-Kisa'i and al-A'mash made them inflected. Abu Ja'far, Shaiba and Nafi' read them between the two pronunciations, and Abu Ubaid chose it. The rest read them with emphasis. Al-Tha'labi said: They are all correct and eloquent languages. An-Nahhas: There is no reason for the inclination, according to most Arab scholars, for two reasons: One of them is that there is neither a ya' nor a kasra here, so the inclination would be correct, and the other reason is that the ta' is one of

the letters that prevents inclination, so these are two clear reasons.

Tafsir Ibn Kathir

Surah Taha

It is Meccan

Imam of Imams Muhammad bin Ishaq bin Khuzaymah narrated in the Book of Monotheism on the authority of Ziyad bin Ayoub on the authority of Ibrahim bin Al-Mundhir Al-Hizami: Ibrahim bin Muhajir bin Mismar narrated to us on the authority of Umar bin Hafs bin Dhakwan on the authority of the client of Al-Harqa - meaning Abd Al-Rahman bin Yaqoub - on the authority of Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said: "God recited Ta Ha and Ya Seen a thousand years before He created Adam. When the angels heard them, they said: Blessed is the nation upon whom this is revealed, and blessed are the bellies that bear this, and blessed are the tongues that speak this." This is a strange hadith and it contains something strange, and Ibrahim bin Muhajir and his sheikh were criticized for them.

In the name of God, the Most Gracious, the Most Merciful

The discussion of the disconnected letters at the beginning of Surat Al-Baqarah has already been presented, so there is no need to repeat it here. Ibn Abi Hatim said: Al-Husayn ibn Muhammad ibn Shaybah Al-Wasiti told us, Abu Ahmad - meaning Al-Zubayri - told us, Israel told us, on the authority of Salim Al-Aftas, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: Ta-Ha, O man. And this is how it was narrated on the authority of Mujahid, Ikrimah, Saeed ibn Jubayr, Ata, Muhammad ibn Ka'b, Abu Malik, Atiyah Al-Awfi, Al-Hasan, Qatadah, Ad-Dahhak, As-Suddi and Ibn Abi Zayd that they said: Ta-Ha means O man. And in a narration on the authority of Ibn Abbas, Saeed ibn Jubayr and Ath-Thawri, it is a Nabataean word meaning O man. Abu Salih said: It is an Arabized word.

Judge Iyad narrated in his book Al-Shifa' from the path of Abd bin Hamid in his interpretation: Hashim bin Al-Qasim narrated to us from Ibn Ja'far from Al-Rabi' bin Anas who said: "When the Prophet, may God bless him and grant him peace, prayed, he would stand on one leg and raise the other." Then God Almighty revealed: **Ta Ha** meaning: "O Muhammad, step on the earth. "We have not sent down the Qur'an to you to make you miserable." Then he said: It is not hidden what is in this honor and good treatment and His saying: **We have not sent down the Qur'an to you to make you miserable.** Juwaybir said from Al-Dahhak: When God revealed the Qur'an to His Messenger, may God bless him and grant him peace, he and his companions stood up with it, and the polytheists of Quraysh said: This Qur'an was not sent down to Muhammad except to make him miserable. Then God Almighty revealed: "Ta Ha. We have not sent down the Qur'an to you to make you miserable. But only as a reminder for him who fears God." So the matter is not as the falsifiers claim, rather whoever God gives

knowledge, He intends much good for him, as is proven in the two Sahihs from Mu'awiyah who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever God intends good for, He gives him understanding of the religion.**

How good is the hadith narrated by Al-Hafiz Abu Al-Qasim Al-Tabarani in this regard, where he said: Ahmad bin Zuhair told us, Al-Ala bin Salem told us, Ibrahim Al-Talaqani told us, Ibn Al-Mubarak told us, on the authority of Sufyan, on the authority of Samak bin Harb, on the authority of Tha'laba bin Al-Hakam, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty will say to the scholars on the Day of Resurrection when He sits on His throne to judge His servants: I did not place My knowledge and wisdom among you except that I wanted to forgive you for what you did, and I do not care." Its chain of transmission is good, and this Tha'laba bin Al-Hakam is Al-Laythi. Abu Omar mentioned him in his book *Al-I'ti'ab*, and he said: He settled in Basra then moved to Kufa, and Samak bin Harb narrated from him.

Mujahid said about his statement: **We have not sent down the Qur'an to you to make you miserable** it is like his statement: **So recite as much of it as is easy for you** and they used to hang ropes on their chests in prayer. Qatada said: **We have not sent down the Qur'an to you to make you miserable** no, by God, He did not make it miserable, but He made it a mercy, a light, and a guide to Paradise **except as a reminder for him who fears** God sent down His Book and sent His Messenger as a mercy with which He showed mercy to His servants so that the one who remembers may remember, and a man may benefit from what he hears from the Book of God, which is a reminder in which God has revealed what is lawful and what is unlawful.

And His statement: **A revelation from Him who created the earth and the high heavens** meaning this Qur'an that has come to you, O Muhammad, is a revelation from your Lord, the Lord of all things and their King, who is able to do whatever He wills, who created the earth with its lowness and density, and created the high heavens with their height and softness. It was mentioned in the hadith that was authenticated by al-Tirmidhi and others that the thickness of each heaven is a journey of five hundred years, and the distance between it and the one following it is a journey of five hundred years. Ibn Abi Hatim mentioned here the hadith of the mountain goats on the authority of al-Abbas, the uncle of the Messenger of God, may God bless him and grant him peace, and may God be pleased with him. And His statement: **The Most Gracious established Himself firmly on the Throne** has been discussed previously in Surat al-A'raf, so there is no need to repeat it here either. And the safest approach in this is the approach of the Salaf, to pass on what came in the Qur'an and Sunnah regarding this without specifying, distorting, likening, disabling, or representing.

And His saying: **To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil** meaning, all of it is His, in His grasp, and under His control, will, desire and rule. He is the Creator of that, its Owner

and its God, there is no god but Him and no Lord but Him. And His saying: **And what is under the soil** Muhammad ibn Ka'b said: meaning what is under the seventh earth. Al-Awza'i said: Yahya ibn Abi Katheer told him that Ka'b was asked and it was said to him: What is under this earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: The rock. It was said: What is under the rock? He said: A king. It was said: What is under the king? He said: A whale whose two ends are attached to the throne. It was said: What is under the whale? He said: The air and darkness, and knowledge was cut off.

Ibn Abi Hatim said: Abu Ubaidullah bin Akhi bin Wahb told us, my uncle told us, Abdullah bin Ayyash told us, Abdullah bin Sulayman told us, on the authority of Daraj, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "The two lands, between each land and the one next to it, are a journey of five hundred years. The upper one of them is on the back of a whale whose two ends meet in the sky, and the whale is on a rock, and the rock is in the hand of the angel. The second is the prison of the wind, and in the third there are the stones of Hell, and in the fourth there is the sulfur of Hell, and in the fifth there are the snakes of Hell, and in the sixth there are the scorpions of Hell, and in the seventh there is Hell, and in it Satan is chained with iron, one hand in front of him and one hand behind him. So if God wants to release him for whatever He wills, He releases him." This is a very strange hadith, and its chaining it to the Prophet is questionable.

Al-Hafiz Abu Ya'la said in his Musnad: Abu Musa al-Harawi told us on the authority of al-Abbas ibn al-Fadl, who said: I said: Ibn al-Fadl al-Ansari? He said: Yes, on the authority of Al-Qasim bin Abdul Rahman, on the authority of Muhammad bin Ali, on the authority of Jabir bin Abdullah, who said: "I was with the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. We came back in intense heat, and we were separated into one or two people, spreading out. He said: I was at the front of the army when a man came across us and greeted us, then he said: Which of you is Muhammad? My companions went on and I stopped with him, and behold, the Messenger of God, may God bless him and grant him peace, came in the middle of the army on a red camel, covering his head with his garment to protect him from the sun. I said: O questioner, this is the Messenger of God, may God bless him and grant him peace, who has come to you. He said: Which of them is he? I said: The one with the red camel. He approached him and took hold of the reins of his camel, and the Messenger of God, may God bless him and grant him peace, held him back and said: Are you Muhammad? He said: Yes. He said: I want to ask you about characteristics that no one on earth knows

except one or two men. The Messenger of God, may God bless him and grant him peace, said: Ask whatever you want. He said: O Muhammad, does the Prophet sleep? The Messenger of God, may God bless him and grant him peace, said: His eyes sleep but his heart does not sleep. He said: You have spoken the truth. Then he said: O Muhammad, how does the child resemble his father and mother? The Messenger of God, may God bless him and grant him peace, said: The man's semen is white and thick, and the woman's semen is yellow and thin. Which of the two semens prevails over the other, the child will be born? He said: You have spoken the truth. He asked: What does the man have from the child, and what does the woman have from it? He said: The man has the bones, veins, and nerves, and the woman has the flesh, blood, and hair. He said: You have spoken the truth. Then he said: O Muhammad, what is under this? - meaning the earth - The Messenger of God, may God bless him and grant him peace, said: Creation. He said: What is under them? He said: Earth. He said: What is under the earth? He said: Water. He said: What is under the water? He said: Darkness. He said: What is under the darkness? He said: Air. He said: What is under the air? He said: Soil. He said: What is under the soil? The eyes of the Messenger of God, may God bless him and grant him peace, overflowed with tears, and he said: The knowledge of creation ends with the knowledge of the Creator. O questioner, the one asked about it does not know more than the questioner. He said: You have spoken the truth. I bear witness that you are the Messenger of God. The Messenger of God, may God bless him and grant him peace, said: O people, do you know who this is? They said: God and His Messenger know best. This is what Gabriel, peace be upon him, said. This is a very strange hadith, and a strange context. Al-Qasim bin Abdul-Rahman is the only one who narrated it. Yahya bin Ma'in said about him: He is worth nothing. Abu Hatim al-Razi declared him weak, and Ibn 'Adi said: He is not known. I said: He mixed up this hadith, and something entered into something else and a hadith into a hadith. It may be possible that he did that intentionally or that something entered into it, and God knows best.

And His statement: "And if you speak aloud, then indeed, He knows the secret and what is more hidden." That is, this Qur'an was sent down by the One who created the earth and the high heavens, the One who knows the secret and what is more hidden, as the Most High said: "Say, 'He sent it down who knows the secret in the heavens and the earth. Indeed, He is Ever-Forgiving, Most Merciful.'" Ali ibn Abi Talhah said on the authority of Ibn Abbas: **He knows the secret and what is more hidden.** He said: The secret is what the son of Adam keeps secret in himself. **And what is more hidden** is what was hidden from the son of Adam of what he will do before he knows it. So God knows all of that, so His knowledge of what has passed of that and what remains is one knowledge, and all of creation in that regard is like one soul with Him, and this is His statement: **He did not create you and resurrect you except as one soul.** Ad-Dahhak said: **He knows the secret and what is more hidden.** He said: The secret is what your soul speaks to, and what is more hidden is

what your soul has not spoken to yet.

Saeed bin Jubair said: You know what you conceal today, but you do not know what you conceal tomorrow. God knows what you conceal today and what you conceal tomorrow. Mujahid said: **And concealed** means the whispering. He and Saeed bin Jubair also said: **And concealed** meaning what He knows of that which He did not speak to Himself. And His statement: "God, there is no god but He. To Him belong the best names" means the One who sent down the Qur'an to you. He is God, there is no god but He, the Possessor of the best names and the highest attributes. The hadiths that were narrated about the best names were presented at the end of Surat Al-A'raf. All praise and thanks be to God.

Fath al-Qadir

It is Meccan and has one hundred and thirty-five verses.

Al-Qurtubi said: It was revealed in Mecca according to everyone. An-Nahhas and Ibn Mardawayh narrated on the authority of Ibn Abbas who said: Surah Ta-Ha was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr. Ad-Darimi and Ibn Khuzaymah narrated in At-Tawhid, Al-Uqayli in Ad-Du'afa, At-Tabarani in Al-Awsat, Ibn 'Adi, Ibn Mardawayh and Al-Bayhaqi in Ash-Shu'ab on the authority of Abu Hurayrah who said: The Messenger of God (blessings and peace of God be upon him) said: "God, the Blessed and Exalted, recited Ta-Ha and Ya-Seen two thousand years before He created the heavens and the earth. When the angels heard the Qur'an, they said: Blessed is the nation upon which this is revealed, and blessed are the hearts that bear this, and blessed are the tongues that speak this." Ibn Khuzaymah said after narrating it: It is a strange hadith, and it contains something strange, and Ibrahim ibn Muhajir and his sheikh were criticized, meaning Ibrahim ibn Muhajir ibn Samar and his sheikh 'Umar ibn Hafs ibn Dhakwan, and they are among the men in its chain of transmission. Ibn Mardawayh narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, said: "I was given the surah in which cattle were mentioned from the first mention, and I was given Surah Taha and the Ta-Sin from the tablets of Moses, and I was given the opening verses of the Qur'an and the ending verses of Surah Al-Baqarah from beneath the Throne, and I was given Al-Mufasssal as a supererogatory recitation." Ibn Mardawayh narrated on the authority of Abu Umamah on the authority of the Prophet, may God bless him and grant him peace, who said: **Every Qur'an is placed away from the people of Paradise, and they do not recite anything from it except Surah Taha and Yasin, for they will recite them in Paradise.** Ad-Daraqutni narrated in his Sunan on the authority of Anas ibn Malik, who mentioned the story of Umar ibn al-Khattab with his sister and Khabbab and their recitation of Taha, and that was because of Umar's conversion to Islam, and the story is well-known in the books of biography.

His saying: 1- **Ta Ha** was read with an inclination of the ha and a fatha on the ta by Abu Amr and Ibn Abi Ishaq, and Abu Bakr, Hamza, Al-Kisa'i and Al-A'mash

inclined them both. Abu Ja'far, Shaiba and Nafi' read them between the two pronunciations, and Abu Ubaid chose this reading. The rest read with emphasis. Al-Tha'labi said: They are all correct and eloquent languages. Al-Nahhas said: There is no reason for inclination according to most Arabists for two reasons: The first is that there is neither a ya' nor a kasra here for inclination to occur, and the second reason is that the ta' is one of the obstacles to inclination.

Scholars have differed on the meaning of this word. The first is that it is ambiguous and its intended meaning is not understood. The second is that it means **O man** in the language of Ukl and in the language of Uk. Al-Kalbi said: If you said to a man from Uk **O man** he would not respond until you said *Ta-Ha*. Ibn Jarir recited the following in this regard:

I called Taha to fight, but he did not answer, so I was afraid that he would be a traitor.

It is narrated as Mazayilan, and it was said that in the language of Ak it means my beloved. Qatrib said: It is also in the language of Tayy: meaning, O man, and this is what Al-Hasan and Ikrimah said. It was also said that it is also in the Syriac language, as narrated by Al-Mahdawi. Ibn Jarir narrated that it is also in the Nabataean language, and Al-Suddi and Saeed bin Hubain said the same. Al-Tha'labi narrated from Ikrimah that it is also in the language of Abyssinia, and he narrated it from Ikrimah, and there is no objection to this word being used for that meaning in all of those languages if the transmission is correct. The third opinion: It is one of the names of God, the Most High. The fourth opinion: It is the name of the Prophet, may God bless him and grant him peace. The fifth opinion: It is the name of the Surah. The sixth opinion: It is separate letters, each of which indicates a meaning. Then they differed regarding these meanings indicated by these letters, with all of them being forced and arbitrary. The seventh opinion is that its meaning is: Blessed is he who is guided. The eighth opinion is that its meaning is: Ta' al-Ard, O Muhammad. Ibn al-Anbari said: The Prophet (peace and blessings of God be upon him) used to endure the hardship of prayer until his feet were about to swell and he needed to rest, so he was told to **tab al-ard** meaning do not tire yourself out until you need to rest. Al-Qadi Iyad narrated in Ash-Shifa' on the authority of Ar-Rabi' ibn Anas who said: When the Prophet (peace and blessings of God be upon him) prayed, he would stand on one leg and raise the other, so God revealed **Ta Ha** meaning **tab al-ard, O Muhammad**. It was narrated on the authority of Al-Hasan Al-Basri that he read **Ta Ha** with the weight of *da'a* which means **to trample**, and the original is *ta'a* but the hamza was changed to a *ha*. Al-Wahidi narrated on the authority of most of the commentators that this word means **O man**, meaning the Prophet (peace and blessings of God be upon him). He said: This is the saying of Al-Hasan, Ikrimah, Sa'id ibn Jubayr, Ad-Dahhak, Qatadah, Mujahid, Ibn Abbas in the narration of Ata' and Al-Kalbi, except that some of them say: It is in the language of Abyssinian, Nabataean, and Syriac. Al-Kalbi says: It is in the language of 'Ak. Ibn al-Anbari said: The language of Quraysh agreed with that language in this meaning, because God, the Exalted, did not address His Prophet in a language other than Quraysh. If it is

Surat Ta-Ha 20:1

Taha

determined that it has this meaning in one of the languages of the Arabs, then the meaning is apparent and the indication is clear, outside of the openings of the surahs, which we have previously explained as being among the ambiguous in the opening of Surat Al-Baqarah. And likewise if it has this meaning in one of the languages of the Persians and the Arabs use it in their speech in that meaning like all the Persian words that the Arabs used and that are found in the Noble Book, then with that use it becomes part of the language of the Arabs.

Tafsir al-Baghawi

1 - Meccan.

Abdul Wahid Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Ibn Abi Uwais told us, my father told me, on the authority of Abu Bakr Al-Halali, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "I was given the surah in which the cow was mentioned from the first mention, and I was given Ta Ha and the Ta-Sin from the tablets of Moses, and I was given the openings of the Qur'an and the endings of the surah in which the cow was mentioned from beneath the throne, and I was given the Mufasssal as a voluntary act."

Ta-Ha, Abu Amr reads with a fatha on the ta' and a kasra on the ha'. Hamza, Al-Kisa'i, and Abu Bakr read them with a kasra, and the rest read them with a fatha.

It was said: It is an oath. It was also said: It is one of the names of God Almighty.

Mujahed, Al-Hasan, Ata', and Ad-Dahhak said: Its meaning is, **O man**.

Qatada said: It is, man, in Syriac.

Al-Kalbi said: It is, O man, in the language of Ak.

Muqatil bin Hayyan said: Its meaning is to step on the ground with your feet, meaning: during the night prayer.

Muhammad bin Kaab Al-Qurazi said: God Almighty swore by his length and guidance.

Saeed bin Jubair said: The letter *ta* is the opening letter of his name *Al-Tahir*, and the letter *ha* is the opening letter of his name *Haad*.

Al-Kalbi said: When the revelation came down to the Messenger of God, may God bless him and grant him peace, in Mecca, he strove hard in worship until he would alternate between his feet in prayer due to the length of his standing, and he would pray all night long. Then God revealed this verse, and commanded him to make it easy on himself, so he said:

Tafsir al-Baidawi

1- *Taha* was pronounced with emphasis by Qaloon, Ibn Kathir, Ibn Amir, and Hafsa.

And Jacob is on the original, and Abu Amr and Warsh emphasized the letter ta alone.

Because of its superiority and the rest of it is inclined. They are from the names of letters. It was said that its meaning is O man in the language of Akk. If it is correct, then perhaps its origin is O this, so they changed it by changing it and abbreviating it and citing his saying:

Foolishness is a prey to you. Where are your morals? May God not sanctify the morals of the cursed.

It is weak because it is possible that it is an oath, like His saying, **Ha Meem, they will not be helped**. And **Ta Ha** was read as an order to the Messenger, may God bless him and grant him peace, to tread the ground with his feet, because he used to stand in his night prayers on one of his feet, and its origin is *ta'a* so its hamza was changed to a ha' or it was changed in *ya'ta'a* to an alif like His saying, **La hunka al-murta'a**. Then he built on it the order and added to it the ha' of silence. Based on this, it is possible that the origin of **Ta Ha** is *ta'a* and the alif was changed from the hamza and the ha' is a metaphor for the ground, but that is rejected by writing them in the form of a letter, and likewise the interpretation is **ya rajul** or he was satisfied with the two halves of the words and referred to them by their name.

Surat Ta-Ha 20:2

We have not sent down the Qur'an to you to make you miserable.

Tafsir al-Jalalayn

2 - **We did not send down the Qur'an to you** O Muhammad **to make you miserable** to tire yourself out because of what you did after its revelation, such as your long standing in the night prayer, meaning to make it easier for yourself.

Tafsir al-Suyuti

Ibn Mardawayh narrated on the authority of Ibn Abbas that the first thing that God revealed to the Prophet, may God bless him and grant him peace, was to stand on the soles of his feet when he prayed. Then God revealed Ta-Ha: We have not sent down the Qur'an to you to make you miserable.

Abdullah bin Hamid narrated in his interpretation on the authority of Al-Rabi' bin Anas, who said: The Prophet, may God bless him and grant him peace, would alternate between his feet to stand on each foot until the verse was revealed: We have not sent down the Qur'an to you to make you miserable.

Ibn Mardawayh narrated on the authority of Al-Awfi on the authority of Ibn Abbas, who said: They said: This man has been made miserable by his Lord. So God revealed Ta-Ha: We have not sent down the Qur'an to you to make you miserable.

Tafsir al-Tabari

Then the interpretation of the statement is: O man, We did not send down the Qur'an to you to make you miserable. We did not send it down to you to burden you with work beyond your ability. It was mentioned that this was said to him because of the fatigue, hardship, and staying up late at night that he was experiencing.

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, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **We have not sent down the Qur'an to you to make you miserable**. He said: It is like His saying, **So recite what is easy for you of it** (al-Muzzammil 73:20). So they would hang ropes around their chests during prayer.

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, **We have not sent down the Qur'an to you to make you miserable**. He said in prayer, like His saying, **So recite as much of it as is easy for you**. (al-Muzzammil 73:25), so they would hang ropes on their chests in prayer.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **We did not send down the Qur'an to you to make you miserable**. No, by

God, God did not make it miserable, but He made it a mercy and a light, and a guide to Paradise.

Tafsir al-Qurtubi

The Almighty said: **We have not sent down the Qur'an to you to make you miserable**. It was read as Ma nazla 'alayka al-Qur'an la'ilaha al-ma'ariqa. An-Nahhas said: Some grammarians say this is the lam of negation, and some of them say it is the lam of denial. Abu Ja'far said: I heard Abu Al-Hasan bin Kaysan say: It is the lam of khifd, and the meaning is We have not sent down the Qur'an to you to make you miserable. And miserable is lengthened and shortened. It is one of the words with the letter waw. The root of miserable in the language is hardship and fatigue, meaning We have not sent down the Qur'an to you to make you tired. The poet said:

The wise man suffers in bliss with his wisdom, but the ignorant man enjoys misery.

The meaning of lashaka **to tire yourself out** is your excessive regret for them and their disbelief, and your sorrow that they believe, like the saying of God the Almighty: {Then perhaps you would kill yourself with grief over them} (al-Kahf 18:6), meaning that all you have to do is convey and remind, and it was not written for you that they would inevitably believe after you did not neglect to deliver the message and good advice. It was narrated that Abu Jahl - may God curse him - and Al-Nadr ibn Al-Harith said to the Prophet, may God bless him and grant him peace, that you are wretched because you have abandoned the religion of your fathers. The response to that was that the religion of Islam and this Qur'an are the ladder to attaining every success and the reason for attaining every happiness, and what the disbelievers contain is wretchedness itself. According to the previous sayings, he, may God bless him and grant him peace, prayed at night until his feet swelled, so Gabriel said to him: Save yourself, for it has a right over you, meaning that We did not send down the Qur'an to you to exhaust yourself in worship and make yourself taste extreme hardship, and you were not sent except with the easy-going Hanifiyah.

Tafsir Ibn Kathir

We have already discussed the disconnected letters at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. Ibn Abi Hatim said: Al-Husayn ibn Muhammad ibn Shaybah Al-Wasiti told us, Abu Ahmad - meaning Al-Zubayri - told us, Israel told us, on the authority of Salim Al-Aftas, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: Ta-Ha, O man. And this is how it was narrated on the authority of Mujahid, Ikrimah, Saeed ibn Jubayr, Ata, Muhammad ibn Ka'b, Abu Malik, Atiyah Al-Awfi, Al-Hasan, Qatadah, Ad-Dahhak, As-Suddi, and Ibn Abi Zayd, that they said: Ta-Ha means O man. And in a narration on the authority of Ibn Abbas, Saeed ibn Jubayr, and Ath-Thawri, it is a Nabataean word meaning O man. Abu Salih said: It is an Arabized

We have not sent down the Qur'an to you to make you miserable.

word.

Judge Iyad narrated in his book *Al-Shifa'* from the path of Abd bin Hamid in his interpretation: Hashim bin Al-Qasim narrated to us from Ibn Ja'far from Al-Rabi' bin Anas who said: "When the Prophet, may God bless him and grant him peace, prayed, he would stand on one leg and raise the other." Then God Almighty revealed: **Ta Ha** meaning: "O Muhammad, step on the earth. "We have not sent down the Qur'an to you to make you miserable." Then he said: It is not hidden what is in this honor and good treatment and His saying: **We have not sent down the Qur'an to you to make you miserable.** Juwaybir said from Al-Dahhak: When God revealed the Qur'an to His Messenger, may God bless him and grant him peace, he and his companions stood up with it, and the polytheists of Quraysh said: This Qur'an was not sent down to Muhammad except to make him miserable. Then God Almighty revealed: "Ta Ha. We have not sent down the Qur'an to you to make you miserable. But only as a reminder for him who fears God." So the matter is not as the falsifiers claim, rather whoever God gives knowledge, He intends much good for him, as is proven in the two Sahih from Mu'awiyah who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever God intends good for, He gives him understanding of the religion.**

How good is the hadith narrated by Al-Hafiz Abu Al-Qasim Al-Tabarani in this regard, where he said: Ahmad bin Zuhair told us, Al-Ala bin Salem told us, Ibrahim Al-Talaqani told us, Ibn Al-Mubarak told us, on the authority of Sufyan, on the authority of Samak bin Harb, on the authority of Tha'laba bin Al-Hakam, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty will say to the scholars on the Day of Resurrection when He sits on His throne to judge His servants: I did not place My knowledge and wisdom among you except that I wanted to forgive you for what you did, and I do not care." Its chain of transmission is good, and this Tha'laba bin Al-Hakam is Al-Laythi. Abu Omar mentioned him in his book *Al-I'ti'ab*, and he said: He settled in Basra then moved to Kufa, and Samak bin Harb narrated from him.

Mujahid said about his statement: **We have not sent down the Qur'an to you to make you miserable** it is like his statement: **So recite as much of it as is easy for you** and they used to hang ropes on their chests in prayer. Qatada said: **We have not sent down the Qur'an to you to make you miserable** no, by God, He did not make it miserable, but He made it a mercy, a light, and a guide to Paradise **except as a reminder for him who fears** God sent down His Book and sent His Messenger as a mercy with which He showed mercy to His servants so that the one who remembers may remember, and a man may benefit from what he hears from the Book of God, which is a reminder in which God has revealed what is lawful and what is unlawful.

And His statement: **A revelation from Him who created the earth and the high heavens** meaning this Qur'an that has come to you, O Muhammad, is a revelation from your Lord, the Lord of all things and their King,

who is able to do whatever He wills, who created the earth with its lowness and density, and created the high heavens with their height and softness. It was mentioned in the hadith that was authenticated by al-Tirmidhi and others that the thickness of each heaven is a journey of five hundred years, and the distance between it and the one following it is a journey of five hundred years. Ibn Abi Hatim mentioned here the hadith of the mountain goats on the authority of al-Abbas, the uncle of the Messenger of God, may God bless him and grant him peace, and may God be pleased with him. And His statement: **The Most Gracious established Himself firmly on the Throne** has been discussed previously in Surat al-A'raf, so there is no need to repeat it here either. And the safest approach in this is the approach of the Salaf, to pass on what came in the Qur'an and Sunnah regarding this without specifying, distorting, likening, disabling, or representing.

And His saying: **To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil** meaning, all of it is His, in His grasp, and under His control, will, desire and rule. He is the Creator of that, its Owner and its God, there is no god but Him and no Lord but Him. And His saying: **And what is under the soil** Muhammad ibn Ka'b said: meaning what is under the seventh earth. Al-Awza'i said: Yahya ibn Abi Katheer told him that Ka'b was asked and it was said to him: What is under this earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: The rock. It was said: What is under the rock? He said: A king. It was said: What is under the king? He said: A whale whose two ends are attached to the throne. It was said: What is under the whale? He said: The air and darkness, and knowledge was cut off.

Ibn Abi Hatim said: Abu Ubaidullah bin Akhi bin Wahb told us, my uncle told us, Abdullah bin Ayyash told us, Abdullah bin Sulayman told us, on the authority of Daraj, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "The two lands, between each land and the one next to it, are a journey of five hundred years. The upper one of them is on the back of a whale whose two ends meet in the sky, and the whale is on a rock, and the rock is in the hand of the angel. The second is the prison of the wind, and in the third there are the stones of Hell, and in the fourth there is the sulfur of Hell, and in the fifth there are the snakes of Hell, and in the sixth there are the scorpions of Hell, and in the seventh there is Hell, and in it Satan is chained with iron, one hand in front of him and one hand behind him. So if God wants to release him for whatever He wills, He releases him." This is a very strange hadith, and its chaining it to the Prophet is questionable.

Al-Hafiz Abu Ya'la said in his Musnad: Abu Musa al-Harawi told us on the authority of al-Abbas ibn al-Fadl, who said: I said: Ibn al-Fadl al-Ansari? He said: Yes, on the authority of Al-Qasim bin Abdul Rahman, on the authority of Muhammad bin Ali, on the authority of Jabir bin Abdullah, who said: "I was with the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. We came back in intense heat, and we were separated into one or two people, spreading out. He said: I was at the front of the army when a man came across us and greeted us, then he said: Which of you is Muhammad? My companions went on and I stopped with him, and behold, the Messenger of God, may God bless him and grant him peace, came in the middle of the army on a red camel, covering his head with his garment to protect him from the sun. I said: O questioner, this is the Messenger of God, may God bless him and grant him peace, who has come to you. He said: Which of them is he? I said: The one with the red camel. He approached him and took hold of the reins of his camel, and the Messenger of God, may God bless him and grant him peace, held him back and said: Are you Muhammad? He said: Yes. He said: I want to ask you about characteristics that no one on earth knows except one or two men. The Messenger of God, may God bless him and grant him peace, said: Ask whatever you want. He said: O Muhammad, does the Prophet sleep? The Messenger of God, may God bless him and grant him peace, said: His eyes sleep but his heart does not sleep. He said: You have spoken the truth. Then he said: O Muhammad, how does the child resemble his father and mother? The Messenger of God, may God bless him and grant him peace, said: The man's semen is white and thick, and the woman's semen is yellow and thin. Which of the two semens prevails over the other, the child will be born? He said: You have spoken the truth. He asked: What does the man have from the child, and what does the woman have from it? He said: The man has the bones, veins, and nerves, and the woman has the flesh, blood, and hair. He said: You have spoken the truth. Then he said: O Muhammad, what is under this? - meaning the earth - The Messenger of God, may God bless him and grant him peace, said: Creation. He said: What is under them? He said: Earth. He said: What is under the earth? He said: Water. He said: What is under the water? He said: Darkness. He said: What is under the darkness? He said: Air. He said: What is under the air? He said: Soil. He said: What is under the soil? The eyes of the Messenger of God, may God bless him and grant him peace, overflowed with tears, and he said: The knowledge of creation ends with the knowledge of the Creator. O questioner, the one asked about it does not know more than the questioner. He said: You have spoken the truth. I bear witness that you are the Messenger of God. The Messenger of God, may God bless him and grant him peace, said: O people, do you know who this is? They said: God and His Messenger know best. This is what Gabriel, peace be upon him, said. This is a very strange hadith, and a strange context. Al-Qasim bin Abdul-Rahman is the only one who narrated it. Yahya bin Ma'in said about him: He is worth nothing. Abu Hatim al-Razi declared him weak, and Ibn 'Adi said: He is not known. I said: He mixed up this hadith, and something entered into something else and a hadith into a hadith. It may be

possible that he did that intentionally or that something entered into it, and God knows best.

And His statement: "And if you speak aloud, then indeed, He knows the secret and what is more hidden." That is, this Qur'an was sent down by the One who created the earth and the high heavens, the One who knows the secret and what is more hidden, as the Most High said: "Say, 'He sent it down who knows the secret in the heavens and the earth. Indeed, He is Ever-Forgiving, Most Merciful.'" Ali ibn Abi Talhah said on the authority of Ibn Abbas: **He knows the secret and what is more hidden.** He said: The secret is what the son of Adam keeps secret in himself. **And what is more hidden** is what was hidden from the son of Adam of what he will do before he knows it. So God knows all of that, so His knowledge of what has passed of that and what remains is one knowledge, and all of creation in that regard is like one soul with Him, and this is His statement: **He did not create you and resurrect you except as one soul.** Ad-Dahhak said: **He knows the secret and what is more hidden.** He said: The secret is what your soul speaks to, and what is more hidden is what your soul has not spoken to yet.

Saeed bin Jubair said: You know what you conceal today, but you do not know what you conceal tomorrow. God knows what you conceal today and what you conceal tomorrow. Mujahid said: **And concealed** means the whispering. He and Saeed bin Jubair also said: **And concealed** meaning what He knows of that which He did not speak to Himself. And His statement: "God, there is no god but He. To Him belong the best names" means the One who sent down the Qur'an to you. He is God, there is no god but He, the Possessor of the best names and the highest attributes. The hadiths that were narrated about the best names were presented at the end of Surat Al-A'raf. All praise and thanks be to God.

Fath al-Qadir

And the sentence 2- **We did not send down the Qur'an to you to make you miserable** is a new sentence introduced to console the Messenger of God, may God bless him and grant him peace, for the fatigue he was suffering from the polytheists. Misery comes in the meaning of exhaustion. Ibn Kaysan said: The root of misery in the language is to suffer and toil, and from this the poet said:

The wise man suffers in bliss with his wisdom, but the ignorant man enjoys misery.

Meaning: We did not send down the Qur'an to you to tire you out with your excessive grief over them and their disbelief, and your regret that they believe. It is like His, the Most High, saying: **Perhaps you would kill yourself with grief.** An-Nahhas said: Some grammarians say: This lam in *li-mashqa* is the lam of negation, and some of them say it is the lam of denial. Ibn Kaysan said: It is the lam of khifd. This interpretation of the verse is according to the opinion of those who said that Ta-Ha is like all the openings of the surahs that were mentioned to enumerate the names of the letters. If it were made the name of the surah, then His saying: **We did not send down the Qur'an to you to make you miserable** would be a

Surat Ta-Ha 20:2

We have not sent down the Qur'an to you to make you miserable.

predicate of it, and it is in the position of the subject. As for the opinion of those who said: Its meaning is O man, or it means the command to tread the earth, then the sentence is a new sentence to divert him, may God bless him and grant him peace, from his exaggeration in worship.

Tafsir al-Baghawi

2 - **We did not send down the Qur'an to you to make you miserable.**

It was said: When the polytheists saw his diligence in worship, they said, **The Qur'an was not revealed to you, O Muhammad, except for your misery.** So the verse **We have not revealed the Qur'an to you to make you miserable** was revealed, meaning that you would suffer and tire yourself out. The root of misery in the language is hardship.

Tafsir al-Baidawi

2- **We have not sent down the Qur'an to you to make you miserable** is the predicate of *Ta-Ha* if you make it the subject as interpreted by the surah, or **the Qur'an** and the Qur'an is in it the position of the pronoun and its answer if you make it the oath by it and the vocative if you make it a vocative, and a resumption if it is a verbal or nominal sentence with an implied subject, or a group of letters reported and the meaning is: We have not sent down the Qur'an to you to tire yourself out with your excessive regret over the disbelief of Quraysh since all you have to do is reach it, or with much exercise and much night prayer and standing on one leg. Misery is commonly used to mean exhaustion and from it is more miserable than the one who trains a mare, and the master of the people is the most miserable of them. Perhaps it was modified to indicate that it was sent down to him to make him happy. It was said that it was a response and denial of the disbelievers, for when they saw his much worship they said that you are miserable by abandoning our religion and the Qur'an was sent down to you so that you are miserable by it.

Surat Ta-Ha 20:3

Except as a reminder for whoever fears

Tafsir al-Jalalayn

3 - *Except* but We sent it down **as a reminder** for him who fears) fears God.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Except as a reminder for whoever fears**, God Almighty says: We have not sent down this Qur'an to you except as a reminder for whoever fears God's punishment, so he guards himself against it by performing the duties of his Lord and avoiding His prohibitions.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Except as a reminder for him who fears**, and God sent down His books and sent His messengers as a mercy with which God has mercy on His servants, so that the one who remembers may remember, and a man may benefit from what he can of the Book of God, and it is a reminder for him in which God sent down what is lawful and what is unlawful, so He said, **A revelation from Him who created the earth and the high heavens** (Ta-Ha: 4).

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Except as a reminder for whoever fears**, he said: What We revealed to you is a reminder for whoever fears.

The meaning of the statement then is: O man, We have not sent down this Qur'an to you to make you miserable thereby. We have not sent it down except as a reminder for whoever fears.

The Arabists differed about the reason for the accusative case of *tadhkirah*. Some of the grammarians of Basra said: "He said: except a reminder" instead of **so that you may be miserable**, so he made it: **We have not sent down the Qur'an to you except as a reminder**. Some of the grammarians of Kufa said: **It is accusative case** based on **We have not sent it down except as a reminder**. Some of them rejected the saying of the speaker: **It is accusative case** instead of **so that you may be miserable**, and said: **That is not permissible**, because **so that you may be miserable** is in the denial, and **except a reminder** is in the confirmation, but it is a repetition. Some of them said: "The meaning of the statement is: We have not sent down the Qur'an to you except as a reminder for whoever fears," not **so that you may be miserable**.

Tafsir al-Qurtubi

The Almighty said: **Except as a reminder for him who fears**. Abu Ishaq Al-Zajaj said: It is a substitute for

tashqa meaning We did not send it down except as a reminder. Al-Nahhas: This is a far-fetched interpretation, and Abu Ali denied it because the reminder is not misery, but rather it is accusative as a source, meaning We sent it down so that you may be reminded by it, a reminder, or as an object for the sake of it, meaning We did not send down the Qur'an to you so that you may be miserable by it, We sent it down only as a reminder. Al-Husayn ibn Al-Fadl said: There is an inversion in it, its meaning is: We did not send down the Qur'an to you except as a reminder for him who fears, and lest you be miserable.

Tafsir Ibn Kathir

We have already discussed the disconnected letters at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. Ibn Abi Hatim said: Al-Husayn ibn Muhammad ibn Shaybah Al-Wasiti told us, Abu Ahmad - meaning Al-Zubayri - told us, Israel told us, on the authority of Salim Al-Aftas, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: Ta-Ha, O man. And this is how it was narrated on the authority of Mujahid, Ikrimah, Saeed ibn Jubayr, Ata, Muhammad ibn Ka'b, Abu Malik, Atiyah Al-Awfi, Al-Hasan, Qatadah, Ad-Dahhak, As-Suddi, and Ibn Abi Zayd, that they said: Ta-Ha means O man. And in a narration on the authority of Ibn Abbas, Saeed ibn Jubayr, and Ath-Thawri, it is a Nabataean word meaning O man. Abu Salih said: It is an Arabized word.

Judge Iyad narrated in his book Al-Shifa' from the path of Abd bin Hamid in his interpretation: Hashim bin Al-Qasim narrated to us from Ibn Ja'far from Al-Rabi' bin Anas who said: "When the Prophet, may God bless him and grant him peace, prayed, he would stand on one leg and raise the other." Then God Almighty revealed: **Ta Ha** meaning: "O Muhammad, step on the earth. "We have not sent down the Qur'an to you to make you miserable." Then he said: It is not hidden what is in this honor and good treatment and His saying: **We have not sent down the Qur'an to you to make you miserable**. Juwaybir said from Al-Dahhak: When God revealed the Qur'an to His Messenger, may God bless him and grant him peace, he and his companions stood up with it, and the polytheists of Quraysh said: This Qur'an was not sent down to Muhammad except to make him miserable. Then God Almighty revealed: "Ta Ha. We have not sent down the Qur'an to you to make you miserable. But only as a reminder for him who fears God." So the matter is not as the falsifiers claim, rather whoever God gives knowledge, He intends much good for him, as is proven in the two Sahihs from Mu'awiyah who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever God intends good for, He gives him understanding of the religion**.

How good is the hadith narrated by Al-Hafiz Abu Al-Qasim Al-Tabarani in this regard, where he said: Ahmad bin Zuhair told us, Al-Ala bin Salem told us, Ibrahim Al-Talaqani told us, Ibn Al-Mubarak told us, on the authority of Sufyan, on the authority of Samak bin Harb, on the authority of Tha'laba bin Al-Hakam, who said: The Messenger of God, may God bless him and

grant him peace, said: "God Almighty will say to the scholars on the Day of Resurrection when He sits on His throne to judge His servants: I did not place My knowledge and wisdom among you except that I wanted to forgive you for what you did, and I do not care." Its chain of transmission is good, and this Tha'laba bin Al-Hakam is Al-Laythi. Abu Omar mentioned him in his book *Al-I'ti'ab*, and he said: He settled in Basra then moved to Kufa, and Samak bin Harb narrated from him.

Mujahid said about his statement: **We have not sent down the Qur'an to you to make you miserable** it is like his statement: **So recite as much of it as is easy for you** and they used to hang ropes on their chests in prayer. Qatada said: **We have not sent down the Qur'an to you to make you miserable** no, by God, He did not make it miserable, but He made it a mercy, a light, and a guide to Paradise **except as a reminder for him who fears** God sent down His Book and sent His Messenger as a mercy with which He showed mercy to His servants so that the one who remembers may remember, and a man may benefit from what he hears from the Book of God, which is a reminder in which God has revealed what is lawful and what is unlawful.

And His statement: **A revelation from Him who created the earth and the high heavens** meaning this Qur'an that has come to you, O Muhammad, is a revelation from your Lord, the Lord of all things and their King, who is able to do whatever He wills, who created the earth with its lowness and density, and created the high heavens with their height and softness. It was mentioned in the hadith that was authenticated by al-Tirmidhi and others that the thickness of each heaven is a journey of five hundred years, and the distance between it and the one following it is a journey of five hundred years. Ibn Abi Hatim mentioned here the hadith of the mountain goats on the authority of al-Abbas, the uncle of the Messenger of God, may God bless him and grant him peace, and may God be pleased with him. And His statement: **The Most Gracious established Himself firmly on the Throne** has been discussed previously in Surat al-A'raf, so there is no need to repeat it here either. And the safest approach in this is the approach of the Salaf, to pass on what came in the Qur'an and Sunnah regarding this without specifying, distorting, likening, disabling, or representing.

And His saying: **To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil** meaning, all of it is His, in His grasp, and under His control, will, desire and rule. He is the Creator of that, its Owner and its God, there is no god but Him and no Lord but Him. And His saying: **And what is under the soil** Muhammad ibn Ka'b said: meaning what is under the seventh earth. Al-Awza'i said: Yahya ibn Abi Katheer told him that Ka'b was asked and it was said to him: What is under this earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth.

It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: The rock. It was said: What is under the rock? He said: A king. It was said: What is under the king? He said: A whale whose two ends are attached to the throne. It was said: What is under the whale? He said: The air and darkness, and knowledge was cut off.

Ibn Abi Hatim said: Abu Ubaidullah bin Akhi bin Wahb told us, my uncle told us, Abdullah bin Ayyash told us, Abdullah bin Sulayman told us, on the authority of Daraj, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "The two lands, between each land and the one next to it, are a journey of five hundred years. The upper one of them is on the back of a whale whose two ends meet in the sky, and the whale is on a rock, and the rock is in the hand of the angel. The second is the prison of the wind, and in the third there are the stones of Hell, and in the fourth there is the sulfur of Hell, and in the fifth there are the snakes of Hell, and in the sixth there are the scorpions of Hell, and in the seventh there is Hell, and in it Satan is chained with iron, one hand in front of him and one hand behind him. So if God wants to release him for whatever He wills, He releases him." This is a very strange hadith, and its chaining it to the Prophet is questionable.

Al-Hafiz Abu Ya'la said in his Musnad: Abu Musa al-Harawi told us on the authority of al-Abbas ibn al-Fadl, who said: I said: Ibn al-Fadl al-Ansari? He said: Yes, on the authority of Al-Qasim bin Abdul Rahman, on the authority of Muhammad bin Ali, on the authority of Jabir bin Abdullah, who said: "I was with the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. We came back in intense heat, and we were separated into one or two people, spreading out. He said: I was at the front of the army when a man came across us and greeted us, then he said: Which of you is Muhammad? My companions went on and I stopped with him, and behold, the Messenger of God, may God bless him and grant him peace, came in the middle of the army on a red camel, covering his head with his garment to protect him from the sun. I said: O questioner, this is the Messenger of God, may God bless him and grant him peace, who has come to you. He said: Which of them is he? I said: The one with the red camel. He approached him and took hold of the reins of his camel, and the Messenger of God, may God bless him and grant him peace, held him back and said: Are you Muhammad? He said: Yes. He said: I want to ask you about characteristics that no one on earth knows except one or two men. The Messenger of God, may God bless him and grant him peace, said: Ask whatever you want. He said: O Muhammad, does the Prophet sleep? The Messenger of God, may God bless him and grant him peace, said: His eyes sleep but his heart does not sleep. He said: You have spoken the truth. Then he said: O Muhammad, how does the child resemble his father and mother? The Messenger of God, may God bless him and grant him peace, said: The man's semen is white and thick, and the woman's semen is yellow and thin. Which of the

two semens prevails over the other, the child will be born? He said: You have spoken the truth. He asked: What does the man have from the child, and what does the woman have from it? He said: The man has the bones, veins, and nerves, and the woman has the flesh, blood, and hair. He said: You have spoken the truth. Then he said: O Muhammad, what is under this? - meaning the earth - The Messenger of God, may God bless him and grant him peace, said: Creation. He said: What is under them? He said: Earth. He said: What is under the earth? He said: Water. He said: What is under the water? He said: Darkness. He said: What is under the darkness? He said: Air. He said: What is under the air? He said: Soil. He said: What is under the soil? The eyes of the Messenger of God, may God bless him and grant him peace, overflowed with tears, and he said: The knowledge of creation ends with the knowledge of the Creator. O questioner, the one asked about it does not know more than the questioner. He said: You have spoken the truth. I bear witness that you are the Messenger of God. The Messenger of God, may God bless him and grant him peace, said: O people, do you know who this is? They said: God and His Messenger know best. This is what Gabriel, peace be upon him, said. This is a very strange hadith, and a strange context. Al-Qasim bin Abdul-Rahman is the only one who narrated it. Yahya bin Ma'in said about him: He is worth nothing. Abu Hatim al-Razi declared him weak, and Ibn 'Adi said: He is not known. I said: He mixed up this hadith, and something entered into something else and a hadith into a hadith. It may be possible that he did that intentionally or that something entered into it, and God knows best.

And His statement: "And if you speak aloud, then indeed, He knows the secret and what is more hidden." That is, this Qur'an was sent down by the One who created the earth and the high heavens, the One who knows the secret and what is more hidden, as the Most High said: "Say, 'He sent it down who knows the secret in the heavens and the earth. Indeed, He is Ever-Forgiving, Most Merciful.'" Ali ibn Abi Talhah said on the authority of Ibn Abbas: **He knows the secret and what is more hidden.** He said: The secret is what the son of Adam keeps secret in himself. **And what is more hidden** is what was hidden from the son of Adam of what he will do before he knows it. So God knows all of that, so His knowledge of what has passed of that and what remains is one knowledge, and all of creation in that regard is like one soul with Him, and this is His statement: **He did not create you and resurrect you except as one soul.** Ad-Dahhak said: **He knows the secret and what is more hidden.** He said: The secret is what your soul speaks to, and what is more hidden is what your soul has not spoken to yet.

Saeed bin Jubair said: You know what you conceal today, but you do not know what you conceal tomorrow. God knows what you conceal today and what you conceal tomorrow. Mujahid said: **And concealed** means the whispering. He and Saeed bin Jubair also said: **And concealed** meaning what He knows of that which He did not speak to Himself. And His statement: "God, there is no god but He. To Him belong the best names" means the One who sent down the Qur'an to you. He is God, there is no god but He, the Possessor of the best names and the highest attributes. The hadiths that were narrated about the

best names were presented at the end of Surat Al-A'raf. All praise and thanks be to God.

Fath al-Qadir

And the accusative of 3- **except a reminder** as an object for **We revealed** like your saying: I did not hit you for discipline except out of compassion for you. Al-Zajjaj said: It is a substitute for **to make you miserable**: meaning We revealed it only as a reminder. Abu Ali Al-Farisi denied it on the grounds that the reminder is not miserable, he said: Rather, it is accusative as a source: meaning We revealed it so that you may be reminded by it, a reminder, or as an object for it: meaning We did not reveal the Qur'an to you so that you may be miserable by it, We revealed it only as a reminder.

Tafsir al-Baghawi

3 - **Except as a reminder for those who fear** [i.e., but We sent it down as a lesson for those who fear. It was said: Its meaning is We did not send down the Qur'an to you to make you miserable. We sent it down only as a reminder for those who fear].

Tafsir al-Baidawi

3- **Except a reminder** but a reminder, and its accusative is due to the interrupted exception, and it is not permissible for it to be a substitute for the place of **to be miserable** due to the difference in genders, nor an object for **We sent down**, because one verb does not extend to two causes. It was said that it is a source in the position of a state of the kaf or the Qur'an, or an object for it on the basis that **to be miserable** is related to an omitted word which is an attribute of the Qur'an, meaning We did not send down to you the Qur'an revealed so that you would tire yourself by conveying it except as a reminder. **For he who fears** for he in whose heart there is fear and tenderness that is affected by the warning, or for he from whom God knows that he fears by frightening him, because he is the one who benefits from it.

Surat Ta-Ha 20:4

A revelation from He who created the earth and the high heavens.

Surat Ta-Ha 20:4

A revelation from He who created the earth and the high heavens.

Tafsir al-Jalalayn

4 - *Tanzilan* instead of the word with its verb that makes it accusative **from He who created the earth and the high heavens** plural of Ali like Kubra and Kabir

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: This Qur'an is a revelation from the Lord who created the earth and the high heavens. And high is the plural of high.

The Arabists differed about the reason for the accusative case of his statement *tanzilan*. Some of the grammarians of Basra said: The accusative case means: God sent that down as a revelation. Some of those who denied that said that it is from two statements, but the meaning is: it is a revelation, then it was dropped and connected to the statement before it, so it came out of it and was not from its wording.

Abu Jaafar said: Both statements are not wrong in my opinion.

Tafsir al-Qurtubi

Tanzilan is a verbal noun, meaning We sent it down as a revelation. It was said: instead of his saying: **A reminder**. Abu Haywah al-Shami read *Tanzil* in the nominative case, meaning this is a revelation. **From Him who created the earth and the high heavens** meaning the high and lofty, and it is the plural of al-'aliyah, like his saying: major and minor, major and minor, informing about His greatness, might and majesty.

Tafsir Ibn Kathir

We have already discussed the disconnected letters at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. Ibn Abi Hatim said: Al-Husayn ibn Muhammad ibn Shaybah Al-Wasiti told us, Abu Ahmad - meaning Al-Zubayr - told us, Israel told us, on the authority of Salim Al-Aftas, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: Ta-Ha, O man. And this is how it was narrated on the authority of Mujahid, Ikrimah, Saeed ibn Jubayr, Ata, Muhammad ibn Ka'b, Abu Malik, Atiyah Al-Awfi, Al-Hasan, Qatadah, Ad-Dahhak, As-Suddi, and Ibn Abi Zayd, that they said: Ta-Ha means O man. And in

a narration on the authority of Ibn Abbas, Saeed ibn Jubayr, and Ath-Thawri, it is a Nabataean word meaning O man. Abu Salih said: It is an Arabized word.

Judge Iyad narrated in his book Al-Shifa' from the path of Abd bin Hamid in his interpretation: Hashim bin Al-Qasim narrated to us from Ibn Ja'far from Al-Rabi' bin Anas who said: "When the Prophet, may God bless him and grant him peace, prayed, he would stand on one leg and raise the other." Then God Almighty revealed: **Ta Ha** meaning: "O Muhammad, step on the earth. "We have not sent down the Qur'an to you to make you miserable." Then he said: It is not hidden what is in this honor and good treatment and His saying: **We have not sent down the Qur'an to you to make you miserable**. Juwaybir said from Al-Dahhak: When God revealed the Qur'an to His Messenger, may God bless him and grant him peace, he and his companions stood up with it, and the polytheists of Quraysh said: This Qur'an was not sent down to Muhammad except to make him miserable. Then God Almighty revealed: "Ta Ha. We have not sent down the Qur'an to you to make you miserable. But only as a reminder for him who fears God." So the matter is not as the falsifiers claim, rather whoever God gives knowledge, He intends much good for him, as is proven in the two Sahihs from Mu'awiyah who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever God intends good for, He gives him understanding of the religion**.

How good is the hadith narrated by Al-Hafiz Abu Al-Qasim Al-Tabarani in this regard, where he said: Ahmad bin Zuhair told us, Al-Ala bin Salem told us, Ibrahim Al-Talaqani told us, Ibn Al-Mubarak told us, on the authority of Sufyan, on the authority of Samak bin Harb, on the authority of Tha'laba bin Al-Hakam, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty will say to the scholars on the Day of Resurrection when He sits on His throne to judge His servants: I did not place My knowledge and wisdom among you except that I wanted to forgive you for what you did, and I do not care." Its chain of transmission is good, and this Tha'laba bin Al-Hakam is Al-Laythi. Abu Omar mentioned him in his book *Al-I'ti'ab*, and he said: He settled in Basra then moved to Kufa, and Samak bin Harb narrated from him.

Mujahid said about his statement: **We have not sent down the Qur'an to you to make you miserable** it is like his statement: **So recite as much of it as is easy for you** and they used to hang ropes on their chests in prayer. Qatada said: **We have not sent down the Qur'an to you to make you miserable** no, by God, He did not make it miserable, but He made it a mercy, a light, and a guide to Paradise **except as a reminder for him who fears** God sent down His Book and sent His Messenger as a mercy with which He showed mercy to His servants so that the one who remembers may remember, and a man may benefit from what he hears from the Book of God, which is a reminder in which God has revealed what is lawful and what is unlawful.

And His statement: **A revelation from Him who created**

the earth and the high heavens meaning this Qur'an that has come to you, O Muhammad, is a revelation from your Lord, the Lord of all things and their King, who is able to do whatever He wills, who created the earth with its lowness and density, and created the high heavens with their height and softness. It was mentioned in the hadith that was authenticated by al-Tirmidhi and others that the thickness of each heaven is a journey of five hundred years, and the distance between it and the one following it is a journey of five hundred years. Ibn Abi Hatim mentioned here the hadith of the mountain goats on the authority of al-Abbas, the uncle of the Messenger of God, may God bless him and grant him peace, and may God be pleased with him. And His statement: **The Most Gracious established Himself firmly on the Throne** has been discussed previously in Surat al-A'raf, so there is no need to repeat it here either. And the safest approach in this is the approach of the Salaf, to pass on what came in the Qur'an and Sunnah regarding this without specifying, distorting, likening, disabling, or representing.

And His saying: **To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil** meaning, all of it is His, in His grasp, and under His control, will, desire and rule. He is the Creator of that, its Owner and its God, there is no god but Him and no Lord but Him. And His saying: **And what is under the soil** Muhammad ibn Ka'b said: meaning what is under the seventh earth. Al-Awza'i said: Yahya ibn Abi Katheer told him that Ka'b was asked and it was said to him: What is under this earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: The rock. It was said: What is under the rock? He said: A king. It was said: What is under the king? He said: A whale whose two ends are attached to the throne. It was said: What is under the whale? He said: The air and darkness, and knowledge was cut off.

Ibn Abi Hatim said: Abu Ubaidullah bin Akhi bin Wahb told us, my uncle told us, Abdullah bin Ayyash told us, Abdullah bin Sulayman told us, on the authority of Daraj, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "The two lands, between each land and the one next to it, are a journey of five hundred years. The upper one of them is on the back of a whale whose two ends meet in the sky, and the whale is on a rock, and the rock is in the hand of the angel. The second is the prison of the wind, and in the third there are the stones of Hell, and in the fourth there is the sulfur of Hell, and in the fifth there are the snakes of Hell, and in the sixth there are the scorpions of Hell, and in the seventh there is Hell, and in it Satan is chained with iron, one hand in front of him and one hand behind him. So if God wants to release him for whatever He wills, He releases him." This is a very strange hadith, and its chaining it to the Prophet is questionable.

Al-Hafiz Abu Ya'la said in his Musnad: Abu Musa al-Harawi told us on the authority of al-Abbas ibn al-Fadl, who said: I said: Ibn al-Fadl al-Ansari? He said: Yes, on the authority of Al-Qasim bin Abdul Rahman, on the authority of Muhammad bin Ali, on the authority of Jabir bin Abdullah, who said: "I was with the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. We came back in intense heat, and we were separated into one or two people, spreading out. He said: I was at the front of the army when a man came across us and greeted us, then he said: Which of you is Muhammad? My companions went on and I stopped with him, and behold, the Messenger of God, may God bless him and grant him peace, came in the middle of the army on a red camel, covering his head with his garment to protect him from the sun. I said: O questioner, this is the Messenger of God, may God bless him and grant him peace, who has come to you. He said: Which of them is he? I said: The one with the red camel. He approached him and took hold of the reins of his camel, and the Messenger of God, may God bless him and grant him peace, held him back and said: Are you Muhammad? He said: Yes. He said: I want to ask you about characteristics that no one on earth knows except one or two men. The Messenger of God, may God bless him and grant him peace, said: Ask whatever you want. He said: O Muhammad, does the Prophet sleep? The Messenger of God, may God bless him and grant him peace, said: His eyes sleep but his heart does not sleep. He said: You have spoken the truth. Then he said: O Muhammad, how does the child resemble his father and mother? The Messenger of God, may God bless him and grant him peace, said: The man's semen is white and thick, and the woman's semen is yellow and thin. Which of the two semens prevails over the other, the child will be born? He said: You have spoken the truth. He asked: What does the man have from the child, and what does the woman have from it? He said: The man has the bones, veins, and nerves, and the woman has the flesh, blood, and hair. He said: You have spoken the truth. Then he said: O Muhammad, what is under this? - meaning the earth - The Messenger of God, may God bless him and grant him peace, said: Creation. He said: What is under them? He said: Earth. He said: What is under the earth? He said: Water. He said: What is under the water? He said: Darkness. He said: What is under the darkness? He said: Air. He said: What is under the air? He said: Soil. He said: What is under the soil? The eyes of the Messenger of God, may God bless him and grant him peace, overflowed with tears, and he said: The knowledge of creation ends with the knowledge of the Creator. O questioner, the one asked about it does not know more than the questioner. He said: You have spoken the truth. I bear witness that you are the Messenger of God. The Messenger of God, may God bless him and grant him peace, said: O people, do you know who this is? They said: God and His Messenger know best. This is what Gabriel, peace be upon him, said. This is a very strange hadith, and a strange context. Al-Qasim bin Abdul-Rahman is the only one who narrated it. Yahya bin Ma'in said about him: He is worth nothing. Abu Hatim al-Razi declared him weak, and Ibn 'Adi said: He is not known. I said: He mixed up this hadith, and something entered into something else and a hadith into a hadith. It may be

Surat Ta-Ha 20:4

A revelation from He who created the earth and the high heavens.

possible that he did that intentionally or that something entered into it, and God knows best.

And His statement: "And if you speak aloud, then indeed, He knows the secret and what is more hidden." That is, this Qur'an was sent down by the One who created the earth and the high heavens, the One who knows the secret and what is more hidden, as the Most High said: "Say, 'He sent it down who knows the secret in the heavens and the earth. Indeed, He is Ever-Forgiving, Most Merciful.'" Ali ibn Abi Talhah said on the authority of Ibn Abbas: **He knows the secret and what is more hidden.** He said: The secret is what the son of Adam keeps secret in himself. **And what is more hidden** is what was hidden from the son of Adam of what he will do before he knows it. So God knows all of that, so His knowledge of what has passed of that and what remains is one knowledge, and all of creation in that regard is like one soul with Him, and this is His statement: **He did not create you and resurrect you except as one soul.** Ad-Dahhak said: **He knows the secret and what is more hidden.** He said: The secret is what your soul speaks to, and what is more hidden is what your soul has not spoken to yet.

Saeed bin Jubair said: You know what you conceal today, but you do not know what you conceal tomorrow. God knows what you conceal today and what you conceal tomorrow. Mujahid said: **And concealed** means the whispering. He and Saeed bin Jubair also said: **And concealed** meaning what He knows of that which He did not speak to Himself. And His statement: "God, there is no god but He. To Him belong the best names" means the One who sent down the Qur'an to you. He is God, there is no god but He, the Possessor of the best names and the highest attributes. The hadiths that were narrated about the best names were presented at the end of Surat Al-A'raf. All praise and thanks be to God.

Fath al-Qadir

And the accusative of 4- **A revelation from Him who created the earth and the high heavens** is on the source: meaning We sent it down, and it was said instead of his saying a reminder, and it was said that it is accusative for praise, and it was said that it is accusative with **he fears**: meaning he fears a revelation from God as a direct object, and it was said that it is accusative as a state by interpreting it as an active participle. Abu Haywah al-Shami read **a revelation** in the nominative case on the meaning of this is a revelation, and **from Him who created** is related to a revelation, or to an omitted word that is an attribute of it, and the specification of the creation of the earth and the heavens because they are the greatest of what the servants see of His creations, the Almighty, and the high: the plural of the high: meaning the elevated like the plural of the great and the small on the great and the small. The meaning of the verse is informing the servants about the perfection of His greatness, glory be to Him, and the greatness of His majesty.

Tafsir al-Baghawi

4 - **A revelation**, instead of saying **a reminder**, "from those who created the earth," meaning: from God who created the earth, **and the high heavens**, meaning: the high and lofty, and it is the plural of *high*, like his saying: *great* and *great*, and *small* and *smaller*.

Tafsir al-Baidawi

4- *Tanzilan* is in the accusative case with the omission of its verb or with *yakhas*, or for praise or in apposition to *tadhkira* if it is made a state, and if it is made an object for it in wording or meaning then no because a thing is not explained by itself or by its type. **From Him who created the earth and the high heavens** with what follows it to His saying **To Him belong the best names** is an exaggeration of the status of the one who sent it by excessively glorifying the one who sent it by mentioning its actions and attributes in the order that is with the mind, so He began with the creation of the earth.

And the heavens, which are the origins of the world, and He put the earth first because it is closer to the senses and more apparent to Him than the highest heavens, and it is the plural of the highest, the feminine of the highest, then He indicated the way in which the creation of beings and the management of their affairs were created by intending the throne and from it He carried out the rulings and measures, and from it He sent down the causes in order and measures according to what His wisdom required and what His will was attached to, so He said:

Surat Ta-Ha 20:5

The Most Gracious is firmly established on the Throne.

Tafsir al-Jalalayn

5 - He is **the Most Gracious on the Throne** which in the language is the king's bed **He settled down** in a way that befits Him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **The Most Gracious is firmly established on the Throne?** God Almighty says.

He said: The Most Gracious is on His throne, raised and exalted.

We have already explained the meaning of *istiwa* with its evidence in the past, and we have mentioned the differences of those who differed about it, so that makes it unnecessary to repeat it in this place. There are two aspects to the subject of the word al-Rahman 55: One is in the meaning of His statement: **a revelation**, so the meaning of the statement is: He sent it down from the creation of the earth and the heavens, the Most Gracious sent it down, who established Himself on the Throne. The other is in His statement: **He established Himself on the Throne**, because in His statement **established Himself**, there is a mention of the Most Gracious.

Tafsir al-Qurtubi

Then he said: **The Most Gracious is firmly established on the Throne.** The accusative is permissible for praise. Abu Ishaq said: The genitive is for the substitute. Saeed bin Mas'adah said: The nominative means He is the Most Gracious. An-Nahhas: The nominative is permissible for the subject, and the predicate is **To Him belongs whatever is in the heavens and whatever is on the earth.** So do not stop at *established* and at the substitute for the implied in *created*, so it is permissible to stop at *established*. And likewise if it is the predicate of a deleted subject, and do not stop at the high. The meaning of establishment has been mentioned previously (**in Al-A'raf**). What Sheikh Abu Al-Hasan and others have gone to is that He is established on His Throne without limit or how, as is the establishment of the created. Ibn Abbas said: He means the creation of what was and what will be until the Day of Resurrection and after the Resurrection.

Tafsir Ibn Kathir

We have already discussed the disconnected letters at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. Ibn Abi Hatim said: Al-Husayn ibn

Muhammad ibn Shaybah Al-Wasiti told us, Abu Ahmad - meaning Al-Zubayri - told us, Israel told us, on the authority of Salim Al-Aftas, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: Ta-Ha, O man. And this is how it was narrated on the authority of Mujahid, Ikrimah, Saeed ibn Jubayr, Ata, Muhammad ibn Ka'b, Abu Malik, Atiyah Al-Awfi, Al-Hasan, Qatadah, Ad-Dahhak, As-Suddi, and Ibn Abi Zayd, that they said: Ta-Ha means O man. And in a narration on the authority of Ibn Abbas, Saeed ibn Jubayr, and Ath-Thawri, it is a Nabataean word meaning O man. Abu Salih said: It is an Arabized word.

Judge Iyad narrated in his book Al-Shifa' from the path of Abd bin Hamid in his interpretation: Hashim bin Al-Qasim narrated to us from Ibn Ja'far from Al-Rabi' bin Anas who said: "When the Prophet, may God bless him and grant him peace, prayed, he would stand on one leg and raise the other." Then God Almighty revealed: **Ta Ha** meaning: "O Muhammad, step on the earth. "We have not sent down the Qur'an to you to make you miserable." Then he said: It is not hidden what is in this honor and good treatment and His saying: **We have not sent down the Qur'an to you to make you miserable.** Juwaybir said from Al-Dahhak: When God revealed the Qur'an to His Messenger, may God bless him and grant him peace, he and his companions stood up with it, and the polytheists of Quraysh said: This Qur'an was not sent down to Muhammad except to make him miserable. Then God Almighty revealed: "Ta Ha. We have not sent down the Qur'an to you to make you miserable. But only as a reminder for him who fears God." So the matter is not as the falsifiers claim, rather whoever God gives knowledge, He intends much good for him, as is proven in the two Sahihis from Mu'awiyah who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever God intends good for, He gives him understanding of the religion.**

How good is the hadith narrated by Al-Hafiz Abu Al-Qasim Al-Tabarani in this regard, where he said: Ahmad bin Zuhair told us, Al-Ala bin Salem told us, Ibrahim Al-Talaqani told us, Ibn Al-Mubarak told us, on the authority of Sufyan, on the authority of Samak bin Harb, on the authority of Tha'laba bin Al-Hakam, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty will say to the scholars on the Day of Resurrection when He sits on His throne to judge His servants: I did not place My knowledge and wisdom among you except that I wanted to forgive you for what you did, and I do not care." Its chain of transmission is good, and this Tha'laba bin Al-Hakam is Al-Laythi. Abu Omar mentioned him in his book *Al-I'ti'ab*, and he said: He settled in Basra then moved to Kufa, and Samak bin Harb narrated from him.

Mujahid said about his statement: **We have not sent down the Qur'an to you to make you miserable** it is like his statement: **So recite as much of it as is easy for you** and they used to hang ropes on their chests in prayer. Qatada said: **We have not sent down the Qur'an to you to make you miserable** no, by God, He did not make it miserable, but He made it a mercy, a light, and a guide to Paradise **except as a reminder for him who fears** God sent down His Book and sent His

Messenger as a mercy with which He showed mercy to His servants so that the one who remembers may remember, and a man may benefit from what he hears from the Book of God, which is a reminder in which God has revealed what is lawful and what is unlawful.

And His statement: **A revelation from Him who created the earth and the high heavens** meaning this Qur'an that has come to you, O Muhammad, is a revelation from your Lord, the Lord of all things and their King, who is able to do whatever He wills, who created the earth with its lowness and density, and created the high heavens with their height and softness. It was mentioned in the hadith that was authenticated by al-Tirmidhi and others that the thickness of each heaven is a journey of five hundred years, and the distance between it and the one following it is a journey of five hundred years. Ibn Abi Hatim mentioned here the hadith of the mountain goats on the authority of al-Abbas, the uncle of the Messenger of God, may God bless him and grant him peace, and may God be pleased with him. And His statement: **The Most Gracious established Himself firmly on the Throne** has been discussed previously in Surat al-A'raf, so there is no need to repeat it here either. And the safest approach in this is the approach of the Salaf, to pass on what came in the Qur'an and Sunnah regarding this without specifying, distorting, likening, disabling, or representing.

And His saying: **To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil** meaning, all of it is His, in His grasp, and under His control, will, desire and rule. He is the Creator of that, its Owner and its God, there is no god but Him and no Lord but Him. And His saying: **And what is under the soil** Muhammad ibn Ka'b said: meaning what is under the seventh earth. Al-Awza'i said: Yahya ibn Abi Katheer told him that Ka'b was asked and it was said to him: What is under this earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: The rock. It was said: What is under the rock? He said: A king. It was said: What is under the king? He said: A whale whose two ends are attached to the throne. It was said: What is under the whale? He said: The air and darkness, and knowledge was cut off.

Ibn Abi Hatim said: Abu Ubaidullah bin Akhi bin Wahb told us, my uncle told us, Abdullah bin Ayyash told us, Abdullah bin Sulayman told us, on the authority of Daraj, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "The two lands, between each land and the one next to it, are a journey of five hundred years. The upper one of them is on the back of a whale whose two ends meet in the sky, and the whale is on a rock, and the rock is in the hand of the angel. The second is the prison of the wind, and in the third there

are the stones of Hell, and in the fourth there is the sulfur of Hell, and in the fifth there are the snakes of Hell, and in the sixth there are the scorpions of Hell, and in the seventh there is Hell, and in it Satan is chained with iron, one hand in front of him and one hand behind him. So if God wants to release him for whatever He wills, He releases him." This is a very strange hadith, and its chaining it to the Prophet is questionable.

Al-Hafiz Abu Ya'la said in his Musnad: Abu Musa al-Harawi told us on the authority of al-Abbas ibn al-Fadl, who said: I said: Ibn al-Fadl al-Ansari? He said: Yes, on the authority of Al-Qasim bin Abdul Rahman, on the authority of Muhammad bin Ali, on the authority of Jabir bin Abdullah, who said: "I was with the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. We came back in intense heat, and we were separated into one or two people, spreading out. He said: I was at the front of the army when a man came across us and greeted us, then he said: Which of you is Muhammad? My companions went on and I stopped with him, and behold, the Messenger of God, may God bless him and grant him peace, came in the middle of the army on a red camel, covering his head with his garment to protect him from the sun. I said: O questioner, this is the Messenger of God, may God bless him and grant him peace, who has come to you. He said: Which of them is he? I said: The one with the red camel. He approached him and took hold of the reins of his camel, and the Messenger of God, may God bless him and grant him peace, held him back and said: Are you Muhammad? He said: Yes. He said: I want to ask you about characteristics that no one on earth knows except one or two men. The Messenger of God, may God bless him and grant him peace, said: Ask whatever you want. He said: O Muhammad, does the Prophet sleep? The Messenger of God, may God bless him and grant him peace, said: His eyes sleep but his heart does not sleep. He said: You have spoken the truth. Then he said: O Muhammad, how does the child resemble his father and mother? The Messenger of God, may God bless him and grant him peace, said: The man's semen is white and thick, and the woman's semen is yellow and thin. Which of the two semens prevails over the other, the child will be born? He said: You have spoken the truth. He asked: What does the man have from the child, and what does the woman have from it? He said: The man has the bones, veins, and nerves, and the woman has the flesh, blood, and hair. He said: You have spoken the truth. Then he said: O Muhammad, what is under this? - meaning the earth - The Messenger of God, may God bless him and grant him peace, said: Creation. He said: What is under them? He said: Earth. He said: What is under the earth? He said: Water. He said: What is under the water? He said: Darkness. He said: What is under the darkness? He said: Air. He said: What is under the air? He said: Soil. He said: What is under the soil? The eyes of the Messenger of God, may God bless him and grant him peace, overflowed with tears, and he said: The knowledge of creation ends with the knowledge of the Creator. O questioner, the one asked about it does not know more than the questioner. He

said: You have spoken the truth. I bear witness that you are the Messenger of God. The Messenger of God, may God bless him and grant him peace, said: O people, do you know who this is? They said: God and His Messenger know best. This is what Gabriel, peace be upon him, said. This is a very strange hadith, and a strange context. Al-Qasim bin Abdul-Rahman is the only one who narrated it. Yahya bin Ma'in said about him: He is worth nothing. Abu Hatim al-Razi declared him weak, and Ibn 'Adi said: He is not known. I said: He mixed up this hadith, and something entered into something else and a hadith into a hadith. It may be possible that he did that intentionally or that something entered into it, and God knows best.

And His statement: "And if you speak aloud, then indeed, He knows the secret and what is more hidden." That is, this Qur'an was sent down by the One who created the earth and the high heavens, the One who knows the secret and what is more hidden, as the Most High said: "Say, 'He sent it down who knows the secret in the heavens and the earth. Indeed, He is Ever-Forgiving, Most Merciful.'" Ali ibn Abi Talhah said on the authority of Ibn Abbas: **He knows the secret and what is more hidden.** He said: The secret is what the son of Adam keeps secret in himself. **And what is more hidden** is what was hidden from the son of Adam of what he will do before he knows it. So God knows all of that, so His knowledge of what has passed of that and what remains is one knowledge, and all of creation in that regard is like one soul with Him, and this is His statement: **He did not create you and resurrect you except as one soul.** Ad-Dahhak said: **He knows the secret and what is more hidden.** He said: The secret is what your soul speaks to, and what is more hidden is what your soul has not spoken to yet.

Saeed bin Jubair said: You know what you conceal today, but you do not know what you conceal tomorrow. God knows what you conceal today and what you conceal tomorrow. Mujahid said: **And concealed** means the whispering. He and Saeed bin Jubair also said: **And concealed** meaning what He knows of that which He did not speak to Himself. And His statement: "God, there is no god but He. To Him belong the best names" means the One who sent down the Qur'an to you. He is God, there is no god but He, the Possessor of the best names and the highest attributes. The hadiths that were narrated about the best names were presented at the end of Surat Al-A'raf. All praise and thanks be to God.

Fath al-Qadir

And the elevation of 5- **the Most Gracious** as the predicate of a deleted subject as Al-Akhfash said, and it is permissible for it to be raised for praise or for the beginning. And it was read in the accusative, Al-Zajaj said as a substitute for whom, and Al-Nahhas allowed it to be raised as a substitute for the implied in creation, and the phrase **on the throne He rose** is in the place of raising as the predicate of a deleted subject, or as the predicate of the Most Gracious according to those who made it a subject. Ahmad bin Yahya said: Tha'lab said: The rising is turning towards something, and so said Al-Zajaj and Al-Farra. And it was said that it is a metaphor for the king and the authority, and the

research into the verification of this is long, and the research on it has been presented in Al-A'raf. And what Abu Al-Hasan Al-Ash'ari went to is that He, the Most High, is established on His throne without limit or how, and to this statement he was preceded by the majority of the righteous predecessors who narrate the attributes as they were mentioned without distortion or interpretation.

Tafsir al-Baghawi

5 - **The Most Gracious is firmly established on the Throne.**

Tafsir al-Baidawi

5- **The Most Gracious is firmly established on the Throne** to indicate the perfection of His power and will.

Surat Ta-Ha 20:6

To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil.

Surat Ta-Ha 20:6

To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil.

Tafsir al-Jalalayn

6 - **To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them** of the creatures **and whatever is under the soil** which is the moist soil and what is meant is the seven earths because they are beneath Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: To God belongs whatever is in the heavens and whatever is on the earth and whatever is between them, and whatever is under the soil, He owns it, and He is the Manager of all of it and the Disposer of all of it. By soil He means dew. Wet, damp soil is called: deficient soil. It is said from it: I enriched the earth, deficient soil. And soil is a source.

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 what is under the soil**, and soil is: everything that is wet.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement, **and what is beneath the soil**, that is, what is dug from the wet soil, and what he meant by that is: and what is beneath the seven earths.

Like what Muhammad bin Ibrahim Al-Salimi, known as Ibn Sadran, told me. He said: Abu Asim told us. He said: Muhammad bin Rafa'ah told us, on the authority of Muhammad bin Ka'b: **And what is under the soil**. He said: The soil is seven earths.

Tafsir al-Qurtubi

To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil meaning what is under the rock, which no one knows what is under it except God. Muhammad ibn Ka'b said: It means the seventh earth. Ibn Abbas: The earth is on Nun, and Nun is on the sea, and the two ends of Nun, its head and tail, meet under the Throne, and the sea is on a green rock, the greenness of the sky from it, and it is

the one about which God Almighty said: **Then be in a rock or in the heavens or in the earth** (Luqman 31:16), and the rock is on the horn of a bull, and the bull is on the soil, and no one knows what is under the soil except God Almighty. Wahb ibn Munabbih said: On the face of the earth there are seven seas, and the earths are seven, between every two earths there is a sea, so the lowest sea is on the edge of Hell, and were it not for its size, the abundance of its water and its coldness, Hell would have burned everything on it. He said: Hell is on the back of the wind, and the back of the wind is on a veil of darkness whose magnitude is known only to God Almighty, and that veil is on the earth, and to the earth the knowledge of creation ends.

Tafsir Ibn Kathir

We have already discussed the disconnected letters at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. Ibn Abi Hatim said: Al-Husayn ibn Muhammad ibn Shaybah Al-Wasiti told us, Abu Ahmad - meaning Al-Zubayri - told us, Israel told us, on the authority of Salim Al-Aftas, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: Ta-Ha, O man. And this is how it was narrated on the authority of Mujahid, Ikrimah, Saeed ibn Jubayr, Ata, Muhammad ibn Ka'b, Abu Malik, Atiyah Al-Awfi, Al-Hasan, Qatadah, Ad-Dahhak, As-Suddi, and Ibn Abi Zayd, that they said: Ta-Ha means O man. And in a narration on the authority of Ibn Abbas, Saeed ibn Jubayr, and Ath-Thawri, it is a Nabataean word meaning O man. Abu Salih said: It is an Arabized word.

Judge Iyad narrated in his book Al-Shifa' from the path of Abd bin Hamid in his interpretation: Hashim bin Al-Qasim narrated to us from Ibn Ja'far from Al-Rabi' bin Anas who said: "When the Prophet, may God bless him and grant him peace, prayed, he would stand on one leg and raise the other." Then God Almighty revealed: **Ta Ha** meaning: "O Muhammad, step on the earth. "We have not sent down the Qur'an to you to make you miserable." Then he said: It is not hidden what is in this honor and good treatment and His saying: **We have not sent down the Qur'an to you to make you miserable**. Juwaybir said from Al-Dahhak: When God revealed the Qur'an to His Messenger, may God bless him and grant him peace, he and his companions stood up with it, and the polytheists of Quraysh said: This Qur'an was not sent down to Muhammad except to make him miserable. Then God Almighty revealed: "Ta Ha. We have not sent down the Qur'an to you to make you miserable. But only as a reminder for him who fears God." So the matter is not as the falsifiers claim, rather whoever God gives knowledge, He intends much good for him, as is proven in the two Sahihis from Mu'awiyah who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever God intends good for, He gives him understanding of the religion**.

How good is the hadith narrated by Al-Hafiz Abu

Al-Qasim Al-Tabarani in this regard, where he said: Ahmad bin Zuhair told us, Al-Ala bin Salem told us, Ibrahim Al-Talaqani told us, Ibn Al-Mubarak told us, on the authority of Sufyan, on the authority of Samak bin Harb, on the authority of Tha'laba bin Al-Hakam, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty will say to the scholars on the Day of Resurrection when He sits on His throne to judge His servants: I did not place My knowledge and wisdom among you except that I wanted to forgive you for what you did, and I do not care." Its chain of transmission is good, and this Tha'laba bin Al-Hakam is Al-Laythi. Abu Omar mentioned him in his book *Al-I'ti'ab*, and he said: He settled in Basra then moved to Kufa, and Samak bin Harb narrated from him.

Mujahid said about his statement: **We have not sent down the Qur'an to you to make you miserable** it is like his statement: **So recite as much of it as is easy for you** and they used to hang ropes on their chests in prayer. Qatada said: **We have not sent down the Qur'an to you to make you miserable** no, by God, He did not make it miserable, but He made it a mercy, a light, and a guide to Paradise **except as a reminder for him who fears** God sent down His Book and sent His Messenger as a mercy with which He showed mercy to His servants so that the one who remembers may remember, and a man may benefit from what he hears from the Book of God, which is a reminder in which God has revealed what is lawful and what is unlawful.

And His statement: **A revelation from Him who created the earth and the high heavens** meaning this Qur'an that has come to you, O Muhammad, is a revelation from your Lord, the Lord of all things and their King, who is able to do whatever He wills, who created the earth with its lowness and density, and created the high heavens with their height and softness. It was mentioned in the hadith that was authenticated by al-Tirmidhi and others that the thickness of each heaven is a journey of five hundred years, and the distance between it and the one following it is a journey of five hundred years. Ibn Abi Hatim mentioned here the hadith of the mountain goats on the authority of al-Abbas, the uncle of the Messenger of God, may God bless him and grant him peace, and may God be pleased with him. And His statement: **The Most Gracious established Himself firmly on the Throne** has been discussed previously in Surat al-A'raf, so there is no need to repeat it here either. And the safest approach in this is the approach of the Salaf, to pass on what came in the Qur'an and Sunnah regarding this without specifying, distorting, likening, disabling, or representing.

And His saying: **To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil** meaning, all of it is His, in His grasp, and under His control, will, desire and rule. He is the Creator of that, its Owner and its God, there is no god but Him and no Lord but Him. And His saying: **And what is under the soil** Muhammad ibn Ka'b said: meaning what is under the seventh earth. Al-Awza'i said: Yahya ibn Abi Katheer told him that Ka'b was asked and it was said to him: What is under this earth? He said: Water. It was said: What is under the water? He said: The earth. It was

said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: The rock. It was said: What is under the rock? He said: A king. It was said: What is under the king? He said: A whale whose two ends are attached to the throne. It was said: What is under the whale? He said: The air and darkness, and knowledge was cut off.

Ibn Abi Hatim said: Abu Ubaidullah bin Akhi bin Wahb told us, my uncle told us, Abdullah bin Ayyash told us, Abdullah bin Sulayman told us, on the authority of Daraj, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "The two lands, between each land and the one next to it, are a journey of five hundred years. The upper one of them is on the back of a whale whose two ends meet in the sky, and the whale is on a rock, and the rock is in the hand of the angel. The second is the prison of the wind, and in the third there are the stones of Hell, and in the fourth there is the sulfur of Hell, and in the fifth there are the snakes of Hell, and in the sixth there are the scorpions of Hell, and in the seventh there is Hell, and in it Satan is chained with iron, one hand in front of him and one hand behind him. So if God wants to release him for whatever He wills, He releases him." This is a very strange hadith, and its chaining it to the Prophet is questionable.

Al-Hafiz Abu Ya'la said in his Musnad: Abu Musa al-Harawi told us on the authority of al-Abbas ibn al-Fadl, who said: I said: Ibn al-Fadl al-Ansari? He said: Yes, on the authority of Al-Qasim bin Abdul Rahman, on the authority of Muhammad bin Ali, on the authority of Jabir bin Abdullah, who said: "I was with the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. We came back in intense heat, and we were separated into one or two people, spreading out. He said: I was at the front of the army when a man came across us and greeted us, then he said: Which of you is Muhammad? My companions went on and I stopped with him, and behold, the Messenger of God, may God bless him and grant him peace, came in the middle of the army on a red camel, covering his head with his garment to protect him from the sun. I said: O questioner, this is the Messenger of God, may God bless him and grant him peace, who has come to you. He said: Which of them is he? I said: The one with the red camel. He approached him and took hold of the reins of his camel, and the Messenger of God, may God bless him and grant him peace, held him back and said: Are you Muhammad? He said: Yes. He said: I want to ask you about characteristics that no one on earth knows except one or two men. The Messenger of God, may God bless him and grant him peace, said: Ask whatever you want. He said: O Muhammad, does the Prophet sleep? The Messenger of God, may God bless him and grant him peace, said: His eyes sleep but his heart does not sleep. He said: You have spoken the truth. Then he said: O Muhammad, how does the child resemble his father and mother? The Messenger of God, may God bless him and grant him

To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil.

peace, said: The man's semen is white and thick, and the woman's semen is yellow and thin. Which of the two semens prevails over the other, the child will be born? He said: You have spoken the truth. He asked: What does the man have from the child, and what does the woman have from it? He said: The man has the bones, veins, and nerves, and the woman has the flesh, blood, and hair. He said: You have spoken the truth. Then he said: O Muhammad, what is under this? - meaning the earth - The Messenger of God, may God bless him and grant him peace, said: Creation. He said: What is under them? He said: Earth. He said: What is under the earth? He said: Water. He said: What is under the water? He said: Darkness. He said: What is under the darkness? He said: Air. He said: What is under the air? He said: Soil. He said: What is under the soil? The eyes of the Messenger of God, may God bless him and grant him peace, overflowed with tears, and he said: The knowledge of creation ends with the knowledge of the Creator. O questioner, the one asked about it does not know more than the questioner. He said: You have spoken the truth. I bear witness that you are the Messenger of God. The Messenger of God, may God bless him and grant him peace, said: O people, do you know who this is? They said: God and His Messenger know best. This is what Gabriel, peace be upon him, said. This is a very strange hadith, and a strange context. Al-Qasim bin Abdul-Rahman is the only one who narrated it. Yahya bin Ma'in said about him: He is worth nothing. Abu Hatim al-Razi declared him weak, and Ibn 'Adi said: He is not known. I said: He mixed up this hadith, and something entered into something else and a hadith into a hadith. It may be possible that he did that intentionally or that something entered into it, and God knows best.

And His statement: "And if you speak aloud, then indeed, He knows the secret and what is more hidden." That is, this Qur'an was sent down by the One who created the earth and the high heavens, the One who knows the secret and what is more hidden, as the Most High said: "Say, 'He sent it down who knows the secret in the heavens and the earth. Indeed, He is Ever-Forgiving, Most Merciful.'" Ali ibn Abi Talhah said on the authority of Ibn Abbas: **He knows the secret and what is more hidden.** He said: The secret is what the son of Adam keeps secret in himself. **And what is more hidden** is what was hidden from the son of Adam of what he will do before he knows it. So God knows all of that, so His knowledge of what has passed of that and what remains is one knowledge, and all of creation in that regard is like one soul with Him, and this is His statement: **He did not create you and resurrect you except as one soul.** Ad-Dahhak said: **He knows the secret and what is more hidden.** He said: The secret is what your soul speaks to, and what is more hidden is what your soul has not spoken to yet.

Saeed bin Jubair said: You know what you conceal today, but you do not know what you conceal tomorrow. God knows what you conceal today and what you conceal tomorrow. Mujahid said: **And concealed** means the whispering. He and Saeed bin Jubair also said: **And concealed** meaning what He

knows of that which He did not speak to Himself. And His statement: "God, there is no god but He. To Him belong the best names" means the One who sent down the Qur'an to you. He is God, there is no god but He, the Possessor of the best names and the highest attributes. The hadiths that were narrated about the best names were presented at the end of Surat Al-A'raf. All praise and thanks be to God.

Fath al-Qadir

6- **To Him belongs whatever is in the heavens and whatever is on the earth** meaning that He is the Owner and Manager of everything **and whatever is between them** of the existents **and whatever is under the soil** soil in the language means moist soil: meaning whatever is under the soil of anything. Al-Wahidi said: The commentators say that He, glory be to Him, meant the soil that is under the rock on which the bull is under the earth, and no one knows what is under the soil except God, glory be to Him.

Tafsir al-Baghawi

6 - **To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them**, meaning the air, **and whatever is beneath the soil**, and soil is: moist dirt. Ad-Dahhak said: meaning whatever is beyond the soil.

Ibn Abbas said: The earths are on the back of the Noon, and the Noon is on a sea, and its head and tail meet under the Throne, and the sea is on a green rock, the greenness of the sky is from it, and it is the rock that God mentioned in the story of Luqman, **and it will be in a rock**, and the rock is on the horn of a bull, and the bull is on the soil, and what is under the soil is known only to God Almighty, and that bull has its mouth open, so when God Almighty makes the seas one sea, they will flow into the belly of that bull, and when they fall into its belly, they will dry up.

Tafsir al-Baidawi

6- **To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil.** Since power is subordinate to will and is inseparable from knowledge, then His knowledge encompasses the obvious and hidden aspects of things alike, so He said:

Surat Ta-Ha 20:7

And if you speak aloud, then indeed He knows the secret and what is even more hidden.

Tafsir al-Jalalayn

7 - **And if you speak aloud** in remembrance or supplication, God is independent of speaking aloud **for He knows the secret and what is more hidden** that is, what the soul has thought of and what has occurred to it and has not spoken of it, so do not strain yourself by speaking aloud.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And whether you speak aloud, O Muhammad, or keep it quiet, it is all the same before your Lord, to whom belongs whatever is in the heavens and whatever is on the earth. **For He knows the secret.** He says: For nothing is hidden from Him that you conceal in your soul, that you have not revealed with your limbs, nor spoken with your tongue, nor uttered? And what is more hidden?

Then the people of interpretation differed about the meaning of his saying, **and concealed**. Some of them said: Its meaning is: and concealed from the secret. He said: What is concealed from the secret is what a person tells himself and does not know it.

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, on the authority of Ibn Abbas: **He knows the secret and what is more hidden.** He said: The secret is what you know, and what is more hidden is what God has cast into your heart that you did not do.

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 knows the secret and what is more hidden**, meaning by what is more hidden: what he did not do, and he does it. As for the secret: it means what he kept secret in himself.

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, **He knows the secret and what is more hidden**, he said: The secret is what the son of Adam keeps secret in his soul. And what is more hidden is what the son of Adam conceals of what he is going to do before he does it, so God knows that, so His knowledge of what has passed of that and what remains is one knowledge, and all of creation with Him in that is like one soul, and that is His statement, **He did not create you and resurrect you except as one soul** (Luqman 31:28).

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, Saeed bin

Jubair said, on the authority of Ibn Abbas: The secret is what a person keeps secret in his soul, and concealed is what a person does not know of what will happen.

Zakariya bin Yahya bin Abi Zaida and Muhammad bin Amr told me: Abu Asim told us, on the authority of Isa, and Al-Harith told me: Al-Hasan told us: Warqa' both told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **He knows the secret and what is more hidden**, he said: More hidden means whispering. Ibn Amr and Al-Harith added in their hadiths: The secret is the action that people keep secret.

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 he concealed** he said: the whispering.

Hanad told us, he said: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, **He knows the secret and what is more hidden**, he said: The most hidden of your inner thoughts.

Ibn Bashar told us: Al-Husayn ibn Al-Hasan Al-Ashqar told us: Abu Kudayna told us, on the authority of Ata', on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding his statement, **He knows the secret and what is even more hidden**, he said: The secret is what is in your soul today. And what is even more hidden is what will be tomorrow and the day after, and none knows it except God.

Others said: Rather, its meaning is: And more hidden than the secret is what your soul does not tell you.

Who said that?

Al-Fadl bin Al-Sabah told us: Ibn Fadil told us, on the authority of Ata', on the authority of Saeed bin Jubair, regarding his statement, **He knows the secret and what is more hidden**, he said: The secret is what you keep secret in your soul, and what is more hidden than that is what you do not tell yourself.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And if you speak aloud, then indeed He knows the secret and what is even more hidden.** We used to say that the secret is what your soul speaks to you, and that what is even more hidden than the secret is what is to come that you have not spoken to yourself.

Muhammad bin Bashar told us, he said: Sulayman bin Harb told us, he said: Hilal told us, he said: Abu Qatada told us, regarding His statement, **He knows the secret and what is more hidden**, he said: He knows what you keep secret in your soul, and what is more hidden: what was not and is yet to come.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **He knows the secret and what is more hidden**, he said: More hidden than the secret is what your soul has told you, and what your soul has not told you of what is to come.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh, who said:

Surat Ta-Ha 20:7

And if you speak aloud, then indeed He knows the secret and what is even more hidden.

Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement, **He knows the secret and what is more hidden**. As for the secret: it is what you keep secret in your soul. As for what is more hidden than the secret: it is what you did not do while you are doing it. God knows all of that.

Others said: Rather, the meaning of this is that He knows the secret of the servants, but He has hidden His own secret and has not revealed it to anyone.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He knows the secret and what is more hidden**, he said: He knows the secrets of the servants, and He has hidden His secret, so He does not know.

Abu Ja'far said: Those who interpreted this to mean that a secret is what a person tells someone else in secret. And that akhfa means what he tells himself. They interpreted akhfa to mean hidden. Some of them said: Af'al can be used in place of the subject, and they cited as evidence for their statement the poet's saying:

Men wished that I would die, and if I die, then that is a path in which I am not alone.

The correct statement about this is the statement of those who said: Its meaning is: He knows the secret and what is more hidden than the secret, because that is the apparent meaning of the statement. If the meaning of that was what Ibn Zayd interpreted it, the statement would be: And God concealed His secret, because akhfa is a transitive verb, since it has the meaning of fa'ala according to what Ibn Zayd interpreted it to be. And in the isolation of akhfa is its object, and what works on it if it had the meaning of fa'ala is the clear evidence that it has the meaning of fa'ala. And the interpretation of the statement is: He knows the secret and what is more hidden than it. So since that is its interpretation, then the correct statement about the meaning of akhfa' min al-sarr is to say: It is what God knows of what He concealed from His servants, and they did not know of what is and has not been, because what is apparent and was is not a secret, and what was not and is not being is nothing, and what was not and is being is more hidden than the secret, because no one knows that except God, then who among His servants informed Him of that.

Tafsir al-Qurtubi

God the Almighty says: **And if you speak aloud, then indeed, He knows the secret and what is even more hidden**. Ibn Abbas said: The secret is what a person tells others in secret, and more hidden than that is what he conceals in his soul that no one else has told him. And he also said: The secret is what you talk about in your soul, and more hidden than the secret is what you will tell yourself of that which has not happened and is yet to come. You know what your soul keeps secret today, but you do not know what you

will keep secret tomorrow. And God knows what you keep secret today and what you will keep secret tomorrow. The meaning is: God knows the secret and what is even more hidden than the secret. Ibn Abbas also said: **The secret** is what the son of Adam keeps secret in his soul, and **more hidden** is what is hidden from the son of Adam of what he will do and he does not know it. So God the Almighty knows all of that, and His knowledge of what has passed of that and what will come is one knowledge, and all of creation is in His knowledge as one soul. Qatada and others said: **The secret** is what a person conceals in his soul, and **more hidden** than that is what has not happened and no one has concealed. Ibn Zayd said: **The secret** is from the creation, and **He concealed** from it His secret, the Almighty and Majestic. Al-Tabari denied that, and said: What *concealed* is what is not in the secret of man and will be in his soul, as Ibn Abbas said.

Tafsir Ibn Kathir

We have already discussed the disconnected letters at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. Ibn Abi Hatim said: Al-Husayn ibn Muhammad ibn Shaybah Al-Wasiti told us, Abu Ahmad - meaning Al-Zubayri - told us, Israel told us, on the authority of Salim Al-Aftas, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: Ta-Ha, O man. And this is how it was narrated on the authority of Mujahid, Ikrimah, Saeed ibn Jubayr, Ata, Muhammad ibn Ka'b, Abu Malik, Atiyah Al-Awfi, Al-Hasan, Qatadah, Ad-Dahhak, As-Suddi, and Ibn Abi Zayd, that they said: Ta-Ha means O man. And in a narration on the authority of Ibn Abbas, Saeed ibn Jubayr, and Ath-Thawri, it is a Nabataean word meaning O man. Abu Salih said: It is an Arabized word.

Judge Iyad narrated in his book Al-Shifa' from the path of Abd bin Hamid in his interpretation: Hashim bin Al-Qasim narrated to us from Ibn Ja'far from Al-Rabi' bin Anas who said: "When the Prophet, may God bless him and grant him peace, prayed, he would stand on one leg and raise the other." Then God Almighty revealed: **Ta Ha** meaning: "O Muhammad, step on the earth. "We have not sent down the Qur'an to you to make you miserable." Then he said: It is not hidden what is in this honor and good treatment and His saying: **We have not sent down the Qur'an to you to make you miserable**. Juwaybir said from Al-Dahhak: When God revealed the Qur'an to His Messenger, may God bless him and grant him peace, he and his companions stood up with it, and the polytheists of Quraysh said: This Qur'an was not sent down to Muhammad except to make him miserable. Then God Almighty revealed: "Ta Ha. We have not sent down the Qur'an to you to make you miserable. But only as a reminder for him who fears God." So the matter is not as the falsifiers claim, rather whoever God gives knowledge, He intends much good for him, as is proven in the two Sahihis from Mu'awiyah who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever God intends good for, He**

gives him understanding of the religion.

How good is the hadith narrated by Al-Hafiz Abu Al-Qasim Al-Tabarani in this regard, where he said: Ahmad bin Zuhair told us, Al-Ala bin Salem told us, Ibrahim Al-Talaqani told us, Ibn Al-Mubarak told us, on the authority of Sufyan, on the authority of Samak bin Harb, on the authority of Tha'laba bin Al-Hakam, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty will say to the scholars on the Day of Resurrection when He sits on His throne to judge His servants: I did not place My knowledge and wisdom among you except that I wanted to forgive you for what you did, and I do not care." Its chain of transmission is good, and this Tha'laba bin Al-Hakam is Al-Laythi. Abu Omar mentioned him in his book *Al-I'ti'ab*, and he said: He settled in Basra then moved to Kufa, and Samak bin Harb narrated from him.

Mujahid said about his statement: **We have not sent down the Qur'an to you to make you miserable** it is like his statement: **So recite as much of it as is easy for you** and they used to hang ropes on their chests in prayer. Qatada said: **We have not sent down the Qur'an to you to make you miserable** no, by God, He did not make it miserable, but He made it a mercy, a light, and a guide to Paradise **except as a reminder for him who fears** God sent down His Book and sent His Messenger as a mercy with which He showed mercy to His servants so that the one who remembers may remember, and a man may benefit from what he hears from the Book of God, which is a reminder in which God has revealed what is lawful and what is unlawful.

And His statement: **A revelation from Him who created the earth and the high heavens** meaning this Qur'an that has come to you, O Muhammad, is a revelation from your Lord, the Lord of all things and their King, who is able to do whatever He wills, who created the earth with its lowness and density, and created the high heavens with their height and softness. It was mentioned in the hadith that was authenticated by al-Tirmidhi and others that the thickness of each heaven is a journey of five hundred years, and the distance between it and the one following it is a journey of five hundred years. Ibn Abi Hatim mentioned here the hadith of the mountain goats on the authority of al-Abbas, the uncle of the Messenger of God, may God bless him and grant him peace, and may God be pleased with him. And His statement: **The Most Gracious established Himself firmly on the Throne** has been discussed previously in Surat al-A'raf, so there is no need to repeat it here either. And the safest approach in this is the approach of the Salaf, to pass on what came in the Qur'an and Sunnah regarding this without specifying, distorting, likening, disabling, or representing.

And His saying: **To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil** meaning, all of it is His, in His grasp, and under His control, will, desire and rule. He is the Creator of that, its Owner and its God, there is no god but Him and no Lord but Him. And His saying: **And what is under the soil** Muhammad ibn Ka'b said: meaning what is under the seventh earth. Al-Awza'i said: Yahya ibn Abi Katheer

told him that Ka'b was asked and it was said to him: What is under this earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: The earth. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: The rock. It was said: What is under the rock? He said: A king. It was said: What is under the king? He said: A whale whose two ends are attached to the throne. It was said: What is under the whale? He said: The air and darkness, and knowledge was cut off.

Ibn Abi Hatim said: Abu Ubaidullah bin Akhi bin Wahb told us, my uncle told us, Abdullah bin Ayyash told us, Abdullah bin Sulayman told us, on the authority of Daraj, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "The two lands, between each land and the one next to it, are a journey of five hundred years. The upper one of them is on the back of a whale whose two ends meet in the sky, and the whale is on a rock, and the rock is in the hand of the angel. The second is the prison of the wind, and in the third there are the stones of Hell, and in the fourth there is the sulfur of Hell, and in the fifth there are the snakes of Hell, and in the sixth there are the scorpions of Hell, and in the seventh there is Hell, and in it Satan is chained with iron, one hand in front of him and one hand behind him. So if God wants to release him for whatever He wills, He releases him." This is a very strange hadith, and its chaining it to the Prophet is questionable.

Al-Hafiz Abu Ya'la said in his Musnad: Abu Musa al-Harawi told us on the authority of al-Abbas ibn al-Fadl, who said: I said: Ibn al-Fadl al-Ansari? He said: Yes, on the authority of Al-Qasim bin Abdul Rahman, on the authority of Muhammad bin Ali, on the authority of Jabir bin Abdullah, who said: "I was with the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. We came back in intense heat, and we were separated into one or two people, spreading out. He said: I was at the front of the army when a man came across us and greeted us, then he said: Which of you is Muhammad? My companions went on and I stopped with him, and behold, the Messenger of God, may God bless him and grant him peace, came in the middle of the army on a red camel, covering his head with his garment to protect him from the sun. I said: O questioner, this is the Messenger of God, may God bless him and grant him peace, who has come to you. He said: Which of them is he? I said: The one with the red camel. He approached him and took hold of the reins of his camel, and the Messenger of God, may God bless him and grant him peace, held him back and said: Are you Muhammad? He said: Yes. He said: I want to ask you about characteristics that no one on earth knows except one or two men. The Messenger of God, may God bless him and grant him peace, said: Ask whatever you want. He said: O Muhammad, does the Prophet sleep? The Messenger of God, may God bless him and grant him peace, said: His eyes sleep but his heart does not sleep. He said: You have

And if you speak aloud, then indeed He knows the secret and what is even more hidden.

spoken the truth. Then he said: O Muhammad, how does the child resemble his father and mother? The Messenger of God, may God bless him and grant him peace, said: The man's semen is white and thick, and the woman's semen is yellow and thin. Which of the two semens prevails over the other, the child will be born? He said: You have spoken the truth. He asked: What does the man have from the child, and what does the woman have from it? He said: The man has the bones, veins, and nerves, and the woman has the flesh, blood, and hair. He said: You have spoken the truth. Then he said: O Muhammad, what is under this? - meaning the earth - The Messenger of God, may God bless him and grant him peace, said: Creation. He said: What is under them? He said: Earth. He said: What is under the earth? He said: Water. He said: What is under the water? He said: Darkness. He said: What is under the darkness? He said: Air. He said: What is under the air? He said: Soil. He said: What is under the soil? The eyes of the Messenger of God, may God bless him and grant him peace, overflowed with tears, and he said: The knowledge of creation ends with the knowledge of the Creator. O questioner, the one asked about it does not know more than the questioner. He said: You have spoken the truth. I bear witness that you are the Messenger of God. The Messenger of God, may God bless him and grant him peace, said: O people, do you know who this is? They said: God and His Messenger know best. This is what Gabriel, peace be upon him, said. This is a very strange hadith, and a strange context. Al-Qasim bin Abdul-Rahman is the only one who narrated it. Yahya bin Ma'in said about him: He is worth nothing. Abu Hatim al-Razi declared him weak, and Ibn 'Adi said: He is not known. I said: He mixed up this hadith, and something entered into something else and a hadith into a hadith. It may be possible that he did that intentionally or that something entered into it, and God knows best.

And His statement: "And if you speak aloud, then indeed, He knows the secret and what is more hidden." That is, this Qur'an was sent down by the One who created the earth and the high heavens, the One who knows the secret and what is more hidden, as the Most High said: "Say, 'He sent it down who knows the secret in the heavens and the earth. Indeed, He is Ever-Forgiving, Most Merciful.'" Ali ibn Abi Talhah said on the authority of Ibn Abbas: **He knows the secret and what is more hidden.** He said: The secret is what the son of Adam keeps secret in himself. **And what is more hidden** is what was hidden from the son of Adam of what he will do before he knows it. So God knows all of that, so His knowledge of what has passed of that and what remains is one knowledge, and all of creation in that regard is like one soul with Him, and this is His statement: **He did not create you and resurrect you except as one soul.** Ad-Dahhak said: **He knows the secret and what is more hidden.** He said: The secret is what your soul speaks to, and what is more hidden is what your soul has not spoken to yet.

Saeed bin Jubair said: You know what you conceal today, but you do not know what you conceal tomorrow. God knows what you conceal today and what you conceal tomorrow. Mujahid said: **And concealed** means the whispering. He and Saeed bin

Jubair also said: **And concealed** meaning what He knows of that which He did not speak to Himself. And His statement: "God, there is no god but He. To Him belong the best names" means the One who sent down the Qur'an to you. He is God, there is no god but He, the Possessor of the best names and the highest attributes. The hadiths that were narrated about the best names were presented at the end of Surat Al-A'raf. All praise and thanks be to God.

Fath al-Qadir

7- **And if you speak aloud, then He knows the secret and what is even more hidden.** Speaking aloud means raising one's voice, and the secret is what a person tells another person and confides in him, and what is more hidden than the secret is what a person tells himself and crosses his mind. The meaning is: If you speak aloud in the remembrance of God and invoke Him, then know that He is independent of that, for He knows the secret and what is even more hidden than the secret, so you have no need to speak aloud. This is the meaning of the prohibition of speaking aloud, as in His, the Most High, saying: **And remember your Lord within yourself in humility and fear.** It was said that the secret is what a person keeps secret in himself, and what is even more hidden than that is what the son of Adam is doing and he does not know it. It was said that the secret is what a person conceals in himself, and what is even more hidden than that is what was not and no one concealed it. It was said that the secret is the secret of creation, and what is even more hidden than that is the secret of God, the Almighty. Ibn Jarir denied this and said: What is even more hidden is what is not in a person's secret and will be in his soul.

Tafsir al-Baghawi

7 - **And if you speak aloud**, [i.e., you declare it], **then He knows the secret and what is more hidden.**

Al-Hasan said: **The secret** is what a man confides in others, **and what is more hidden** than that is what he keeps secret in himself.

On the authority of Ibn Abbas and Saeed bin Jubair: **The secret** is what you keep secret in your soul **and what is more hidden** than the secret: what God Almighty places in your heart later, and you do not know that you will tell yourself about it, because you know what you keep secret today and you do not know what you will keep secret tomorrow, and God knows what you keep secret today and what you will keep secret tomorrow.

Ali bin Abi Talha said on the authority of Ibn Abbas: **The secret** is what the son of Adam keeps secret in his soul, **and concealed** is what is hidden from him of what he will do before he knows it.

Mujahed said: **The secret** is the action that you conceal from people, and **more hidden** is the whispering.

It was said: **The secret**: is the determination [And **hidden**: what comes to mind but is not determined upon.

Zaid bin Aslam said: **He knows the secret** and what is more hidden: meaning He knows the secrets of the servants, and He has hidden His secret from His servants, so no one knows it.

Then he united himself and said:

Tafsir al-Baidawi

7- And if you speak aloud, then indeed He knows the secret and what is even more hidden. That is, if you speak aloud in the remembrance of God and invoke Him, then know that He is independent of your speaking aloud, for He, glory be to Him, knows the secret and what is even more hidden than it, which is the conscience of the soul. And in it is a warning that the legislation of remembrance and invocation and speaking aloud in them is not to inform God, but to depict the negation in remembrance and to establish it in it and to prevent it from being occupied with anything other than Him and to digest it through supplication and invocation. Then, when it became clear by this that He is the One who has gathered the attributes of divinity, He explained that He is the One who is unique in them and is unique in their requirements, so He said:

Surat Ta-Ha 20:8

God - there is no god but He. To Him belong the best names.

Surat Ta-Ha 20:8

God - there is no god but He. To Him belong the best names.

Tafsir al-Jalalayn

8 - (God, there is no god but He. To Him belong the best names) the ninety-nine mentioned in the hadith, and the best is the feminine of the best.

Tafsir al-Suyuti

Tafsir al-Tabari

As for the saying of the Most High, **God, there is no god but He**, He means by it: the One to be worshipped, to whom worship is not valid except. He says, **So worship Him, O people, without any other gods or idols.** "To Him belong the best names." The Most High says: To your worshipped One, O people, belong the best names. He said: the best, so He made it singular, and it is a description of the names. He did not say the best, because the names are applied to these, so it is said: these are names, and this is in one word. From this is the saying of Al-A'sha:

And if I find him, he will be followed by a forgiving Lord and pure, white women.

So he used the word *dhat* alone, and it is an adjective for the eggs because this falls on them, as He said, **Gardens of delight** (al-Naml 27:60) and from this is the saying of the Most High, **Other places** (Ta-Ha 20:18). So he used the word *akhra* alone, and it is an adjective for *marib*, and *marib* is a plural, its singular is *maribah*, and he did not say *akhr*, for what we described. If he had said *akhr*, it would have been correct.

Tafsir al-Qurtubi

"God, there is no god but He. His are the best names." *God* is raised by the beginning, or by the implication of the subject, or by the replacement of the pronoun in *knows*. He made Himself unique, glory be to Him, and that is because the Messenger of God, may God bless him and grant him peace, called the polytheists to worship God alone, with no partner for Him, and that was difficult for them, so when Abu Jahl heard him mention the Most Gracious, he said to Al-Walid bin Al-Mughira: Muhammad forbids us from calling upon another god with God, while he is calling upon God and the Most Gracious, so God, the Most High, revealed: "Say, 'Call upon God or call upon the Most Gracious. Whichever you call upon, He has the best names.'" (Al-Isra': 110) He is One, and His names are many, then He said: "God, there is no god but He. His are the best names." And we have already mentioned this in Surat Al-A'raf.

Tafsir Ibn Kathir

We have already discussed the disconnected letters at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. Ibn Abi Hatim said: Al-Husayn ibn Muhammad ibn Shaybah Al-Wasiti told us, Abu Ahmad - meaning Al-Zubayri - told us, Israel told us, on the authority of Salim Al-Aftas, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: Ta-Ha, O man. And this is how it was narrated on the authority of Mujahid, Ikrimah, Saeed ibn Jubayr, Ata, Muhammad ibn Ka'b, Abu Malik, Atiyah Al-Awfi, Al-Hasan, Qatadah, Ad-Dahhak, As-Suddi, and Ibn Abi Zayd, that they said: Ta-Ha means O man. And in a narration on the authority of Ibn Abbas, Saeed ibn Jubayr, and Ath-Thawri, it is a Nabataean word meaning O man. Abu Salih said: It is an Arabized word.

Judge Iyad narrated in his book Al-Shifa' from the path of Abd bin Hamid in his interpretation: Hashim bin Al-Qasim narrated to us from Ibn Ja'far from Al-Rabi' bin Anas who said: "When the Prophet, may God bless him and grant him peace, prayed, he would stand on one leg and raise the other." Then God Almighty revealed: **Ta Ha** meaning: "O Muhammad, step on the earth. "We have not sent down the Qur'an to you to make you miserable." Then he said: It is not hidden what is in this honor and good treatment and His saying: **We have not sent down the Qur'an to you to make you miserable.** Juwaybir said from Al-Dahhak: When God revealed the Qur'an to His Messenger, may God bless him and grant him peace, he and his companions stood up with it, and the polytheists of Quraysh said: This Qur'an was not sent down to Muhammad except to make him miserable. Then God Almighty revealed: "Ta Ha. We have not sent down the Qur'an to you to make you miserable. But only as a reminder for him who fears God." So the matter is not as the falsifiers claim, rather whoever God gives knowledge, He intends much good for him, as is proven in the two Sahihis from Mu'awiyah who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever God intends good for, He gives him understanding of the religion.**

How good is the hadith narrated by Al-Hafiz Abu Al-Qasim Al-Tabarani in this regard, where he said: Ahmad bin Zuhair told us, Al-Ala bin Salem told us, Ibrahim Al-Talaqani told us, Ibn Al-Mubarak told us, on the authority of Sufyan, on the authority of Samak bin Harb, on the authority of Tha'laba bin Al-Hakam, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty will say to the scholars on the Day of Resurrection when He sits on His throne to judge His servants: I did not place My knowledge and wisdom among you except that I wanted to forgive you for what you did, and I do not care." Its chain of transmission is good, and this Tha'laba bin Al-Hakam is Al-Laythi. Abu Omar mentioned him in his book *Al-ti'ab*, and he said: He settled in Basra then moved to Kufa, and Samak bin Harb narrated from him.

Mujahid said about his statement: **We have not sent down the Qur'an to you to make you miserable** it is like

his statement: **So recite as much of it as is easy for you** and they used to hang ropes on their chests in prayer. Qatada said: **We have not sent down the Qur'an to you to make you miserable** no, by God, He did not make it miserable, but He made it a mercy, a light, and a guide to Paradise **except as a reminder for him who fears** God sent down His Book and sent His Messenger as a mercy with which He showed mercy to His servants so that the one who remembers may remember, and a man may benefit from what he hears from the Book of God, which is a reminder in which God has revealed what is lawful and what is unlawful.

And His statement: **A revelation from Him who created the earth and the high heavens** meaning this Qur'an that has come to you, O Muhammad, is a revelation from your Lord, the Lord of all things and their King, who is able to do whatever He wills, who created the earth with its lowness and density, and created the high heavens with their height and softness. It was mentioned in the hadith that was authenticated by al-Tirmidhi and others that the thickness of each heaven is a journey of five hundred years, and the distance between it and the one following it is a journey of five hundred years. Ibn Abi Hatim mentioned here the hadith of the mountain goats on the authority of al-Abbas, the uncle of the Messenger of God, may God bless him and grant him peace, and may God be pleased with him. And His statement: **The Most Gracious established Himself firmly on the Throne** has been discussed previously in Surat al-A'raf, so there is no need to repeat it here either. And the safest approach in this is the approach of the Salaf, to pass on what came in the Qur'an and Sunnah regarding this without specifying, distorting, likening, disabling, or representing.

And His saying: **To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil** meaning, all of it is His, in His grasp, and under His control, will, desire and rule. He is the Creator of that, its Owner and its God, there is no god but Him and no Lord but Him. And His saying: **And what is under the soil** Muhammad ibn Ka'b said: meaning what is under the seventh earth. Al-Awza'i said: Yahya ibn Abi Katheer told him that Ka'b was asked and it was said to him: What is under this earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: Water. It was said: What is under the water? He said: The earth. It was said: What is under the earth? He said: The rock. It was said: What is under the rock? He said: A king. It was said: What is under the king? He said: A whale whose two ends are attached to the throne. It was said: What is under the whale? He said: The air and darkness, and knowledge was cut off.

Ibn Abi Hatim said: Abu Ubaidullah bin Akhi bin Wahb told us, my uncle told us, Abdullah bin Ayyash told us, Abdullah bin Sulayman told us, on the authority of Daraj, on the authority of Isa bin Hilal al-Sadfi, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "The two lands, between each land and

the one next to it, are a journey of five hundred years. The upper one of them is on the back of a whale whose two ends meet in the sky, and the whale is on a rock, and the rock is in the hand of the angel. The second is the prison of the wind, and in the third there are the stones of Hell, and in the fourth there is the sulfur of Hell, and in the fifth there are the snakes of Hell, and in the sixth there are the scorpions of Hell, and in the seventh there is Hell, and in it Satan is chained with iron, one hand in front of him and one hand behind him. So if God wants to release him for whatever He wills, He releases him." This is a very strange hadith, and its chaining it to the Prophet is questionable.

Al-Hafiz Abu Ya'la said in his Musnad: Abu Musa al-Harawi told us on the authority of al-Abbas ibn al-Fadl, who said: I said: Ibn al-Fadl al-Ansari? He said: Yes, on the authority of Al-Qasim bin Abdul Rahman, on the authority of Muhammad bin Ali, on the authority of Jabir bin Abdullah, who said: "I was with the Messenger of God, may God bless him and grant him peace, in the Battle of Tabuk. We came back in intense heat, and we were separated into one or two people, spreading out. He said: I was at the front of the army when a man came across us and greeted us, then he said: Which of you is Muhammad? My companions went on and I stopped with him, and behold, the Messenger of God, may God bless him and grant him peace, came in the middle of the army on a red camel, covering his head with his garment to protect him from the sun. I said: O questioner, this is the Messenger of God, may God bless him and grant him peace, who has come to you. He said: Which of them is he? I said: The one with the red camel. He approached him and took hold of the reins of his camel, and the Messenger of God, may God bless him and grant him peace, held him back and said: Are you Muhammad? He said: Yes. He said: I want to ask you about characteristics that no one on earth knows except one or two men. The Messenger of God, may God bless him and grant him peace, said: Ask whatever you want. He said: O Muhammad, does the Prophet sleep? The Messenger of God, may God bless him and grant him peace, said: His eyes sleep but his heart does not sleep. He said: You have spoken the truth. Then he said: O Muhammad, how does the child resemble his father and mother? The Messenger of God, may God bless him and grant him peace, said: The man's semen is white and thick, and the woman's semen is yellow and thin. Which of the two semens prevails over the other, the child will be born? He said: You have spoken the truth. He asked: What does the man have from the child, and what does the woman have from it? He said: The man has the bones, veins, and nerves, and the woman has the flesh, blood, and hair. He said: You have spoken the truth. Then he said: O Muhammad, what is under this? - meaning the earth - The Messenger of God, may God bless him and grant him peace, said: Creation. He said: What is under them? He said: Earth. He said: What is under the earth? He said: Water. He said: What is under the water? He said: Darkness. He said: What is under the darkness? He said: Air. He said: What is under the air? He said: Soil. He said: What is under the soil? The eyes of the Messenger of God, may God bless him and grant him peace, overflowed with tears,

Surat Ta-Ha 20:8

God - there is no god but He. To Him belong the best names.

and he said: The knowledge of creation ends with the knowledge of the Creator. O questioner, the one asked about it does not know more than the questioner. He said: You have spoken the truth. I bear witness that you are the Messenger of God. The Messenger of God, may God bless him and grant him peace, said: O people, do you know who this is? They said: God and His Messenger know best. This is what Gabriel, peace be upon him, said. This is a very strange hadith, and a strange context. Al-Qasim bin Abdul-Rahman is the only one who narrated it. Yahya bin Ma'in said about him: He is worth nothing. Abu Hatim al-Razi declared him weak, and Ibn 'Adi said: He is not known. I said: He mixed up this hadith, and something entered into something else and a hadith into a hadith. It may be possible that he did that intentionally or that something entered into it, and God knows best.

And His statement: "And if you speak aloud, then indeed, He knows the secret and what is more hidden." That is, this Qur'an was sent down by the One who created the earth and the high heavens, the One who knows the secret and what is more hidden, as the Most High said: "Say, 'He sent it down who knows the secret in the heavens and the earth. Indeed, He is Ever-Forgiving, Most Merciful.'" Ali ibn Abi Talhah said on the authority of Ibn Abbas: **He knows the secret and what is more hidden**. He said: The secret is what the son of Adam keeps secret in himself. **And what is more hidden** is what was hidden from the son of Adam of what he will do before he knows it. So God knows all of that, so His knowledge of what has passed of that and what remains is one knowledge, and all of creation in that regard is like one soul with Him, and this is His statement: **He did not create you and resurrect you except as one soul**. Ad-Dahhak said: **He knows the secret and what is more hidden**. He said: The secret is what your soul speaks to, and what is more hidden is what your soul has not spoken to yet.

Saeed bin Jubair said: You know what you conceal today, but you do not know what you conceal tomorrow. God knows what you conceal today and what you conceal tomorrow. Mujahid said: **And concealed** means the whispering. He and Saeed bin Jubair also said: **And concealed** meaning what He knows of that which He did not speak to Himself. And His statement: "God, there is no god but He. To Him belong the best names" means the One who sent down the Qur'an to you. He is God, there is no god but He, the Possessor of the best names and the highest attributes. The hadiths that were narrated about the best names were presented at the end of Surat Al-A'raf. All praise and thanks be to God.

Fath al-Qadir

Then he mentioned that the one described with worship in the aforementioned manner is God, the Most High, the One who is free from any partner and who deserves to be called by the most beautiful names, so he said: 8- "God, there is no god but He. To Him belong the most beautiful names." So God is the predicate of a deleted subject: that is, the one described with these perfect attributes is God, and the

phrase **there is no god but He** is a new sentence to clarify the exclusive divinity of Him, the Most High: that is, there is no god in existence but Him. And likewise the phrase **to Him belong the most beautiful names** clarifies His, the Most High, deserving of the most beautiful names, which are the nine and nine mentioned in the authentic hadith.

It was previously explained in the words of God Almighty: **And to God belong the best names** in Surat Al-A'raf. *Al-Husna* is the feminine of *Al-Ahsan*, and *Al-Asma* is the subject and its predicate is *Al-Husna*. It is possible for God to be the subject and its predicate is the sentence that follows it, and it is possible for it to be a substitute for the pronoun in *Ya'lam*.

Tafsir al-Baghawi

8 - "God, there is no god but He. To Him belong the best names."

Tafsir al-Baidawi

8- **God, there is no god but He; to Him belong the best names**. And *whoever* in **of those who created the earth** is a connection to **a revelation** or an attribute of **to Him**. The transition from speaking to the third person is to diversify speech and magnify the revelation from two aspects: attributing its revelation to the pronoun of the One, the Great in status, and attributing it to the One who is distinguished by the attributes of majesty and honor, and drawing attention to the fact that it is obligatory to believe in it and submit to it, since it is the speech of one of this status. It is possible that We revealed it as a narration of the speech of Gabriel and the angels who descended with him. **The Most Gracious** was read in the accusative case as an attribute of those who created, so **He rose over the throne** would be a deleted predicate. Likewise, if **The Most Gracious** is raised in praise without the beginning, and it is possible that it is a second predicate. The soil is the dusty layer of the earth and it is its last layer, and **the best** is the feminine of the best, and the superiority of the names of God the Most High over all other names in beauty is because they indicate meanings that are the most honorable and best of meanings.

Surat Ta-Ha 20:9

And has the story of Moses reached you?

Tafsir al-Jalalayn

9 - *Has* the story of Moses come to you?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, comforting him from the hardship he is facing from the polytheists of his people, and informing him of what will happen to him and theirs, and that He is superior to them, and weakens the plot of the disbelievers, and He urges him to be serious in his matter, and to be patient in his worship, and to remember, in what befalls him from his enemies from the polytheists of his people and others, and in what he is doing of striving in his obedience, what befell his brother Moses, may God bless him and grant him peace, from his enemy, then from his people, and from the Children of Israel, and what he faced in it of affliction and hardship as a young child, then as a grown-up adult, then as a full-fledged man, **And did there come to you, O Muhammad, the story of Moses** Ibn Imran, **when he saw a fire?** He mentioned that this was in the winter at night, and that Moses had lost his way, so when he saw the light of the fire, he said to his family what he said.

Tafsir al-Qurtubi

The Almighty said: **And has the story of Moses come to you?** The scholars of meaning said: It is a question, affirmation and affirmation, and its meaning is: Has it not come to you? It was said: Its meaning is: It has come to you, as Ibn Abbas said. Al-Kalbi said: His story had not come to him yet, then he informed him.

Tafsir Ibn Kathir

From here, the Blessed and Most High began to mention the story of Moses, and how the revelation to him began and he spoke to him, and that was after Moses had completed the term that was between him and his son-in-law in tending the sheep, and he traveled with his family, it was said: intending the land of Egypt after an absence from it of more than ten years, and with him his wife, so he lost his way and it was a winter night, and he stopped at a place between valleys and mountains in cold and winter and clouds and darkness and fog, and he began to strike a flint with him to kindle a fire as was his custom, but he did not strike anything and no sparks or anything came out of it, and while he was like that, he saw a fire from the side of the mountain, that is, a fire appeared to him from the side of the mountain that was there to his right,

so he said to his family, giving them good report: **Indeed, I have seen a fire; perhaps I can bring you a torch from it**, that is, a meteor of fire. In the other verse, **or a burning ember from the fire**, which is the ember with a flame, **that you may warm yourselves**, indicates the presence of cold.

His saying: **with a torch** indicates the presence of darkness, and his saying: **or I find on the fire a guide** means someone who will guide me to the path, indicates that he has lost his way, as Al-Thawri said on the authority of Abu Saeed Al-A'war on the authority of Ikrimah on the authority of Ibn Abbas regarding his saying: **or I find on the fire a guide** he said: who will guide me to the path, and they were two sheep and they lost their way, so when he saw the fire he said: If I do not find anyone who will guide me to the path, I will bring you a fire to light.

Fath al-Qadir

Then the Almighty decided the matter of monotheism by mentioning the story of Moses, which includes the amazing power and the strange report, so He said: 9- **And has the story of Moses come to you?** The question is for confirmation, and its meaning is: Has not the story of Moses come to you? It was said that its meaning is: The story of Moses has come to you. Al-Kalbi said: The story of Moses had not come to him at that time. In the context of this story, there is consolation for the Prophet, may God bless him and grant him peace, for what he encounters of the hardships of the rulings of prophethood, and bearing its burdens and enduring its trials, and that this was the case of the prophets before him. What is meant by the hadith is the story that happened to Moses.

Tafsir al-Baghawi

9 - The Almighty's saying: **And has the story of Moses come to you?** meaning: has it come to you, a question with the meaning of confirmation.

Tafsir al-Baidawi

9- **And has there come to you the story of Moses?** He followed the introduction to his prophethood, may God bless him and grant him peace, with the story of Moses, so that he could follow his example in bearing the burdens of prophethood, conveying the message, and being patient in the face of hardships, for this surah was among the first to be revealed.

Surat Ta-Ha 20:10

When he saw a fire, he said to his family, "Stay here; I have perceived a fire. Perhaps I can bring you a torch from it or find at the fire some guidance."

Surat Ta-Ha 20:10

When he saw a fire, he said to his family, "Stay here; I have perceived a fire. Perhaps I can bring you a torch from it or find at the fire some guidance."

Tafsir al-Jalalayn

10 - **When he saw a fire, he said to his family** to his wife **Stay here** and that was during his journey from Madyan seeking Egypt **Indeed, I have perceived** I saw (a fire. Perhaps I can bring you a torch from it) a flame on the tip of a wick or stick **or find at the fire a guide** that is, a guide who will show me the way. But he missed it because of the darkness of the night and said perhaps because he was not certain of fulfilling the promise.

Tafsir al-Suyuti

Tafsir al-Tabari

Who said that:

Musa bin Harun told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, he said: When Moses had fulfilled his term, he traveled with his family on the best road. Abdullah bin Abbas said: It was winter, and a fire was raised for them, and when he saw it, he thought it was fire, but it was from the light of God. **So he said to his family, 'Stay here; I have perceived a fire.'**

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Wahb ibn Munabbih al-Yamani, who said: When Moses had fulfilled his term, he went out with his sheep, and with him his flint, and his staff in his hand, with which he would frighten his sheep during the day. When evening came, he would light a fire with his flint and spend the night by it with his family and his sheep. When morning came, he would be with his family and his sheep, and he would lean on his staff. When the night came, in which God wanted to honor Moses and initiate him with his prophethood and speech, he lost his way so that he did not know where to go. He took out his flint to light a fire for his family so that they would spend the night by it until morning, and he would know the direction of his path. He straightened his flint but could not kindle a fire for himself, and he struck until he was exhausted. The fire appeared and he saw it. "So he said to his family, 'Stay here, for I have perceived a fire. Perhaps I can bring you a torch from it or find at the fire some guidance.'" He meant by his saying: **I found a fire** that he found it. One of the proverbs of the Arabs is after the rising of Inasa. It is also said: after the rising of Inasa, which is taken from Uns.

And his saying, **Perhaps I can bring you a torch from it**, means: Perhaps I can bring you from the fire that you have warmed with a flame. A torch is the fire at the end of a stick or reed. The speaker says to his companion: **Bring me a torch**, and he gives it to him at the end of a stick or reed. And what Moses meant by his saying to his family, **Perhaps I can bring you a torch from it**, is perhaps I can bring you that so that you may warm yourself with it.

As Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, on the authority of Wahb ibn Munabbih, **Perhaps I will bring you a torch from it**. He said: A torch to warm yourselves with.

His saying, **Or I find guidance to the Fire**, is an indication of the path that we have led astray, either from the report of a guide who guides us to it, or from a statement and knowledge by which we can discern and know 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, **Or I find guidance to the Fire**, meaning: someone who shows the way.

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, **Or I find guidance for the Fire**, he said: A guide who shows him the way.

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, **Or I find guidance on the Fire**: meaning guides who show him the way.

Ahmad bin Al-Muqaddam told me, he said: Al-Mu'tamir told us, he said: I heard my father narrating, on the authority of Qatada, on the authority of a companion of his, on the hadith of Ibn Abbas, that he claimed that it was a deer, **or I find guidance on the fire**. My father said: Qatada claimed that it was guidance on the road.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **Or I find guidance for the Fire**, he said: Who will guide me to the path.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Wahb ibn Munabbih: **Or I find guidance for the Fire**. He said: Guidance from the knowledge of the path that led us astray with a description of the report.

Yunus told me, he said: Sufyan told us, on the authority of Abu Saeed, on the authority of Ikrimah, he

said: Ibn Abbas said: **Perhaps I will bring you a torch from it, or find guidance at the fire.** He said: They had gone astray from the path, so he said: Perhaps I will find someone to show me the path, or I will bring you a torch so that you may warm yourself.

Tafsir al-Qurtubi

"When he saw a fire, he said to his family, 'Stay here; I have perceived a fire. Perhaps I can bring you a torch from it or find at the fire some guidance.'" Ibn Abbas and others said: This was when the term had expired and he set out with his family, coming from Madyan, intending to go to Egypt. He had taken the wrong route. Moses, peace be upon him, was a jealous man. He would accompany people at night and leave them during the day out of jealousy, lest they see his wife. He made the wrong choice of company - as was previously known to God Almighty - and it was a dark night. Muqatil said: It was a Friday night in the winter. Wahb ibn Munabbih: Moses asked permission from Shuaib to return to his mother, and he gave him permission. He went out with his family and his sheep, and a boy was born to him on the way, on a cold, snowy winter night. He had deviated from the road and his livestock had scattered. Moses struck a fire, but the kindling did not ignite anything, when he saw a fire in the distance to the left of the road. "He said to his family, 'Stay here. I have seen a fire.'" Ibn Abbas said: When he headed towards the fire, he saw the fire in a jujube tree. He stood amazed at the beauty of that light and the intense greenness of that tree. Neither the intense heat of the fire changed the beauty of the greenery of the tree, nor the abundance of the tree's water nor the blessing of the greenery changed the beauty of the light of the fire. Al-Mahdawi said: He saw the fire - according to what was narrated - and it was in a bramble tree, so he headed towards it, but it was delayed from him, so he turned back and felt fear in his soul, then it approached him and God Almighty spoke to him from the tree. Al-Mawardi: It was a fire with Moses, and it was a light with God Almighty. Hamzah read **for his family, stay** with a damma on the ha', and so it is in *al-Qasas*. An-Nahhas said: This is according to the language of those who say: I passed by him, man, so he came with it according to the original, and it is permissible except that Hamzah went against his original in these two places in particular. He said: *Stay* and did not say *reside*, because staying requires permanence, and staying is not like that. And **to see** means to see, said Ibn al-A'rabi. And from this is His statement: **If you perceive in them sound judgment** (An-Nisa': 6) meaning you know. And **to see** means to hear the voice, and *al-Qabas* is a flame of fire, and so is *al-Miqbas*. It is said: **I took a fire from him, I took a flame, so he gave me a flame from it**, and likewise *lqtabasat minhu nara* and *lqtabasat minhu 'ilm* also meaning I benefited from it. Al-Yazidi said: **lqtabasat al-rajul 'ilm** and **lqtabastuhu nara**, so if you sought it for him, you say *lqtabastuhu*. Al-Kisa'i said: **lqtabastuhu nara** or *ilm* are the same. He said: I also took it from them. *Guidance* means a guide.

Tafsir Ibn Kathir

From here, the Blessed and Most High began to mention the story of Moses, and how the revelation to him began and he spoke to him, and that was after Moses had completed the term that was between him and his son-in-law in tending the sheep, and he traveled with his family, it was said: intending the land of Egypt after an absence from it of more than ten years, and with him his wife, so he lost his way and it was a winter night, and he stopped at a place between valleys and mountains in cold and winter and clouds and darkness and fog, and he began to strike a flint with him to kindle a fire as was his custom, but he did not strike anything and no sparks or anything came out of it, and while he was like that, he saw a fire from the side of the mountain, that is, a fire appeared to him from the side of the mountain that was there to his right, so he said to his family, giving them good report: **Indeed, I have seen a fire; perhaps I can bring you a torch from it**, that is, a meteor of fire. In the other verse, **or a burning ember from the fire**, which is the ember with a flame, **that you may warm yourselves**, indicates the presence of cold.

His saying: **with a torch** indicates the presence of darkness, and his saying: **or I find on the fire a guide** means someone who will guide me to the path, indicates that he has lost his way, as Al-Thawri said on the authority of Abu Saeed Al-A'war on the authority of Ikrimah on the authority of Ibn Abbas regarding his saying: **or I find on the fire a guide** he said: who will guide me to the path, and they were two sheep and they lost their way, so when he saw the fire he said: If I do not find anyone who will guide me to the path, I will bring you a fire to light.

Fath al-Qadir

And 10- **When he saw a fire** is a circumstance of the hadith, and it was said that the agent in it is understood: that is, remember, and it was said that it is understood later: that is, when he saw a fire, it was such and such, and his vision of the fire was on a dark night when he went out traveling to his mother after asking permission from Shuaib, so when he saw it, **he said to his family, stay** and what is meant by family here is his wife, and the plural is for the apparent meaning of the word family or for emphasis, and it was said that what is meant by them is the woman, the child, and the servant, and the meaning of stay is to stay in your place, and he used the word *stay* without *residence* because staying requires permanence, and staying is not like that. Hamza read **to his family** with a damma on the ha', and so on in *Al-Qasas*. Al-Nahhas said: This is according to the language of the one who said: I passed by him, O man, so he came with it according to the original, and it is permissible, except that Hamza differed from his original in these two places in particular: **I perceived a fire**, meaning I saw. It is said: I perceived a sound, I heard it, and I perceived a man, I saw him. It was said: *Intimacy* is clear sight, and it was said: *Intimacy* is specific to seeing what brings one closer, and the sentence is an explanation of the command to stay, and since the bringing of the torch and the presence of guidance were expected, he explained the command with hope,

Surat Ta-Ha 20:10

When he saw a fire, he said to his family, "Stay here; I have perceived a fire. Perhaps I can bring you a torch from it or find at the fire some guidance."

so he said: **Perhaps I will bring you a torch from it**, meaning I will bring you a torch from the fire, and the torch is a flame from the fire, and so is the miqbas, it is said: I took a fire from him, I took a torch, so he took me: meaning he gave me, and so is I quoted. Al-Yazidi said: I took knowledge from the man and I took fire from him, so if you sought it for him, you say I took it from him. Al-Kisa'i said: **I took from him both fire and knowledge**. He said: **I also took from him in both of them, 'or I find guidance on the fire,'** meaning a guide who guides me to the path and directs me to it. Al-Farra' said: **He increased the guide**, so he mentioned it in the form of a source, or he expressed it with the source to exaggerate by deleting the complement: meaning one with guidance. The word *or* in both places is to prevent the emptiness of the plural, and the letter of superiority is to indicate that the people of the fire are superior to the place closest to it.

where you are. Hamza read **to his family, stay here**. In *Al-Qasas*, the ha' is pronounced with a damma in the connection, while the rest read it with a kasra. **Indeed, I perceived a fire**. I saw it with a sight that was without doubt. It was said that familiarity is seeing something that brings familiarity. **Perhaps I can bring you a torch from it**. A flame from the fire, and it was said a coal. **Or I find guidance over the Fire** a guide who shows me the way or guides me to the gates of religion, for the thoughts of the righteous are inclined towards it in everything that comes to mind for them. And since their occurrence is anticipated, the matter in them is built on hope, unlike familiarity, which was certain, and therefore He made it certain for them so that they would prepare themselves for it. The meaning of superiority in **over the Fire** is that its people are overlooking it or are superior to the place close to it, as Sibawayh said in: I passed by Zayd, for he is stuck in a place close to it.

Tafsir al-Baghawi

10 - **When he saw a fire**, that is because Moses asked permission from Shu'aib to return from Madyan to Egypt to visit his mother and sister, so he gave him permission, so he left with his family and his money, and it was the days of winter, and he took the wrong road for fear of the kings of Syria, and his wife was sick, not knowing whether it was night or day. So he walked in the wilderness not knowing its paths, so the journey forced him to the western right side of the mountain on a dark, snowy, very cold night, and his wife was in labor, so he struck his flint but it did not light.

It was said: Moses was a jealous man, so he would accompany his companions at night and leave them during the day, so that his wife would not see. Once, he made a mistake on the road on a dark, wintry night, when God Almighty wanted to honor him, so he started striking the flint but it did not light, so he saw a fire from afar to the left of the road from the side of the mountain. **So he said to his family, 'Stay here.'** Hamza read it with a damma on the ha' here and in *Al-Qasas*. **I have seen**, meaning: I have seen, **a fire, perhaps I can bring you a torch from it**, a flame of fire, and a torch is a piece of fire that you take from the end of a column of fire, **or find guidance on the fire**, meaning: I can find someone near the fire who can guide me to the way.

Tafsir al-Baidawi

10- **When he saw a fire** is an adverb for **the hadith** because it is an event or an action, not a mention. It was said that he asked permission from Shu'aib, peace be upon them, to go out to his mother, and he went out with his family. When he reached the valley of Tuwa, in which was the mountain, a son was born to him on a dark, snowy winter night. It was a Friday night, and he had lost his way and his livestock had scattered when he saw a fire on the side of the mountain. **So he said to his family, 'Stay here.'** Stay

Surat Ta-Ha 20:11

So when he came to it, he was called, **O Moses!**

Tafsir al-Jalalayn

11 - So when he came to it and it is a bramble tree he was called, O Moses"

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So when Moses came to the fire,

Tafsir al-Qurtubi

The Almighty said: **So when he came to it** meaning the fire, **he was called** meaning from the tree, as in Surat Al-Qasas, meaning from its direction and side, as will come: **O Moses, indeed I am your Lord.**

Tafsir Ibn Kathir

God Almighty says: "So when he came to it **meaning the fire, and approached it** he was called, 'O Moses' **and in another verse** He was called from the right side of the valley in the blessed spot from the tree, 'O Moses, indeed I am God' **and He said here** Indeed, I am your Lord **meaning the one who speaks to you and addresses you** so take off your sandals" Ali bin Abi Talib, Abu Dharr, Abu Ayyub and more than one of the predecessors said: They were made of the skin of an unslaughtered donkey, and it was said: He was ordered to take off his sandals out of reverence for the spot. Saeed bin Jubair said: Just as a man is ordered to take off his sandals if he wants to enter the Kaaba, and it was said: So that he could tread the holy land with his feet barefoot and not wearing shoes, and other things were said, and God knows best.

And his saying: "Tawa" Ali bin Abi Talha said on the authority of Ibn Abbas: It is the name of the valley, and more than one said the same, so on this basis it is an explanatory apposition, and it was said: It is an expression of the command to tread with his feet, and it was said: Because it was sanctified twice, and the blessing was given to him and it was repeated, and the first is more correct like his saying: "When his Lord called to him in the sacred valley of Tawa". And his saying: "And I have chosen you" is like his saying: "Indeed, I have chosen you over mankind with My messages and My speech" meaning over all mankind who were present at his time, and it was said: God the Most High said: O Moses, do you know why I have singled you out for speaking from among mankind? He said: No, He said: Because no one has humbled himself before Me as you have. And his saying: "So listen to what is revealed **meaning listen now to what I say to you and what I reveal to you** Indeed, I am God, there is no god except Me" This is the first duty upon

those who are accountable, to know that there is no god but God alone, with no partner.

And His statement: **Worship Me** means, make Me One, and worship Me without any partner. **And establish prayer for My remembrance.** It was said that its meaning is, pray to remember Me. And it was said that its meaning is, **And establish prayer when you remember Me.** And what supports this second is what Imam Ahmad said: Abd al-Rahman ibn Mahdi told us, al-Muthanna ibn Sa'id told us, on the authority of Qatadah, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "If one of you sleeps through a prayer or forgets it, then let him pray it when he remembers it, for God the Most High said: And establish prayer for My remembrance." And in the two Sahihs, on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, said: "Whoever sleeps through a prayer or forgets it, its expiation is to pray it when he remembers it. There is no expiation for it other than that." And His statement: **The Hour is coming** means it is inevitable and will happen.

And his saying: "I almost conceal it" Ad-Dahhak said on the authority of Ibn Abbas that he used to recite it: "I almost conceal it from myself", meaning: because it is never concealed from God's Self. Saeed bin Jubair said on the authority of Ibn Abbas: "From Himself", and this is what Mujahid, Abu Salih and Yahya bin Rafi said. Ali bin Abi Talhah said on the authority of Ibn Abbas: "I almost conceal it", meaning: I do not inform anyone of it except myself. Al-Suddi said: There is no one from the people of the heavens and the earth except that God Almighty has concealed knowledge of the Hour from him, and in the recitation of Ibn Masoud it is: "I almost conceal it from myself", meaning: I concealed it from the creation until if I could conceal it from myself I would have done so. Qatada said: "I almost conceal it", and in some recitations it is: "I conceal it from myself", and by my life God has concealed it from the close angels and from the prophets and messengers. I said: This is like the saying of God Almighty: "Say: None in the heavens and the earth knows the unseen except God." And He said: "It is heavy in the heavens and the earth. It will not come to you except suddenly." That is, its knowledge is heavy for the people of the heavens and the earth. Ibn Abi Hatim said: Abu Zur'ah told us, Munjab told us, Abu Numailah told us, Muhammad ibn Sahl al-Asadi told me on the authority of Waqqa' who said: Sa'id ibn Jubayr recited it to me: I almost concealed it, meaning with the accusative of the alif and the genitive of the fa', he said he revealed it, then he said: Have you not heard the saying of the poet:

He worked for two months, then another month, like a doll with two couches hiding a deep well.

Al-Suddi said: Al-Ghamir is a moist plant that grows in dry places, and Al-Arikin is a place, and Al-Damik is the perfect month, and this poem is by Ka'b bin Zuhair. And the words of God the Most High: **That every soul may be rewarded for what it strives for** means that I will establish it inevitably to reward every worker for his work. **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will**

Surat Ta-Ha 20:11

So when he came to it, he was called, "O Moses!

see it "You will only be recompensed for what you used to do" and His words: **So let not he who does not believe in it avert you from it** the verse, what is meant by this address is the individuals who are accountable. That is, do not follow the path of those who deny the Hour, and turn to their pleasures in this world, and disobey their Lord and follow their desires, for whoever agrees with them in that has failed and lost, **and will perish** means will perish and be ruined. God the Most High said: **And his wealth will not avail him when he falls.**

you, in front of you and behind you, and closer to you than your own self.' So he knew that this was only due to God, and he was certain of it."

Tafsir al-Baidawi

11- "So when he came to it" meaning the fire, he found a white fire burning in a green tree. "He was called, 'O Moses.'"

Fath al-Qadir

11- **So when he came to it, he was called** meaning when he came to the fire that he sensed, **he was called** from the tree, as is stated in Surat al-Qasas 28: meaning from its direction.

Tafsir al-Baghawi

11 - "So when he came to it," he saw a green tree from its bottom [to its top, surrounded by a white fire burning as bright as could be, so the light of the fire did not change] the greenness of the tree, nor did the greenness of the tree change the light of the fire.

Ibn Masoud said: It was a green samra tree.

Qatada, Muqatil, and Al-Kalbi said: It was made of the Awsaj tree.

Wahb said: It was from the blackberry.

It was said: It was the jujube tree. This was narrated on the authority of Ibn Abbas, may God be pleased with them both.

The commentators said: What Moses saw was not fire, but rather light. It was mentioned with the word fire because Moses thought it was fire.

Most of the commentators said: It is the light of the Almighty Lord, and this is the saying of Ibn Abbas, Ikrimah, and others.

Saeed bin Jubair said: It is the fire itself, and it is one of the veils of God Almighty. Evidence for this is what we narrated on the authority of Abu Musa al-Ash'ari on the authority of the Prophet, may God bless him and grant him peace, who said: **The veil of the fire, if He were to remove it, the radiance of His face would burn everything that His sight reaches of His creation.**

In the story, Moses took some dry grass and headed towards the tree. Whenever he got close, the fire would come closer to him, and whenever he got farther away, it would come closer. He stood there, perplexed, and heard the angels glorifying God, and tranquility was bestowed upon him.

He was called, O Moses, Wahb said, "He was called from the tree, and it was said, 'O Moses!' He responded quickly, not knowing who had called him, and said, 'I hear your voice but I do not see your place, so where are you?' He said, 'I am above you and with

Surat Ta-Ha 20:12

Indeed, I am your Lord, so take off your sandals.
Indeed, you are in the sacred valley of Tuwa.

Tafsir al-Jalalayn

12 - /with a kasra on the hamza, with the interpretation of *wadi* being called by *qail* and with a fatha on it, with the estimation of the *ba* /is an emphasis on the *ya* of the speaker **Your Lord, so take off your shoes, for you are in the sacred valley** the purified or blessed *Tawa* is a substitute or an explanatory conjunction with the tanween and leaving it is declined in consideration of the place and not declined for the femininity in consideration of the spot with the science

Tafsir al-Suyuti

Tafsir al-Tabari

His Lord called to him, **O Moses, I am your Lord, so take off your shoes.**

Ibn Humayd narrated to us, saying: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Wahb ibn Munabbih, who said: Moses went out towards it, meaning towards the fire, and it was in a bramble tree, and some of the People of the Book say in a bramble bush. So when he approached, it held back from him. So when he saw it holding back, he turned away from it, and he felt fear in himself of it. So when he wanted to turn back, it approached him and then he spoke from the tree. So when he heard the voice, he felt reassured, and God, the Blessed and Exalted, said, **O Moses, take off your shoes, for you are in the sacred valley of Tuwa.** So he took them off and threw them away.

Scholars differed about the reason why God ordered Moses to take off his sandals. Some of them said: He ordered him to do that because they were made of the skin of a dead donkey, and he did not want to step on the sacred valley with them, and he wanted to touch the valley's pool.

Who said that?

Muhammad bin Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Asim, on the authority of Abu Qilabah, on the authority of Ka'b, that he saw them taking off their sandals, **Take off your sandals, for you are in the sacred valley of Tuwa.** He said: They were made of the skin of a dead donkey, and God wanted the sacred to touch them.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, regarding his statement, **Then take off your shoes,** he said: They were made of the skin of a dead donkey.

Bishr told us, he said: Yazid told us, he said: Saad told us, on the authority of Qatada, he said: He told us, that his shoes were made of donkey skin, so he took them

off and then came to 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, **Then take off your shoes,** he said: They were made of donkey skin, so he was told to take them off.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: And Umar ibn Ata' informed me, on the authority of Ikrimah and Abu Sufyan, on the authority of Samar, on the authority of Jabir al-Ja'fi, on the authority of Ali ibn Abi Talib, **Then take off your shoes.** He said: They were made of donkey skin, so he was told to take them off. He said: And Qatada said something similar.

Others said: They were made of cowhide, but God wanted Moses to step on the ground with his feet, so that its blessing would reach him.

Who said that?

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, he said: Ibn Jurayj said, Al-Hasan said: They - meaning Moses' sandals - were made of cows, but God only wanted his feet to touch the blessing of the earth, and it had been sanctified twice. Ibn Jurayj said: It was said to Mujahid: They claimed that his sandals were made of donkey skin or the skin of a dead animal. He said: No, but he was commanded to touch the blessing of the earth with his feet.

Yaqub told me, he said: Abu Bishr said, meaning Ibn Ulayyah, I heard Ibn Abi Nujayh say regarding his statement, **Then take off your shoes, for you are in the sacred valley of Tuwa,** he said: He says: Put your feet into the pond of the valley.

Abu Jaafar said: The more correct of the two opinions on this matter is the opinion of the one who said: God Almighty commanded him to take off his shoes so that he could touch the valley's blessing with his feet, as it was a sacred valley.

We said that this is the more correct of the two interpretations, because there is no indication in the apparent meaning of the revelation that he ordered him to take them off because they were made of donkey skin or because they were impure, and there is no report of that from someone whose statement is binding as evidence. And in his statement, **You are in the sacred valley,** following it, there is clear evidence that he only ordered him to take them off for the reasons we mentioned.

Even if the report that

Bishr told us: Khalaf bin Khalifa told us, on the authority of Hamid bin Abdullah bin Al-Harith, on the authority of Ibn Masoud, on the authority of the Prophet of God, may God bless him and grant him peace, who said: On the day God concealed Moses, he was wearing a woolen cloak, a woolen cloak, woolen trousers, and sandals made of donkey skin that had not been slaughtered properly. We did not attribute it to anyone else, but there is a problem with its chain of transmission that must be verified.

The reciters differed in their reading of His statement, **Indeed, I am your Lord.** Some of the reciters of Medina

Indeed, I am your Lord, so take off your sandals. Indeed, you are in the sacred valley of Tuwa.

and Basra read it as **It was called, O Moses**, anī with the fathah on the alif of *anī*, because according to their reading it is in the nominative case with his statement: **It was called**, because its meaning is: This statement was called to them. Some of the general reciters of Medina and Kufa read it with the kasrah: **It was called, O Moses, I**, as a beginning, and the meaning of that is it was said: O Moses, I.

Abu Ja'far said: The first reading is the more correct in our view, because the call has come between it and the action in that his saying, **O Moses**, and the point of his saying, **He was called**, is that it would have been used in *that* if it had been before his saying, **O Moses**, and that is to say, **He was called, 'O Moses, I am your Lord,'** and it has no point in *that* that comes after *Moses*. As for his saying, **Indeed, you are in the sacred valley**, he is saying, **Indeed, you are in the purified, blessed valley**.

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 statement, **Indeed, you are in the sacred valley**, meaning: the blessed one.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Mujahid said, his statement, **Indeed, you are in the sacred valley of Tuwa**, he said: It is sanctified and blessed twice.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, you are in the sacred valley of Tuwa**, he said: In the blessed valley.

The people of interpretation differed in their interpretation of his saying: **He folded it**. Some of them said: Its meaning is: You folded it in the sacred valley. According to this saying, from their saying *folded* a source came out from other than its wording, as if he said: I folded the sacred valley folded.

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, you are in the sacred valley of Tuwa**, meaning the sacred land, and that is because he passed through its valley at night and he crossed it. It is said: I crossed such-and-such valley, Tuwa at night, and he ascended to the top of the valley, and that was the Prophet of God, Moses, may God bless him and grant him peace.

Others said: Rather, the meaning of that is: twice. He said: His Lord called him twice. According to the saying of these people, *tawa* is also a source without its wording, and that is because its meaning according to them is: He was called, O Moses, twice, two calls. And some of them used to recite as evidence for his saying *tawa* that it means twice, the saying of Adi bin Zaid al-Abbadi:

O you who criticize, sleep is not in its true nature, it is a fold of your hesitant delusion

Others narrated this: Ali Thana: meaning one time after another. They said: Tawa and Thana have the same meaning.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So take off your shoes, for you are in the sacred valley of Tuwa**. We were told that it was a valley that was sacred twice, and that its name was Tuwa.

Others said: Rather, the meaning of this is: He was sanctified and folded twice.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, Al-Hasan said: He was sanctified twice.

Others said: Rather, Tawa is the name of the valley.

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 saying: Tuwa: the name of the valley.

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: Tuwa: he said: the name of the valley.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **In the sacred valley of Tuwa**, he said: That valley is Tuwa, where Moses was, and where what he had from God was. He said: It is towards the mountain.

Others said: Rather, it was an order from God to Moses to step into the valley with his feet.

Who said that?

Muhammad bin Mansour Al-Tusi told us: Salih bin Ishaq told us, on the authority of Jaafar bin Burqan, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God Almighty, "So take off your shoes. Indeed, you are in the sacred valley of Tuwa," he said: He stepped into the valley.

Ibn Hamid told us, he said: Yahya told us, he said: Al-Hasan told us, on the authority of Yazid, on the authority of Ikrimah, regarding his statement **He folded** he said: He trampled the valley.

Muhammad ibn 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 Saeed ibn Jubayr, regarding the statement of God, **He folded up**, he said: He trod the earth barefoot, as you enter the Kaaba barefoot, he said: from the blessing of the valley.

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: *Tawa* means to step on the ground barefoot.

The readers differed in their reading of this. Some of the readers of Medina read it as *Tawa* with a damma on the *ta* and leaving out the *tanween*, as if they made it the name of the land in which the valley is located, as the poet said:

They supported their prophet and strengthened his resolve with Hanin when the heroes were helpless.

So he did not make Hunayn a noun, because he made it the name of the town, not the valley. If he had made it the name of the valley, he would have made it a noun as the reciters read: **And on the day of Hunayn, when your great number pleased you** (al-Tawbah 9:25), and as the other said:

Are we not the most honorable of the two heavy burdens in terms of travel and the greatest of them in terms of fire in the valley of Hira?

He did not make Hira', which is a mountain, a noun, because he made it the name of the town. Likewise, *Tawa* in the reading of those who did not make it a noun, made it a name for the land. The majority of the readers of Kufa read it as *Tawa* with a damma on the *ta*' and the *tanween*, and the readers of that also differed in its meaning, as I mentioned about the differences of the people of interpretation. As for those who meant by it the source of *Tawyyit*, there is no difficulty in making it a noun. As for those who wanted to make it a name for the valley, they only make it a noun because it is a masculine noun, not a feminine one, and the lam of the verb is a *ya*', so that made it lighter, so he made it a noun, as God said, **And the day of Hunayn**, since Hunayn was the name of a valley, and the valley is masculine.

Abu Ja'far said: The more correct of the two opinions in my opinion is the reading of the one who reads with the damma of the *ta*' and the *tanween*, because if it is the name of the valley, then it is entitled to the *tanween*, as mentioned before regarding the reason for the one who said that, because it is a verbal noun or an explanatory word, so also its ruling is the *tanween*, and in my opinion it is the name of the valley. Since that is the case, then it is in the accusative case in response to the valley.

Tafsir al-Qurtubi

The Almighty's saying: **So take off your shoes, for you are in the sacred valley of Tuwa**. There are five issues in it:

First: The Almighty's saying: **Then take off your shoes**. Al-Tirmidhi narrated on the authority of Abdullah bin Masoud on the authority of the Prophet, may God bless him and grant him peace, who said:

"On the day that his Lord spoke to Moses, he was wearing a woolen cloak, a woolen jacket, a woolen cap, and woolen trousers. His sandals were made of the hide of a dead donkey." He said: This is a strange hadith that we do not know except from the hadith of Hamid al-A'raj Hamid - he is the son of Ali al-Kufi - is a

fabricator of hadith, and Hamid bin Qais al-A'raj al-Makki, the companion of Mujahid, is trustworthy. The cap is the small skullcap. The common people read *inni* with a kasra, meaning he was called and it was said to him, O Moses, I am. Abu Ubaid chose this. Abu Amr, Ibn Kathir, Ibn Muhaisin, and Hamid read *inni* with a fatha on the alif, acting as a call. The scholars differed about the reason for which he was ordered to take off his sandals. Taking off means pulling off. A sandal is what you make to protect your feet from the ground. It was said that he was ordered to throw away his sandals because they are impure since they are made of hide that was not slaughtered. This was said by Ka'b, Ikrimah, and Qatadah. It was said: He was ordered to do this in order to attain the blessing of the sacred valley, and for his feet to touch the soil of the valley, as stated by Ali ibn Abi Talib, may God be pleased with him, and Al-Hasan and Ibn Jurayj. It was also said: He was ordered to take off his shoes out of humility and humbleness when communing with God Almighty. This is what the predecessors did when they circumambulated the House. It was also said: Out of respect for that place, just as the sanctuary is not entered with shoes out of respect for it. Saeed ibn Jubayr said: It was said to him, **Tread the ground barefoot as you enter the Kaaba barefoot**. It is customary among kings to take off your shoes and for a person to reach the height of humility, so it is as if Moses, peace be upon him, ordered this in this manner, and he did not care whether his shoes were from a dead animal or not. Malik did not see himself riding an animal in Medina on land, with its soil containing the greatest honor and the noble Paradise. From this meaning is his saying, peace and blessings be upon him, to Bashir ibn Al-Khasasiyah while he was walking between the graves with his shoes on

If you are in such a place, take off your shoes. He said: So I took them off. And a fifth opinion: That is an expression of emptying his heart of the matter of family and children. Family may be expressed by the shoe. And it is also in the interpretation: Whoever sees that he is wearing two shoes, he will marry. And it was said: Because God Almighty spread for him the carpet of light and guidance, and he should not step on the carpet of the Lord of the Worlds with his shoe. And it may be possible that Moses was ordered to take off his shoes, and that was the first obligation upon him, just as it was the first thing that was said to Muhammad, may God bless him and grant him peace: "Arise and warn. And your Lord glorify. And your garments purify. And uncleanness avoid." (al-Muddaththir 74:2-5) And God knows best what is meant by that.

Second: In the hadith that Moses, peace be upon him, took off his shoes and threw them from behind the valley. Abu Al-Ahwas said: Abdullah visited Abu Musa in his house, and the prayer was called, so Abu Musa stood up, and Abu Musa said to Abdullah: Come forward. Abdullah said: Come forward, you are in your house. So he came forward and took off his shoes, and Abdullah said: Are you in the holy valley?! And in Sahih Muslim on the authority of Saeed bin Yazid, he said: I said to Anas:

Did the Messenger of God, may God bless him and grant him peace, pray in two sandals? He said: Yes.

Indeed, I am your Lord, so take off your sandals. Indeed, you are in the sacred valley of Tuwa.

Al-Nasa'i narrated it on the authority of Abdullah bin Al-Sa'ib:

"The Prophet, may God bless him and grant him peace, prayed on the day of the conquest and placed his sandals on his left." Abu Dawud narrated on the authority of Abu Saeed Al-Khudri, may God be pleased with him, who said:

"While the Messenger of God (peace and blessings of God be upon him) was praying with his companions, he took off his shoes and placed them on his left. When the people saw that, they took off their shoes. When the Messenger of God (peace and blessings of God be upon him) had finished the prayer, he said: 'What made you take off your shoes?' They said: 'We saw you take off your shoes, so we took off our shoes.' The Messenger of God (peace and blessings of God be upon him) said: 'Gabriel came to me and informed me that there was filth on them. He said: 'When one of you comes to the mosque, let him look. If he sees filth or dirt on his shoes, let him wipe it off and pray in them.'" Abu Muhammad 'Abd al-Haq authenticated it. It combines the two hadiths before it and removes the contradiction between them. The scholars did not differ on the permissibility of praying in shoes if they were clean from impurity. Some scholars even said that praying in them is better, which is the meaning of the words of God the Almighty: 'Take your adornment at every mosque.' (al-A'raf 7:31), as mentioned above. Ibrahim Al-Nakha'i said about those who take off their shoes: I wish that a needy person would come and take them.

Third: If you take them off, take them off between your legs, because Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said:

When one of you prays, let him take off his shoes between his feet. Abu Hurairah said to Al-Maqburi: Take them off between your feet and do not disturb a Muslim with them. And what was narrated by Abdullah bin Al-Sa'ib **may God be pleased with him** that the Prophet (blessings and peace of God be upon him) took them off from his left because he was an imam, so if you are an imam or alone, then do that if you like, and if you are a follower in the row, do not disturb with them those on your left, and do not place them between your feet so that they distract you, but in front of your feet. And it was narrated from Jubayr bin Mut'im that he said: A man placing his shoes between his feet is an innovation.

Fourth: If there is an impurity in them that is agreed upon to be impure, such as blood and excrement from the urine of human beings, nothing purifies them except washing with water, according to Malik, Ash-Shafi'i and most scholars. If there is a difference of opinion about the impurity, such as the urine and wet droppings of animals, does wiping the sandal or sock purify it or not? We have two opinions. Al-Awza'i and Abu Thawr stated that wiping it with soil is sufficient without detailing it. Abu Hanifa said: It is removed if the scratching and rubbing dry, and nothing removes its moisture except washing, except urine, in which case nothing is sufficient according to him except washing. Ash-Shafi'i said: Nothing purifies any

of these except water. The correct opinion is that of those who said: Wiping purifies the sandal and sock, according to the hadith of Abu Sa'id. But if the sandal and sock are made of the skin of a dead animal, if it is not tanned, then it is impure by consensus, except for what Az-Zuhri and Al-Layth stated, as was explained previously in Surah An-Nahl. The statement on removing impurity has been mentioned in Surah Bara'ah, and praise be to God.

Fifth: The Almighty's saying: **Indeed, you are in the sacred valley of Tuwa.** The sacred means the purified. The holy means purity, and the sacred land means the purified, and it was named thus because God the Almighty expelled the disbelievers from it and populated it with believers. God the Almighty has given some places more grace than others, just as He has given some times more grace than others, and the same for some animals. And God can give what He wills. Based on this, there is no consideration for it being sacred by expelling the disbelievers and settling the believers, as others shared in that with Him. *Tuwa* is the name of the valley according to Ibn Abbas, Mujahid and others. Ad-Dahhak said: It is a deep, round valley like Al-Tawi. Ikrimah read *Tawi*. The rest read *Tawi*. Ad-Dahhak said: It is a deep, round valley like Al-Tawi. Ikrimah read *Tawi*. The rest: *Tawa* Al-Jawhari said: *Tawa* is the name of a place in the Levant, its taa is broken and closed, and it is declined and not declined. Whoever declines it makes it the name of a valley and a place and makes it indefinite, and whoever does not decline it makes it a town and a spot and makes it definite. Some of them said: *Tawa* is like *Tawa* and it is the dual thing, and they said in his statement **the sacred Tawa**: Tawa twice meaning sanctified. Al-Hasan said: Blessing and sanctification were dualized in it twice. Al-Mahdawi mentioned on the authority of Ibn Abbas, may God be pleased with them both: that it was called *Tawa* because Moses folded it at night when he passed by it and it rose to the top of the valley, so it is a verbal noun that does something that is not from its wording, so it is as if he said: **You are in the sacred valley** which you folded Tawa, meaning you passed it and folded it with your walking. Al-Hasan: Its meaning is that it was sanctified twice, so it is a verbal noun from the word *tawa* which you folded Tawa also.

Tafsir Ibn Kathir

God Almighty says: **So when he came to it** meaning the fire, and approached it **he was called, 'O Moses'** and in another verse **He was called from the right side of the valley in the blessed spot from the tree, 'O Moses, indeed I am God'** and He said here **Indeed, I am your Lord** meaning the one who speaks to you and addresses you **so take off your sandals** Ali bin Abi Talib, Abu Dharr, Abu Ayyub and more than one of the predecessors said: They were made of the skin of an unslaughtered donkey, and it was said: He was ordered to take off his sandals out of reverence for the spot. Saeed bin Jubair said: Just as a man is ordered to take off his sandals if he wants to enter the Kaaba,

and it was said: So that he could tread the holy land with his feet barefoot and not wearing shoes, and other things were said, and God knows best.

And his saying: *Tawa* Ali bin Abi Talha said on the authority of Ibn Abbas: It is the name of the valley, and more than one said the same, so on this basis it is an explanatory apposition, and it was said: It is an expression of the command to tread with his feet, and it was said: Because it was sanctified twice, and the blessing was given to him and it was repeated, and the first is more correct like his saying: **When his Lord called to him in the sacred valley of Tawa.** And his saying: **And I have chosen you** is like his saying: **Indeed, I have chosen you over mankind with My messages and My speech** meaning over all mankind who were present at his time, and it was said: God the Most High said: O Moses, do you know why I have singled you out for speaking from among mankind? He said: No, He said: Because no one has humbled himself before Me as you have. And his saying: **So listen to what is revealed** meaning listen now to what I say to you and what I reveal to you **Indeed, I am God, there is no god except Me** This is the first duty upon those who are accountable, to know that there is no god but God alone, with no partner.

And His statement: **Worship Me** means, make Me One, and worship Me without any partner. **And establish prayer for My remembrance.** It was said that its meaning is, pray to remember Me. And it was said that its meaning is, **And establish prayer when you remember Me.** And what supports this second is what Imam Ahmad said: Abd al-Rahman ibn Mahdi told us, al-Muthanna ibn Sa'id told us, on the authority of Qatadah, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "If one of you sleeps through a prayer or forgets it, then let him pray it when he remembers it, for God the Most High said: And establish prayer for My remembrance." And in the two Sahihs, on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, said: "Whoever sleeps through a prayer or forgets it, its expiation is to pray it when he remembers it. There is no expiation for it other than that." And His statement: **The Hour is coming** means it is inevitable and will happen.

And his saying: **I almost conceal it** Ad-Dahhak said on the authority of Ibn Abbas that he used to recite it: **I almost conceal it from myself**, meaning: because it is never concealed from God's Self. Saeed bin Jubair said on the authority of Ibn Abbas: **From Himself**, and this is what Mujahid, Abu Salih and Yahya bin Rafi said. Ali bin Abi Talhah said on the authority of Ibn Abbas: **I almost conceal it**, meaning: I do not inform anyone of it except myself. Al-Suddi said: There is no one from the people of the heavens and the earth except that God Almighty has concealed knowledge of the Hour from him, and in the recitation of Ibn Masoud it is: **I almost conceal it from myself**, meaning: I concealed it from the creation until if I could conceal it from myself I would have done so. Qatada said: **I almost conceal it**, and in some recitations it is: **I conceal it from myself**, and by my life God has concealed it from the close angels and from the prophets and messengers. I said: This is like the

saying of God Almighty: "Say: None in the heavens and the earth knows the unseen except God." And He said: "It is heavy in the heavens and the earth. It will not come to you except suddenly." That is, its knowledge is heavy for the people of the heavens and the earth. Ibn Abi Hatim said: Abu Zur'ah told us, Munjab told us, Abu Numailah told us, Muhammad ibn Sahl al-Asadi told me on the authority of Waqqa' who said: Sa'id ibn Jubayr recited it to me: I almost concealed it, meaning with the accusative of the alif and the genitive of the fa', he said he revealed it, then he said: Have you not heard the saying of the poet:

He worked for two months, then another month, like a doll with two couches hiding a deep well.

Al-Suddi said: Al-Ghamir is a moist plant that grows in dry places, and Al-Arikin is a place, and Al-Damik is the perfect month, and this poem is by Ka'b bin Zuhair. And the words of God the Most High: **That every soul may be rewarded for what it strives for** means that I will establish it inevitably to reward every worker for his work. **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it** "You will only be recompensed for what you used to do" and His words: **So let not he who does not believe in it avert you from it** the verse, what is meant by this address is the individuals who are accountable. That is, do not follow the path of those who deny the Hour, and turn to their pleasures in this world, and disobey their Lord and follow their desires, for whoever agrees with them in that has failed and lost, **and will perish** means will perish and be ruined. God the Most High said: **And his wealth will not avail him when he falls.**

Fath al-Qadir

And from its side 12- **O Moses, indeed I am your Lord** meaning he was called and it was said, O Moses. Abu Amr, Ibn Kathir, Abu Jaafar, Ibn Muhaisin, Hamid and Al-Yazidi read *ani* with the opening of the hamza. The rest read it with the breaking of it: meaning that I **Take off your sandals** God the Almighty ordered him to take off his sandals, because that is more expressive of humility, and closer to honor, respect and good manners. It was said that they were made of untanned donkey skin, and it was said that the meaning of taking off the sandals is emptying the heart of family and money, and it is one of the innovations in interpretations. Then God the Almighty explained the command to take them off by saying: **Indeed, you are in the sacred valley of Tuwa** the sacred and purified, and the holy is purity, and the holy and purified land, it was called that because God expelled the disbelievers from it and populated it with believers, and Tuwa is the name of the valley. Al-Jawhari said: "Tawa is the name of a place in Ash-Sham, with a kasra on the ta' and a damma. It is declined and not declined. Whoever declines it makes it the name of a valley or a place and makes it indefinite, and whoever does not decline it makes it a town or a spot and makes it definite. Ikrimah read Tawa with a kasra on the ta', and the rest read it with a damma. It was said that Tawa is like thana from tai, a source for nawadi, or for al-muqaddas, meaning he was called twice, or sanctified once after another.

Surat Ta-Ha 20:12

Indeed, I am your Lord, so take off your sandals. Indeed, you are in the sacred valley of Tuwa.

Tafsir al-Baghawi

12 - "I am your Lord." Abu Ja'far, Ibn Kathir, and Abu Amr read *ani* with the alif open, meaning: it was called out that I am.

Others read it with a kasra on the alif, meaning: He was called and it was said: I am your Lord.

The Almighty said: **Then take off your shoes.** The reason for that was what was narrated on the authority of Ibn Masoud, with a chain of transmission traceable to the Prophet, regarding his statement: **Then take off your shoes.** He said: They were made of the hide of a dead donkey. It is also narrated that they were not tanned.

Akrima and Mujahid said: He was ordered to take off his shoes so that he could touch the soil of the Holy Land with his feet, and thus attain its blessing because it was sanctified twice. So Moses took them off and threw them from behind the valley.

You are in the sacred valley, meaning the purified one, *Tawa*, and Tawa is the name of the valley. The people of Kufa and Ash-Sham read: *Tawa* with the tanween here and in Surat An-Nazi'at, and the others read it without the tanween because it was modified from *Taw*, so when it was modified from its face, it was diverted from its i'rab, like Omar and Zafar. Ad-Dahhak said: *Tawa* is a deep, round valley like Al-Tawi in its roundness.

Tafsir al-Baidawi

12- **I am your Lord** Ibn Kathir and Abu Amr opened it, meaning that I am, and the rest closed it by implying the statement or making the call its course, and repeating the pronoun for emphasis and verification. It was said that when he was called, he said: Who is the speaker? He said: I am God, then Satan whispered to him, perhaps you hear the words of Satan, so he said: I know that it is the speech of God, meaning I hear it from all sides and with all limbs. It is an indication that he, peace and blessings be upon him, received the words of his Lord spiritually, then that speech was represented to his body and transferred to the common sense, so it was engraved with it without being specific to a limb or direction. **Then take off your shoes** he ordered him to do so because barefootness is humility and good manners, and that is why the predecessors circumambulated barefoot. It was said that it was due to the impurity of his shoes, as they were made of untanned pig skin. It was also said that it means empty your heart of family and money. **You are in the sacred valley** is an explanation for the command to respect the place, and the sacred is possible in both meanings. *Tawwa* is an apposition to the valley, and its nun is Ibn Amir and the Kufians interpreting it as a place. It was said that it is like *thana* from *tayy*, a source for *nawadi* or *al-maqdis*, meaning: he was called twice or sanctified twice.

Surat Ta-Ha 20:13

And I have chosen you, so listen to what is revealed.

Tafsir al-Jalalayn

13 - **And I have chosen you** from your people **so listen to what is revealed** to you from Me.

Tafsir al-Suyuti

Tafsir al-Tabari

The readers differed in reading this, so the majority of the readers who read it read it as *wa-na* with a shaddah on the *nun*, and *ana* with a fathah on the *alif* of *ana* in response to: *Nawa-ya-Musa*, the meaning of the statement according to them was: **Nawa-ya-Musa, I am your Lord, and I have chosen you**, and this is the reading that the majority of the readers of Kufa read it. As for the majority of the readers of Medina and Basra and some of the people of Kufa, they read it as *wa-na-ikhtara-ka* with a light *nun* as a statement from God about Himself that He has chosen him.

Abu Ja'far said: The correct thing to say about this, in my opinion, is that they are two readings, each of which has been recited by reciters of knowledge of the Qur'an, with their meanings being in agreement. So whichever of them the reciter recites, he is correct in it. The interpretation of the words: It was called out, **We have chosen you, so We have selected you for Our message to whom We send you**. "So listen to what is revealed." He says: So listen to Our revelation that We reveal to you, and understand it, and act upon it.

Tafsir al-Qurtubi

The Almighty said: **And I have chosen you** meaning I have selected you for the message. The people of Medina, Abu Amr, Asim, and Al-Kisa'i read **And I have chosen you**. Hamza read **And I have chosen you**. The meaning is the same, except that **And I have chosen you** here is more appropriate in two ways: First, it is more similar to writing, and second, it is more appropriate to the order of the speech, because the Almighty said: **O Moses, indeed I am your Lord, so take off your sandals** and the address was made in this order, as An-Nahhas said.

The Almighty's statement: **Then listen to what is revealed** contains one issue. Ibn Atiyah said: My father told me - may God have mercy on him - he said: I heard Abu al-Fadl al-Jawhari - may God have mercy on him - say: When it was said to Moses, may God's prayers and peace be upon him: **Then listen to what is revealed**, he stood on a stone, leaned against a stone, placed his right hand on his left, put his chin on his chest, and stood listening, and all of his clothing was wool.

I said: Good listening as it should be has been praised by God, who said: **Those who listen to speech and**

follow the best of it - those are the ones whom God has guided (al-Zumar 39:18) and He has condemned those who are contrary to this description, saying: **We know best what they listen to** (al-Isra' 17:47) the verse. So He praised the one who listens attentively to His speech while being present in mind, and He commanded His servants to do so as an etiquette for them, saying: **And when the Qur'an is recited, listen to it and be silent that you may receive mercy** (al-A'raf 7:204) and He said here: **So listen to what is revealed** because in this way one attains understanding from God, the Most High. It was narrated on the authority of Wahb ibn Munabbih that he said: Among the etiquettes of listening are stillness of the limbs, lowering the gaze, listening with the ears, being present in mind, and being determined to act. That is listening as God, the Most High, loves, and it is for the servant to restrain his limbs and not occupy them. His heart is occupied with what he hears, he lowers his gaze so that his heart is not distracted by what he sees, he limits his mind so that he does not think of anything other than what he hears, and he resolves to understand and acts according to what he understands. Sufyan ibn Uyaynah said: The beginning of knowledge is listening, then understanding, then memorization, then action, then dissemination. So if the servant listens to the Book of God the Most High and the Sunnah of His Prophet, peace and blessings be upon him, with a sincere intention for what God loves, He will make him understand as he loves, and will place light in his heart for him.

Tafsir Ibn Kathir

God Almighty says: **So when he came to it** meaning the fire, and approached it **he was called, 'O Moses'** and in another verse **He was called from the right side of the valley in the blessed spot from the tree, 'O Moses, indeed I am God'** and He said here **Indeed, I am your Lord** meaning the one who speaks to you and addresses you **so take off your sandals** Ali bin Abi Talib, Abu Dharr, Abu Ayyub and more than one of the predecessors said: They were made of the skin of an unslaughtered donkey, and it was said: He was ordered to take off his sandals out of reverence for the spot. Saeed bin Jubair said: Just as a man is ordered to take off his sandals if he wants to enter the Kaaba, and it was said: So that he could tread the holy land with his feet barefoot and not wearing shoes, and other things were said, and God knows best.

And his saying: **Tawa** Ali bin Abi Talha said on the authority of Ibn Abbas: It is the name of the valley, and more than one said the same, so on this basis it is an explanatory apposition, and it was said: It is an expression of the command to tread with his feet, and it was said: Because it was sanctified twice, and the blessing was given to him and it was repeated, and the first is more correct like his saying: **When his Lord called to him in the sacred valley of Tawa**. And his saying: **And I have chosen you** is like his saying: **Indeed, I have chosen you over mankind with My messages and My speech** meaning over all mankind who were present at his time, and it was said: God the Most High said: **O Moses, do you know why I have**

And I have chosen you, so listen to what is revealed.

singled you out for speaking from among mankind? He said: No, He said: Because no one has humbled himself before Me as you have. And his saying: **So listen to what is revealed** meaning listen now to what I say to you and what I reveal to you **Indeed, I am God, there is no god except Me** This is the first duty upon those who are accountable, to know that there is no god but God alone, with no partner.

And His statement: **Worship Me** means, make Me One, and worship Me without any partner. **And establish prayer for My remembrance.** It was said that its meaning is, pray to remember Me. And it was said that its meaning is, **And establish prayer when you remember Me.** And what supports this second is what Imam Ahmad said: Abd al-Rahman ibn Mahdi told us, al-Muthanna ibn Sa'id told us, on the authority of Qatadah, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "If one of you sleeps through a prayer or forgets it, then let him pray it when he remembers it, for God the Most High said: And establish prayer for My remembrance." And in the two Sahihs, on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, said: "Whoever sleeps through a prayer or forgets it, its expiation is to pray it when he remembers it. There is no expiation for it other than that." And His statement: **The Hour is coming** means it is inevitable and will happen.

And his saying: **I almost conceal it** Ad-Dahhak said on the authority of Ibn Abbas that he used to recite it: **I almost conceal it from myself**, meaning: because it is never concealed from God's Self. Saeed bin Jubair said on the authority of Ibn Abbas: **From Himself**, and this is what Mujahid, Abu Salih and Yahya bin Rafi said. Ali bin Abi Talhah said on the authority of Ibn Abbas: **I almost conceal it**, meaning: I do not inform anyone of it except myself. Al-Suddi said: There is no one from the people of the heavens and the earth except that God Almighty has concealed knowledge of the Hour from him, and in the recitation of Ibn Masoud it is: **I almost conceal it from myself**, meaning: I concealed it from the creation until if I could conceal it from myself I would have done so. Qatada said: **I almost conceal it**, and in some recitations it is: **I conceal it from myself**, and by my life God has concealed it from the close angels and from the prophets and messengers. I said: This is like the saying of God Almighty: "Say: None in the heavens and the earth knows the unseen except God." And He said: "It is heavy in the heavens and the earth. It will not come to you except suddenly." That is, its knowledge is heavy for the people of the heavens and the earth. Ibn Abi Hatim said: Abu Zur'ah told us, Munjab told us, Abu Numailah told us, Muhammad ibn Sahl al-Asadi told me on the authority of Waqqa' who said: Sa'id ibn Jubayr recited it to me: I almost concealed it, meaning with the accusative of the alif and the genitive of the fa', he said he revealed it, then he said: Have you not heard the saying of the poet:

He worked for two months, then another month, like a doll with two couches hiding a deep well.

Al-Suddi said: Al-Ghamir is a moist plant that grows in dry places, and Al-Arikin is a place, and Al-Damik is the perfect month, and this poem is by Ka'b bin Zuhair. And the words of God the Most High: **That every soul may be rewarded for what it strives for** means that I will establish it inevitably to reward every worker for his work. **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it** "You will only be recompensed for what you used to do" and His words: **So let not he who does not believe in it avert you from it** the verse, what is meant by this address is the individuals who are accountable. That is, do not follow the path of those who deny the Hour, and turn to their pleasures in this world, and disobey their Lord and follow their desires, for whoever agrees with them in that has failed and lost, **and will perish** means will perish and be ruined. God the Most High said: **And his wealth will not avail him when he falls.**

Fath al-Qadir

13- **And I have chosen you** The people of Medina, the people of Mecca, Abu Amr, Ibn Amir, Asim, and Al-Kisa'i read **And I have chosen you** in the singular. Hamza read **And I have chosen you** in the plural. Al-Nahhas said: The first reading is better for two reasons: One of them is that it is more similar to the script, and the second is that it is better in the order of the speech, because of His saying: **O Moses, indeed I am your Lord**, and the meaning of **I have chosen you** is that I have selected you for prophethood and the message, and the *fa* in His saying: **So listen to what is revealed** is to arrange what comes after it according to what comes before it, and *ma* is a relative pronoun or a source, meaning so listen to what is revealed to you, or to the revelation.

Tafsir al-Baghawi

13 - **And I have chosen you**, I have selected you with My messages, Hamza read: **And I** with a shaddah on the *nun*, **We have chosen you** for emphasis. **So listen to what is revealed**, to you:

Tafsir al-Baidawi

13- **And I have chosen you** I selected you for prophethood. Hamza read (**And We have chosen you**). **So listen to what is revealed** to what is revealed to you, or to the revelation, and the lam may be related to both verbs.

Surat Ta-Ha 20:14

Indeed, I am God. There is no god except Me, so worship Me and establish prayer for My remembrance.

Tafsir al-Jalalayn

14 - (Indeed, I am God. There is no god but Me, so worship Me and establish prayer for My remembrance) in it

Tafsir al-Suyuti

Tafsir al-Tabari

I am God God Almighty says: I am the one who is worshipped and no one is worthy of worship except Him. There is no god but Me, so do not worship anyone other than Me, for there is no god for whom worship is permissible or appropriate except Me. **So worship Me** He says: So devote your worship to Me and not to everything that is worshipped other than Me. **And establish prayer for My remembrance.**

The people of interpretation differed in their interpretation of this. Some of them said: The meaning of this is: Establish prayer for Me, for if you establish it, you will remember Me.

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 his statement, **Establish prayer for My remembrance**, he said: When he prays, he remembers his Lord.

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, **And establish prayer for My remembrance**, he said: When a servant remembers his Lord.

Others said: Rather, the meaning of this is: And establish prayer when you remember it.

Who said that?

Muhammad bin Bashir told us: Abu Asim told us: Sufyan told us, on the authority of Mughira, on the authority of Ibrahim, regarding his statement, **And establish prayer for My remembrance**, he said: He prays it when he remembers it.

Ahmad ibn Abd al-Rahman ibn Wahb told me: My uncle Abdullah ibn Wahb told me: Yunus and Malik ibn Shihab told me: Sa'id ibn al-Musayyab told me, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: Whoever forgets a prayer, let him pray it when he remembers it. God said: **Establish prayer for My remembrance**. Al-Zuhri used to recite it: **Establish prayer for My remembrance** in the same way as *fa'ala*.

Abu Ja'far said: The more correct of the two interpretations is the interpretation of the one who said: Its meaning is: Establish prayer so that you may remember Me in it, because that is the more apparent of its two meanings. If its meaning was: When you remember it, the revelation would have been: Establish prayer for your remembrance of it. And in His saying: **for My remembrance** there is clear evidence for the correctness of what Mujahid said in interpreting that. And if the reading that we mentioned from al-Zuhri was a widespread reading in the readings of the regions, then the interpretation of the one who interpreted it to mean: Establish prayer when you remember it would be correct. That is because al-Zuhri directed his reading **Establish prayer for My remembrance** with the alif, not with the addition, to Establish for its remembrance, because the ha and the alif were deleted, and they are intended in the speech to reconcile it with the rest of the beginnings of the verses, since they were with the alif and the fat-ha. And if someone were to say about this reading of Al-Zuhri that we mentioned about him, that Al-Zuhri intended by opening it to make it an addition of an alif in order to reconcile it with the beginnings of the verses before and after it, because he differed with his reading of that as well from those who read it with an addition, and he said: That is like the saying of a poet:

I wander as I wander, then I go to my mother and the infusion quenches my thirst.

He meant: To my mother, and as the Arabs say: O father and mother, and she meant: O my father and mother, and he had a say in that.

Tafsir al-Qurtubi

The Almighty's saying: "Indeed, I am God. There is no god but Me, so worship Me and establish prayer for My remembrance." There are seven issues in it:

First: There is a difference of opinion regarding the interpretation of His statement: **For My remembrance**. It was said: It is possible that he means for you to remember Me in it, or he means for me to remember you with praise in the highest place in it. The source, according to this, may be added to the subject and the object. It was said: The meaning is, he who maintains the prayer after monotheism. This is a reminder of the great value of prayer, as it is supplication to God the Most High, and standing before Him. According to this, prayer is remembrance. God the Most High called prayer remembrance in His statement: **So hasten to the remembrance of God** (al-Jumu'ah 62:9). It was said: What is meant is if you forget and then remember, then pray, as in the hadith: **Then let him pray it when he remembers it**. That is, the prayer is not dropped due to forgetfulness.

Second: Malik and others narrated that the Prophet, may God bless him and grant him peace, said:

"Whoever sleeps through a prayer or forgets it, let him pray it when he remembers it, for God Almighty says: 'And establish prayer for My remembrance.'" Abu Muhammad Abd al-Ghani ibn Sa'id narrated from the hadith of Hajjaj ibn Hajjaj - and he is the first Hajjaj

Indeed, I am God. There is no god except Me, so worship Me and establish prayer for My remembrance.

from whom Yazid ibn Zurai' narrated - he said: Qatada told us on the authority of Anas ibn Malik, who said:

The Messenger of God, may God bless him and grant him peace, was asked about a man who sleeps through a prayer and forgets about it. He said: Its expiation is that he prays it when he remembers it. Ibrahim bin Tahman narrated it on the authority of Hajjaj, and Hammam bin Yahya narrated it on the authority of Qatada. Al-Daraqutni narrated on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, who said:

Whoever forgets a prayer, its time should be up if he remembers it. His statement, **Let him pray it if he remembers it**, is evidence of the obligation of the one who is asleep or inattentive to make it up, whether the prayer is many or few. This is the view of most scholars. An unusual disagreement has been reported that is not to be taken into account, because it contradicts the text of the hadith from some people that with regard to more than five prayers, he is not obligated to make it up.

I said: God the Almighty commanded the establishment of prayer, and specified specific times, as He said: **Establish prayer at the decline of the sun** (al-Isra' 17:78) and other verses. Whoever establishes at night what he was commanded to establish during the day, or vice versa, his action is not in accordance with what he was commanded to establish, and he will not be rewarded for his action, and he is a sinner. Accordingly, he is not required to make up for what he missed in its time. If it were not for his saying, peace and blessings be upon him: **Whoever sleeps through a prayer or forgets it, let him pray it when he remembers it**, no one would benefit from a prayer that occurred at a time other than its time. In this regard, it is a making up, not a performance, because making up is a new command and not the first command.

Third: As for the one who intentionally abandons the prayer, the majority also agree that he must make it up, even if he is a sinner, except for Dawud. Abu Abd al-Rahman al-Ash'ari al-Shafi'i agreed with him, as narrated by Ibn al-Qassar. The difference between the one who intentionally abandons the prayer, the one who forgets, and the one who is asleep is the reduction of the sin. The one who intentionally abandons the prayer is sinful, and all of them are to be made up. The evidence for the majority is the statement of God the Almighty: **Establish prayer** and He did not differentiate between it being during its time or after it. This is a command that requires it to be made up. Also, the command to make up the prayer of the one who is asleep and the one who forgets has been proven, even though they are not sinful, so the one who intentionally abandons it is more deserving. And also his saying: **Whoever sleeps through a prayer or forgets it**, and forgetting is abandonment. God Almighty said: **They forgot God, so He forgot them** (al-Tawbah 9:67) and **They forgot God, so He made them forget themselves** (al-Hashr 59:19), whether it was with forgetfulness or not, because God Almighty

does not forget, rather its meaning is He left them, and **We do not abrogate a verse or cause it to be forgotten** (al-Baqarah 2:106), meaning We leave it. And likewise remembrance occurs after forgetting and after something else. God Almighty said:

Whoever remembers Me in himself, I will remember him in Myself and the Almighty does not forget, but its meaning is I know. So the meaning of his saying: if he remembers it is that he knows it. Also, if the debts of human beings are related to a time, then the time comes, their payment is not dropped after they become due, and they are among those that are dropped by release, it was more appropriate for the debts of God the Almighty that the release is not valid for them, so their payment is not dropped except with His permission. Also, we have agreed that if someone intentionally misses a day of Ramadan without an excuse, it is obligatory to make it up, and so is the prayer. If it is said, it was narrated from Malik: Whoever intentionally misses a prayer does not make it up ever. So the indication is that what has passed does not return, or it is a statement that was made out of severity, as was narrated from Ibn Masoud and Ali: Whoever breaks the fast in Ramadan intentionally, it is not expiated by fasting for a lifetime, even if he fasts it. However, it is necessary to fulfill the obligation by making up for it instead of performing it, or following it with repentance, and God does after that what He wills. Abu al-Matous narrated from his father from Abu Hurayrah from the Prophet, may God bless him and grant him peace, that he said:

Whoever intentionally breaks his fast one day in Ramadan will not be considered as having fasted for the rest of his life, even if he fasts that day. This may mean that if it is authentic, it would mean that it is a severe punishment. It is a weak hadith narrated by Abu Dawud. Expiation has been mentioned in authentic hadiths, and in some of them it is to make up for the day. Praise be to God Almighty.

Fourth: His saying, may God's prayers and peace be upon him, **Whoever sleeps through a prayer or forgets it**, the hadith specifies the generality of his saying, may God's prayers and peace be upon him:

The pen is lifted from three: from the sleeper until he wakes up. What is meant by lifting here is lifting the sin, not lifting the obligation from him. This is not from the category of his saying: **and from the boy until he has a wet dream**, even though that came in one trace, so stop at this principle.

Fifth: Scholars differed on this meaning regarding someone who remembers a missed prayer while it is the last time for a prayer, or remembers a prayer while he is praying. The summary of the Maliki school of thought is that if someone remembers a prayer and the time for another prayer has come, he should start with the one he forgot if it is five prayers or less, even if the time for this one has passed. If it is more than that, he should start with the one whose time has come. This is similar to the school of thought of Abu Hanifa, al-Thawri and al-Layth, except that Abu Hanifa and his

companions said: According to us, ordering is obligatory during the day and night if there is enough time for the missed prayer and the prayer of the time. If he fears missing the time, he should start with it. If it is more than the prayer of the day and night, ordering is not obligatory according to them. It was narrated from al-Thawri that ordering is obligatory, and he did not differentiate between a little and a lot. This is the conclusion of the Shafi'i school of thought. Al-Shafi'i said: The preferred view is to start with the missed prayer unless he fears missing this one. If he does not do that and starts with the prayer of the time, it is sufficient for him. Al-Athram mentioned that ordering is obligatory according to Ahmad in the prayer of sixty years or more. He said: No one should pray a prayer while remembering what came before it because it spoils it. Al-Daraqutni narrated on the authority of Abdullah bin Abbas, may God be pleased with them both, who said: The Prophet, may God's prayers and peace be upon him, said:

"If one of you remembers a prayer during an obligatory prayer, let him begin with the one he is in. When he finishes it, he should pray the one he forgot." Omar bin Abi Omar is unknown.

I said: If this is correct, it would be an argument for Al-Shafi'i to begin with the prayer of the time. What is correct is what the people of Sahih narrated on the authority of Jabir bin Abdullah:

"On the day of the Trench, Umar began to curse the infidels of Quraysh and said: O Messenger of God, I almost prayed the afternoon prayer until the sun was about to set. The Messenger of God, may God bless him and grant him peace, said: By God, I have prayed it. So we went down to Al-Batha'an and the Messenger of God, may God bless him and grant him peace, performed ablution, and we performed ablution. The Messenger of God, may God bless him and grant him peace, prayed the afternoon prayer after the sun had set, then he prayed the sunset prayer after it." This is a text on starting with the missed prayer before the present one, especially since the time for the sunset prayer is one and narrow and not extended in the months according to us and according to Al-Shafi'i as mentioned above. Al-Tirmidhi narrated on the authority of Abu Ubaidah bin Abdullah bin Mas'ud on the authority of his father:

"The polytheists distracted the Messenger of God, may God bless him and grant him peace, from four prayers on the day of the Trench, until as much of the night as God willed had passed. So he ordered Bilal to call the adhan, so he stood up and called the adhan, then he called the iqamah and prayed the noon prayer, then he called the iqamah and prayed the afternoon prayer, then he called the iqamah and prayed the sunset prayer, then he called the iqamah and prayed the night prayer. From this, the scholars have proven that whoever misses a prayer must make it up in order as he missed it if he remembers it at the same time. They differed if he remembers a missed prayer in a tight time frame, and they have three opinions: He begins with the missed prayer even if the time for the present prayer has passed, and this is what Malik, Al-Layth, Al-Zuhri and others said, as we have mentioned. The second: He begins with the present prayer, and this is

what Al-Hasan, Al-Shafi'i, the scholars of hadith, Al-Muhasibi and Ibn Wahb from our companions said. The third: He chooses and brings forward whichever of them he wants, and this is what Ashhab said.

The first aspect: The abundance of prayers. There is no disagreement that one should start with the present prayer with the abundance, as stated by Judge Iyad. They differed on the amount of the little, so according to Malik: five or less, and it was said: four or less, according to the hadith of Jabir, and there is no disagreement in the school of thought that six is a lot.

Sixth: As for the one who remembers a prayer while he is praying, if he is behind the imam, then everyone who said that the order is obligatory and whoever did not say that, continues with the imam until he completes his prayer. The basis for this is what Malik and al-Daraqutni narrated on the authority of Ibn Umar, who said:

"If one of you forgets a prayer and does not remember it until he is with the imam, then let him pray with the imam. When he finishes his prayer, let him pray the prayer he forgot, then let him repeat the prayer he prayed with the imam." This is the wording of Ad-Daraqutni. Musa bin Harun said: Abu Ibrahim At-Tarjumani narrated to us, saying: Saeed narrated it to us and traced it back to the Prophet, may God bless him and grant him peace, and he made a mistake in tracing it back. If he retracted his attribution, then he was guided to the correct view. Then they differed. Abu Hanifa and Ahmad bin Hanbal said: He should pray the one he remembered, then pray the one he prayed with the imam, unless there are more than five prayers between them, based on what we have mentioned previously from the Kufians. This is the view of a group of the companions of Malik from Medina. Al-Kharqi narrated from Ahmad bin Hanbal that he said: Whoever remembers a prayer while he is in another, then he should complete it and make up the one he remembered, and repeat the one he was in if there is plenty of time. If he fears that the time will end while he is in it, then he should believe that he should not repeat it, and it will suffice him, and he should make up the one he owes. Malik said: If someone remembers a prayer while he is in a prayer in which he has already prayed two rak'ahs, he should say the salutation after his two rak'ahs. If he is an imam, it collapses on him and those behind him and is invalidated. This is the apparent meaning of the Maliki school of thought, but it is not the case with the people of insight among his companions, because his statement regarding someone who remembers a prayer in a prayer in which he has already prayed one rak'ah is that he should add another to it and say the salutation. If he remembers it in a prayer in which he has already prayed three rak'ahs, he should add a fourth to it and say the salutation, and it becomes a voluntary prayer that is not invalidated. If it collapses on him as he mentioned and is invalidated, he is not commanded to add another to it, just as if he breaks his ablution after a rak'ah, he does not add another to it.

Seventh: Muslim narrated on the authority of Abu Qatada who said:

The Messenger of God, may God bless him and grant

Surat Ta-Ha 20:14

Indeed, I am God. There is no god except Me, so worship Me and establish prayer for My remembrance.

him peace, gave us a sermon and mentioned the hadith of ablution in full, and he said in it: Do you not have an example? Then he said: There is no negligence in sleeping, rather the negligence is for the one who does not pray the prayer until the time for the next prayer comes. So whoever does that should pray it when he wakes up for it, and when the next day comes, let him pray it at its time. And Ad-Daraqutni narrated it in this way with the same wording as Muslim. So its apparent meaning requires repeating the missed prayer twice when it is remembered and the presence of a similar prayer at the next time. This apparent meaning is supported by what Abu Dawud narrated from the hadith of Imran bin Husayn, and he mentioned the story and said at the end of it:

Whoever among you catches the dawn prayer the next day in a good way, let him perform the same prayer with it.

I said: This is not to be taken literally, and it is not repeated more than once, because of what Al-Daraqutni narrated on the authority of Imran bin Husayn, who said:

“We set out with the Messenger of God (may God bless him and grant him peace) on a raid - or he said on a secret mission - and when it was the time of dawn we camped. We had not woken up until the heat of the sun woke us up, and each one of us would jump up in fright and astonishment. When the Messenger of God (may God bless him and grant him peace) woke up, he ordered us to set out, then we set out until the sun had risen high, and the people had completed their needs. Then he ordered Bilal to call the adhan and we prayed two rak’ahs. Then he ordered him to call the iqamah and we prayed the morning prayer. We said: O Prophet of God, shall we not perform it on time the next day? The Messenger of God (may God bless him and grant him peace) said to them: God forbids you from usury and accepts it from you.” Al-Khattabi said: I do not know of anyone who said that this is obligatory, and it seems that the order to do so is recommended in order to preserve the virtue of the time in performing the prayer. The correct view is to abandon the work, based on the saying of the Prophet, peace be upon him: **God forbids you from usury and accepts it from you.** And because the authentic chains of transmission from the hadith of Imran bin Husayn do not contain any of that addition, except what was mentioned from the hadith of Abu Qatada, which is possible, as we have explained.

I said: Al-Kaya al-Tabari mentioned in his Ahkam al-Qur’an that some of the Salaf contradicted his saying, may the peace and blessings of God be upon him:

“Whoever forgets a prayer should pray it when he remembers it. There is no expiation for it except that.” He said: He should be patient until its time is like that and pray it. If he misses the dawn prayer, he should pray it the next day. This is a far-fetched and strange statement.

Tafsir Ibn Kathir

God Almighty says: **So when he came to it** meaning the fire, and approached it **he was called, 'O Moses'** and in another verse **He was called from the right side of the valley in the blessed spot from the tree, 'O Moses, indeed I am God'** and He said here **Indeed, I am your Lord** meaning the one who speaks to you and addresses you **so take off your sandals** Ali bin Abi Talib, Abu Dharr, Abu Ayyub and more than one of the predecessors said: They were made of the skin of an unslaughtered donkey, and it was said: He was ordered to take off his sandals out of reverence for the spot. Saeed bin Jubair said: Just as a man is ordered to take off his sandals if he wants to enter the Kaaba, and it was said: So that he could tread the holy land with his feet barefoot and not wearing shoes, and other things were said, and God knows best.

And his saying: *Tawa* Ali bin Abi Talha said on the authority of Ibn Abbas: It is the name of the valley, and more than one said the same, so on this basis it is an explanatory apposition, and it was said: It is an expression of the command to tread with his feet, and it was said: Because it was sanctified twice, and the blessing was given to him and it was repeated, and the first is more correct like his saying: **When his Lord called to him in the sacred valley of Tawa.** And his saying: **And I have chosen you** is like his saying: **Indeed, I have chosen you over mankind with My messages and My speech** meaning over all mankind who were present at his time, and it was said: God the Most High said: O Moses, do you know why I have singled you out for speaking from among mankind? He said: No, He said: Because no one has humbled himself before Me as you have. And his saying: **So listen to what is revealed** meaning listen now to what I say to you and what I reveal to you **Indeed, I am God, there is no god except Me** This is the first duty upon those who are accountable, to know that there is no god but God alone, with no partner.

And His statement: **Worship Me** means, make Me One, and worship Me without any partner. **And establish prayer for My remembrance.** It was said that its meaning is, pray to remember Me. And it was said that its meaning is, **And establish prayer when you remember Me.** And what supports this second is what Imam Ahmad said: Abd al-Rahman ibn Mahdi told us, al-Muthanna ibn Sa'id told us, on the authority of Qatadah, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, who said: “If one of you sleeps through a prayer or forgets it, then let him pray it when he remembers it, for God the Most High said: And establish prayer for My remembrance.” And in the two Sahihs, on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, said: “Whoever sleeps through a prayer or forgets it, its expiation is to pray it when he remembers it. There is no expiation for it other than that.” And His statement: **The Hour is coming** means it is inevitable and will happen.

And his saying: **I almost conceal it** Ad-Dahhak said on

the authority of Ibn Abbas that he used to recite it: **I almost conceal it from myself**, meaning: because it is never concealed from God's Self. Saeed bin Jubair said on the authority of Ibn Abbas: **From Himself**, and this is what Mujahid, Abu Salih and Yahya bin Rafi said. Ali bin Abi Talhah said on the authority of Ibn Abbas: **I almost conceal it**, meaning: I do not inform anyone of it except myself. Al-Suddi said: There is no one from the people of the heavens and the earth except that God Almighty has concealed knowledge of the Hour from him, and in the recitation of Ibn Masoud it is: **I almost conceal it from myself**, meaning: I concealed it from the creation until if I could conceal it from myself I would have done so. Qatada said: **I almost conceal it**, and in some recitations it is: **I conceal it from myself**, and by my life God has concealed it from the close angels and from the prophets and messengers. I said: This is like the saying of God Almighty: "Say: None in the heavens and the earth knows the unseen except God." And He said: "It is heavy in the heavens and the earth. It will not come to you except suddenly." That is, its knowledge is heavy for the people of the heavens and the earth. Ibn Abi Hatim said: Abu Zur'ah told us, Munjab told us, Abu Numailah told us, Muhammad ibn Sahl al-Asadi told me on the authority of Waqqa' who said: Sa'id ibn Jubayr recited it to me: I almost concealed it, meaning with the accusative of the alif and the genitive of the fa', he said he revealed it, then he said: Have you not heard the saying of the poet:

He worked for two months, then another month, like a doll with two couches hiding a deep well.

Al-Suddi said: Al-Ghamir is a moist plant that grows in dry places, and Al-Arikin is a place, and Al-Damik is the perfect month, and this poem is by Ka'b bin Zuhair. And the words of God the Most High: **That every soul may be rewarded for what it strives for** means that I will establish it inevitably to reward every worker for his work. **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it** "You will only be recompensed for what you used to do" and His words: **So let not he who does not believe in it avert you from it** the verse, what is meant by this address is the individuals who are accountable. That is, do not follow the path of those who deny the Hour, and turn to their pleasures in this world, and disobey their Lord and follow their desires, for whoever agrees with them in that has failed and lost, **and will perish** means will perish and be ruined. God the Most High said: **And his wealth will not avail him when he falls**.

Fath al-Qadir

And sentence 14- **I am God** instead of what is in what is revealed. Then He, the Most High, commanded him to worship, saying: **Worship Me**. The *fa* here is like the *fa* before it, because the fact that divinity is exclusive to Him, the Most High, requires that He be singled out for worship. **And establish prayer for My remembrance**. He singled out prayer for mention, even though it is included in the command to worship, because it is the most honorable obedience and the best worship. He explained the command to establish prayer by saying **for My remembrance**: that is, so that you remember

Me, because complete remembrance is not achieved except within worship and prayer, or the meaning is so that you remember Me in them, because they include remembrances, or the meaning is: establish prayer whenever you remember that you have to pray. It was said that the meaning is: so that I may remind you with praise in the highest place, so the source according to this may be added to the subject or to the object.

Tafsir al-Baghawi

14 - **Indeed, I am God, there is no god but Me, so worship Me**, and do not worship anyone other than Me, **and establish prayer for My remembrance**, Mujahid said: Establish prayer to remember Me in it, and Mujahid said: If you leave prayer and then remember it, then establish it.

Ahmad ibn Abdullah al-Salihin told us, Abu Amr Bakr ibn Muhammad al-Muzani told us, Abu Bakr ibn Muhammad ibn Abdullah al-Hafid told us, al-Husayn ibn al-Fadl al-Bajali told us, Affan told us, Qatada told us on the authority of Anas, who said: The Prophet, may God bless him and grant him peace, said: **Whoever forgets a prayer, let him pray it when he remembers it, for there is no expiation for it except that**. Then he said: I heard him say after that: **And establish prayer for My remembrance**.

Tafsir al-Baidawi

14- **Indeed, I am God, there is no god but Me, so worship Me** instead of what is revealed, indicating that it is limited to establishing monotheism, which is the ultimate knowledge, and commanding worship, which is the perfection of action. **And establish prayer for My remembrance** He singled it out for mention and singled it out for the reason to which He linked its establishment, which is remembering the One worshipped and occupying the heart and tongue with His remembrance. It was said **for My remembrance** because I mentioned it in the books and commanded it, or because I remember you with praise, or **for My remembrance** specifically, do not show off with it or mix it with the remembrance of someone other than Me. It was said for the times of My remembrance, which are the times of prayer, or for the remembrance of My prayer. Because it was narrated that he, peace and blessings be upon him, said, **Whoever sleeps through a prayer or forgets it, let him make it up when he remembers it, for God the Most High says, 'Establish prayer for My remembrance.'**

Surat Ta-Ha 20:15

Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed for what it strives for.

Surat Ta-Ha 20:15

Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed for what it strives for.

Tafsir al-Jalalayn

15 - **The Hour is coming - I almost conceal it** from the people, and its nearness is shown to them by its signs **so that every soul may be rewarded** in it for what it strives for of good or evil.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The hour in which God will raise the creatures from their graves for the Day of Resurrection will be **I almost hide it**. So, all the readers of the Islamic countries read the word **I almost hide it from myself** with the damma of the alif, meaning: I almost hide it from myself, so that no one will find out about it. This is the interpretation of most scholars.

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 **I almost hide it** means: I do not reveal it to anyone but myself.

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, **The Hour is coming - I almost conceal it**. He said: It will not come to you except suddenly.

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Laith, on the authority of Mujahid, **The Hour is coming, and I almost hide it**. He said: From myself.

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, regarding the statement of God, **I almost concealed it**, he said: from myself.

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 Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **I almost hide it**. He said: From myself.

Abdul-A'la bin Wasil told me, he said: Muhammad bin Ubaid al-Tanafisi told us, he said: Ismail bin Abi Khalid told us, on the authority of Abu Salih, regarding his

statement, **I almost concealed it**, he said: He concealed them from himself.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **I almost concealed it**, and in some readings it is: I concealed it from myself. And by my life, God concealed it from the angels brought near, and from the prophets sent.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, he said in some of the letters: **The Hour is coming, I almost hide it**.

Others said: It is **I almost hid it** with the opening of the alif from **I hid it** meaning: I showed it.

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Muhammad bin Sahl told us: A man asked me in the mosque about this verse:

Two months passed, then a month, and the dolls were on two couches, hiding a cloud.

I said: They appear. Then Warqa' bin Iyas said, while he was behind me: Saeed bin Jubair recited it to me, **I almost hide it**, with the alif in the accusative case. It has been narrated from Saeed bin Jubair that it is in agreement with the statement of others who said: Its meaning is: I almost hide it from myself.

He mentioned the narration about it:

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Ata', on the authority of Saeed ibn Jubayr and Mansur, on the authority of Mujahid, who said: **The Hour is coming, and I almost hide it**. They said: From myself.

Ubaid bin Ismail Al-Habbari told me: Ibn Fadil told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair: **I almost hide it**. He said: From myself.

Abu Ja'far said: What is more deserving of the interpretation of the verse than the statement is the statement of those who said: Its meaning is: I almost hide it from myself because the interpretation of the people of interpretation came with that. And what was mentioned from Sa'id bin Jubayr about reading that with the opening of the alif is a reading that I do not permit reading with it because it is contrary to the reading of the argument that it is not permissible to contradict in what it came with according to widespread transmission.

If he said: Why did you direct the interpretation of his story **I almost hide it** with the damma of the alif to the meaning: I almost hide it from myself, without directing it to the meaning: I almost reveal it, and you know that concealment in the speech of the Arabs has two meanings: one is showing, and the other is concealment, and that showing in this place is more similar to the meaning of speech, since concealment from itself is almost impossible for the listeners to

mean, since it is impossible for someone to hide from himself something that he knows, and nothing is hidden from God, the Most High? It was said: The matter in that is contrary to what you thought, and we directed the meaning of **I hide it** with the damma of the alif to the meaning: I conceal it from myself, because the well-known meaning of concealment in the speech of the Arabs is: covering. It is said: I concealed the thing if I covered it. And those who directed its meaning to showing relied on a verse of Imru' al-Qais ibn 'Abis al-Kindi.

It was narrated on the authority of Muammar bin Al-Muthanna that he said: Abu Al-Khattab recited to me, on the authority of his family in his country:

If you bury the disease, we will not fear it, and if you start war, we will not sit back.

With the damma of the nun from la nakhfahu, and its meaning is: we do not show it, so their reliance in directing the concealment in this place to the showing was on what they mentioned from their hearing of this verse, on what I described from the damma of the nun from nakhfahu. And the trustworthy recited to me on the authority of al-Farra':

If you bury the disease, we will not fear it.

By opening the letter *nun* from *nakhfahu* from *khafatuhu* I akhfahu, and this is more correct because it is known from the speech of the Arabs. So if that is the case, and opening the letter *alif* from *akhfatu* is not permissible according to us for what we mentioned, then the other is proven and correct, which is that the meaning of that is: I almost hid it from myself.

As for the correctness of the statement in this regard, it is that God, the Most High, mentioned Him, addressed them in the Qur'an based on what they knew of their speech and the way they spoke to each other. Since it was known in their speech that one of them would say, if he wanted to exaggerate in reporting that he had concealed something that was a secret to him: **I almost concealed this matter from myself because of how much I was secretive about it, and if I could conceal it from myself, I would conceal it.** He addressed them based on what they had been accustomed to in this regard in speech among themselves, and what they knew in their language. And statements other than what we have said have been made about this. We chose this statement over other statements because it is in agreement with the statements of the people of knowledge from the Companions and the Followers, since we did not permit disagreement with them, regarding what was widely said by them and came from them in a manner that cuts off the excuse. As for those who said something other than what we said about it, from those who said it in a way that was extracted from the speech of the Arabs, without attributing it to an imam from the Companions or the Followers, and in a way that the speech could be interpreted in a way other than its known meaning, then they differed among themselves about its meaning. Some of them said: It could be interpreted as: I want to hide it. He said: This is well-known in the language. He mentioned that it was narrated from the Arabs that they would say: Those are my companions upon whom revelation was almost sent down. He said:

Its meaning is: I do not send revelation except upon them.

He said: It was said: I almost leave my home: meaning I do not leave my home. He provided evidence with a verse that he recited for some poets:

Almost, almost, and that is the best will if the past of childhood could be returned

He said: He means by *almost*: she wanted. He said: So the meaning is: I want to hide it so that each interpreter will be rewarded for what he strives for. He said: And what is similar to that is the saying of Zaid al-Khayl:

Quick to attack, he sharpens his weapon, and his horn barely breathes.

He said: It is as if he said: So his horn does not breathe, otherwise the meaning is weak. He said: And Dhu al-Raqqa said:

If the flute changes the lovers, the trumpet of love will hardly leave the love of Mayya

He said: The meaning is not: He had hardly left: that is, after ease, and he left after difficulty. Rather, the meaning is: He had not left, or he did not intend to leave, otherwise the meaning would be weak. He said: And likewise the saying of Abu al-Najm:

If report of death reaches you, mourn for a father who has almost been overtaken by enemies and calamities.

He said: The meaning is: The enemies have been defeated, otherwise it would not be praise if he intended to almost do and did not intend to do.

Others said: Rather, the meaning of this is: The Hour is almost coming. He said: And the report ended with his saying: I am almost because its meaning is: I am almost bringing it. He said: Then he began and said: But I conceal it so that every soul may be rewarded for what it strives for. He said: And this is similar to the saying of Ibn Dabi':

I intended to do it but did not, and I almost did. I wish I had left it to Uthman's relatives to cry over.

He said: I almost did it, meaning: I almost did it.

Others said: The meaning of **I concealed it** is to reveal it. They said: The Arabs have directed concealment and secrecy to the meaning of revelation. Some of them cited as evidence for his saying that the verse of Al-Farazdaq:

When Hajjaj saw this, he drew his sword and captured the Haruri who had been hiding something.

He said: What he meant by his saying: *conceal* is: show it. He said: It is possible that the meaning of his saying **And they concealed their regret** (Yunus 10:54) - (Saba': 33) is **and they showed it**. He said: That is because they said: **Oh, would that we could be sent back and not deny the signs of our Lord** (al-An'am 6:27). All of those whose words we have mentioned said: It is possible that the words of the one who said: The meaning of that is: I almost conceal it from myself, is: He meant to conceal it from me and from myself. All

Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed for what it strives for.

of these statements that we have mentioned from those we have mentioned are a direction from them to the speech in a direction other than its known meaning, and it is not permissible to direct the meanings of the speech of God in a direction other than the most prevalent among those addressed by it. In that, along with their disagreement with the interpretation of the people of knowledge, there is just evidence of the error of what they have gone to in it.

And His statement, **That every soul may be rewarded for what it strives for**, the Most High says: The Hour will come so that every soul may be rewarded. He says: That every soul that its Lord has tested with worship in this world may be rewarded for what it strives for. He says: for what it does of good and evil, obedience and disobedience.

Tafsir al-Qurtubi

The Almighty's saying: **The Hour is coming - I almost conceal it - so that every soul may be recompensed for what it strives for**. This is a problematic verse. It was narrated on the authority of Saeed bin Jubair that he read **I almost conceal it** with a fat-ha on the hamza. He said: He made it apparent. **So that it may be recompensed** means making the recompense apparent. It was narrated by Abu Ubaid on the authority of Al-Kisa'i on the authority of Muhammad bin Sahl on the authority of Waqqa' bin Iyas on the authority of Saeed bin Jubair. An-Nahhas said: There is no other chain of transmission for this narration.

I said: And Abu Bakr al-Anbari narrated it in the Book of Response. My father told me, Muhammad ibn al-Jahm told us, al-Farra' told us, and al-Kisa'i told us, H - and Abdullah ibn Najiyah told us, Yusuf told us, Yahya al-Hamani told us, Muhammad ibn Sahl told us. An-Nahhas said: Better than this chain of transmission is what Yahya al-Qattan narrated on the authority of al-Thawri on the authority of Ata' ibn al-Sa'ib on the authority of Sa'id ibn Jubayr: that he recited **I almost concealed it** with a damma on the hamza.

I said: As for Ibn Jubayr's reading **I akhfayha** with the opening of the hamza with the aforementioned chain of transmission, Abu Bakr al-Anbari said: Al-Farra' said: Its meaning is to reveal it from khafayt al-shay', I akhfayhu if I reveal it. Al-Farra' recited for Imru' al-Qais:

If you bury the disease, we will not fear it, and if you start war, we will not sit back.

He wanted to show it. Some linguists have said: It is possible that *akhfayha* with a damma on the hamza means he showed it, because it is said: **Khafaytu al-shay'** and *akhfaytu* if you show it. *Akhfaytu* is one of the letters of opposites and refers to covering and showing. Abu Ubaidah said: *Khafaytu* and *akhfaytu* have the same meaning. An-Nahhas said: This is good, and he narrated it from Abu al-Khattab, who is a leader of the leaders of the language, and

there is no doubt about his truthfulness. Sibawayh narrated from him and recited:

If you conceal the disease, we will not fear it, and if you start a war, we will not sit back.

This is how Abu Ubaidah narrated it on the authority of Abu al-Khattab with a damma on the nun. Imru al-Qais also said:

Their secrets are hidden from their tunnels, as if their secrets were hidden and thin from the evening brought

That is, he showed them. It was narrated: **(from a cloud that is mounted)** instead of **(from a bringing evening)**. Abu Bakr al-Anbari said: Another interpretation of the verse is: **The Hour is coming, I am almost**. The speech was interrupted at **I am almost** and after it is implied **I am almost bringing it**, and the beginning is **I conceal it so that every soul may be rewarded**. Dhaby al-Barjami said:

I intended to do it but did not, and I almost did. I wish I had left Uthman's wives crying over him.

He wanted and I almost did, so he implied with *almost* a verb like the implied verb with it in the Qur'an.

I said: This is what Al-Nahhas chose, and he falsified the statement before it, so he said: It is said: He concealed the thing, he conceals it, if he reveals it, and it has been narrated that it is also said: He concealed it, if he reveals it, and it is not well-known. He said: I saw Ali bin Sulayman, when the meaning of **I conceal it** was unclear to him, he turned to this statement, and said: Its meaning is like the meaning of **I conceal it**. Al-Nahhas said: The meaning is not as it appears, especially since **I conceal it** is an anomalous reading, so how can the correct and common reading be returned to the anomalous reading, and the meaning of the implied is more appropriate, and the estimate would be: The Hour is coming, I am about to bring it, and *coming* indicates that I will bring it, then he said: **I conceal it** as the beginning. This is a correct meaning, because God the Almighty has concealed the Hour, which is the Resurrection, and the Hour in which a person dies so that a person may work, and the matter is ambiguous with Him, so He does not delay repentance.

I said: According to this statement, the lam in **to be rewarded** is related to **to hide it**. Abu Ali said: This is from the category of negation and not from the category of opposites. The meaning of **to hide it** is that its concealment was removed, which is its covering like the concealment of the concealments, which are the cloaks. The singular is khafa' with a kasra on the kha' that which wraps the water skin, and if its covering is removed, it appears. From this is their saying: I complained to him, meaning I removed his complaint, and I prepared him, meaning I accepted his preparation and did not need him to return it. Abu Hatim narrated from Al-Akhfash: that *kada* is an emphatic redundant word. He said: And similar to it is **If he puts out his hand, he can hardly see it** (al-Nur 24:40) because some of the darknesses that God

mentioned come between the observer and the one being looked at. Its meaning was narrated from Ibn Jubayr, and the meaning is: The Hour is coming, I conceal it so that every soul may be rewarded for what it strives for. The poet said:

Quick to attack, he sharpens his weapon, and his horn barely breathes.

He wanted to breathe. Another said:

And I do not blame myself for what happened to me, and I do not think that I can succeed with what I have achieved.

Meaning: And that I should not succeed in what I have achieved, so I almost is an emphasis on the speech. It was said: The meaning is **I almost hid it** i.e. I came close to that, because if you say: Zaid is standing, it is possible that he stood up, or that he did not stand up. And the evidence that he concealed it is indicated by a different meaning for this answer. Linguists said: The meaning of **I almost did** among the Arabs is: I came close to doing the action but did not do it, and **I almost did** means: I did after delaying. And the evidence for this is the statement of God, the Almighty, **So they slaughtered it, but they almost did it** (al-Baqarah 2:71) meaning: And they did after delaying because it was difficult for them to find the cow. And **I almost did** may mean **I did not do it** and **I almost** if the speech is emphasised by **I almost**. And it was said: The meaning of **I almost hid it** is I mean I concealed it. Al-Anbari said: And the evidence for this eloquent saying from poetry is:

Almost, almost, and that is the best will, if the one who was in love returned to what had passed

Meaning: She wanted and I wanted. Ibn Abbas and most of the commentators said, as mentioned by al-Tha'labi: The meaning is I almost hid it from myself, and this is how it is in Abi's copy of the Qur'an. In Ibn Mas'ud's copy of the Qur'an: I almost hid it from myself, so how could any creature know it? And in some readings: So how could I reveal it to you. It is understood that it came according to what is customary among the Arabs in their speech, that if one of them goes too far in concealing something, he says: I almost hid it from myself. And nothing is hidden from God Almighty, and Qatrib and others said its meaning. And the poet said:

Days when Hind accompanies me, I tell her what I hide from myself of my needs and secrets

How can he tell her what he keeps secret? And from this is what the Prophet, may God bless him and grant him peace, said:

And a man who gives charity and conceals it so that his left hand does not know what his right hand spends. Al-Zamakshari. It was said that its meaning is: I almost hide it from myself. There is no evidence in the speech for this omission, and an omission for which there is no evidence is discarded. What deceived them is that in the Mushaf of Abi it says: I almost hide it from myself. And in some Mushafs it says: I almost hide it from myself, so how can I reveal it to you?

I said: It was said that the meaning of the statement of

the one who said I almost hid it from myself, is that its concealment was from me and from myself and not from anyone else. It was also narrated from Ibn Abbas: I almost hid it from myself, and Talha bin Amr narrated it from Ata. Ali bin Abi Talha narrated from Ibn Abbas who said: I do not reveal it to anyone. It was narrated from Saeed bin Jubair who said: He has concealed it. This is on the basis that *almost* is redundant. That is, the Hour is coming, I conceal it, and the benefit of concealing it is to frighten and intimidate. It was said: **So that you may be rewarded** is related to the statement of God Almighty: **And establish prayer**, so there is an inversion in the speech, that is, establish prayer to remind Me, **So that every soul may be rewarded for what it strives for**, that is, for its striving. **The Hour is coming, I almost conceal it.** And God knows best. It was said: It is related to His statement: *Coming*, that is, the Hour is coming to be rewarded.

Tafsir Ibn Kathir

God Almighty says: **So when he came to it** meaning the fire, and approached it **he was called, 'O Moses'** and in another verse **He was called from the right side of the valley in the blessed spot from the tree, 'O Moses, indeed I am God'** and He said here **Indeed, I am your Lord** meaning the one who speaks to you and addresses you **so take off your sandals** Ali bin Abi Talib, Abu Dharr, Abu Ayyub and more than one of the predecessors said: They were made of the skin of an unslaughtered donkey, and it was said: He was ordered to take off his sandals out of reverence for the spot. Saeed bin Jubair said: Just as a man is ordered to take off his sandals if he wants to enter the Kaaba, and it was said: So that he could tread the holy land with his feet barefoot and not wearing shoes, and other things were said, and God knows best.

And his saying: *Tawa* Ali bin Abi Talha said on the authority of Ibn Abbas: It is the name of the valley, and more than one said the same, so on this basis it is an explanatory apposition, and it was said: It is an expression of the command to tread with his feet, and it was said: Because it was sanctified twice, and the blessing was given to him and it was repeated, and the first is more correct like his saying: **When his Lord called to him in the sacred valley of Tawa.** And his saying: **And I have chosen you** is like his saying: **Indeed, I have chosen you over mankind with My messages and My speech** meaning over all mankind who were present at his time, and it was said: God the Most High said: O Moses, do you know why I have singled you out for speaking from among mankind? He said: No, He said: Because no one has humbled himself before Me as you have. And his saying: **So listen to what is revealed** meaning listen now to what I say to you and what I reveal to you **Indeed, I am God, there is no god except Me** This is the first duty upon those who are accountable, to know that there is no god but God alone, with no partner.

And His statement: **Worship Me** means, make Me One, and worship Me without any partner. **And establish prayer for My remembrance.** It was said that its meaning is, pray to remember Me. And it was said that its meaning is, **And establish prayer when you**

Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed for what it strives for.

remember Me. And what supports this second is what Imam Ahmad said: Abd al-Rahman ibn Mahdi told us, al-Muthanna ibn Sa'id told us, on the authority of Qatadah, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "If one of you sleeps through a prayer or forgets it, then let him pray it when he remembers it, for God the Most High said: And establish prayer for My remembrance." And in the two Sahihs, on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, said: "Whoever sleeps through a prayer or forgets it, its expiation is to pray it when he remembers it. There is no expiation for it other than that." And His statement: **The Hour is coming** means it is inevitable and will happen.

And his saying: **I almost conceal it** Ad-Dahhak said on the authority of Ibn Abbas that he used to recite it: **I almost conceal it from myself**, meaning: because it is never concealed from God's Self. Saeed bin Jubair said on the authority of Ibn Abbas: **From Himself**, and this is what Mujahid, Abu Salih and Yahya bin Rafi said. Ali bin Abi Talhah said on the authority of Ibn Abbas: **I almost conceal it**, meaning: I do not inform anyone of it except myself. Al-Suddi said: There is no one from the people of the heavens and the earth except that God Almighty has concealed knowledge of the Hour from him, and in the recitation of Ibn Masoud it is: **I almost conceal it from myself**, meaning: I concealed it from the creation until if I could conceal it from myself I would have done so. Qatada said: **I almost conceal it**, and in some recitations it is: **I conceal it from myself**, and by my life God has concealed it from the close angels and from the prophets and messengers. I said: This is like the saying of God Almighty: "Say: None in the heavens and the earth knows the unseen except God." And He said: "It is heavy in the heavens and the earth. It will not come to you except suddenly." That is, its knowledge is heavy for the people of the heavens and the earth. Ibn Abi Hatim said: Abu Zur'ah told us, Munjab told us, Abu Numailah told us, Muhammad ibn Sahl al-Asadi told me on the authority of Waqqa' who said: Sa'id ibn Jubayr recited it to me: I almost concealed it, meaning with the accusative of the alif and the genitive of the fa', he said he revealed it, then he said: Have you not heard the saying of the poet:

He worked for two months, then another month, like a doll with two couches hiding a deep well.

Al-Suddi said: Al-Ghamir is a moist plant that grows in dry places, and Al-Arikin is a place, and Al-Damik is the perfect month, and this poem is by Ka'b bin Zuhair. And the words of God the Most High: **That every soul may be rewarded for what it strives for** means that I will establish it inevitably to reward every worker for his work. **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it** "You will only be recompensed for what you used to do" and His words: **So let not he who does not believe in it avert you from it** the verse, what is meant by this address is the individuals who are accountable. That is, do not follow the path of those who deny the

Hour, and turn to their pleasures in this world, and disobey their Lord and follow their desires, for whoever agrees with them in that has failed and lost, **and will perish** means will perish and be ruined. God the Most High said: **And his wealth will not avail him when he falls.**

Fath al-Qadir

And sentence 15 - **The Hour is coming** is an explanation of the command that preceded it: meaning that the Hour, which is the time of reckoning and punishment, is coming, so do good deeds by worshipping God and praying.

The meaning of **I almost hid it** is disputed. Al-Wahidi said: Most of the commentators said: I hid it from myself, and this is the opinion of Saeed bin Jubair, Mujahid and Qatadah. Al-Mubarrad and Qutrub said: This is according to the custom of addressing the Arabs, they say: If they go to extremes in concealing something, I hid it even from myself, meaning I did not tell it to anyone. The meaning of the verse is that God went to extremes in concealing the Hour, so He mentioned it in the most eloquent way known to the Arabs. Saeed bin Jubair narrated that he read akhfayha with a fat-ha on the hamza, meaning he revealed it. Abu Ubaidah narrated the same from Al-Kisa'i, from Muhammad bin Sahl, from Wafa' bin Iyas, from Saeed bin Jubair. Al-Nahhas said: There is no other chain of transmission for this narration. Al-Qurtubi said: Ibn Al-Anbari narrated the same way in Kitab Al-Radd. He said: My father told me, Muhammad bin Al-Jahm told us, Al-Farra' told us, Al-Kisa'i told us, and he mentioned it. Al-Nahhas said: Better than this chain of transmission is what Yahya Al-Qattan narrated from Al-Thawri from Ata' bin Al-Sa'ib from Saeed bin Jubair that he read akhfayha with a damma on the hamza. Ibn al-Anbari said: Al-Farra' said: The meaning of the reading of the fat-ha is **I almost revealed it**, from **I revealed something** if you reveal it, I conceal it. Al-Qurtubi said: Some linguists said: It is possible that **I revealed it** with a damma on the alif means **I revealed it**, because it is said **I concealed something** and **I concealed it** from the letters of opposites, which are said to cover and reveal. Abu Ubaidah said: **I concealed it** and **I concealed it** have the same meaning. Al-Nahhas said: This is good. Al-Farra' and Sibawayh recited what indicates that the meaning of **I revealed it** is **I revealed it**, and that is the saying of Imru' al-Qais:

If you conceal the disease, we will not fear it, and if you start a war, we will not sit back.

Meaning: If you conceal the disease, we will not reveal it. Abu Ubaidah narrated on the authority of Abu al-Khattab that it is with a damma on the nun from nakhfa, and Imru' al-Qais said:

He concealed them from their tunnels, as if he had stepped on them and was delicate from the claws of his feet.

That is: their most apparent. An-Nahhas falsified this

statement and said: The meaning is not on the most apparent, especially since the most hidden of them is an anomalous reading, so how can the correct and common reading be rejected? Ibn al-Anbari said: There is another interpretation of the verse, which is that the speech is cut off at *almost*, and he considers it implied: that is, I almost bring it, and the beginning occurred with the most hidden of them **so that every soul may be rewarded for what it strives for**, and similar to it is the statement of Umair ibn Dabi' al-Barjami:

I intended to do it but did not, and I almost did. I wish I had left Uthman's wives crying over him.

I almost did, and this is the copper chosen. Abu Ali Al-Farsi said: It is from the category of negation and not opposites, and the meaning of hid it: I removed its concealment, which is its covering, and from this is their saying I complained to him: meaning I removed his complaint. Abu Hatim narrated from Al-Akhfash that akada is redundant for emphasis, he said: And similar to it - if he puts out his hand he can hardly see it - and similar to it is the saying of the poet:

Quick to attack, he sharpens his weapon, and his horn barely breathes.

He said: The meaning is that I almost concealed it: that is, I almost did it, because if you say: Zayd almost stood up, it is possible that he stood up or that he did not stand up, and the evidence that he concealed it is indicated by the evidence of other than this verse on this, and his saying: **So that every soul may be rewarded for what it strives for** is related to *coming* or to **what it concealed**, and *what* is a source: that is, so that every soul may be rewarded for its striving, and striving, although it is apparent in actions, here it includes actions and omissions, to definitively state that the one who abandons what is required of him is punished for abandoning it and is taken by it.

Tafsir al-Baghawi

15 - **The Hour is coming, I almost hide it.** It was said that it means that the Hour is coming, I almost hide it. *Almost* is a relative clause. Most of the commentators said that it means: I almost hide it from myself. Likewise in the Mushaf of Ubayy ibn Ka'b and Abdullah ibn Mas'ud: I almost hide it, so how could a creature know it?

In some readings: **How can I reveal it to you?** This was mentioned according to the custom of the Arabs when they exaggerate in concealing something. They say: **I concealed your secret in my soul**, meaning: I hid it to the utmost concealment. And nothing is hidden from God, the Almighty.

Al-Akhfash said: *Akad* means **I want**. The meaning of the verse is: **The Hour is coming, but I want to hide it.**

The meaning of concealing it is to exaggerate and intimidate, because if they did not know when the Hour would come, they would be on guard against it at all times.

Al-Hasan read it with the opening of the alif, meaning

he revealed it. It is said: **I revealed something** if you revealed it, and **I concealed it** if you covered it.

God Almighty says: **That every soul may be rewarded for what it strives for**, meaning for what it does of good and evil.

Tafsir al-Baidawi

15- **The Hour is coming** It will inevitably happen. **I almost conceal it** I want to conceal its time, or I almost conceal it so I do not say that it is coming, and if it were not for the kindness and cutting off of excuses in the report about its coming, I would not have informed about it, or I almost reveal it from akhfahu if its concealment is taken away, and this is supported by the reading with the fatha from khafahu if it reveals it. **That every soul may be rewarded for what it strives for** is related to *coming* or to **I conceal it** in the latter meaning.

Surat Ta-Ha 20:16

So let not he who does not believe in it and follows his own desires turn you away from it, lest you perish.

Surat Ta-Ha 20:16

So let not he who does not believe in it and follows his own desires turn you away from it, lest you perish.

Tafsir al-Jalalayn

16 - **So let not he who does not believe in it and follows his own desires turn you away** from believing in it **so that you will perish** meaning that you will be destroyed if you turn away from it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So let not he who does not believe in it turn you away from it**, God Almighty says: So let not he who does not believe in it turn you away, O Moses, from preparing for the Hour, meaning: he who does not acknowledge the occurrence of the Hour, nor believe in the resurrection after death, nor hope for reward, nor fear punishment. And His statement, **And follows his desire**, means: he follows his own desire, and disobeys God's command and prohibition. **So you will perish**, means: you will perish if you turn away from preparing for the Hour, and from believing in it, and that God will raise up creation for its occurrence from their graves after their annihilation, by turning away from those who disbelieve in it. Some of them claimed that the ha' and the alif in His statement **So let them not avert you from it** are a metaphor for mentioning faith. He said: Rather, it was said about it and it is a metaphor for faith, just as it was said **Indeed, your Lord, after that, is Forgiving and Merciful** (al-A'raf 7:53) and (al-Nahl 16:110 and 119). It refers to the action, and faith was not mentioned in this place, so that is considered from its mention. Rather, the mention of the Hour occurred, so it is more appropriate for it to be from its mention.

Tafsir al-Qurtubi

So let not he who does not believe in it and follows his own desires turn you away from it meaning let not him who does not believe in it and follows his own desires turn you away from believing in it. **So you perish** meaning you will be destroyed. It is in the accusative case as a response to the prohibition.

Tafsir Ibn Kathir

God Almighty says: **So when he came to it** meaning the fire, and approached it **he was called, 'O Moses'** and in another verse **He was called from the right side of the valley in the blessed spot from the tree, 'O**

Moses, indeed I am God' and He said here **Indeed, I am your Lord** meaning the one who speaks to you and addresses you **so take off your sandals** Ali bin Abi Talib, Abu Dharr, Abu Ayyub and more than one of the predecessors said: They were made of the skin of an unslaughtered donkey, and it was said: He was ordered to take off his sandals out of reverence for the spot. Saeed bin Jubair said: Just as a man is ordered to take off his sandals if he wants to enter the Kaaba, and it was said: So that he could tread the holy land with his feet barefoot and not wearing shoes, and other things were said, and God knows best.

And his saying: *Tawa* Ali bin Abi Talha said on the authority of Ibn Abbas: It is the name of the valley, and more than one said the same, so on this basis it is an explanatory apposition, and it was said: It is an expression of the command to tread with his feet, and it was said: Because it was sanctified twice, and the blessing was given to him and it was repeated, and the first is more correct like his saying: **When his Lord called to him in the sacred valley of Tawa**. And his saying: **And I have chosen you** is like his saying: **Indeed, I have chosen you over mankind with My messages and My speech** meaning over all mankind who were present at his time, and it was said: God the Most High said: O Moses, do you know why I have singled you out for speaking from among mankind? He said: No, He said: Because no one has humbled himself before Me as you have. And his saying: **So listen to what is revealed** meaning listen now to what I say to you and what I reveal to you **Indeed, I am God, there is no god except Me** This is the first duty upon those who are accountable, to know that there is no god but God alone, with no partner.

And His statement: **Worship Me** means, make Me One, and worship Me without any partner. **And establish prayer for My remembrance**. It was said that its meaning is, pray to remember Me. And it was said that its meaning is, **And establish prayer when you remember Me**. And what supports this second is what Imam Ahmad said: Abd al-Rahman ibn Mahdi told us, al-Muthanna ibn Sa'id told us, on the authority of Qatadah, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "If one of you sleeps through a prayer or forgets it, then let him pray it when he remembers it, for God the Most High said: And establish prayer for My remembrance." And in the two Sahihs, on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, said: "Whoever sleeps through a prayer or forgets it, its expiation is to pray it when he remembers it. There is no expiation for it other than that." And His statement: **The Hour is coming** means it is inevitable and will happen.

And his saying: **I almost conceal it** Ad-Dahhak said on the authority of Ibn Abbas that he used to recite it: **I almost conceal it from myself**, meaning: because it is never concealed from God's Self. Saeed bin Jubair said on the authority of Ibn Abbas: **From Himself**, and this is what Mujahid, Abu Salih and Yahya bin Rafi said. Ali bin Abi Talhah said on the authority of Ibn

Abbas: **I almost conceal it**, meaning: I do not inform anyone of it except myself. Al-Suddi said: There is no one from the people of the heavens and the earth except that God Almighty has concealed knowledge of the Hour from him, and in the recitation of Ibn Masoud it is: **I almost conceal it from myself**, meaning: I concealed it from the creation until if I could conceal it from myself I would have done so. Qatada said: **I almost conceal it**, and in some recitations it is: **I conceal it from myself**, and by my life God has concealed it from the close angels and from the prophets and messengers. I said: This is like the saying of God Almighty: "Say: None in the heavens and the earth knows the unseen except God." And He said: "It is heavy in the heavens and the earth. It will not come to you except suddenly." That is, its knowledge is heavy for the people of the heavens and the earth. Ibn Abi Hatim said: Abu Zur'ah told us, Munjab told us, Abu Numailah told us, Muhammad ibn Sahl al-Asadi told me on the authority of Waqqa' who said: Sa'id ibn Jubayr recited it to me: I almost concealed it, meaning with the accusative of the alif and the genitive of the fa', he said he revealed it, then he said: Have you not heard the saying of the poet:

He worked for two months, then another month, like a doll with two couches hiding a deep well.

Al-Suddi said: Al-Ghamir is a moist plant that grows in dry places, and Al-Arikin is a place, and Al-Damik is the perfect month, and this poem is by Ka'b bin Zuhair. And the words of God the Most High: **That every soul may be rewarded for what it strives for** means that I will establish it inevitably to reward every worker for his work. **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it** "You will only be recompensed for what you used to do" and His words: **So let not he who does not believe in it avert you from it** the verse, what is meant by this address is the individuals who are accountable. That is, do not follow the path of those who deny the Hour, and turn to their pleasures in this world, and disobey their Lord and follow their desires, for whoever agrees with them in that has failed and lost, **and will perish** means will perish and be ruined. God the Most High said: **And his wealth will not avail him when he falls**.

Fath al-Qadir

16- **So let not those who do not believe in it turn you away from it** meaning let not those who do not believe in it turn you away from believing in the Hour, or from remembering it and observing it **so that you may not turn away from it** from the disbelievers. Although this prohibition is for the disbeliever according to appearance, it is in reality a prohibition for him, may God bless him and grant him peace, from turning away, or from showing leniency to the disbelievers, so it is from the category of: I do not see you here, as is well known. It was said that the pronoun in **from it** refers to the prayer, and this is far-fetched. His statement: **and follows his desire** is conjoined with what precedes it: meaning those who do not believe, and those who follow their desire: meaning the desire of their soul by being exhausted in fleeting sensual pleasures **so that you will perish** meaning that you will be destroyed,

because your turning away from it due to the turning away of the disbelievers from you necessitates destruction and entails it.

Ibn al-Mundhir, Ibn Mardawayh, Al-Bayhaqi in Al-Shu'ab and Ibn Asakir narrated on the authority of Ibn Abbas that the first revelation to come down to the Prophet (peace and blessings of God be upon him) was that he would stand on the balls of his feet when he prayed, then God revealed, "Ta-Ha. We have not sent down the Qur'an upon you to make you miserable." Ibn Jarir and Ibn Mardawayh narrated on his authority that he said: They said, **This man has been made miserable by his Lord**. So God revealed this verse. Ibn Asakir also narrated on his authority that he said: When the Messenger of God (peace and blessings of God be upon him) got up at night, he would tie himself with a rope so that he would not sleep, then God revealed this verse. Al-Bazzar narrated on the authority of Ali that he said: The Prophet (peace and blessings of God be upon him) would alternate between his feet, standing on each foot until this verse was revealed, **We have not sent down the Qur'an upon you to make you miserable**. Al-Suyuti classified its chain of transmission as good. Ibn Mardawayh also narrated on his authority a longer version. Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: The Messenger of God (peace and blessings of God be upon him) would sometimes recite the Qur'an when he prayed, and he would stand on one foot, then God revealed, **Ta-Ha** with your feet, **We have not sent down the Qur'an upon you to make you miserable**. Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated from him regarding his statement: **Ta-Ha**, he said: **O man**. Al-Harith Ibn Abi Usamah and Ibn Abi Hatim narrated from Ibn Abbas, who said: **Ta-Ha** in Nabataean means **O man**. Abd Ibn Hamid and Ibn Abi Hatim also narrated from him, who said: **It is like saying 'sit down.'** Ibn Jarir and Ibn Mardawayh narrated from him, who said: **Ta-Ha** in Nabataean means **O man**. Ibn Jarir narrated from him, who said: **Ta-Ha** in Syriac means **O man**. Al-Hakim also narrated from him, who said: **Ta-Ha** is like saying: **O Muhammad** in the Ethiopian language. There are differences and contradictions in these narrations from Ibn Abbas. Ibn Mardawayh narrated from Abu Tufayl, who said: The Messenger of God, may God bless him and grant him peace, said: **I have ten names with my Lord**. Abu Tufayl said: I have memorized eight of them: Muhammad, Ahmad, Abu al-Qasim, al-Fatih, al-Khatim, al-Mahi, al-Aqib, and al-Hashir. Sayf claimed that Abu Ja'far told him: The two remaining names are Ta-Ha and Ya-Seen. Al-Bayhaqi narrated in Al-Dala'il on the authority of Ibn Abbas regarding his statement: "Ta-Ha. We have not sent down the Qur'an to you to make you miserable." He said: O man, We have not sent down the Qur'an to you to make you miserable. And he used to stand at night on his feet, so it is a language for 'Ak. If you say to 'Akki, O man, he does not turn around, and if you say Ta-Ha, he turns around to you. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: **Ta-Ha** is an oath by which God swears, and it is one of His names. Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And what is beneath the soil**, he said: Soil is everything that is wet. Abu Ya'la narrated on the authority of Jabir, "The Prophet,

Surat Ta-Ha 20:16

So let not he who does not believe in it and follows his own desires turn you away from it, lest you perish.

may God bless him and grant him peace, was asked: What is beneath this earth? He said: Water. It was asked: What is beneath the water? He said: Darkness. It was asked: What is beneath the darkness? He said: Air. It was asked: What is beneath the air? He said: Soil. It was asked: What is beneath the soil? He said: The knowledge of the created is cut off at the knowledge of the Creator." Ibn Mardawayh narrated something similar to it, but longer. Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas regarding his statement, **He knows the secret and what is more hidden**, that he said: The secret is what the son of Adam keeps secret in himself, and He conceals what is hidden from the son of Adam of what he will do before he knows it, for He knows all of that in the past and what remains with one knowledge, and all of creation with Him in that is like one soul, and it is like His statement, **He did not create you and resurrect you except as one soul**. Al-Hakim narrated and authenticated it on his authority regarding the verse, that he said: The secret is what you know, and what is more hidden is what God has cast into your heart of what you do not know. Abdullah bin Ahmad narrated it in Zawa'id al-Zuhd, Abu al-Shaykh in al-Azmah, and al-Bayhaqi with the wording, He knows what you conceal in your soul and He knows what you will do tomorrow. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Or I find guidance upon the Fire**, that he said: Someone who guides to the path. Abd al-Razzaq, al-Firyabi, Abd bin Hamid, and Ibn Abi Hatim narrated on the authority of Ali regarding his statement, **Then take off your shoes**, that he said: They were made of the hide of a dead donkey, so he was told to take them off. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **You are in the sacred valley of Tuwa**. Al-Mubarak said, Tuwa is the name of the valley. Ibn Abi Hatim narrated on his authority, **In the sacred valley of Tuwa**, meaning the holy land, because he passed by its valley at night and *Tawa*. It is said, **I folded the valley of such and such**. Ibn Jarir also narrated on his authority, regarding his statement, *Tawa*, that he said, **The valley folded**. In the two Sahihs and others, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said, **If any one of you sleeps through a prayer or forgets it, let him pray it when he remembers it, for God said, 'Establish prayer for My remembrance.'** At-Tirmidhi, Ibn Majah, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Hibban, and Ibn Mardawayh narrated on the authority of Abu Hurayrah, who said, the Messenger of God, may God bless him and grant him peace, said, **Whoever forgets a prayer, let him pray it when he remembers it, for God said, 'Establish prayer for My remembrance.'** Ibn Shihab used to recite it for remembrance. Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, **I almost conceal it**, that he said, **I do not reveal it to anyone but Me**. Saeed bin Mansour, Abd bin Hamid, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: **I almost hide it from myself**.

Tafsir al-Baghawi

16 - **So let not he who does not believe in it and follows his own desires turn you away from it**, meaning he disobeyed God's command, **so you will perish**, meaning you will be destroyed.

Tafsir al-Baidawi

16- **So do not let him turn you away from it** from believing in the Hour, or from the prayer. **He who does not believe in it** He forbade the disbeliever from turning Moses, peace be upon him, away from it, and what is meant is that he is forbidden from turning away from it, like their saying: I do not see you here, to draw attention to the fact that if his sound nature were left alone, he would choose it and not turn away from it, and that he should be firm in his religion, for the turning away of the disbeliever is only due to his weakness in it. **And follows his desire** the inclination of his soul towards the sensual pleasures that deceive him, so his vision is short-sighted regarding other things. **So he falls** and perishes due to his turning away.

Surat Ta-Ha 20:17

And what is that in your right hand, O Moses?

Tafsir al-Jalalayn

17 - **And what is that** in your right hand, O Moses? The question is for confirmation, to establish the miracle in it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: What is this in your right hand, O Moses? The *ba'* in His statement **in your right hand** is a connection to that, and the Arabs connect that and this as they connect the *ladi*, and from this is the saying of Yazid bin Mufrij:

Lentils, what do you have over the servants of the Emirate? I have secured you, and this is what you are carrying, free

As if he said: The one you are carrying is divorced.

Perhaps someone might say: What is the reason for God asking Moses about what was in his hand? Did he not know that what was in his hand was a staff? It was said to him: That is not what you thought, and the Almighty said that to him when He wanted to turn it into a snake that moved, and it was a piece of wood, so He alerted him to it and confirmed to him that it was a piece of wood that he could lean on and use to herd his sheep, to show him His power over whatever He wills, the greatness of His authority, and the implementation of His command in whatever He liked by turning it into a snake that moved, if He wanted that for him, to make that a sign for Moses along with all His signs to Pharaoh and his people.

Tafsir al-Qurtubi

It has five issues:

The first is the saying of God the Almighty: **And what is that in your right hand?** It was said: This address from God the Almighty to Moses was a revelation, because He said: **Then listen to what is revealed.** The prophet must have a miracle in himself by which he knows the truth of his prophethood, so He showed him in the staff and in himself what I saw for that. It is possible that what he saw in the tree was a sufficient sign for him in himself, then the hand and the staff would be an additional confirmation and a proof with which he would present his people. There is a difference of opinion regarding *what* in His saying: **And what is that?** Al-Zajjaj and Al-Farra' said: It is an incomplete noun connected to **your right hand**, meaning what is in your right hand? He also said: *That* means this, and if he had said: What is that, it would have been permissible, meaning what is that thing? The purpose of the question is to establish the matter so that Moses would

say: It is my staff, to establish the argument against him after he confessed, otherwise God knew what it was in eternity. Ibn Al-Jawhari said: In some of the narrations, God the Almighty rebuked Moses for adding the staff to Himself in that place, so He said to him: Throw it down to see the wonder from it, so you will know that you have no control over it and it is not added to you. Ibn Abi Ishaq read *'asi'* in the dialect of Hudhayl, and similarly **ya bashri** and *muhyi* have been mentioned previously. Al-Hasan read *'asai'* with a kasra on the *ya* because of the meeting of two quiescent letters. Similar to this is the reading of Hamza and **you are not my helpers** (Ibrahim 14:22). And from Ibn Abi Ishaq, the *ya* is quiescent.

Second: In this verse there is evidence that the question was answered with more than what was asked, because when he said: **And what is that in your right hand, O Moses**, he mentioned four meanings: which are: adding the staff to him, and he should have said a staff, and leaning, and the ability to lean, and the absolute purposes. So Moses mentioned from the benefits of his staff its greatness and its majority, and he made the rest of that more beautiful. And in the hadith, "The Prophet, may God bless him and grant him peace, was asked about sea water, so he said:

Its water is pure and its dead are permissible." And a woman asked him about the child when she brought him to him and said:

Is this why he performed Hajj? He said: Yes, and you will be rewarded. There are many similar hadiths.

Tafsir Ibn Kathir

This is a proof from God Almighty to Moses, peace be upon him, and a great miracle, and a dazzling breach of the norm that indicates that no one is capable of such a thing except God Almighty, and that no one can do it except a sent prophet. And His statement: **And what is that in your right hand, O Moses?** Some commentators said: He only said that to him to comfort him, and it was said: He only said that to him as a confirmation, meaning as for this in your right hand, your staff that you know, you will see what we will do with it now. **And what is that in your right hand, O Moses?** is a question of confirmation. **He said**, It is my staff; I lean upon it." That is, I depend on it when walking. "And I beat down leaves with it for my sheep." That is, I shake the tree with it so that its leaves fall for my sheep to graze on. Abd al-Rahman ibn al-Qasim said on the authority of Imam Malik: The hash is when a man places the stick on the branch and then moves it until its leaves and fruits fall without breaking the stick, so this is the hash and it does not beat. And Maymun ibn Mihran also said the same.

And his saying: **And I have other purposes therein** meaning interests, benefits, and needs other than that. Some of them took the trouble to mention some of those purposes that were not mentioned, so it was said: It used to give him light at night and guard his sheep when he slept, and he would plant it so that it would become a tree that would shade him, and other supernatural matters. It appears that it was not like that,

And what is that in your right hand, O Moses?

and if it were like that, Moses, peace be upon him, would not have been surprised by its becoming a snake, so he would not have fled from it, but all of that is from the Israelite reports, and so is the saying of some of them: It was for Adam, peace be upon him, and the saying of another: It is the beast that will emerge before the Day of Resurrection. It was narrated from Ibn Abbas that he said: Its name was Masha, and God knows best.

God the Almighty said: **He said, 'Throw it down, O Moses.'** That is, this staff that is in your hand, O Moses, throw it down. **So he threw it down, and behold, it was a serpent, scurrying about.** That is, it immediately became a large serpent, a long snake, moving quickly, and behold, it was twitching as if it were a jinn, which is the fastest of snakes, but it is small, while this one is extremely large and extremely fast in movement. *Scurrying* means walking and shaking. Ibn Abi Hatim said: My father told us, Ahmad ibn Abdah told us, Hafs ibn Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, **So he threw it down, and behold, it was a serpent, scurrying about.** It had not been a snake before that, so it passed by a tree and ate it, and passed by a rock and swallowed it. Moses began to hear the sound of the rock inside it, so he turned and fled. He was called: **O Moses, take it,** but he did not take it. Then he was called a second time: **Take it and do not fear.** He was told the third time: **You are among those who are secure,** so he took it.

Wahb ibn Munabbih said in his statement: **So he threw it down, and behold, it was a serpent, darting about.** He said: So he threw it down on the ground, then he looked and behold, it was a huge snake that the onlookers looked at, crawling as if it was seeking something that it wanted to take, passing by the rock like the back of a camel and swallowing it, and stabbing with one of its fangs at the base of the great tree and uprooting it, its eyes blazing with fire, and the spear had become like a crest from it, it was said: its hair is like meteors, and the two branches of it had become like a wide well in which there were molars and fangs that made a creaking sound. When Moses saw that, he turned and fled and did not look back. He went until he had gone deep and saw that he had defeated the serpent, then he remembered his Lord and stopped out of shyness before Him, then it was called, **O Moses, return to where you were.** So Moses returned, and he was very afraid, and he said: **Take it** with your right hand "and do not fear. We will restore it to its former state." Moses was wearing a coat of wool at that time, so he entered it with a hook of sticks, and when he was ordered to take it, he lowered the end of the coat of mail over his hand, and said to him: King: Have you seen, O Moses, if God had permitted what you feared, would the armored cloak have availed you at all? He said: No, but I am weak, and from weakness I was created. So he uncovered his hand and placed it on the mouth of the snake until he heard the sound of the molars and fangs. Then he grasped it and behold, it was his staff that he had known, and behold, his hand was in the place where he used to place it when he leaned between the two branches. For this reason, God the Almighty said: **We will restore it to its former state,** meaning to the state it was known before that.

Fath al-Qadir

His saying: 17- "And what is that in your right hand, O Moses?" Al-Zajjaj and Al-Farra' said: That is an incomplete noun connected to "by your right hand": meaning what is in your right hand? It was narrated from Al-Farra' that he said: That means this, and if he had said "what is that" it would have been permissible: meaning what is that thing? And the Kufians said the first. Al-Zajjaj said: The meaning of Moses' question about what was in his hand of the staff was to alert him to it so that the miracle would occur with it after confirming it and contemplating it. Al-Farra' said: The purpose of the question is to confirm the matter so that Moses would say it is my staff to establish the argument against him after he confessed, otherwise God knew what it was in eternity, and the position of "what **is the nominative case as a subject, and that is its predicate, and by your right hand is in the accusative case as a state if that is a demonstrative pronoun as is apparent in the wording, and if it is a relative pronoun, then by your right hand**" is a relative clause.

Tafsir al-Baghawi

17 - The Almighty's saying: "And what is that in your right hand, O Moses?" This is a question of confirmation, and the wisdom in this question is to alert him and make him aware that it is a staff, so that when he turns it into a snake, he will know that it is a great miracle. This is according to the custom of the Arabs, a man would say to another: Do you know this? And he has no doubt that he knows it, and he wants his acknowledgement with his tongue to be added to his knowledge of it in his heart.

Tafsir al-Baidawi

17- "And what is that?" is a question that includes awakening to what he sees in it of wonders. "In your right hand **is a state of the meaning of the indication, and it was said that it is the connection of that.** O Moses" is a repetition to increase familiarity and alert.

Surat Ta-Ha 20:18

He said, **It is my staff; I lean upon it, and with it I beat down branches for my sheep, and I have other uses for it.**

Tafsir al-Jalalayn

18 - (He said, **It is my staff; I lean on it** when jumping and walking, **and I beat down leaves with it so that they fall on my sheep** so that they may eat them. **And I have other needs therein**, such as carrying provisions and water-skins and repelling humiliation. He added to the answer a statement of his needs therein.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about Moses: Moses said, answering his Lord, **It is my staff; I lean on it and beat down leaves with it for my sheep.** He says, I strike the dry tree with it so that its leaves fall and my sheep graze them. It is said from this: So-and-so beat the tree, beating it up, if he beats the leaves of its branches so that its leaves fall, as the rajaz poet said:

I beat my sheep with a stick from the soft arak and bisham trees

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

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, **And I beat with it my sheep**, he said: I beat with it the trees.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, or I drive it to my sheep, he said: I beat it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And I would brush my sheep with it.** He said: The Prophet of God, Moses, peace be upon him, would brush tree leaves for his sheep.

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **And I beat the trees with it for my sheep**, meaning: I beat the trees with it for the sheep, and the leaves fall.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **It is my staff; I lean on it and beat down leaves with it for my sheep**, he said: He leans on it when he walks with the sheep, and beats down leaves with it, shaking the trees until the leaves, ropes, and other things fall.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hasan told us, on the authority of Ikrimah: **And I strike the trees with it, and their leaves fall on me.** He said: I strike the trees with it, and their leaves fall on me.

Abdullah bin Ahmed bin Shabwayh told me, he said: Ali bin Al-Hassan told us, he said: Hussein told us, he said: I heard Ikrimah say: **And I strike the trees with it, so the leaves fall on my sheep.** He said: I strike the trees with it, so the leaves fall on my sheep.

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, **And I beat with it my sheep**, meaning: I beat with it the trees until what my sheep eat falls from them.

And his saying, **And I have other needs in it**, means: I have other needs in this staff of mine, and it is the plural of *ma'ribah*, and there are three dialects for it in the Arab dialects: *ma'ribah* with a damma on the *ra*, "ma'ribah" with a fatha, and *ma'ribah* with a kasra. It is a passive participle from their saying, **I have no need for this matter**, meaning, **I have no need for it.** And it was said, *other*, and they are plural *ma'rib*, and he did not say *another*, just as it was said, **To Him belong the best names** (Ta-Ha: 8) - (al-Hashr 59:24). And I explained the reason for explaining that there.

And similar to what we said about the meaning of goals, the people of interpretation said.

Who said that?

Ahmad bin Abda Al-Dhabi told us: Hafs bin Jami' told us: Samak bin Harb told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **And I have other needs therein**, he said: Other needs that I know of.

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 **and I have other interests in it** is like saying other needs.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And I have other interests in it.** He said: Needs.

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, **And I have other interests in it.** He said: Needs and benefits.

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 I have other interests in it.** He said: Needs.

Musa told us, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi: **And I have other needs in it**, meaning: other needs for which I carry the baggage and the water skin.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And I have other interests in it.** He said: Other needs.

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 I have other interests therein**, he said: Other needs and benefits.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Wahb ibn Munabbih: **And**

Surat Ta-Ha 20:18

He said, "It is my staff; I lean upon it, and with it I beat down branches for my sheep, and I have other uses for it."

I have other interests in it: meaning other benefits.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **And I have other needs therein**, he said: Other needs besides that.

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, **other purposes**, he said: other needs.

Tafsir al-Qurtubi

Third: The Almighty said: **I lean on it** meaning I support myself on it when walking and standing, and leaning is from it. **And I beat it with it** "And I beat it" also, mentioned by An-Nahhas. It is the reading of An-Nakha'i, meaning I beat the leaves with it, meaning I strike the branches of the tree so that its leaves fall, making it easy for my sheep to reach it and eat it. The *raja* poet said:

I beat my sheep with a stick from the soft *arak* and *bisham* trees

It is said: He cheered on his sheep, with a *damma* on the *ha'* in the future tense. And he cheered to the man, with a *fatha*. And also he cheered for the known, he cheered, and I cheered: And in the *hadith* of Omar: I cheered one day and kissed while I was fasting. *Shammar* said: That is, I was happy and desired. He said: And it is permissible to have a cheer in the meaning of cheer. The shepherd said:

He magnified the vision, cheered his heart, and gave good report to a soul he had previously blamed.

Any joy. The root of the word is softness. It is said: a soft man and a soft husband. *Ikrimah* read *Ahs* with a non-voiced *sin*. It was said: they are two languages with the same meaning. It was also said: their meanings are different. *Hash* with a voiced *sin* is hitting the tree, and *has* without a voiced *sin* is driving sheep away. *Al-Mawardi* mentioned this, as did *Al-Zamakhshari*. *Ikrimah* said: *Ahs* with a *sin* means he leaned on it, driving it away, and *has* is driving sheep away.

Fourth: The Almighty's statement: **And I have therein other needs** meaning necessities. The singular of it is *ma'ribah*, *ma'ribah*, and *ma'ribah*. He said *other* in the singular form, because *ma'rib* has the meaning of a group, but *ma'hi'* is in the appendix of a plural of what cannot be made singular and referred to by that, because that is like a feminine singular, like the Almighty's statement: **And to God belong the best names, so invoke Him by them** (*al-A'raf* 7:180) and His statement: **O mountains, echo with Him** (*Saba'*: 10). This was mentioned previously in ((*Al-A'raf*)).

Fifth: Some people enumerated the benefits of the stick, including *Ibn Abbas*, who said: If I reach the top of a well, I shorten the rope and connect it with the stick. If the heat of the sun hits me, I stick it in the

ground and throw something on it to shade me. If I fear something from the vermin of the earth, I kill it with it. If I walk, I throw it on my shoulder and hang the bow, quiver, and saddlebag on it, and I fight wild beasts with it for the sheep.

Narrated from *Maymun bin Mahran* who said: Holding a stick is a tradition of the prophets and a sign of the believer. *Al-Hasan Al-Basri* said: It has six characteristics: a tradition of the prophets, an adornment for the righteous, a weapon against enemies, a help for the weak, a grief for the hypocrites, and an increase in acts of obedience. It is said: If a believer has a stick, Satan flees from him, the hypocrite and the wicked are in awe of him, it is his direction of prayer when he prays, and a strength when he is tired. *Al-Hajjaj* met a *Bedouin* and said: Where have you come from, O *Bedouin*? He said: From the desert. He said: What is in your hand? He said: My staff, I use it to pray, I prepare it for my equipment, I drive my beast with it, I strengthen myself with it on my journey, I lean on it in my walk to make my stride wider, I jump with it the river, it keeps me safe from stumbling, I throw my cloak on it to protect me from the heat, warm me from the cold, and bring me closer to what is far from me, it is the carrier of my journey, and the strap of my container, I use it to stand when striking, I knock with it on doors, I protect myself with it from the gnawing dogs, it takes the place of the spear in thrusting, and the sword in dueling with peers, I inherited it from my father, and I bequeath it to my son after me, I use it to herd my sheep, and I have other uses for it, many of which are too numerous to count.

I said: The benefits of the stick are many, and it has many aspects in the *Shariah*: one of them is that it is used as a *qiblah* in the desert. The Prophet (peace and blessings of God be upon him) had a goat that he would set up for himself so that he could pray towards it. When he went out on the day of *Eid*, he would order a spear to be placed in front of him so that he could pray towards it. This is proven in *Saheeh al-Bukhari*. The spear, goat, meteorite and instrument are all names for one thing. He had a stick with a crooked end that he would point at a stone if he could not kiss it. This is also proven in *Saheeh al-Bukhari* and in *al-Muwatta'* on the authority of *al-Sa'ib ibn Yazid* that he said: 'Umar ibn al-Khattab **may God be pleased with him** ordered *Ubayy ibn Ka'b* and *Tamim al-Dari* to lead the people in eleven *rak'ahs*. The reciter would recite by the hundreds until we would lean on sticks due to the length of standing, and we would not leave until dawn. In *Saheeh al-Bukhari* and *Saheeh Muslim* it is reported that he (peace and blessings of God be upon him) had a belt. There is consensus that the preacher should deliver the sermon leaning on a sword or a stick. The stick is taken from a noble origin and a noble metal, and only an ignorant person would deny this. God gathered for Moses in his staff great proofs and mighty signs, in which even the stubborn magicians believed. Solomon used it for his sermons, his exhortations, and his long prayers. *Ibn Masoud* was the owner of the Prophet's staff, may God bless

him and grant him peace, and his goat. He used to deliver sermons with the staff - and that is enough of a virtue for the honor of the staff - and the caliphs and great orators followed that, and the custom of the Arabs, the eloquent and fluent, was to take the belt and the staff and lean on it when speaking, in gatherings and sermons. The Shu'ubiyyah denounced the Arab orators for taking the belt and pointing with it to meanings. The Shu'ubiyyah hated the Arabs and preferred the Persians. Malik said: Ata' ibn al-Sa'ib used to hold the belt and seek help from it. Malik said: When a man grows old, he is not as strong as the youth when standing.

I said: And in his walk, as some of them said:

I used to walk on two legs, leaning on them, so I started walking on one wooden one.

Malik, may God have mercy on him and be pleased with him, said: When the rain came to the people, they would go out with sticks to lean on, to the point that the young men would hold back their sticks, and Rabi'ah might take the stick from someone sitting with him until he stood up. Among the benefits of the stick is for a man to strike his wives with it in a way that would improve them, and improve his situation and their situation with him. And from this is his saying, peace be upon him:

As for Abu Jahm, he does not put his stick down from his shoulder, in one of the narrations. "It was narrated from him, peace be upon him, that he said to a man who advised him:

Do not raise your stick from your family, fear God the most. Narrated by Ubadah ibn al-Samit, reported by al-Nasa'i. And from this meaning is the saying of the Prophet, may God bless him and grant him peace:

"Hang your whip where your family can see it." This was mentioned earlier in *An-Nisa'*. Among its benefits is that it alerts people to moving from this house, as was said to some ascetics: Why do you walk with a cane when you are neither old nor sick? He said: I know that I am a traveler, and that it is a fortress, and that the cane is a tool for travel. So some poets took it and said:

I carried the stick, not because weakness made it necessary for me to carry it, nor because I bent over from old age.

But I forced myself to carry it to let her know that the resident was on a journey.

Tafsir Ibn Kathir

This is a proof from God Almighty to Moses, peace be upon him, and a great miracle, and a dazzling breach of the norm that indicates that no one is capable of such a thing except God Almighty, and that no one can do it except a sent prophet. And His statement: "And what is that in your right hand, O Moses?" Some commentators said: He only said that to him to comfort him, and it was said: He only said that to him as a confirmation, meaning as for this in your right hand, your staff that you know, you will see what we will do

with it now. "And what is that in your right hand, O Moses?" is a question of confirmation. "He said, **It is my staff; I lean upon it.** That is, I depend on it when walking. **And I beat down leaves with it for my sheep.** That is, I shake the tree with it so that its leaves fall for my sheep to graze on. Abd al-Rahman ibn al-Qasim said on the authority of Imam Malik: The hash is when a man places the stick on the branch and then moves it until its leaves and fruits fall without breaking the stick, so this is the hash and it does not beat. And Maymun ibn Mihran also said the same.

And his saying: **And I have other purposes therein** meaning interests, benefits, and needs other than that. Some of them took the trouble to mention some of those purposes that were not mentioned, so it was said: It used to give him light at night and guard his sheep when he slept, and he would plant it so that it would become a tree that would shade him, and other supernatural matters. It appears that it was not like that, and if it were like that, Moses, peace be upon him, would not have been surprised by its becoming a snake, so he would not have fled from it, but all of that is from the Israelite reports, and so is the saying of some of them: It was for Adam, peace be upon him, and the saying of another: It is the beast that will emerge before the Day of Resurrection. It was narrated from Ibn Abbas that he said: Its name was Masha, and God knows best.

God the Almighty said: **He said, 'Throw it down, O Moses.'** That is, this staff that is in your hand, O Moses, throw it down. **So he threw it down, and behold, it was a serpent, scurrying about.** That is, it immediately became a large serpent, a long snake, moving quickly, and behold, it was twitching as if it were a jinn, which is the fastest of snakes, but it is small, while this one is extremely large and extremely fast in movement. *Scurrying* means walking and shaking. Ibn Abi Hatim said: My father told us, Ahmad ibn Abdah told us, Hafs ibn Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, **So he threw it down, and behold, it was a serpent, scurrying about.** It had not been a snake before that, so it passed by a tree and ate it, and passed by a rock and swallowed it. Moses began to hear the sound of the rock inside it, so he turned and fled. He was called: **O Moses, take it,** but he did not take it. Then he was called a second time: **Take it and do not fear.** He was told the third time: **You are among those who are secure,** so he took it.

Wahb ibn Munabbih said in his statement: **So he threw it down, and behold, it was a serpent, darting about.** He said: So he threw it down on the ground, then he looked and behold, it was a huge snake that the onlookers looked at, crawling as if it was seeking something that it wanted to take, passing by the rock like the back of a camel and swallowing it, and stabbing with one of its fangs at the base of the great tree and uprooting it, its eyes blazing with fire, and the spear had become like a crest from it, it was said: its hair is like meteors, and the two branches of it had become like a wide well in which there were molars and fangs that made a creaking sound. When Moses saw that, he turned and fled and did not look back. He went until he had gone deep and saw that he had defeated the serpent, then he remembered his Lord and stopped out of shyness before Him, then it was

Surat Ta-Ha 20:18

He said, "It is my staff; I lean upon it, and with it I beat down branches for my sheep, and I have other uses for it."

called, **O Moses, return to where you were.** So Moses returned, and he was very afraid, and he said: **Take it** with your right hand "and do not fear. We will restore it to its former state." Moses was wearing a coat of wool at that time, so he entered it with a hook of sticks, and when he was ordered to take it, he lowered the end of the coat of mail over his hand, and said to him: King: Have you seen, O Moses, if God had permitted what you feared, would the armored cloak have availed you at all? He said: No, but I am weak, and from weakness I was created. So he uncovered his hand and placed it on the mouth of the snake until he heard the sound of the molars and fangs. Then he grasped it and behold, it was his staff that he had known, and behold, his hand was in the place where he used to place it when he leaned between the two branches. For this reason, God the Almighty said: **We will restore it to its former state**, meaning to the state it was known before that.

Fath al-Qadir

18- **He said, 'It is my staff.'** Ibn Abi Ishaq read 'asi' in the dialect of Hudhayl. Al-Hasan read 'asa'i' with a kasra on the 'ya' because of the meeting of two sukoon letters. **Atuka'a 'alayhi** means I lean on it when walking and I depend on it when tired and standing. From this comes leaning. **And I beat with it my sheep.** He beat with the stick, beating with it: if he hits the tree with it so that the leaves fall from it. The poet said:

I beat my sheep with a stick because of the softness of their hips and humps.

Al-Nakha'i read *ahs* with a silent *s*, which means to drive away sheep. This is how Ikrimah read it. It was said that they are two languages with one meaning: **And I have other needs in it**, meaning needs. The singular is *ma'ribah*, "ma'ribah," and *ma'ribah* with a triangular *ra*. This is what Ibn al-A'rabi and Qutrub said. He mentioned the details of the benefits of the stick, then followed it with a summary. Some people have enumerated the benefits of the stick, and they mentioned some of them: including the saying of some Arabs: My stick, I set it up for my prayers, and I prepare it for my equipment, and I drive my beast with it, and I strengthen myself with it on my journey, and I lean on it in my walking, so that my steps are wide, and I jump with it the river, and it protects me from stumbling, and I throw my cloak on it, so it protects me from the heat, and warms me from the cold, and it brings me close to what is far from me, and it carries my bag, and the strap for my container, I use it to stand when striking, and I knock with it on doors, and I protect myself with it from the rabid dogs, and it replaces the spear in stabbing, and the sword when dueling with peers, I inherited it from my father and my children will inherit it after me.

I came across a nice book in a nice volume on the benefits of the stick by some of the later scholars. He mentioned in it report, poems, nice benefits and elegant jokes. God Almighty gathered for Moses in his stick great proofs and powerful signs by which he was safe from the tricks of magicians and the humiliation of

the obstinate. Solomon used it for his sermons, his exhortations and the length of his prayers. Ibn Masoud was the owner of the Prophet's stick, may God bless him and grant him peace, and his goat. He used to deliver sermons with the stick, as did the caliphs after him. It was the custom of the Arabs to take the stick and lean on it when speaking, in gatherings and sermons.

Tafsir al-Baghawi

18 - **He said, 'It is my staff.'** It was said that it had two branches, and at the bottom of it was a point, and it had a stick. Muqatil said: Its name was Naba'a.

I lean on it: I depend on it when I walk, when I get tired, and when I jump. **And I beat down leaves with it for my sheep:** I hit the dry tree with it so that its leaves fall and the sheep graze on them.

Ikrimah read **and Ahash** with the unvoiced *seen*, meaning: he drove the sheep with it, and *has* means driving the sheep.

And I have other purposes in it, other needs and benefits. The plural of *ma'ribah* is with the *ra* open or closed. He did not say *other* because of the beginnings of the verses. What he meant by *ma'rib* is what the stick is used for in travel, and he used it to carry provisions and tie the rope with it to draw water from the well, and kill snakes with it, and fight wild beasts with it, and seek shade with it if he tied it, and other things.

It was narrated on the authority of Ibn Abbas: Moses used to carry his provisions and water-skin on it, and it would walk with him and talk to him. He would strike the ground with it and bring out what he would eat that day, and he would put it in a deep place and water would come out. When he lifted it up, the water would go away. When he desired a fruit, he would put it in a deep place and it would branch out like a tree, produce leaves and bear fruit. When he wanted to draw water from the well, he would lower it and it would grow the length of the well and its two branches would become like a bucket until he drew water. It would light up at night like a lamp, and when an enemy appeared to him, it would fight and defend him.

Tafsir al-Baidawi

18- **He said, 'It is my staff.'** It was read as '*Asi*' in the dialect of Hudhayl. **I lean on it.** I depend on it if I am tired or stand at the head of the flock. **And I beat the leaves with it on my sheep.** And it was read as *Ahash*. Both are from *Hash breaking bread* if it is broken due to its fragility. It was read with a *sin* from *Has repelling* which is to drive the sheep away, meaning to lean on them, driving them away. **And I have other purposes in it** other needs such as when he walked he would throw it on his shoulder and hang his tools on it, and he

would display the two forks on its branches and throw a cloak over them and take shelter in it, and if the rope was short he would connect it to it, and if the wild beasts attacked his sheep he would fight with it, and it was as if he, may God bless him and grant him peace, understood that the purpose of the question was to mention its reality and what he saw of its benefits, until when he saw it after that contrary to that reality and found other extraordinary characteristics of it such as its two branches burning at night like candles, and they become a bucket when drawing water, and they become as long as the well and fight for it if an enemy appears, and water springs from its concentration and dries up when it is drawn, and it leaves and bears fruit if he desires fruit and concentrates it, although these are dazzling signs and overwhelming miracles that God created in it for his sake and are not from its special characteristics, so he mentioned its reality and benefits in detail and in summary in the sense that it is from the same type of sticks that provide benefits similar to them so that his answer would match the purpose that he understood.

Surat Ta-Ha 20:19

He said, "Throw it down, O Moses."

Surat Ta-Ha 20:19

He said, **Throw it down, O Moses.**

Tafsir al-Jalalayn

19 - **He said, Throw it down, O Moses**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God said to Moses: Throw down your staff that is in your right hand, O Moses. God Almighty says: So Moses threw it down, and God made it a serpent that moved. Before that, it was a dry piece of wood, a staff that he leaned on and used to frighten his sheep with, so it became a serpent by God's command.

Tafsir al-Qurtubi

God Almighty said: **He said, 'Throw it down, O Moses.'** When God Almighty wanted to train him in receiving prophethood and its duties, He ordered him to throw down the staff.

Tafsir Ibn Kathir

This is a proof from God Almighty to Moses, peace be upon him, and a great miracle, and a dazzling breach of the norm that indicates that no one is capable of such a thing except God Almighty, and that no one can do it except a sent prophet. And His statement: **And what is that in your right hand, O Moses?** Some commentators said: He only said that to him to comfort him, and it was said: He only said that to him as a confirmation, meaning as for this in your right hand, your staff that you know, you will see what we will do with it now. **And what is that in your right hand, O Moses?** is a question of confirmation. **He said,** It is my staff; I lean upon it." That is, I depend on it when walking. "And I beat down leaves with it for my sheep." That is, I shake the tree with it so that its leaves fall for my sheep to graze on. Abd al-Rahman ibn al-Qasim said on the authority of Imam Malik: The hash is when a man places the stick on the branch and then moves it until its leaves and fruits fall without breaking the stick, so this is the hash and it does not beat. And Maymun ibn Mihran also said the same.

And his saying: **And I have other purposes therein** meaning interests, benefits, and needs other than that. Some of them took the trouble to mention some of those purposes that were not mentioned, so it was said: It used to give him light at night and guard his sheep when he slept, and he would plant it so that it would become a tree that would shade him, and other

supernatural matters. It appears that it was not like that, and if it were like that, Moses, peace be upon him, would not have been surprised by its becoming a snake, so he would not have fled from it, but all of that is from the Israelite reports, and so is the saying of some of them: It was for Adam, peace be upon him, and the saying of another: It is the beast that will emerge before the Day of Resurrection. It was narrated from Ibn Abbas that he said: Its name was Masha, and God knows best.

God the Almighty said: **He said, 'Throw it down, O Moses.'** That is, this staff that is in your hand, O Moses, throw it down. **So he threw it down, and behold, it was a serpent, scurrying about.** That is, it immediately became a large serpent, a long snake, moving quickly, and behold, it was twitching as if it were a jinn, which is the fastest of snakes, but it is small, while this one is extremely large and extremely fast in movement. *Scurrying* means walking and shaking. Ibn Abi Hatim said: My father told us, Ahmad ibn Abdah told us, Hafsa ibn Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, **So he threw it down, and behold, it was a serpent, scurrying about.** It had not been a snake before that, so it passed by a tree and ate it, and passed by a rock and swallowed it. Moses began to hear the sound of the rock inside it, so he turned and fled. He was called: **O Moses, take it,** but he did not take it. Then he was called a second time: **Take it and do not fear.** He was told the third time: **You are among those who are secure,** so he took it.

Wahb ibn Munabbih said in his statement: **So he threw it down, and behold, it was a serpent, darting about.** He said: So he threw it down on the ground, then he looked and behold, it was a huge snake that the onlookers looked at, crawling as if it was seeking something that it wanted to take, passing by the rock like the back of a camel and swallowing it, and stabbing with one of its fangs at the base of the great tree and uprooting it, its eyes blazing with fire, and the spear had become like a crest from it, it was said: its hair is like meteors, and the two branches of it had become like a wide well in which there were molars and fangs that made a creaking sound. When Moses saw that, he turned and fled and did not look back. He went until he had gone deep and saw that he had defeated the serpent, then he remembered his Lord and stopped out of shyness before Him, then it was called, **O Moses, return to where you were.** So Moses returned, and he was very afraid, and he said: **Take it with your right hand "and do not fear. We will restore it to its former state."** Moses was wearing a coat of wool at that time, so he entered it with a hook of sticks, and when he was ordered to take it, he lowered the end of the coat of mail over his hand, and said to him: King: Have you seen, O Moses, if God had permitted what you feared, would the armored cloak have availed you at all? He said: No, but I am weak, and from weakness I was created. So he uncovered his hand and placed it on the mouth of the snake until he heard the sound of the molars and fangs. Then he grasped it and behold, it was his staff that he had known, and behold, his hand was in the place where he used to place it when he leaned between the two branches. For this reason, God the Almighty said: **We will restore it to its former**

state, meaning to the state it was known before that.

Fath al-Qadir

19- **He said, 'Throw it down, O Moses.'** This is a new sentence in response to an implied question. God Almighty commanded him to throw it down to show him the apparent miracle He had made for him in it.

Tafsir al-Baghawi

19. **He said**, God Almighty: **Throw it down, O Moses**, throw it away. Wahb said: Moses thought he was saying reject it.

Tafsir al-Baidawi

19- "He said, 'Throw it down, O Moses.'"

Surat Ta-Ha 20:20

So he threw it down, and behold, it was a serpent, darting about.

Surat Ta-Ha 20:20

So he threw it down, and behold, it was a serpent, darting about.

Tafsir al-Jalalayn

20 - **So he threw it down, and behold, it was a snake** a great serpent *slithering* walking on its belly quickly like the speed of the snake called the jinn referred to in it in another verse.

Tafsir al-Suyuti

Tafsir al-Tabari

Ahmad bin Abdah Al-Dhabi narrated to us, he said: Hafs bin Jami' narrated to us, he said: Samak bin Harb narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: When it was said to Moses: Throw it, O Moses, he threw it, **and behold, it was a serpent, darting about**, and it had not been a serpent before that. He said: It passed by a tree and ate it, and passed by a rock and swallowed it. He said: Moses began to hear the sound of the rock in its belly. He said: So he turned away, and it was called, O Moses, take it, but he did not take it. Then it was called a second time: **Take it and fear not**, but he did not take it. Then it was said to him a third time: **Indeed, you are among those who are secure** (al-Qasas 28:31), so he took it.

Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: His Lord said to him, meaning to Moses, **Throw it down, O Moses**, meaning **So he threw it down and behold, it was a serpent, darting about**. "But when he saw it writhing as if it were a serpent, he turned in flight and did not look back." (al-Naml 27:110) Then it was called, "O Moses, do not fear. Indeed, no messengers fear in My presence." (al-Naml 27:110)

Tafsir al-Qurtubi

So he threw it down Moses, and God changed its characteristics and attributes. It was a two-branched stick, but the two branches became a mouth for it, and it became a snake that moved, walked, and swallowed stones. When Moses, peace be upon him, saw it, he saw a lesson, so **he turned back and did not look back** (al-Naml 27:10)

Tafsir Ibn Kathir

This is a proof from God Almighty to Moses, peace be upon him, and a great miracle, and a dazzling breach of the norm that indicates that no one is capable of such a thing except God Almighty, and that no one can

do it except a sent prophet. And His statement: **And what is that in your right hand, O Moses?** Some commentators said: He only said that to him to comfort him, and it was said: He only said that to him as a confirmation, meaning as for this in your right hand, your staff that you know, you will see what we will do with it now. **And what is that in your right hand, O Moses?** is a question of confirmation. **He said**, It is my staff; I lean upon it." That is, I depend on it when walking. "And I beat down leaves with it for my sheep." That is, I shake the tree with it so that its leaves fall for my sheep to graze on. Abd al-Rahman ibn al-Qasim said on the authority of Imam Malik: The hash is when a man places the stick on the branch and then moves it until its leaves and fruits fall without breaking the stick, so this is the hash and it does not beat. And Maymun ibn Mihran also said the same.

And his saying: **And I have other purposes therein** meaning interests, benefits, and needs other than that. Some of them took the trouble to mention some of those purposes that were not mentioned, so it was said: It used to give him light at night and guard his sheep when he slept, and he would plant it so that it would become a tree that would shade him, and other supernatural matters. It appears that it was not like that, and if it were like that, Moses, peace be upon him, would not have been surprised by its becoming a snake, so he would not have fled from it, but all of that is from the Israelite reports, and so is the saying of some of them: It was for Adam, peace be upon him, and the saying of another: It is the beast that will emerge before the Day of Resurrection. It was narrated from Ibn Abbas that he said: Its name was Masha, and God knows best.

God the Almighty said: **He said, 'Throw it down, O Moses.'** That is, this staff that is in your hand, O Moses, throw it down. **So he threw it down, and behold, it was a serpent, scurrying about.** That is, it immediately became a large serpent, a long snake, moving quickly, and behold, it was twitching as if it were a jinn, which is the fastest of snakes, but it is small, while this one is extremely large and extremely fast in movement. *Scurrying* means walking and shaking. Ibn Abi Hatim said: My father told us, Ahmad ibn Abdah told us, Hafs ibn Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, **So he threw it down, and behold, it was a serpent, scurrying about.** It had not been a snake before that, so it passed by a tree and ate it, and passed by a rock and swallowed it. Moses began to hear the sound of the rock inside it, so he turned and fled. He was called: **O Moses, take it**, but he did not take it. Then he was called a second time: **Take it and do not fear.** He was told the third time: **You are among those who are secure**, so he took it.

Wahb ibn Munabbih said in his statement: **So he threw it down, and behold, it was a serpent, darting about.** He said: So he threw it down on the ground, then he looked and behold, it was a huge snake that the onlookers looked at, crawling as if it was seeking something that it wanted to take, passing by the rock like the back of a camel and swallowing it, and stabbing with one of its fangs at the base of the great tree and uprooting it, its eyes blazing with fire, and the

spear had become like a crest from it, it was said: its hair is like meteors, and the two branches of it had become like a wide well in which there were molars and fangs that made a creaking sound. When Moses saw that, he turned and fled and did not look back. He went until he had gone deep and saw that he had defeated the serpent, then he remembered his Lord and stopped out of shyness before Him, then it was called, **O Moses, return to where you were**. So Moses returned, and he was very afraid, and he said: **Take it** with your right hand "and do not fear. We will restore it to its former state." Moses was wearing a coat of wool at that time, so he entered it with a hook of sticks, and when he was ordered to take it, he lowered the end of the coat of mail over his hand, and said to him: King: Have you seen, O Moses, if God had permitted what you feared, would the armored cloak have availed you at all? He said: No, but I am weak, and from weakness I was created. So he uncovered his hand and placed it on the mouth of the snake until he heard the sound of the molars and fangs. Then he grasped it and behold, it was his staff that he had known, and behold, his hand was in the place where he used to place it when he leaned between the two branches. For this reason, God the Almighty said: **We will restore it to its former state**, meaning to the state it was known before that.

Fath al-Qadir

20- "So he threw it **Moses on the ground** and behold, it was a serpent, scurrying" This was by God Almighty changing its descriptions and characteristics until it became a serpent, scurrying: that is, it walked quickly and lightly. It was said that it was a stick with two branches, but the two branches became a mouth and the rest of it became the body of a serpent that moved from place to place and swallowed stones despite its great mass and terrible appearance. So when he saw it like that, he was afraid and terrified and turned away and did not look back.

Tafsir al-Baghawi

20. "So he threw it down/ **with a face of rejection, then he looked**, and behold, it was a snake, **yellow, the largest of snakes**, scurrying", walking quickly on its belly. And he said in another place: "As if it were a jinn" (al-Naml 27:10), which is a small, light-bodied snake. And he said in another place: **(a snake)**, which is the largest of snakes.

As for the snake: it includes the young and the old, the male and the female. It was said: **(The jinn)** refers to the beginning of its state, as it was a snake the size of a stick, then it would swell and become puffy until it became a serpent, **(The serpent)** refers to the end of its state.

It was said that it was as big as a snake and as fast as a jinn.

Muhammad ibn Ishaq said: Moses looked and saw that the staff was a snake, the largest of snakes. Its two branches had become its jaws, and its spear had become its neck and crest. It was shaking like meteors, and its eyes were blazing like fire. It passed over a

huge rock like the backs of camels, and it was breaking the huge tree with its fangs, and a great grinding sound could be heard from its teeth. When Moses saw that, he turned and fled, then he remembered his Lord and stood out of shame before Him. Then he was called: **O Moses, come back and go back to where you were**. So he returned, very afraid.

Tafsir al-Baidawi

20- "So he threw it down, and behold, it was a serpent, scurrying about." It was said that when he threw it down, it turned into a yellow serpent as thick as a stick, then it swelled and became huge. That is why he called it a jinn sometimes in reference to the beginning, and a snake sometimes in consideration of the end, and a serpent another time in consideration of the name that includes both cases. It was said that it was as huge as a serpent and as strong as a jinn, and that is why he said, "As if it were a jinn."

Surat Ta-Ha 20:21

He said, "Take it and do not fear. We will restore it to its former condition."

Surat Ta-Ha 20:21

He said, "Take it and do not fear. We will restore it to its former condition."

Tafsir al-Jalalayn

21 - (He said, **Take it and do not fear** from it. **We will restore it to its former state**. It is in the accusative case by removing the preposition, meaning to its former state.) So he put his hand into its mouth and it became a stick. It became clear that the place of insertion was the place of holding it between its two branches. And this was shown to the master Moses so that he would not be alarmed if it turned into a snake before Pharaoh.

Tafsir al-Suyuti

Tafsir al-Tabari

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Wahb ibn Munabbih: **He said, 'Throw it down, O Moses.' So he threw it down, and behold, it was a serpent, darting about.** It quivered, with fangs and a form as God willed it to be. Then he saw a terrible thing, so he turned and fled, and did not look back. Then his Lord called to him: "O Moses, come forward and do not fear. We will restore it to its former state."

And His statement, **He said, 'Take it and do not fear,'** means that God Almighty said to Moses: Take the snake, and the ha and the alif are from the mention of the snake. **And do not fear**, meaning: Do not fear this snake. **We will restore it to its former state**, meaning: We will restore it to its former state before We made it a snake, and We will return it to a stick as it was. It is said to everyone who was doing something and then abandoned it, turned away from it, and then went back to it: So-and-so returned to his former state, returned to his former state, and returned to his former state.

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 saying **her first life** means: her first state.

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, **Her first life** he said: Her appearance.

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 Wahb ibn Munabbih: **We will restore it to its former state**, meaning, we will restore it to its former state as it was.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **We will restore it to its former state**. He said: To its former form.

Tafsir al-Qurtubi

Then God said to him: **Take it and do not fear** because he **felt fear within himself** (Ta-Ha 20:67) meaning that what befalls humans befell him. It was narrated that Moses took it with the sleeve of his cloak and was forbidden from doing so, so he took it in his hand and it became a staff as it was the first time and this is its first behavior, and this sign was shown to him so that he would not be frightened by it if he threw it to Pharaoh. It was said that after that the staff would walk with him and talk to him and he would hang his loads on it, and the two branches would light up for him at night like a candle, and when he wanted to draw water, the two branches would turn like a bucket, and when he desired a fruit he would stick it in the ground and that fruit would bear fruit. It was said that it was from the myrtle of Paradise. It was said that Gabriel brought it to him. It was said that it was an angel. It was said that Shu'aib said to him: Take a staff from that house, so that staff fell into his hand, and it was the staff of Adam, peace be upon him, with which he descended from Paradise. And God knows best.

God the Almighty said: **And behold, it was a serpent, darting about.** An-Nahhas: **A serpent** is permissible. It is said: **It came out and behold, Zayd was sitting and sitting.** The pause is **a serpent** with the letter *ha*. And **to run** is to walk quickly and lightly. And on the authority of Ibn Abbas: It turned into a male snake that swallows rocks and trees. When he saw it swallowing everything, he feared it and ran away from it. And on the authority of some of them: He was only afraid of it because he knew what Adam had suffered from it. And it was said that when his Lord said to him: **Do not fear**, his fear was removed and his soul was reassured that he put his hand in its mouth and took hold of its jaw. **We will restore it to its former state**. I heard Ali bin Sulayman say: The estimate is its state, like **And Moses chose his people** (al-A'raf 7:155). He said: And it is permissible for it to be a source because the meaning of **We will restore it** is **We will make it walk**.

Tafsir Ibn Kathir

This is a proof from God Almighty to Moses, peace be upon him, and a great miracle, and a dazzling breach of the norm that indicates that no one is capable of such a thing except God Almighty, and that no one can do it except a sent prophet. And His statement: **And what is that in your right hand, O Moses?** Some commentators said: He only said that to him to comfort him, and it was said: He only said that to him as a confirmation, meaning as for this in your right hand,

your staff that you know, you will see what we will do with it now. **And what is that in your right hand, O Moses?** is a question of confirmation. **He said,** It is my staff; I lean upon it." That is, I depend on it when walking. "And I beat down leaves with it for my sheep." That is, I shake the tree with it so that its leaves fall for my sheep to graze on. Abd al-Rahman ibn al-Qasim said on the authority of Imam Malik: The hash is when a man places the stick on the branch and then moves it until its leaves and fruits fall without breaking the stick, so this is the hash and it does not beat. And Maymun ibn Mihran also said the same.

And his saying: **And I have other purposes therein** meaning interests, benefits, and needs other than that. Some of them took the trouble to mention some of those purposes that were not mentioned, so it was said: It used to give him light at night and guard his sheep when he slept, and he would plant it so that it would become a tree that would shade him, and other supernatural matters. It appears that it was not like that, and if it were like that, Moses, peace be upon him, would not have been surprised by its becoming a snake, so he would not have fled from it, but all of that is from the Israelite reports, and so is the saying of some of them: It was for Adam, peace be upon him, and the saying of another: It is the beast that will emerge before the Day of Resurrection. It was narrated from Ibn Abbas that he said: Its name was Masha, and God knows best.

God the Almighty said: **He said, 'Throw it down, O Moses.'** That is, this staff that is in your hand, O Moses, throw it down. **So he threw it down, and behold, it was a serpent, scurrying about.** That is, it immediately became a large serpent, a long snake, moving quickly, and behold, it was twitching as if it were a jinn, which is the fastest of snakes, but it is small, while this one is extremely large and extremely fast in movement. *Scurrying* means walking and shaking. Ibn Abi Hatim said: My father told us, Ahmad ibn Abdah told us, Hafs ibn Juma' told us, Samak told us on the authority of Ikrimah on the authority of Ibn Abbas, **So he threw it down, and behold, it was a serpent, scurrying about.** It had not been a snake before that, so it passed by a tree and ate it, and passed by a rock and swallowed it. Moses began to hear the sound of the rock inside it, so he turned and fled. He was called: **O Moses, take it,** but he did not take it. Then he was called a second time: **Take it and do not fear.** He was told the third time: **You are among those who are secure,** so he took it.

Wahb ibn Munabbih said in his statement: **So he threw it down, and behold, it was a serpent, darting about.** He said: So he threw it down on the ground, then he looked and behold, it was a huge snake that the onlookers looked at, crawling as if it was seeking something that it wanted to take, passing by the rock like the back of a camel and swallowing it, and stabbing with one of its fangs at the base of the great tree and uprooting it, its eyes blazing with fire, and the spear had become like a crest from it, it was said: its hair is like meteors, and the two branches of it had become like a wide well in which there were molars and fangs that made a creaking sound. When Moses saw that, he turned and fled and did not look back. He went until he had gone deep and saw that he had defeated the serpent, then he remembered his Lord

and stopped out of shyness before Him, then it was called, **O Moses, return to where you were.** So Moses returned, and he was very afraid, and he said: **Take it with your right hand** "and do not fear. We will restore it to its former state." Moses was wearing a coat of wool at that time, so he entered it with a hook of sticks, and when he was ordered to take it, he lowered the end of the coat of mail over his hand, and said to him: King: Have you seen, O Moses, if God had permitted what you feared, would the armored cloak have availed you at all? He said: No, but I am weak, and from weakness I was created. So he uncovered his hand and placed it on the mouth of the snake until he heard the sound of the molars and fangs. Then he grasped it and behold, it was his staff that he had known, and behold, his hand was in the place where he used to place it when he leaned between the two branches. For this reason, God the Almighty said: **We will restore it to its former state,** meaning to the state it was known before that.

Fath al-Qadir

Then 21- "He said **Glory be to Him** Take it and do not fear. We will return it to its former state." Al-Akhfash and Al-Zajaj said: The estimate is its state, like: "And Moses chose his people." He said: It is permissible for it to be a source, because the meaning of "We will return it **is** We will make it walk." It is permissible for the source to be in the sense of the active participle: meaning walking, or in the sense of the passive participle: meaning walking. The meaning is: We will return it after you take it to its first state, which is the tyranny. It was said that when it was said to him, "Do not fear," he reached such a state of not being afraid that he would put his hand in its mouth and grab its beard.

Tafsir al-Baghawi

21. "He said, 'Take it,' in your right hand, 'and do not fear. We will restore it to its former state,' its first form, that is, We will return it to being a stick as it was. Moses was wearing a coat of wool that he had woven with sticks. When God Almighty said, 'Take it,' he wrapped the end of the coat of wool around his hand, and God Almighty commanded him to uncover his hand, so he uncovered it.

Some of them mentioned: When he wrapped the sleeve of the armor around his hand, an angel said to him: Tell me, if God permitted what you feared, would the armor be of any use to you? He said: No, but I am weak, and from weakness I was created. So he uncovered his hand and put it in the mouth of the snake, and behold, it was a stick as it was, and his hand was in its fork in the place where he used to put it when he leaned.

The commentators said: God Almighty wanted to show Moses the sign that He had given him, which no creature could do, so that he would not be frightened by it if he presented it to Pharaoh.

His saying: **Her first life** is in the accusative case with the deletion of *to*, meaning: to her first life.

Surat Ta-Ha 20:21

He said, "Take it and do not fear. We will restore it to its former condition."

Tafsir al-Baidawi

21- **He said, 'Take it and do not fear.'** For when he saw it as a snake, quickly swallowing stones and trees, he was afraid and fled from it. **We will restore it to its former state**, its previous form and condition. It is an action from walking, which is permissible for the way and the state, and its accusative is by removing the preposition or by returning, which is transferred from 'Aada, meaning it returned to him, or by circumstance, meaning We will restore it to its former state, or by estimating its action, meaning We will restore the stick after it has gone, walking in its former state, so you will benefit from it as you benefited from it before. It was said that when his Lord said that to him, his soul was reassured until he put his hand in its mouth and took hold of its jawbone.

Surat Ta-Ha 20:22

And put your hand into your lap; it will come out white without disease - another sign.

Tafsir al-Jalalayn

22 - **And put your hand** right, meaning the palm **to your side** meaning your left side under the upper arm to the armpit and bring it out **it will come out** unlike what it was of skin **white without disease** meaning leprosy, shining like a ray of sunshine that blinds the sight **another verse** and it and white are two states of the pronoun of comes out

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And close your hand, O Moses, and place it under your arm, and the two wings are the two hands, and this is how the story was narrated from Abu Hurairah and Kaab al-Ahbar. As for the Arabs, they say: They are the two sides. And some of them used as evidence for his saying that the words of the rajaz poet:

I hug him to my chest and my wing

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

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, his statement, **to your side**, he said: His hand is under his arm.

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 his saying, **It comes out white without blemish**, he mentioned that Moses, peace be upon him, was a dark-skinned man, so he put his hand in his pocket, then he took it out white without blemish, without leprosy, like snow, then he put it back, and it came out as it was, in its color.

Ibn Hamid told us that. He said: Salamah told us, on the authority of Ibn Ishaq, on the authority of Wahb ibn Munabbih.

Ismail bin Musa Al-Fazari told us: Sharik told us, on the authority of Yazid bin Abi Ziyad, on the authority of Muqsim, on the authority of Ibn Abbas, regarding his statement, **It comes out white without disease**, he said: without leprosy.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **without any harm**, he said: without leprosy.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **white without defect**, he said: without leprosy.

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, **without any harm**, he said: without leprosy.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **It comes out white without any defect**. He said: Without leprosy.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement, **without any harm**, that he said: without leprosy.

Ibn Bashir told us: Hammad ibn Mas'adah told us: Qurrah told us, on the authority of al-Hasan, regarding the statement of God, **white without defect**, he said: God brought it forth without defect, without leprosy, so Moses knew that he had met his Lord. And his statement, **another sign**, means: This is another sign and indication other than the sign that We showed you before it of the staff being transformed into a serpent that crawls about, based on the truth of the message We sent you with to whom We sent you. And the sign is placed in the accusative case because of its connection to the verb, since nothing appeared to raise it from this or it.

Tafsir al-Qurtubi

The Almighty said: **And put your hand to your side**. Outside of the Qur'an, it is permissible to put a damma with a fatha on the meem or a kasra on it due to the meeting of two quiescent letters. The fatha is better because it is light, and the kasra is according to the original. The damma is permissible by imitation. The root of the word *hand* is *handy* on the basis of *fa'al*, as indicated by *ayda*. The diminutive of it is *yadiya*. The wing is the upper arm, as stated by Mujahid. He said: *to* means under. Qatrab: **to your side** to your pocket, and from this is the saying of the rajaz poet:

I hug him to my chest and my wing

It was said: To your side, so he expressed the side with the wing because it is inclined in the place of the wing. It was also said: To you. Muqatil said: *To* means with, i.e. with your wing. And **It comes out white without evil** without leprosy, a bright light that shines at night and during the day like the light of the sun and the moon, and brighter. On the authority of Ibn Abbas and others: So it came out a light that differed from its color. And *white* is accusative in the state, and it is not declined because it has two feminine alifs that do not leave it, so it is as if their adherence is a second reason, so it is not declined in the indefinite, and they differed from the ha' because the ha' separates from the noun. And **without evil** is from the *connection* of

And put your hand into your lap; it will come out white without disease - another sign.

white as you say: it turned white without evil. **Another sign** other than the staff. So he took out his hand from an Egyptian coat of mail that had rays like the rays of the sun that blinded the sight. And *sign* is accusative in apposition to white, said Al-Akhfash. Al-Nahhas: It is a good statement. Al-Zajaj said: The meaning is that we have given you another sign, or we will give you, because when he said: **It comes out white without blemish**, he indicated that he had given him another sign.

Tafsir Ibn Kathir

This is a second proof for Moses, peace be upon him, which is that God ordered him to put his hand in his pocket as He stated in the other verse, and here He expressed that by saying: **And put your hand into your side** and He said in another place: "And put your side into yourself from fear. These are two proofs from your Lord to Pharaoh and his people." Mujahid said: **And put your hand into your side** means your palm under your arm, and that is because when Moses, peace be upon him, put his hand in his pocket and then took it out, it would come out shining like a piece of the moon. And his saying: **It will come out white without any defect** means without leprosy, harm, or disgrace. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, and others. Al-Hasan Al-Basri said: By God, he brought it out as if it were a lamp, so Moses knew that he had met his Lord, the Almighty and Majestic. This is why God Almighty said: **To show you some of Our greatest signs**. Wahb said: His Lord said to him: Bring him closer, so he kept bringing him closer until he leaned his back against the trunk of the tree, so he settled down and the trembling went away from him. He put his hand on the staff and bowed his head and neck.

And his saying: **Go to Pharaoh, for he has transgressed**, meaning go to Pharaoh, the king of Egypt, from whom you fled and escaped, and call him to worship God alone, with no partner for Him, and command him to be good to the Children of Israel and not to torture them, for he has transgressed and oppressed and preferred the life of this world and forgotten the Most High Lord. Wahb ibn Munabbih said: God said to Moses: Go with My message, for you are in My hearing and My sight, and with you are My hands and My support, and I have clothed you with a paradise of My authority so that you may complete your strength in My command. You are a great army from among the army of My soldiers. I have sent you to a weak creation from among My creation who have become arrogant towards My blessings, and felt secure from My deception, and the world has deceived him from Me until he denied My right, and rejected My Lordship, and claimed that he did not know Me. I swear by My glory, were it not for the fate that I have placed between Me and My creation, I would have struck him with the strike of a tyrant who angers the heavens and the earth and the mountains and the seas. If I command the heavens, they will stone him, and if I command the earth, they will swallow him, and

if I command the mountains, they will destroy him, and if I command the seas, they will drown him. But he has become insignificant to Me and has fallen from My sight, and My patience has encompassed him, and I have been satisfied with what I have and My right. Indeed, I am the Rich, and no one else is rich. So convey My message to him, and call him to My worship, and to My oneness and sincerity, and remind him of My days, and warn him of My vengeance and My punishment, and inform him that nothing can withstand My wrath. And say to him in between that a gentle word so that he may remember or fear, and tell him that I am quicker to pardon and forgiveness than I am to anger and punishment, and do not be alarmed by what I have clothed him with of the garments of this world, for his forelock is in my hand, and he does not speak, blink, or breathe except by my permission, and say to him: Answer your Lord, for He is the Most Forgiving, and He has given you respite for four hundred years, during all of which you are fighting Him, cursing Him, imitating Him, and turning His servants away from His path, and He sends rain from the sky upon you, and causes the earth to grow for you, and you will not become sick, nor grow old, nor become poor, nor be defeated, and if God had willed to hasten the punishment for you, He would have done so, but He is patient and forbearing, and strive against Him with yourself and your brother, and you both seek reward for your striving against Him, for if I had wanted to bring against him armies that he cannot withstand, I would have done so, but let this weak servant who has admired himself and his multitudes know that a small group, and not a small amount of Me, can overcome a large group by my permission, and do not be impressed by his adornments or what He has given you pleasure, and do not stretch your eyes toward that, for it is the flower of life. The world and the adornments of the luxurious, and if I wanted to adorn you from the world with adornments so that Pharaoh would know when he looked at it that his ability is incapable of what you have been given, I would have done so, but I desire you both from that and I turn it away from you, and thus I do with My friends, and it has been My custom in ancient times to do so, for I defend them from its pleasures and adornments as a compassionate shepherd defends his camels from the blessed burden, and that is not because they are insignificant to Me, but so that they may complete their portion in the abode of My honor, safe and prosperous, and the world has not spoken to them, and know that the servants do not adorn themselves for Me with adornments that are more eloquent than what I have of asceticism in the world, for it is the adornment of the righteous, upon them is a garment by which they are known from tranquility and humility, and their mark on their faces is from the traces of prostration, those are My friends truly truly, so when you meet them, lower your wing to them and humble your heart and tongue, and know that whoever humiliates a friend of Mine or frightens him has confronted Me with war and has begun to fight Me and has presented himself to Me and invited Me to it, and I am the quickest thing to aid My friends, so does the one who He fights me to stand up for me, or does he who opposes me think that he will defeat me, or does he who duels me think that he

will outpace me or escape me, and how is it that I am the rebel for them in this world and the hereafter, and I do not dedicate their support to anyone other than myself? Narrated by Ibn Abi Hatim: **He said, 'My Lord, expand for me my chest * And make my task easy for me.'** This is a question from Moses, peace be upon him, to his Lord, the Almighty, the Majestic, to expand his chest in what He sent him with, for He had commanded him with a great matter and a grave matter. He sent him to the greatest king on the face of the earth at that time, and the most tyrannical and most disbelieving of them, and the most numerous of them in soldiers, and the longest-lived of them in kingdom, and the most tyrannical and most rebellious of them. His affair reached the point that he claimed that he did not know God, and did not know of any god for his subjects other than Him. Moses remained in his house for a period as a child with them in the lap of Pharaoh on his bed, then he killed a person from them, and he feared that they would kill him, so he fled from them for this entire period, then after this his Lord, the Almighty, the Majestic, sent him to them as a warner calling them to God, the Almighty, the Majestic, that They worship Him alone, with no partner for Him. That is why He said: **My Lord, expand for me my breast, and ease for me my task**, meaning if You are not my helper, supporter, and backer, otherwise I have no power to do so. **And untie the knot from my tongue, that they may understand my speech**, because of the lisp that had afflicted him when the date and the coal were offered to him. He took the coal and placed it on his tongue, as will be explained. He did not ask for that to go away completely, but rather for the defect to go away and for them to understand what he wanted from him, which is as much as needed. If he had asked for everything, it would have gone away. However, the prophets do not ask except according to need, and that is why a remainder remained. God Almighty said, informing about Pharaoh, that he said: **Or am I better than this one who is despised and can hardly articulate?** That is, he speaks clearly.

Al-Hasan Al-Basri said: **And untie the knot from my tongue.** He said: Untie one knot. If he had asked for more than that, he would have been given. Ibn Abbas said: Moses complained to his Lord about what he feared from the people of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express, so his request came to him and he untied the knot from his tongue. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Othman, Baqiyah told us on the authority of Arta'ah bin Al-Mundhir, some of the companions of Muhammad bin Ka'b told me on his authority that he said: A relative of his came to him and said to him: There is nothing wrong with you except that you make mistakes in your speech and do not understand your recitation. Al-Qurazi said: O son of my brother, do I not understand you when I speak to you? He said: Yes. He said: Moses, peace be upon him, only asked his Lord to untie the knot from his tongue so that the Children of Israel would understand his speech, and he did not add anything to it. This is his wording.

And his saying: **And appoint for me a helper from my family, Aaron, my brother.** This is also a question from Moses, peace be upon him, regarding a matter outside of him, which is the assistance of his brother Aaron to him. Al-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas that he said: Aaron was given a prophecy at that time when Moses, peace be upon them, was given a prophecy. Ibn Abi Hatim said: It was mentioned on the authority of Ibn Numayr, Abu Usamah told us on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha that she went out while she was performing Umrah, and she stopped with some of the Bedouins, and she heard a man saying: Which brother was most beneficial to his brother in this world? They said: We do not know. He said: I swear by God I know. She said: So I said to myself in his oath, he does not exclude that he knows which brother was most beneficial to his brother in this world. He said: Moses when he asked for prophethood for his brother, so I said: By God, he spoke the truth. I said: And regarding this, God Almighty said in praise of Moses, peace be upon him: **And he was honorable in the sight of God.**

And His statement: **Strengthen my back with him** Mujahid said: My back, **And let him share in my task** meaning in consulting me, **so that we may glorify You much * and remember You much** Mujahid said: The servant will not be among those who remember God much until he remembers God standing, sitting, and lying down. And His statement: **Indeed, You have been Seeing of us** meaning in Your choosing us and granting us prophethood, and sending us to Your enemy Pharaoh, so praise be to You for that.

Fath al-Qadir

22- **And put your hand to your side** Al-Farra and Al-Zajaj said: The man's side is his arm. Qatrub said: The man's side is his side. He referred to the side as the wing because it is in the place of the wing. It was said that to means with. That is, with your side. The answer to the command is **It will come out white** meaning your hand will come out while it is white. The place of **without evil** is the accusative case as a state: meaning without evil, and evil is a defect. He used it as a metaphor for leprosy: meaning it will come out white, its light shining brightly at night and during the day like the light of the sun without leprosy. The accusative case of **another sign** is also a state: meaning another miracle other than the staff. Al-Akhfash said: Verily, a sign is accusative as a substitute for white. Al-Nahhas said: It is a good statement. Al-Zajaj said: The meaning is We have given you or We will give you another sign because when He said **It will come out white** it indicated that He had given him another sign.

Tafsir al-Baghawi

22. The Almighty said: **And put your hand into your side**, meaning: your armpit. Mujahid said: Under your upper arm, and the side of a person is his upper arm to the base of his armpit. **It will come out white**, bright and radiant, **without disease**, without defect, and disease

Surat Ta-Ha 20:22

And put your hand into your lap; it will come out white without disease - another sign.

here means leprosy. Ibn Abbas said: His hand had a bright light that illuminated the night and day like the light of the sun and the moon, **another sign**, meaning: another proof of your truthfulness other than the staff.

Tafsir al-Baidawi

22- **And put your hand to your side** to your side under the armpit. It is said that each side has two wings like the wings of an army, a metaphor from the wings of a bird, especially because it flaps them when flying. **It will come out white** as if it is shining. **Without defect** without defect or ugliness, he used it as a metaphor for leprosy just as he used the private parts as a metaphor because nature abhors it and is repelled by it. **Another sign** is a second miracle and it is a state of the pronoun **It will come out white** or its pronoun, or an object with the implication of *take* or **take it**.

Surat Ta-Ha 20:23

To show you some of Our greatest signs.

Tafsir al-Jalalayn

23 - **To show you** with it if you do that to show it **of Our signs** the greatest sign, meaning the greatest sign of your message. And if he wants to return it to its original state, he will take it to his wing as mentioned above and take it out.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **That We may show you some of Our greatest signs**, the Most High says: And fold your hand, O Moses, into your wing, and it will come out white without disease, that We may show you some of Our greatest proofs of the greatness of Our authority and power. And He said the greatest, so He made it singular? And He said, **From Our signs**, as He said, **To Him belong the best names**. (Ta-Ha: 8) (al-Hashr 59:24), and we have explained that there. And some of the people of Basra used to say: The greatest was only said because it was intended to be presented, and its meaning according to him was: That We may show you some of Our greatest signs.

Tafsir al-Qurtubi

To show you some of Our greatest signs meaning the greatest. He should have said the greatest, but he said **the greatest** to match the beginnings of the verses. It was said: There is an implication in it, meaning to show you some of Our greatest signs, the evidence for this is the statement of Ibn Abbas that the hand of Moses is the greatest of His signs.

Tafsir Ibn Kathir

This is a second proof for Moses, peace be upon him, which is that God ordered him to put his hand in his pocket as He stated in the other verse, and here He expressed that by saying: **And put your hand into your side** and He said in another place: "And put your side into yourself from fear. These are two proofs from your Lord to Pharaoh and his people." Mujahid said: **And put your hand into your side** means your palm under your arm, and that is because when Moses, peace be upon him, put his hand in his pocket and then took it out, it would come out shining like a piece of the moon. And his saying: **It will come out white without any defect** means without leprosy, harm, or disgrace. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, and others. Al-Hasan Al-Basri said: By God, he brought it out as if it were a lamp, so Moses knew that he had met his Lord, the Almighty and Majestic. This is why God Almighty said: **To show**

you some of Our greatest signs. Wahb said: His Lord said to him: Bring him closer, so he kept bringing him closer until he leaned his back against the trunk of the tree, so he settled down and the trembling went away from him. He put his hand on the staff and bowed his head and neck.

And his saying: **Go to Pharaoh, for he has transgressed**, meaning go to Pharaoh, the king of Egypt, from whom you fled and escaped, and call him to worship God alone, with no partner for Him, and command him to be good to the Children of Israel and not to torture them, for he has transgressed and oppressed and preferred the life of this world and forgotten the Most High Lord. Wahb ibn Munabbih said: God said to Moses: Go with My message, for you are in My hearing and My sight, and with you are My hands and My support, and I have clothed you with a paradise of My authority so that you may complete your strength in My command. You are a great army from among the army of My soldiers. I have sent you to a weak creation from among My creation who have become arrogant towards My blessings, and felt secure from My deception, and the world has deceived him from Me until he denied My right, and rejected My Lordship, and claimed that he did not know Me. I swear by My glory, were it not for the fate that I have placed between Me and My creation, I would have struck him with the strike of a tyrant who angers the heavens and the earth and the mountains and the seas. If I command the heavens, they will stone him, and if I command the earth, they will swallow him, and if I command the mountains, they will destroy him, and if I command the seas, they will drown him. But he has become insignificant to Me and has fallen from My sight, and My patience has encompassed him, and I have been satisfied with what I have and My right. Indeed, I am the Rich, and no one else is rich. So convey My message to him, and call him to My worship, and to My oneness and sincerity, and remind him of My days, and warn him of My vengeance and My punishment, and inform him that nothing can withstand My wrath. And say to him in between that a gentle word so that he may remember or fear, and tell him that I am quicker to pardon and forgiveness than I am to anger and punishment, and do not be alarmed by what I have clothed him with of the garments of this world, for his forelock is in my hand, and he does not speak, blink, or breathe except by my permission, and say to him: Answer your Lord, for He is the Most Forgiving, and He has given you respite for four hundred years, during all of which you are fighting Him, cursing Him, imitating Him, and turning His servants away from His path, and He sends rain from the sky upon you, and causes the earth to grow for you, and you will not become sick, nor grow old, nor become poor, nor be defeated, and if God had willed to hasten the punishment for you, He would have done so, but He is patient and forbearing, and strive against Him with yourself and your brother, and you both seek reward for your striving against Him, for if I had wanted to bring against him armies that he cannot withstand, I would have done so, but let this weak servant who has admired himself and his multitudes know that a small group, and not a small amount of Me, can overcome a large group by my permission, and do not be impressed by his adornments or what He has given

you pleasure, and do not stretch your eyes toward that, for it is the flower of life. The world and the adornments of the luxurious, and if I wanted to adorn you from the world with adornments so that Pharaoh would know when he looked at it that his ability is incapable of what you have been given, I would have done so, but I desire you both from that and I turn it away from you, and thus I do with My friends, and it has been My custom in ancient times to do so, for I defend them from its pleasures and adornments as a compassionate shepherd defends his camels from the blessed burden, and that is not because they are insignificant to Me, but so that they may complete their portion in the abode of My honor, safe and prosperous, and the world has not spoken to them, and know that the servants do not adorn themselves for Me with adornments that are more eloquent than what I have of asceticism in the world, for it is the adornment of the righteous, upon them is a garment by which they are known from tranquility and humility, and their mark on their faces is from the traces of prostration, those are My friends truly truly, so when you meet them, lower your wing to them and humble your heart and tongue, and know that whoever humiliates a friend of Mine or frightens him has confronted Me with war and has begun to fight Me and has presented himself to Me and invited Me to it, and I am the quickest thing to aid My friends, so does the one who He fights me to stand up for me, or does he who opposes me think that he will defeat me, or does he who duels me think that he will outpace me or escape me, and how is it that I am the rebel for them in this world and the hereafter, and I do not dedicate their support to anyone other than myself? Narrated by Ibn Abi Hatim: **He said, 'My Lord, expand for me my chest * And make my task easy for me.'** This is a question from Moses, peace be upon him, to his Lord, the Almighty, the Majestic, to expand his chest in what He sent him with, for He had commanded him with a great matter and a grave matter. He sent him to the greatest king on the face of the earth at that time, and the most tyrannical and most disbelieving of them, and the most numerous of them in soldiers, and the longest-lived of them in kingdom, and the most tyrannical and most rebellious of them. His affair reached the point that he claimed that he did not know God, and did not know of any god for his subjects other than Him. Moses remained in his house for a period as a child with them in the lap of Pharaoh on his bed, then he killed a person from them, and he feared that they would kill him, so he fled from them for this entire period, then after this his Lord, the Almighty, the Majestic, sent him to them as a warner calling them to God, the Almighty, the Majestic, that They worship Him alone, with no partner for Him. That is why He said: **My Lord, expand for me my breast, and ease for me my task,** meaning if You are not my helper, supporter, and backer, otherwise I have no power to do so. **And untie the knot from my tongue, that they may understand my speech,** because of the lisp that had afflicted him when the date and the coal were offered to him. He took the coal and placed it on his tongue, as will be explained. He did not ask for that to go away completely, but rather for the defect to go away and for them to understand what he wanted from him, which is as much as needed. If he had asked for

everything, it would have gone away. However, the prophets do not ask except according to need, and that is why a remainder remained. God Almighty said, informing about Pharaoh, that he said: **Or am I better than this one who is despised and can hardly articulate?** That is, he speaks clearly.

Al-Hasan Al-Basri said: **And untie the knot from my tongue.** He said: Untie one knot. If he had asked for more than that, he would have been given. Ibn Abbas said: Moses complained to his Lord about what he feared from the people of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express, so his request came to him and he untie the knot from his tongue. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Othman, Baqiyah told us on the authority of Arta'ah bin Al-Mundhir, some of the companions of Muhammad bin Ka'b told me on his authority that he said: A relative of his came to him and said to him: There is nothing wrong with you except that you make mistakes in your speech and do not understand your recitation. Al-Qurazi said: O son of my brother, do I not understand you when I speak to you? He said: Yes. He said: Moses, peace be upon him, only asked his Lord to untie the knot from his tongue so that the Children of Israel would understand his speech, and he did not add anything to it. This is his wording.

And his saying: **And appoint for me a helper from my family, Aaron, my brother.** This is also a question from Moses, peace be upon him, regarding a matter outside of him, which is the assistance of his brother Aaron to him. Al-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas that he said: Aaron was given a prophecy at that time when Moses, peace be upon them, was given a prophecy. Ibn Abi Hatim said: It was mentioned on the authority of Ibn Numayr, Abu Usamah told us on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha that she went out while she was performing Umrah, and she stopped with some of the Bedouins, and she heard a man saying: Which brother was most beneficial to his brother in this world? They said: We do not know. He said: I swear by God I know. She said: So I said to myself in his oath, he does not exclude that he knows which brother was most beneficial to his brother in this world. He said: Moses when he asked for prophethood for his brother, so I said: By God, he spoke the truth. I said: And regarding this, God Almighty said in praise of Moses, peace be upon him: **And he was honorable in the sight of God.**

And His statement: **Strengthen my back with him** Mujahid said: My back, **And let him share in my task** meaning in consulting me, **so that we may glorify You much * and remember You much** Mujahid said: The servant will not be among those who remember God much until he remembers God standing, sitting, and lying down. And His statement: **Indeed, You have been Seeing of us** meaning in Your choosing us and

granting us prophethood, and sending us to Your enemy Pharaoh, so praise be to You for that.

Fath al-Qadir

Then the Almighty explained that by saying: 23- **To show you some of Our greatest signs**. It was said that the meaning is: We did that to show you, and some of Our signs is related to an omitted word that occurred as a state, and the meaning of the word *great* is the greatest, and it is an attribute of an omitted described word, and the meaning is: To show you some of Our greatest signs: that is, to show you with these two signs, meaning the hand and the staff, some of Our greatest signs, so it is not necessary for the hand to be the greatest sign alone in order for it to be greater than the staff, so the response to that is that there was nothing in the hand except the change in color only, unlike the staff, for in it, along with the change in color, there is an increase in size, the creation of life, and the ability to do extraordinary things.

Tafsir al-Baghawi

23. **To show you some of Our greatest signs**, and He did not say *greatness* for the heads of the verses. It was said: There is an implication in it, meaning: To show you some of Our greatest signs, the evidence for which is the statement of Ibn Abbas: The hand of Moses was the greatest of His signs.

Tafsir al-Baidawi

23- **To show you some of Our greatest signs** is related to this implied word or to what is indicated by a sign or the story that we indicated, or we did that **To show you** and **the greatest** is an attribute of **Our signs** or the object of (**We show you**) and **of Our signs** is a state of it.

Surat Ta-Ha 20:24

Go to Pharaoh, for he has transgressed.

Surat Ta-Ha 20:24

Go to Pharaoh, for he has transgressed.

Tafsir al-Jalalayn

24 - *Go* as a messenger **to Pharaoh** and those with him **for he has transgressed** he has exceeded the limit in his disbelief to claiming deity.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Moses, peace be upon him: *Go* O Moses **to Pharaoh, for he has transgressed**. He says: He exceeded his limits and rebelled against his Lord. We have already explained the meaning of transgression in a way that makes it unnecessary to repeat it here. There is something omitted in the speech that is sufficient for the listener to understand what was mentioned of it, which is His saying, **Go to Pharaoh, for he has transgressed**. So call him to the Oneness of God and His obedience, and to send the Children of Israel with you.

Tafsir al-Qurtubi

The Almighty said: **Go to Pharaoh, for he has transgressed**. When He saw him with the staff and hand, and showed him what indicated that he was a messenger, He ordered him to go to Pharaoh and to call him. *Transgressed* means disobeyed, was arrogant, disbelieved, was tyrannical, and crossed the limit.

Tafsir Ibn Kathir

This is a second proof for Moses, peace be upon him, which is that God ordered him to put his hand in his pocket as He stated in the other verse, and here He expressed that by saying: **And put your hand into your side** and He said in another place: "And put your side into yourself from fear. These are two proofs from your Lord to Pharaoh and his people." Mujahid said: **And put your hand into your side** means your palm under your arm, and that is because when Moses, peace be upon him, put his hand in his pocket and then took it out, it would come out shining like a piece of the moon. And his saying: **It will come out white without any defect** means without leprosy, harm, or disgrace. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, and others. Al-Hasan Al-Basri said: By God, he brought it out as if it were a lamp, so Moses knew that he had met his Lord, the Almighty and Majestic. This is why God Almighty said: **To show you some of Our greatest signs**. Wahb said: His Lord said to him: Bring him closer, so he kept bringing him

closer until he leaned his back against the trunk of the tree, so he settled down and the trembling went away from him. He put his hand on the staff and bowed his head and neck.

And his saying: **Go to Pharaoh, for he has transgressed**, meaning go to Pharaoh, the king of Egypt, from whom you fled and escaped, and call him to worship God alone, with no partner for Him, and command him to be good to the Children of Israel and not to torture them, for he has transgressed and oppressed and preferred the life of this world and forgotten the Most High Lord. Wahb ibn Munabbih said: God said to Moses: Go with My message, for you are in My hearing and My sight, and with you are My hands and My support, and I have clothed you with a paradise of My authority so that you may complete your strength in My command. You are a great army from among the army of My soldiers. I have sent you to a weak creation from among My creation who have become arrogant towards My blessings, and felt secure from My deception, and the world has deceived him from Me until he denied My right, and rejected My Lordship, and claimed that he did not know Me. I swear by My glory, were it not for the fate that I have placed between Me and My creation, I would have struck him with the strike of a tyrant who angers the heavens and the earth and the mountains and the seas. If I command the heavens, they will stone him, and if I command the earth, they will swallow him, and if I command the mountains, they will destroy him, and if I command the seas, they will drown him. But he has become insignificant to Me and has fallen from My sight, and My patience has encompassed him, and I have been satisfied with what I have and My right. Indeed, I am the Rich, and no one else is rich. So convey My message to him, and call him to My worship, and to My oneness and sincerity, and remind him of My days, and warn him of My vengeance and My punishment, and inform him that nothing can withstand My wrath. And say to him in between that a gentle word so that he may remember or fear, and tell him that I am quicker to pardon and forgiveness than I am to anger and punishment, and do not be alarmed by what I have clothed him with of the garments of this world, for his forelock is in my hand, and he does not speak, blink, or breathe except by my permission, and say to him: Answer your Lord, for He is the Most Forgiving, and He has given you respite for four hundred years, during all of which you are fighting Him, cursing Him, imitating Him, and turning His servants away from His path, and He sends rain from the sky upon you, and causes the earth to grow for you, and you will not become sick, nor grow old, nor become poor, nor be defeated, and if God had willed to hasten the punishment for you, He would have done so, but He is patient and forbearing, and strive against Him with yourself and your brother, and you both seek reward for your striving against Him, for if I had wanted to bring against him armies that he cannot withstand, I would have done so, but let this weak servant who has admired himself and his multitudes know that a small group, and not a small amount of Me, can overcome a large group by my permission, and do not be impressed by his adornments or what He has given

you pleasure, and do not stretch your eyes toward that, for it is the flower of life. The world and the adornments of the luxurious, and if I wanted to adorn you from the world with adornments so that Pharaoh would know when he looked at it that his ability is incapable of what you have been given, I would have done so, but I desire you both from that and I turn it away from you, and thus I do with My friends, and it has been My custom in ancient times to do so, for I defend them from its pleasures and adornments as a compassionate shepherd defends his camels from the blessed burden, and that is not because they are insignificant to Me, but so that they may complete their portion in the abode of My honor, safe and prosperous, and the world has not spoken to them, and know that the servants do not adorn themselves for Me with adornments that are more eloquent than what I have of asceticism in the world, for it is the adornment of the righteous, upon them is a garment by which they are known from tranquility and humility, and their mark on their faces is from the traces of prostration, those are My friends truly truly, so when you meet them, lower your wing to them and humble your heart and tongue, and know that whoever humiliates a friend of Mine or frightens him has confronted Me with war and has begun to fight Me and has presented himself to Me and invited Me to it, and I am the quickest thing to aid My friends, so does the one who He fights me to stand up for me, or does he who opposes me think that he will defeat me, or does he who duels me think that he will outpace me or escape me, and how is it that I am the rebel for them in this world and the hereafter, and I do not dedicate their support to anyone other than myself? Narrated by Ibn Abi Hatim: **He said, 'My Lord, expand for me my chest * And make my task easy for me.'** This is a question from Moses, peace be upon him, to his Lord, the Almighty, the Majestic, to expand his chest in what He sent him with, for He had commanded him with a great matter and a grave matter. He sent him to the greatest king on the face of the earth at that time, and the most tyrannical and most disbelieving of them, and the most numerous of them in soldiers, and the longest-lived of them in kingdom, and the most tyrannical and most rebellious of them. His affair reached the point that he claimed that he did not know God, and did not know of any god for his subjects other than Him. Moses remained in his house for a period as a child with them in the lap of Pharaoh on his bed, then he killed a person from them, and he feared that they would kill him, so he fled from them for this entire period, then after this his Lord, the Almighty, the Majestic, sent him to them as a warner calling them to God, the Almighty, the Majestic, that They worship Him alone, with no partner for Him. That is why He said: **My Lord, expand for me my breast, and ease for me my task**, meaning if You are not my helper, supporter, and backer, otherwise I have no power to do so. **And untie the knot from my tongue, that they may understand my speech**, because of the lisp that had afflicted him when the date and the coal were offered to him. He took the coal and placed it on his tongue, as will be explained. He did not ask for that to go away completely, but rather for the defect to go away and for them to understand what he wanted from him, which is as much as needed. If he had asked for everything, it would have gone away. However, the prophets do not ask except according to need, and

that is why a remainder remained. God Almighty said, informing about Pharaoh, that he said: **Or am I better than this one who is despised and can hardly articulate?** That is, he speaks clearly.

Al-Hasan Al-Basri said: **And untie the knot from my tongue.** He said: Untie one knot. If he had asked for more than that, he would have been given. Ibn Abbas said: Moses complained to his Lord about what he feared from the people of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express, so his request came to him and he untie the knot from his tongue. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Othman, Baqiyah told us on the authority of Arta'ah bin Al-Mundhir, some of the companions of Muhammad bin Ka'b told me on his authority that he said: A relative of his came to him and said to him: There is nothing wrong with you except that you make mistakes in your speech and do not understand your recitation. Al-Qurazi said: O son of my brother, do I not understand you when I speak to you? He said: Yes. He said: Moses, peace be upon him, only asked his Lord to untie the knot from his tongue so that the Children of Israel would understand his speech, and he did not add anything to it. This is his wording.

And his saying: **And appoint for me a helper from my family, Aaron, my brother.** This is also a question from Moses, peace be upon him, regarding a matter outside of him, which is the assistance of his brother Aaron to him. Al-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas that he said: Aaron was given a prophecy at that time when Moses, peace be upon them, was given a prophecy. Ibn Abi Hatim said: It was mentioned on the authority of Ibn Numayr, Abu Usamah told us on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha that she went out while she was performing Umrah, and she stopped with some of the Bedouins, and she heard a man saying: Which brother was most beneficial to his brother in this world? They said: We do not know. He said: I swear by God I know. She said: So I said to myself in his oath, he does not exclude that he knows which brother was most beneficial to his brother in this world. He said: Moses when he asked for prophethood for his brother, so I said: By God, he spoke the truth. I said: And regarding this, God Almighty said in praise of Moses, peace be upon him: **And he was honorable in the sight of God.**

And His statement: **Strengthen my back with him** Mujahid said: My back, **And let him share in my task** meaning in consulting me, **so that we may glorify You much * and remember You much** Mujahid said: The servant will not be among those who remember God much until he remembers God standing, sitting, and lying down. And His statement: **Indeed, You have been Seeing of us** meaning in Your choosing us and granting us prophethood, and sending us to Your enemy Pharaoh, so praise be to You for that.

Surat Ta-Ha 20:24

Go to Pharaoh, for he has transgressed.

Fath al-Qadir

Then the Almighty stated the intended purpose of these miracles, saying: 24- **Go to Pharaoh**, and He mentioned him specifically because Pharaoh was subordinate to him. Then He explained that by saying: **He has transgressed**, meaning he disobeyed, was arrogant, disbelieved, was tyrannical, and exceeded the limit.

Tafsir al-Baghawi

24. God Almighty said: **Go to Pharaoh, for he has transgressed**, meaning: he has exceeded the limit in disobedience and rebellion, so call him to worship Me.

Tafsir al-Baidawi

24- **Go to Pharaoh** with these two verses and call him to worship. **He has transgressed** he disobeyed and was arrogant.

Surat Ta-Ha 20:25

He said, **My Lord, expand for me my chest.**

Tafsir al-Jalalayn

25 - **He said, My Lord, expand for me my chest** and expand it to bear the message.

Tafsir al-Suyuti

Tafsir al-Tabari

He said, '**My Lord, expand my chest for me.**' He said, **My Lord, expand my chest for me, so that I may understand from You what You entrust to me of Your revelation, and with it I may dare to speak to Pharaoh.**

Tafsir al-Qurtubi

"He said, 'My Lord, expand for me my chest * And ease for me my task * And untie the knot from my tongue * That they may understand my speech * And appoint for me a helper from my family * Aaron, my brother.'" He asked for help to deliver the message. It is said that God informed him that He had bound Pharaoh's heart and that he would not believe, so Moses said, **My Lord, how can You command me to come to him when You have bound his heart?** An angel from the treasurers of the wind came to him and said, **O Moses, go to what God has commanded you to do.** Moses then said, **My Lord, expand for me my chest,** meaning expand it and enlighten it with faith and prophethood.

Tafsir Ibn Kathir

This is a second proof for Moses, peace be upon him, which is that God ordered him to put his hand in his pocket as He stated in the other verse, and here He expressed that by saying: **And put your hand into your side** and He said in another place: "And put your side into yourself from fear. These are two proofs from your Lord to Pharaoh and his people." Mujahid said: **And put your hand into your side** means your palm under your arm, and that is because when Moses, peace be upon him, put his hand in his pocket and then took it out, it would come out shining like a piece of the moon. And his saying: **It will come out white without any defect** means without leprosy, harm, or disgrace. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, and others. Al-Hasan Al-Basri said: By God, he brought it out as if it were a lamp, so Moses knew that he had met his Lord, the Almighty and Majestic. This is why God Almighty said: **To show you some of Our greatest signs.** Wahb said: His Lord said to him: Bring him closer, so he kept bringing him closer until he leaned his back against the trunk of the tree, so he settled down and the trembling went away from him. He put his hand on the staff and bowed his

head and neck.

And his saying: **Go to Pharaoh, for he has transgressed,** meaning go to Pharaoh, the king of Egypt, from whom you fled and escaped, and call him to worship God alone, with no partner for Him, and command him to be good to the Children of Israel and not to torture them, for he has transgressed and oppressed and preferred the life of this world and forgotten the Most High Lord. Wahb ibn Munabbih said: God said to Moses: Go with My message, for you are in My hearing and My sight, and with you are My hands and My support, and I have clothed you with a paradise of My authority so that you may complete your strength in My command. You are a great army from among the army of My soldiers. I have sent you to a weak creation from among My creation who have become arrogant towards My blessings, and felt secure from My deception, and the world has deceived him from Me until he denied My right, and rejected My Lordship, and claimed that he did not know Me. I swear by My glory, were it not for the fate that I have placed between Me and My creation, I would have struck him with the strike of a tyrant who angers the heavens and the earth and the mountains and the seas. If I command the heavens, they will stone him, and if I command the earth, they will swallow him, and if I command the mountains, they will destroy him, and if I command the seas, they will drown him. But he has become insignificant to Me and has fallen from My sight, and My patience has encompassed him, and I have been satisfied with what I have and My right. Indeed, I am the Rich, and no one else is rich. So convey My message to him, and call him to My worship, and to My oneness and sincerity, and remind him of My days, and warn him of My vengeance and My punishment, and inform him that nothing can withstand My wrath. And say to him in between that a gentle word so that he may remember or fear, and tell him that I am quicker to pardon and forgiveness than I am to anger and punishment, and do not be alarmed by what I have clothed him with of the garments of this world, for his forelock is in my hand, and he does not speak, blink, or breathe except by my permission, and say to him: Answer your Lord, for He is the Most Forgiving, and He has given you respite for four hundred years, during all of which you are fighting Him, cursing Him, imitating Him, and turning His servants away from His path, and He sends rain from the sky upon you, and causes the earth to grow for you, and you will not become sick, nor grow old, nor become poor, nor be defeated, and if God had willed to hasten the punishment for you, He would have done so, but He is patient and forbearing, and strive against Him with yourself and your brother, and you both seek reward for your striving against Him, for if I had wanted to bring against him armies that he cannot withstand, I would have done so, but let this weak servant who has admired himself and his multitudes know that a small group, and not a small amount of Me, can overcome a large group by my permission, and do not be impressed by his adornments or what He has given you pleasure, and do not stretch your eyes toward that, for it is the flower of life. The world and the adornments of the luxurious, and if I wanted to adorn you from the world with adornments so that Pharaoh would know when he looked at it that his ability is incapable of what

He said, "My Lord, expand for me my chest."

you have been given, I would have done so, but I desire you both from that and I turn it away from you, and thus I do with My friends, and it has been My custom in ancient times to do so, for I defend them from its pleasures and adornments as a compassionate shepherd defends his camels from the blessed burden, and that is not because they are insignificant to Me, but so that they may complete their portion in the abode of My honor, safe and prosperous, and the world has not spoken to them, and know that the servants do not adorn themselves for Me with adornments that are more eloquent than what I have of asceticism in the world, for it is the adornment of the righteous, upon them is a garment by which they are known from tranquility and humility, and their mark on their faces is from the traces of prostration, those are My friends truly truly, so when you meet them, lower your wing to them and humble your heart and tongue, and know that whoever humiliates a friend of Mine or frightens him has confronted Me with war and has begun to fight Me and has presented himself to Me and invited Me to it, and I am the quickest thing to aid My friends, so does the one who He fights me to stand up for me, or does he who opposes me think that he will defeat me, or does he who duels me think that he will outpace me or escape me, and how is it that I am the rebel for them in this world and the hereafter, and I do not dedicate their support to anyone other than myself? Narrated by Ibn Abi Hatim: **He said, 'My Lord, expand for me my chest * And make my task easy for me.'** This is a question from Moses, peace be upon him, to his Lord, the Almighty, the Majestic, to expand his chest in what He sent him with, for He had commanded him with a great matter and a grave matter. He sent him to the greatest king on the face of the earth at that time, and the most tyrannical and most disbelieving of them, and the most numerous of them in soldiers, and the longest-lived of them in kingdom, and the most tyrannical and most rebellious of them. His affair reached the point that he claimed that he did not know God, and did not know of any god for his subjects other than Him. Moses remained in his house for a period as a child with them in the lap of Pharaoh on his bed, then he killed a person from them, and he feared that they would kill him, so he fled from them for this entire period, then after this his Lord, the Almighty, the Majestic, sent him to them as a warner calling them to God, the Almighty, the Majestic, that They worship Him alone, with no partner for Him. That is why He said: **My Lord, expand for me my breast, and ease for me my task**, meaning if You are not my helper, supporter, and backer, otherwise I have no power to do so. **And untie the knot from my tongue, that they may understand my speech**, because of the lisp that had afflicted him when the date and the coal were offered to him. He took the coal and placed it on his tongue, as will be explained. He did not ask for that to go away completely, but rather for the defect to go away and for them to understand what he wanted from him, which is as much as needed. If he had asked for everything, it would have gone away. However, the prophets do not ask except according to need, and that is why a remainder remained. God Almighty said, informing about Pharaoh, that he said: **Or am I better than this one who is despised and can hardly articulate?**

That is, he speaks clearly.

Al-Hasan Al-Basri said: **And untie the knot from my tongue.** He said: Untie one knot. If he had asked for more than that, he would have been given. Ibn Abbas said: Moses complained to his Lord about what he feared from the people of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express, so his request came to him and he untie the knot from his tongue. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Othman, Baqiyah told us on the authority of Arta'ah bin Al-Mundhir, some of the companions of Muhammad bin Ka'b told me on his authority that he said: A relative of his came to him and said to him: There is nothing wrong with you except that you make mistakes in your speech and do not understand your recitation. Al-Qurazi said: O son of my brother, do I not understand you when I speak to you? He said: Yes. He said: Moses, peace be upon him, only asked his Lord to untie the knot from his tongue so that the Children of Israel would understand his speech, and he did not add anything to it. This is his wording.

And his saying: **And appoint for me a helper from my family, Aaron, my brother.** This is also a question from Moses, peace be upon him, regarding a matter outside of him, which is the assistance of his brother Aaron to him. Al-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas that he said: Aaron was given a prophecy at that time when Moses, peace be upon them, was given a prophecy. Ibn Abi Hatim said: It was mentioned on the authority of Ibn Numayr, Abu Usamah told us on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha that she went out while she was performing Umrah, and she stopped with some of the Bedouins, and she heard a man saying: Which brother was most beneficial to his brother in this world? They said: We do not know. He said: I swear by God I know. She said: So I said to myself in his oath, he does not exclude that he knows which brother was most beneficial to his brother in this world. He said: Moses when he asked for prophethood for his brother, so I said: By God, he spoke the truth. I said: And regarding this, God Almighty said in praise of Moses, peace be upon him: **And he was honorable in the sight of God.**

And His statement: **Strengthen my back with him** Mujahid said: My back, **And let him share in my task** meaning in consulting me, **so that we may glorify You much * and remember You much** Mujahid said: The servant will not be among those who remember God much until he remembers God standing, sitting, and lying down. And His statement: **Indeed, You have been Seeing of us** meaning in Your choosing us and granting us prophethood, and sending us to Your enemy Pharaoh, so praise be to You for that.

Fath al-Qadir

And sentence 25 - **He said, 'My Lord, expand my chest for me'** is a resumption of the answer to an implied question, as if it was said, so what did he say? The meaning of expanding the chest is expanding it. He, peace be upon him, supplicated to his Lord and showed his helplessness by saying: **And my chest is constricted and my tongue does not speak freely.**

Tafsir al-Baghawi

25. **He said, Moses: My Lord, expand my chest for me,** expand it for the truth. Ibn Abbas said: He means so that I do not fear anyone but You, and that is because Moses feared Pharaoh with intense fear due to the severity of his power and the large number of his soldiers, and he was distressed by what he was tasked with in resisting Pharaoh alone, so he asked God to expand his heart for the truth so that he would know that no one is able to harm him except by God's permission, and if he knew that, he would not fear Pharaoh and the severity of his power and the large number of his soldiers.

Tafsir al-Baidawi

25- **He said, 'My Lord, expand my chest for me.'** When God commanded him to do a great ordeal and a serious matter, he asked Him to expand his chest and make his heart spacious to bear its burdens and be patient with its hardships.

Surat Ta-Ha 20:26

And make my task easy for me.

Surat Ta-Ha 20:26

And make my task easy for me.

Tafsir al-Jalalayn

26 - **And make it easy** make it easy **for me** to convey it

Tafsir al-Suyuti

Tafsir al-Tabari

And make my task easy for me

He says: And make it easy for me to carry out the message that you have entrusted me with, and burden me with obedience.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding God's statement, **My Lord, expand my chest for me**, he said: It is a boldness for me.

Tafsir al-Qurtubi

And make my task easy for me meaning make easy for me what you ordered me to do, which is to deliver the message to Pharaoh.

Tafsir Ibn Kathir

This is a second proof for Moses, peace be upon him, which is that God ordered him to put his hand in his pocket as He stated in the other verse, and here He expressed that by saying: **And put your hand into your side** and He said in another place: "And put your side into yourself from fear. These are two proofs from your Lord to Pharaoh and his people." Mujahid said: **And put your hand into your side** means your palm under your arm, and that is because when Moses, peace be upon him, put his hand in his pocket and then took it out, it would come out shining like a piece of the moon. And his saying: **It will come out white without any defect** means without leprosy, harm, or disgrace. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, and others. Al-Hasan Al-Basri said: By God, he brought it out as if it were a lamp, so Moses knew that he had met his Lord, the Almighty and Majestic. This is why God Almighty said: **To show you some of Our greatest signs**. Wahb said: His Lord said to him: Bring him closer, so he kept bringing him closer until he leaned his back against the trunk of the tree, so he settled down and the trembling went away from him. He put his hand on the staff and bowed his

head and neck.

And his saying: **Go to Pharaoh, for he has transgressed**, meaning go to Pharaoh, the king of Egypt, from whom you fled and escaped, and call him to worship God alone, with no partner for Him, and command him to be good to the Children of Israel and not to torture them, for he has transgressed and oppressed and preferred the life of this world and forgotten the Most High Lord. Wahb ibn Munabbih said: God said to Moses: Go with My message, for you are in My hearing and My sight, and with you are My hands and My support, and I have clothed you with a paradise of My authority so that you may complete your strength in My command. You are a great army from among the army of My soldiers. I have sent you to a weak creation from among My creation who have become arrogant towards My blessings, and felt secure from My deception, and the world has deceived him from Me until he denied My right, and rejected My Lordship, and claimed that he did not know Me. I swear by My glory, were it not for the fate that I have placed between Me and My creation, I would have struck him with the strike of a tyrant who angers the heavens and the earth and the mountains and the seas. If I command the heavens, they will stone him, and if I command the earth, they will swallow him, and if I command the mountains, they will destroy him, and if I command the seas, they will drown him. But he has become insignificant to Me and has fallen from My sight, and My patience has encompassed him, and I have been satisfied with what I have and My right. Indeed, I am the Rich, and no one else is rich. So convey My message to him, and call him to My worship, and to My oneness and sincerity, and remind him of My days, and warn him of My vengeance and My punishment, and inform him that nothing can withstand My wrath. And say to him in between that a gentle word so that he may remember or fear, and tell him that I am quicker to pardon and forgiveness than I am to anger and punishment, and do not be alarmed by what I have clothed him with of the garments of this world, for his forelock is in my hand, and he does not speak, blink, or breathe except by my permission, and say to him: Answer your Lord, for He is the Most Forgiving, and He has given you respite for four hundred years, during all of which you are fighting Him, cursing Him, imitating Him, and turning His servants away from His path, and He sends rain from the sky upon you, and causes the earth to grow for you, and you will not become sick, nor grow old, nor become poor, nor be defeated, and if God had willed to hasten the punishment for you, He would have done so, but He is patient and forbearing, and strive against Him with yourself and your brother, and you both seek reward for your striving against Him, for if I had wanted to bring against him armies that he cannot withstand, I would have done so, but let this weak servant who has admired himself and his multitudes know that a small group, and not a small amount of Me, can overcome a large group by my permission, and do not be impressed by his adornments or what He has given you pleasure, and do not stretch your eyes toward that, for it is the flower of life. The world and the adornments of the luxurious, and if I wanted to adorn you from the

world with adornments so that Pharaoh would know when he looked at it that his ability is incapable of what you have been given, I would have done so, but I desire you both from that and I turn it away from you, and thus I do with My friends, and it has been My custom in ancient times to do so, for I defend them from its pleasures and adornments as a compassionate shepherd defends his camels from the blessed burden, and that is not because they are insignificant to Me, but so that they may complete their portion in the abode of My honor, safe and prosperous, and the world has not spoken to them, and know that the servants do not adorn themselves for Me with adornments that are more eloquent than what I have of asceticism in the world, for it is the adornment of the righteous, upon them is a garment by which they are known from tranquility and humility, and their mark on their faces is from the traces of prostration, those are My friends truly truly, so when you meet them, lower your wing to them and humble your heart and tongue, and know that whoever humiliates a friend of Mine or frightens him has confronted Me with war and has begun to fight Me and has presented himself to Me and invited Me to it, and I am the quickest thing to aid My friends, so does the one who He fights me to stand up for me, or does he who opposes me think that he will defeat me, or does he who duels me think that he will outpace me or escape me, and how is it that I am the rebel for them in this world and the hereafter, and I do not dedicate their support to anyone other than myself? Narrated by Ibn Abi Hatim: **He said, 'My Lord, expand for me my chest * And make my task easy for me.'** This is a question from Moses, peace be upon him, to his Lord, the Almighty, the Majestic, to expand his chest in what He sent him with, for He had commanded him with a great matter and a grave matter. He sent him to the greatest king on the face of the earth at that time, and the most tyrannical and most disbelieving of them, and the most numerous of them in soldiers, and the longest-lived of them in kingdom, and the most tyrannical and most rebellious of them. His affair reached the point that he claimed that he did not know God, and did not know of any god for his subjects other than Him. Moses remained in his house for a period as a child with them in the lap of Pharaoh on his bed, then he killed a person from them, and he feared that they would kill him, so he fled from them for this entire period, then after this his Lord, the Almighty, the Majestic, sent him to them as a warner calling them to God, the Almighty, the Majestic, that They worship Him alone, with no partner for Him. That is why He said: **My Lord, expand for me my breast, and ease for me my task**, meaning if You are not my helper, supporter, and backer, otherwise I have no power to do so. **And untie the knot from my tongue, that they may understand my speech**, because of the lip that had afflicted him when the date and the coal were offered to him. He took the coal and placed it on his tongue, as will be explained. He did not ask for that to go away completely, but rather for the defect to go away and for them to understand what he wanted from him, which is as much as needed. If he had asked for everything, it would have gone away. However, the prophets do not ask except according to need, and that is why a remainder remained. God Almighty said, informing about Pharaoh, that he said: **Or am I better than this one who is despised and can hardly articulate?**

That is, he speaks clearly.

Al-Hasan Al-Basri said: **And untie the knot from my tongue**. He said: Untie one knot. If he had asked for more than that, he would have been given. Ibn Abbas said: Moses complained to his Lord about what he feared from the people of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express, so his request came to him and he untied the knot from his tongue. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Othman, Baqiyah told us on the authority of Arta'ah bin Al-Mundhir, some of the companions of Muhammad bin Ka'b told me on his authority that he said: A relative of his came to him and said to him: There is nothing wrong with you except that you make mistakes in your speech and do not understand your recitation. Al-Qurazi said: O son of my brother, do I not understand you when I speak to you? He said: Yes. He said: Moses, peace be upon him, only asked his Lord to untie the knot from his tongue so that the Children of Israel would understand his speech, and he did not add anything to it. This is his wording.

And his saying: **And appoint for me a helper from my family, Aaron, my brother**. This is also a question from Moses, peace be upon him, regarding a matter outside of him, which is the assistance of his brother Aaron to him. Al-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas that he said: Aaron was given a prophecy at that time when Moses, peace be upon them, was given a prophecy. Ibn Abi Hatim said: It was mentioned on the authority of Ibn Numayr, Abu Usamah told us on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha that she went out while she was performing Umrah, and she stopped with some of the Bedouins, and she heard a man saying: Which brother was most beneficial to his brother in this world? They said: We do not know. He said: I swear by God I know. She said: So I said to myself in his oath, he does not exclude that he knows which brother was most beneficial to his brother in this world. He said: Moses when he asked for prophethood for his brother, so I said: By God, he spoke the truth. I said: And regarding this, God Almighty said in praise of Moses, peace be upon him: **And he was honorable in the sight of God**.

And His statement: **Strengthen my back with him** Mujahid said: My back, **And let him share in my task** meaning in consulting me, **so that we may glorify You much * and remember You much** Mujahid said: The servant will not be among those who remember God much until he remembers God standing, sitting, and lying down. And His statement: **Indeed, You have been Seeing of us** meaning in Your choosing us and granting us prophethood, and sending us to Your enemy Pharaoh, so praise be to You for that.

Fath al-Qadir

26- **And make my task easy for me**. The meaning of making a task easy is making it easy.

Surat Ta-Ha 20:26

And make my task easy for me.

Tafsir al-Baghawi

26. **And make my task easy for me**, meaning: Make easy for me what you commanded me to do, which is to deliver the message to Pharaoh.

Tafsir al-Baidawi

26- **And make my task easy for me** and receiving what is revealed to him and making the matter easy for him by creating the causes and removing the obstacles, and the benefit for me is the ambiguity of the explained and facilitated first, then raising it by mentioning the beginning and the command as emphasis and exaggeration.

Surat Ta-Ha 20:27

And untie the knot from my tongue.

Tafsir al-Jalalayn

27 - **And untie the knot from my tongue** that occurred from burning him with a live coal that was placed in his mouth when he was young.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And loosen the knot from my tongue**, means: And loosen my tongue with speech, and there was in it, as he mentioned, a stutter about the speech that had been from his throwing the burning coal into his mouth on the day Pharaoh intended to kill him.

He mentioned the narration of that on the authority of the one who said it:

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Saeed ibn Jubayr, regarding his statement, **A knot from my tongue**, he said: It is a lump of burning coal that he put in his mouth on the command of Pharaoh's wife, to repel Pharaoh's punishment from him, when Moses took hold of his beard while he was not conscious, and he said: This is an enemy of mine, and she said to him: He is not sensible.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, **And untie the knot from my tongue** is a burning coal that he put in his mouth on the authority of Pharaoh's wife, to ward off Pharaoh's punishment from him, when Moses took hold of his beard while he was not conscious, and he said: This is an enemy of mine, and she said to him: He is not conscious, this is the saying of Saeed bin Jubayr.

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, **And untie the knot from my tongue**, he said: A knot from a burning coal that he put in his mouth, on the authority of Pharaoh's wife, to avert the punishment of Pharaoh when he took hold of his beard.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: When the boy, meaning Musa, moved, his mother Asiya gave him to him as a boy, and while she was dancing and playing with him, she handed him to Pharaoh and said: Take him. When he took him to him, Musa took hold of his beard and plucked it, so Pharaoh said: Bring the slaughterers. Asiya said: **Do not kill him; perhaps he may be of benefit to us, or we may adopt him as a son** (al-Qasas 28:19). He is only a boy who does not understand, and he only did this from his childhood, and I know that there is no one in the people of Egypt sweeter than me. I put on him jewelry of rubies, and I

put hot coals for him. If he takes the rubies, then he understands, so slaughter him, and if he takes the hot coals, then he is only a boy. So she brought out her rubies for him and put a basin of hot coals for him. Then Gabriel, peace be upon him, came and threw a hot coal in his hand, so Musa threw it in his mouth, and it burned his tongue. He is the one about whom God Almighty says: **And untie the knot.** From my tongue * they understand my speech." So it was removed from Moses for that reason.

Tafsir al-Qurtubi

And untie the knot from my tongue meaning the lisp that was in it from the ember of the fire that he extinguished in his mouth when he was a child. Ibn Abbas said: There was a tangle in his tongue. That was because he was in Pharaoh's lap one day when he was a child, and he slapped him and took hold of his beard and pulled it out. Pharaoh said to Asiya: This is my enemy, so bring the slaughterers. Asiya said: Take it easy, for he is a child who does not differentiate between things. Then she brought two basins and put embers in one of them and a pearl in the other. Gabriel took Moses' hand and put it on the fire until he lifted the ember and put it in his mouth on his tongue, and that was the tangle. It was narrated that his hand was burned and that Pharaoh tried hard to treat it but it did not heal. When he called him, he said: To which Lord are you calling me? He said: To the One who healed my hand when I was unable to do so. And some of them said: His hand was not healed so that he would not put it in the same bowl with Pharaoh and the prohibition of eating together would be established between them. Then there was a difference of opinion as to whether that stumbling block went away. It was said: It went away based on his saying: **You have been granted your request, O Moses.** And it was said: It did not go away completely, based on his saying, narrating from Pharaoh: **And he could hardly make himself clear** (al-Zukhruf 43:52). And because he did not say: Untie all my tongue, this indicates that there remained in his tongue some holdback. And it was said: It went away completely based on his saying: **You have been granted your request.** And Pharaoh only said: **And he could hardly make himself clear** (al-Zukhruf 43:52) because he knew that stumbling block in his upbringing, and it was not proven to him that the affliction had gone away.

I said: This is questionable, because if that were the case, Pharaoh would not have said: **He could hardly make himself clear** when Moses spoke to him in a smooth and eloquent tongue. And God knows best. It was said: That knot occurred in his tongue when he was communing with his Lord, so that he would not speak to anyone other than Him except with His permission.

Tafsir Ibn Kathir

This is a second proof for Moses, peace be upon him, which is that God ordered him to put his hand in his pocket as He stated in the other verse, and here He

And untie the knot from my tongue.

expressed that by saying: **And put your hand into your side** and He said in another place: "And put your side into yourself from fear. These are two proofs from your Lord to Pharaoh and his people." Mujahid said: **And put your hand into your side** means your palm under your arm, and that is because when Moses, peace be upon him, put his hand in his pocket and then took it out, it would come out shining like a piece of the moon. And his saying: **It will come out white without any defect** means without leprosy, harm, or disgrace. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, and others. Al-Hasan Al-Basri said: By God, he brought it out as if it were a lamp, so Moses knew that he had met his Lord, the Almighty and Majestic. This is why God Almighty said: **To show you some of Our greatest signs.** Wahb said: His Lord said to him: Bring him closer, so he kept bringing him closer until he leaned his back against the trunk of the tree, so he settled down and the trembling went away from him. He put his hand on the staff and bowed his head and neck.

And his saying: **Go to Pharaoh, for he has transgressed**, meaning go to Pharaoh, the king of Egypt, from whom you fled and escaped, and call him to worship God alone, with no partner for Him, and command him to be good to the Children of Israel and not to torture them, for he has transgressed and oppressed and preferred the life of this world and forgotten the Most High Lord. Wahb ibn Munabbih said: God said to Moses: Go with My message, for you are in My hearing and My sight, and with you are My hands and My support, and I have clothed you with a paradise of My authority so that you may complete your strength in My command. You are a great army from among the army of My soldiers. I have sent you to a weak creation from among My creation who have become arrogant towards My blessings, and felt secure from My deception, and the world has deceived him from Me until he denied My right, and rejected My Lordship, and claimed that he did not know Me. I swear by My glory, were it not for the fate that I have placed between Me and My creation, I would have struck him with the strike of a tyrant who angers the heavens and the earth and the mountains and the seas. If I command the heavens, they will stone him, and if I command the earth, they will swallow him, and if I command the mountains, they will destroy him, and if I command the seas, they will drown him. But he has become insignificant to Me and has fallen from My sight, and My patience has encompassed him, and I have been satisfied with what I have and My right. Indeed, I am the Rich, and no one else is rich. So convey My message to him, and call him to My worship, and to My oneness and sincerity, and remind him of My days, and warn him of My vengeance and My punishment, and inform him that nothing can withstand My wrath. And say to him in between that a gentle word so that he may remember or fear, and tell him that I am quicker to pardon and forgiveness than I am to anger and punishment, and do not be alarmed by what I have clothed him with of the garments of this world, for his forelock is in my hand, and he does not speak, blink, or breathe except by my permission, and say to him: Answer your Lord, for He is the Most

Forgiving, and He has given you respite for four hundred years, during all of which you are fighting Him, cursing Him, imitating Him, and turning His servants away from His path, and He sends rain from the sky upon you, and causes the earth to grow for you, and you will not become sick, nor grow old, nor become poor, nor be defeated, and if God had willed to hasten the punishment for you, He would have done so, but He is patient and forbearing, and strive against Him with yourself and your brother, and you both seek reward for your striving against Him, for if I had wanted to bring against him armies that he cannot withstand, I would have done so, but let this weak servant who has admired himself and his multitudes know that a small group, and not a small amount of Me, can overcome a large group by my permission, and do not be impressed by his adornments or what He has given you pleasure, and do not stretch your eyes toward that, for it is the flower of life. The world and the adornments of the luxurious, and if I wanted to adorn you from the world with adornments so that Pharaoh would know when he looked at it that his ability is incapable of what you have been given, I would have done so, but I desire you both from that and I turn it away from you, and thus I do with My friends, and it has been My custom in ancient times to do so, for I defend them from its pleasures and adornments as a compassionate shepherd defends his camels from the blessed burden, and that is not because they are insignificant to Me, but so that they may complete their portion in the abode of My honor, safe and prosperous, and the world has not spoken to them, and know that the servants do not adorn themselves for Me with adornments that are more eloquent than what I have of asceticism in the world, for it is the adornment of the righteous, upon them is a garment by which they are known from tranquility and humility, and their mark on their faces is from the traces of prostration, those are My friends truly truly, so when you meet them, lower your wing to them and humble your heart and tongue, and know that whoever humiliates a friend of Mine or frightens him has confronted Me with war and has begun to fight Me and has presented himself to Me and invited Me to it, and I am the quickest thing to aid My friends, so does the one who He fights me to stand up for me, or does he who opposes me think that he will defeat me, or does he who duels me think that he will outpace me or escape me, and how is it that I am the rebel for them in this world and the hereafter, and I do not dedicate their support to anyone other than myself? Narrated by Ibn Abi Hatim: **He said, 'My Lord, expand for me my chest * And make my task easy for me.'** This is a question from Moses, peace be upon him, to his Lord, the Almighty, the Majestic, to expand his chest in what He sent him with, for He had commanded him with a great matter and a grave matter. He sent him to the greatest king on the face of the earth at that time, and the most tyrannical and most disbelieving of them, and the most numerous of them in soldiers, and the longest-lived of them in kingdom, and the most tyrannical and most rebellious of them. His affair reached the point that he claimed that he did not know God, and did not know of any god for his subjects other than Him. Moses remained in his house for a period as a child with them in the lap of

Pharaoh on his bed, then he killed a person from them, and he feared that they would kill him, so he fled from them for this entire period, then after this his Lord, the Almighty, the Majestic, sent him to them as a warner calling them to God, the Almighty, the Majestic, that They worship Him alone, with no partner for Him. That is why He said: **My Lord, expand for me my breast, and ease for me my task**, meaning if You are not my helper, supporter, and backer, otherwise I have no power to do so. **And untie the knot from my tongue, that they may understand my speech**, because of the lisp that had afflicted him when the date and the coal were offered to him. He took the coal and placed it on his tongue, as will be explained. He did not ask for that to go away completely, but rather for the defect to go away and for them to understand what he wanted from him, which is as much as needed. If he had asked for everything, it would have gone away. However, the prophets do not ask except according to need, and that is why a remainder remained. God Almighty said, informing about Pharaoh, that he said: **Or am I better than this one who is despised and can hardly articulate?** That is, he speaks clearly.

Al-Hasan Al-Basri said: **And untie the knot from my tongue**. He said: Untie one knot. If he had asked for more than that, he would have been given. Ibn Abbas said: Moses complained to his Lord about what he feared from the people of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express, so his request came to him and he untie the knot from his tongue. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Othman, Baqiyah told us on the authority of Arta'ah bin Al-Mundhir, some of the companions of Muhammad bin Ka'b told me on his authority that he said: A relative of his came to him and said to him: There is nothing wrong with you except that you make mistakes in your speech and do not understand your recitation. Al-Qurazi said: O son of my brother, do I not understand you when I speak to you? He said: Yes. He said: Moses, peace be upon him, only asked his Lord to untie the knot from his tongue so that the Children of Israel would understand his speech, and he did not add anything to it. This is his wording.

And his saying: **And appoint for me a helper from my family, Aaron, my brother**. This is also a question from Moses, peace be upon him, regarding a matter outside of him, which is the assistance of his brother Aaron to him. Al-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas that he said: Aaron was given a prophecy at that time when Moses, peace be upon them, was given a prophecy. Ibn Abi Hatim said: It was mentioned on the authority of Ibn Numayr, Abu Usamah told us on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha that she went out while she was performing Umrah, and she stopped with some of the Bedouins, and she heard a man saying: Which brother was most beneficial to his brother in this world? They said: We do not know. He said: I swear by God I know. She said: So I said to myself in his oath, he does not exclude that he knows which brother was

most beneficial to his brother in this world. He said: Moses when he asked for prophethood for his brother, so I said: By God, he spoke the truth. I said: And regarding this, God Almighty said in praise of Moses, peace be upon him: **And he was honorable in the sight of God**.

And His statement: **Strengthen my back with him** Mujahid said: My back, **And let him share in my task** meaning in consulting me, **so that we may glorify You much * and remember You much** Mujahid said: The servant will not be among those who remember God much until he remembers God standing, sitting, and lying down. And His statement: **Indeed, You have been Seeing of us** meaning in Your choosing us and granting us prophethood, and sending us to Your enemy Pharaoh, so praise be to You for that.

Fath al-Qadir

27- **And untie the knot from my tongue** meaning the foreignness that was in it from the burning coal that was thrown into his mouth when he was a child: that is, release the knot from my tongue that was in it. It was said that God Almighty removed that knot entirely, as evidenced by His saying: **Your request has been granted, O Moses**. And it was said that it did not all go away because He did not ask to untie the knot from his tongue completely, rather He asked to untie a knot that prevented understanding, as evidenced by His saying: **from my tongue** meaning that it was from the knots of my tongue. This is supported by His saying: **He is more eloquent than I in speech**, and His saying, narrating from Pharaoh: **And he could hardly make himself clear**.

Tafsir al-Baghawi

27. **And loosen the knot from my tongue**, because Moses was in Pharaoh's lap one day when he was young, and Pharaoh slapped him and grabbed his beard, so he said to his wife Asiya: This is my enemy and he wanted to kill him, but Asiya said: He is a boy who does not understand or discern. In another narration, when Moses' mother weaned him, she sent him back, and he grew up in the care of Pharaoh and his wife Asiya, who raised him and took him as a son. One day, while he was playing in front of Pharaoh, and in his hand was a stick, he raised the stick and struck Pharaoh's head with it. Pharaoh became angry and thought ill of his striking him, so he wanted to kill him. Asiya said: O king, he is young and does not understand, so test him if you wish. She brought two bowls: in one was hot coals and in the other was jewels. She placed them in front of Moses, and he wanted to take the jewels, but Gabriel took Moses' hand and placed it on the fire. He took a hot coal and put it in his mouth, and his tongue was burned and a knot formed on it.

Tafsir al-Baidawi

27- **And untie the knot from my tongue** For only the eloquent can convey the message well, and there was

Surat Ta-Ha 20:27

And untie the knot from my tongue.

a lisp in his tongue from a live coal that he had put in his mouth. That was because Pharaoh carried him one day, took hold of his beard and plucked it out, so he became angry and ordered him to be killed. Asiya said: He is a boy who cannot tell the difference between live coals and rubies. So they were brought before him, so he took the live coal and put it in his mouth. Perhaps the whitening of his hand was due to that. It was said that his hand was burned, so Pharaoh tried hard to treat it, but it did not heal. Then when he called him, he said: To which Lord do you call me? He said: To the One who heals my hand, although I am unable to do so. There is a difference of opinion about the complete removal of the knot. Whoever said this held to his statement, **Your request has been granted, O Moses.** Whoever did not say this, used as evidence his statement, **He is more eloquent than I in speech**, and his statement, **He can hardly make it clear.** The answer to the first is that he did not ask for the knot of his tongue to be removed absolutely, but rather a knot that prevents understanding, and for this reason he denied it and made them understand the answer to the command. **From my tongue** could be an attribute of a knot or a connection to *unravel*.

Surat Ta-Ha 20:28

They understand my words.

Tafsir al-Jalalayn

28 - **They understand** they understand **my words** when conveying the message

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **They understand my words**, means: They understand from me what I address them with and what I respond to them with.

Tafsir al-Qurtubi

They understand my saying means they know what I say to them and understand it. In Arabic, understanding means comprehension. An Arab said to Isa bin Omar: I testify that you are knowledgeable about jurisprudence. You say from it: the man understood, with a kasra, and so-and-so does not understand or understand. And I made you understand something. Then it is limited to the science of Sharia, and the one who knows it is a jurist. He understood, with a damma, understanding, and God made him understand, and he understood if he engaged in that. And I understood him if I discussed knowledge with him, as al-Jawhari said.

Tafsir Ibn Kathir

This is a second proof for Moses, peace be upon him, which is that God ordered him to put his hand in his pocket as He stated in the other verse, and here He expressed that by saying: **And put your hand into your side** and He said in another place: "And put your side into yourself from fear. These are two proofs from your Lord to Pharaoh and his people." Mujahid said: **And put your hand into your side** means your palm under your arm, and that is because when Moses, peace be upon him, put his hand in his pocket and then took it out, it would come out shining like a piece of the moon. And his saying: **It will come out white without any defect** means without leprosy, harm, or disgrace. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, and others. Al-Hasan Al-Basri said: By God, he brought it out as if it were a lamp, so Moses knew that he had met his Lord, the Almighty and Majestic. This is why God Almighty said: **To show you some of Our greatest signs**. Wahb said: His Lord said to him: Bring him closer, so he kept bringing him closer until he leaned his back against the trunk of the tree, so he settled down and the trembling went away from him. He put his hand on the staff and bowed his head and neck.

And his saying: **Go to Pharaoh, for he has transgressed**, meaning go to Pharaoh, the king of Egypt, from whom you fled and escaped, and call him to worship God alone, with no partner for Him, and command him to be good to the Children of Israel and not to torture them, for he has transgressed and oppressed and preferred the life of this world and forgotten the Most High Lord. Wahb ibn Munabbih said: God said to Moses: Go with My message, for you are in My hearing and My sight, and with you are My hands and My support, and I have clothed you with a paradise of My authority so that you may complete your strength in My command. You are a great army from among the army of My soldiers. I have sent you to a weak creation from among My creation who have become arrogant towards My blessings, and felt secure from My deception, and the world has deceived him from Me until he denied My right, and rejected My Lordship, and claimed that he did not know Me. I swear by My glory, were it not for the fate that I have placed between Me and My creation, I would have struck him with the strike of a tyrant who angers the heavens and the earth and the mountains and the seas. If I command the heavens, they will stone him, and if I command the earth, they will swallow him, and if I command the mountains, they will destroy him, and if I command the seas, they will drown him. But he has become insignificant to Me and has fallen from My sight, and My patience has encompassed him, and I have been satisfied with what I have and My right. Indeed, I am the Rich, and no one else is rich. So convey My message to him, and call him to My worship, and to My oneness and sincerity, and remind him of My days, and warn him of My vengeance and My punishment, and inform him that nothing can withstand My wrath. And say to him in between that a gentle word so that he may remember or fear, and tell him that I am quicker to pardon and forgiveness than I am to anger and punishment, and do not be alarmed by what I have clothed him with of the garments of this world, for his forelock is in my hand, and he does not speak, blink, or breathe except by my permission, and say to him: Answer your Lord, for He is the Most Forgiving, and He has given you respite for four hundred years, during all of which you are fighting Him, cursing Him, imitating Him, and turning His servants away from His path, and He sends rain from the sky upon you, and causes the earth to grow for you, and you will not become sick, nor grow old, nor become poor, nor be defeated, and if God had willed to hasten the punishment for you, He would have done so, but He is patient and forbearing, and strive against Him with yourself and your brother, and you both seek reward for your striving against Him, for if I had wanted to bring against him armies that he cannot withstand, I would have done so, but let this weak servant who has admired himself and his multitudes know that a small group, and not a small amount of Me, can overcome a large group by my permission, and do not be impressed by his adornments or what He has given you pleasure, and do not stretch your eyes toward that, for it is the flower of life. The world and the adornments of the luxurious, and if I wanted to adorn you from the world with adornments so that Pharaoh would know when he looked at it that his ability is incapable of what you have been given, I would have done so, but I desire you both from that and I turn it away from you,

and thus I do with My friends, and it has been My custom in ancient times to do so, for I defend them from its pleasures and adornments as a compassionate shepherd defends his camels from the blessed burden, and that is not because they are insignificant to Me, but so that they may complete their portion in the abode of My honor, safe and prosperous, and the world has not spoken to them, and know that the servants do not adorn themselves for Me with adornments that are more eloquent than what I have of asceticism in the world, for it is the adornment of the righteous, upon them is a garment by which they are known from tranquility and humility, and their mark on their faces is from the traces of prostration, those are My friends truly truly, so when you meet them, lower your wing to them and humble your heart and tongue, and know that whoever humiliates a friend of Mine or frightens him has confronted Me with war and has begun to fight Me and has presented himself to Me and invited Me to it, and I am the quickest thing to aid My friends, so does the one who He fights me to stand up for me, or does he who opposes me think that he will defeat me, or does he who duels me think that he will outpace me or escape me, and how is it that I am the rebel for them in this world and the hereafter, and I do not dedicate their support to anyone other than myself? Narrated by Ibn Abi Hatim: **He said, 'My Lord, expand for me my chest * And make my task easy for me.'** This is a question from Moses, peace be upon him, to his Lord, the Almighty, the Majestic, to expand his chest in what He sent him with, for He had commanded him with a great matter and a grave matter. He sent him to the greatest king on the face of the earth at that time, and the most tyrannical and most disbelieving of them, and the most numerous of them in soldiers, and the longest-lived of them in kingdom, and the most tyrannical and most rebellious of them. His affair reached the point that he claimed that he did not know God, and did not know of any god for his subjects other than Him. Moses remained in his house for a period as a child with them in the lap of Pharaoh on his bed, then he killed a person from them, and he feared that they would kill him, so he fled from them for this entire period, then after this his Lord, the Almighty, the Majestic, sent him to them as a warner calling them to God, the Almighty, the Majestic, that They worship Him alone, with no partner for Him. That is why He said: **My Lord, expand for me my breast, and ease for me my task**, meaning if You are not my helper, supporter, and backer, otherwise I have no power to do so. **And untie the knot from my tongue, that they may understand my speech**, because of the lisp that had afflicted him when the date and the coal were offered to him. He took the coal and placed it on his tongue, as will be explained. He did not ask for that to go away completely, but rather for the defect to go away and for them to understand what he wanted from him, which is as much as needed. If he had asked for everything, it would have gone away. However, the prophets do not ask except according to need, and that is why a remainder remained. God Almighty said, informing about Pharaoh, that he said: **Or am I better than this one who is despised and can hardly articulate?** That is, he speaks clearly.

Al-Hasan Al-Basri said: **And untie the knot from my tongue**. He said: Untie one knot. If he had asked for more than that, he would have been given. Ibn Abbas said: Moses complained to his Lord about what he feared from the people of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express, so his request came to him and he untie the knot from his tongue. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Othman, Baqiyah told us on the authority of Arta'ah bin Al-Mundhir, some of the companions of Muhammad bin Ka'b told me on his authority that he said: A relative of his came to him and said to him: There is nothing wrong with you except that you make mistakes in your speech and do not understand your recitation. Al-Qurazi said: O son of my brother, do I not understand you when I speak to you? He said: Yes. He said: Moses, peace be upon him, only asked his Lord to untie the knot from his tongue so that the Children of Israel would understand his speech, and he did not add anything to it. This is his wording.

And his saying: **And appoint for me a helper from my family, Aaron, my brother**. This is also a question from Moses, peace be upon him, regarding a matter outside of him, which is the assistance of his brother Aaron to him. Al-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas that he said: Aaron was given a prophecy at that time when Moses, peace be upon them, was given a prophecy. Ibn Abi Hatim said: It was mentioned on the authority of Ibn Numayr, Abu Usamah told us on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha that she went out while she was performing Umrh, and she stopped with some of the Bedouins, and she heard a man saying: Which brother was most beneficial to his brother in this world? They said: We do not know. He said: I swear by God I know. She said: So I said to myself in his oath, he does not exclude that he knows which brother was most beneficial to his brother in this world. He said: Moses when he asked for prophethood for his brother, so I said: By God, he spoke the truth. I said: And regarding this, God Almighty said in praise of Moses, peace be upon him: **And he was honorable in the sight of God**.

And His statement: **Strengthen my back with him** Mujahid said: My back, **And let him share in my task** meaning in consulting me, **so that we may glorify You much * and remember You much** Mujahid said: The servant will not be among those who remember God much until he remembers God standing, sitting, and lying down. And His statement: **Indeed, You have been Seeing of us** meaning in Your choosing us and granting us prophethood, and sending us to Your enemy Pharaoh, so praise be to You for that.

Fath al-Qadir

And the answer to the command is his saying: 28-

They understand my saying meaning they understand my speech, and jurisprudence in the speech of the Arabs means understanding, then he made it specific to the knowledge of the Sharia and the one who knows it is a jurist, as Al-Jawhari said.

Tafsir al-Baghawi

28. **They understand my words**, he says: Untie the knot so they understand my words.

Tafsir al-Baidawi

28- **They understand my words.**

Surat Ta-Ha 20:29

And appoint for me a helper from among my family.

Surat Ta-Ha 20:29

And appoint for me a helper from among my family.

Tafsir al-Jalalayn

29 - **And appoint for me a helper** from among my family.

Tafsir al-Suyuti

Tafsir al-Tabari

And appoint for me a helper from among my family. He says: And appoint for me a helper from among my family.

Tafsir al-Qurtubi

The minister who supports is like the one who eats with the one who eats with him, because he bears the burden of the sultan, i.e. his weight. In the book of Al-Nasa'i, on the authority of Al-Qasim bin Muhammad: I heard my aunt say that the Messenger of God, may God bless him and grant him peace, said:

Whoever among you is given a job and God intends good for him, He will appoint for him a righteous minister who, if he forgets, will remind him, and if he remembers, he will help him. And from this meaning is his saying, may the peace and blessings of God be upon him:

“God did not send a prophet or appoint a successor except that he had two entourage: one entourage that enjoined him to do good and urged him to do it, and another entourage that enjoined him to do evil and urged him to do it. The one who is protected is the one whom God protects.” Narrated by Al-Bukhari. So Moses asked God to appoint a minister for him, but he did not want to be limited to ministership so that he would not be a partner in prophethood. If it were not for that, it would have been permissible for him to appoint him as a minister without asking.

Tafsir Ibn Kathir

This is a second proof for Moses, peace be upon him, which is that God ordered him to put his hand in his pocket as He stated in the other verse, and here He expressed that by saying: **And put your hand into your side** and He said in another place: “And put your side into yourself from fear. These are two proofs from your Lord to Pharaoh and his people.” Mujahid said: **And put your hand into your side** means your palm under your arm, and that is because when Moses, peace be upon him, put his hand in his pocket and then took it out, it would come out shining like a piece of the moon.

And his saying: **It will come out white without any defect** means without leprosy, harm, or disgrace. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, and others. Al-Hasan Al-Basri said: By God, he brought it out as if it were a lamp, so Moses knew that he had met his Lord, the Almighty and Majestic. This is why God Almighty said: **To show you some of Our greatest signs.** Wahb said: His Lord said to him: Bring him closer, so he kept bringing him closer until he leaned his back against the trunk of the tree, so he settled down and the trembling went away from him. He put his hand on the staff and bowed his head and neck.

And his saying: **Go to Pharaoh, for he has transgressed**, meaning go to Pharaoh, the king of Egypt, from whom you fled and escaped, and call him to worship God alone, with no partner for Him, and command him to be good to the Children of Israel and not to torture them, for he has transgressed and oppressed and preferred the life of this world and forgotten the Most High Lord. Wahb ibn Munabbih said: God said to Moses: Go with My message, for you are in My hearing and My sight, and with you are My hands and My support, and I have clothed you with a paradise of My authority so that you may complete your strength in My command. You are a great army from among the army of My soldiers. I have sent you to a weak creation from among My creation who have become arrogant towards My blessings, and felt secure from My deception, and the world has deceived him from Me until he denied My right, and rejected My Lordship, and claimed that he did not know Me. I swear by My glory, were it not for the fate that I have placed between Me and My creation, I would have struck him with the strike of a tyrant who angers the heavens and the earth and the mountains and the seas. If I command the heavens, they will stone him, and if I command the earth, they will swallow him, and if I command the mountains, they will destroy him, and if I command the seas, they will drown him. But he has become insignificant to Me and has fallen from My sight, and My patience has encompassed him, and I have been satisfied with what I have and My right. Indeed, I am the Rich, and no one else is rich. So convey My message to him, and call him to My worship, and to My oneness and sincerity, and remind him of My days, and warn him of My vengeance and My punishment, and inform him that nothing can withstand My wrath. And say to him in between that a gentle word so that he may remember or fear, and tell him that I am quicker to pardon and forgiveness than I am to anger and punishment, and do not be alarmed by what I have clothed him with of the garments of this world, for his forelock is in my hand, and he does not speak, blink, or breathe except by my permission, and say to him: Answer your Lord, for He is the Most Forgiving, and He has given you respite for four hundred years, during all of which you are fighting Him, cursing Him, imitating Him, and turning His servants away from His path, and He sends rain from the sky upon you, and causes the earth to grow for you, and you will not become sick, nor grow old, nor become poor, nor be defeated, and if God had willed to hasten the punishment for you, He would have done so, but

He is patient and forbearing, and strive against Him with yourself and your brother, and you both seek reward for your striving against Him, for if I had wanted to bring against him armies that he cannot withstand, I would have done so, but let this weak servant who has admired himself and his multitudes know that a small group, and not a small amount of Me, can overcome a large group by my permission, and do not be impressed by his adornments or what He has given you pleasure, and do not stretch your eyes toward that, for it is the flower of life. The world and the adornments of the luxurious, and if I wanted to adorn you from the world with adornments so that Pharaoh would know when he looked at it that his ability is incapable of what you have been given, I would have done so, but I desire you both from that and I turn it away from you, and thus I do with My friends, and it has been My custom in ancient times to do so, for I defend them from its pleasures and adornments as a compassionate shepherd defends his camels from the blessed burden, and that is not because they are insignificant to Me, but so that they may complete their portion in the abode of My honor, safe and prosperous, and the world has not spoken to them, and know that the servants do not adorn themselves for Me with adornments that are more eloquent than what I have of asceticism in the world, for it is the adornment of the righteous, upon them is a garment by which they are known from tranquility and humility, and their mark on their faces is from the traces of prostration, those are My friends truly truly, so when you meet them, lower your wing to them and humble your heart and tongue, and know that whoever humiliates a friend of Mine or frightens him has confronted Me with war and has begun to fight Me and has presented himself to Me and invited Me to it, and I am the quickest thing to aid My friends, so does the one who He fights me to stand up for me, or does he who opposes me think that he will defeat me, or does he who duels me think that he will outpace me or escape me, and how is it that I am the rebel for them in this world and the hereafter, and I do not dedicate their support to anyone other than myself? Narrated by Ibn Abi Hatim: **He said, 'My Lord, expand for me my chest * And make my task easy for me.'** This is a question from Moses, peace be upon him, to his Lord, the Almighty, the Majestic, to expand his chest in what He sent him with, for He had commanded him with a great matter and a grave matter. He sent him to the greatest king on the face of the earth at that time, and the most tyrannical and most disbelieving of them, and the most numerous of them in soldiers, and the longest-lived of them in kingdom, and the most tyrannical and most rebellious of them. His affair reached the point that he claimed that he did not know God, and did not know of any god for his subjects other than Him. Moses remained in his house for a period as a child with them in the lap of Pharaoh on his bed, then he killed a person from them, and he feared that they would kill him, so he fled from them for this entire period, then after this his Lord, the Almighty, the Majestic, sent him to them as a warner calling them to God, the Almighty, the Majestic, that They worship Him alone, with no partner for Him. That is why He said: **My Lord, expand for me my breast, and ease for me my task**, meaning if You are not my helper, supporter, and backer, otherwise I have no power to do so. **And untie the knot from my tongue,**

that they may understand my speech, because of the lisp that had afflicted him when the date and the coal were offered to him. He took the coal and placed it on his tongue, as will be explained. He did not ask for that to go away completely, but rather for the defect to go away and for them to understand what he wanted from him, which is as much as needed. If he had asked for everything, it would have gone away. However, the prophets do not ask except according to need, and that is why a remainder remained. God Almighty said, informing about Pharaoh, that he said: **Or am I better than this one who is despised and can hardly articulate?** That is, he speaks clearly.

Al-Hasan Al-Basri said: **And untie the knot from my tongue.** He said: Untie one knot. If he had asked for more than that, he would have been given. Ibn Abbas said: Moses complained to his Lord about what he feared from the people of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express, so his request came to him and he untie the knot from his tongue. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Othman, Baqiyah told us on the authority of Arta'ah bin Al-Mundhir, some of the companions of Muhammad bin Ka'b told me on his authority that he said: A relative of his came to him and said to him: There is nothing wrong with you except that you make mistakes in your speech and do not understand your recitation. Al-Qurazi said: O son of my brother, do I not understand you when I speak to you? He said: Yes. He said: Moses, peace be upon him, only asked his Lord to untie the knot from his tongue so that the Children of Israel would understand his speech, and he did not add anything to it. This is his wording.

And his saying: **And appoint for me a helper from my family, Aaron, my brother.** This is also a question from Moses, peace be upon him, regarding a matter outside of him, which is the assistance of his brother Aaron to him. Al-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas that he said: Aaron was given a prophecy at that time when Moses, peace be upon them, was given a prophecy. Ibn Abi Hatim said: It was mentioned on the authority of Ibn Numayr, Abu Usamah told us on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha that she went out while she was performing Umrah, and she stopped with some of the Bedouins, and she heard a man saying: Which brother was most beneficial to his brother in this world? They said: We do not know. He said: I swear by God I know. She said: So I said to myself in his oath, he does not exclude that he knows which brother was most beneficial to his brother in this world. He said: Moses when he asked for prophethood for his brother, so I said: By God, he spoke the truth. I said: And regarding this, God Almighty said in praise of Moses, peace be upon him: **And he was honorable in the sight of God.**

And His statement: **Strengthen my back with him** Mujahid said: My back, **And let him share in my task** meaning in consulting me, **so that we may glorify You**

Surat Ta-Ha 20:29

And appoint for me a helper from among my family.

much * and remember You much Mujahid said: The servant will not be among those who remember God much until he remembers God standing, sitting, and lying down. And His statement: **Indeed, You have been Seeing of us** meaning in Your choosing us and granting us prophethood, and sending us to Your enemy Pharaoh, so praise be to You for that.

Fath al-Qadir

29- **And appoint for me a minister from among my family.**

Tafsir al-Baghawi

29. **And appoint for me a minister**, a helper and supporter, **from my family**. The minister is the one who supports you, helps you, and bears some of the burden of your work. Then he explained who he is, saying:

Tafsir al-Baidawi

29- **And appoint for me a minister from my family** who will help me in what you have charged me with. The derivation of the word *minister* is either from *wazr* because he carries the burden for his prince, or from *wazr* which is the refuge because the prince clings to his opinion and resorts to him in his affairs. From this comes *mawazirah*. It was said that its origin is *azir* from *azr* meaning strength. Fa'il means *mafa'il* like *al-'ashir* and *al-jalis*. Its hamza was changed to *waw* like its change in *mawazir*. And the object of the verb *aj'al* is *wazir*.

Surat Ta-Ha 20:30

Aaron, my brother

Tafsir al-Jalalayn

30 - *Aaron* second object **my brother** explanatory apposition

Tafsir al-Suyuti

Tafsir al-Tabari

Aaron, my brother. There are two aspects to the accusative case as a substitute for his saying: **a minister**. And it is in the accusative case with *make* as an advancement and a delay, and the meaning is: And make for me Aaron, my brother, a minister. And Aaron was older than Moses by one year, and it was said: by three.

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: Aaron was older than Moses.

Tafsir al-Qurtubi

And he appointed, saying: *Aaron*. And it is in the accusative case as a substitute for his saying: **a minister**. And it is in the accusative case with *make* as an advancement and a delay, and the meaning is: And make for me Aaron, my brother, a minister. And Aaron was older than Moses by one year, and it was said: by three.

Tafsir Ibn Kathir

This is a second proof for Moses, peace be upon him, which is that God ordered him to put his hand in his pocket as He stated in the other verse, and here He expressed that by saying: **And put your hand into your side** and He said in another place: "And put your side into yourself from fear. These are two proofs from your Lord to Pharaoh and his people." Mujahid said: **And put your hand into your side** means your palm under your arm, and that is because when Moses, peace be upon him, put his hand in his pocket and then took it out, it would come out shining like a piece of the moon. And his saying: **It will come out white without any defect** means without leprosy, harm, or disgrace. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, and others. Al-Hasan Al-Basri said: By God, he brought it out as if it were a lamp, so Moses knew that he had met his Lord, the Almighty and Majestic. This is why God Almighty said: **To show you some of Our greatest signs**. Wahb said: His Lord said to him: Bring him closer, so he kept bringing him closer until he leaned his back against the trunk of the tree, so he settled down and the trembling went away from him. He put his hand on the staff and bowed his head and neck.

And his saying: **Go to Pharaoh, for he has transgressed**, meaning go to Pharaoh, the king of

Egypt, from whom you fled and escaped, and call him to worship God alone, with no partner for Him, and command him to be good to the Children of Israel and not to torture them, for he has transgressed and oppressed and preferred the life of this world and forgotten the Most High Lord. Wahb ibn Munabbih said: God said to Moses: Go with My message, for you are in My hearing and My sight, and with you are My hands and My support, and I have clothed you with a paradise of My authority so that you may complete your strength in My command. You are a great army from among the army of My soldiers. I have sent you to a weak creation from among My creation who have become arrogant towards My blessings, and felt secure from My deception, and the world has deceived him from Me until he denied My right, and rejected My Lordship, and claimed that he did not know Me. I swear by My glory, were it not for the fate that I have placed between Me and My creation, I would have struck him with the strike of a tyrant who angers the heavens and the earth and the mountains and the seas. If I command the heavens, they will stone him, and if I command the earth, they will swallow him, and if I command the mountains, they will destroy him, and if I command the seas, they will drown him. But he has become insignificant to Me and has fallen from My sight, and My patience has encompassed him, and I have been satisfied with what I have and My right. Indeed, I am the Rich, and no one else is rich. So convey My message to him, and call him to My worship, and to My oneness and sincerity, and remind him of My days, and warn him of My vengeance and My punishment, and inform him that nothing can withstand My wrath. And say to him in between that a gentle word so that he may remember or fear, and tell him that I am quicker to pardon and forgiveness than I am to anger and punishment, and do not be alarmed by what I have clothed him with of the garments of this world, for his forelock is in my hand, and he does not speak, blink, or breathe except by my permission, and say to him: Answer your Lord, for He is the Most Forgiving, and He has given you respite for four hundred years, during all of which you are fighting Him, cursing Him, imitating Him, and turning His servants away from His path, and He sends rain from the sky upon you, and causes the earth to grow for you, and you will not become sick, nor grow old, nor become poor, nor be defeated, and if God had willed to hasten the punishment for you, He would have done so, but He is patient and forbearing, and strive against Him with yourself and your brother, and you both seek reward for your striving against Him, for if I had wanted to bring against him armies that he cannot withstand, I would have done so, but let this weak servant who has admired himself and his multitudes know that a small group, and not a small amount of Me, can overcome a large group by my permission, and do not be impressed by his adornments or what He has given you pleasure, and do not stretch your eyes toward that, for it is the flower of life. The world and the adornments of the luxurious, and if I wanted to adorn you from the world with adornments so that Pharaoh would know when he looked at it that his ability is incapable of what you have been given, I would have done so, but I desire you both from that and I turn it away from you, and thus I do with My friends, and it has been My custom in ancient times to do so, for I defend them

Surat Ta-Ha 20:30

Aaron, my brother

from its pleasures and adornments as a compassionate shepherd defends his camels from the blessed burden, and that is not because they are insignificant to Me, but so that they may complete their portion in the abode of My honor, safe and prosperous, and the world has not spoken to them, and know that the servants do not adorn themselves for Me with adornments that are more eloquent than what I have of asceticism in the world, for it is the adornment of the righteous, upon them is a garment by which they are known from tranquility and humility, and their mark on their faces is from the traces of prostration, those are My friends truly truly, so when you meet them, lower your wing to them and humble your heart and tongue, and know that whoever humiliates a friend of Mine or frightens him has confronted Me with war and has begun to fight Me and has presented himself to Me and invited Me to it, and I am the quickest thing to aid My friends, so does the one who He fights me to stand up for me, or does he who opposes me think that he will defeat me, or does he who duels me think that he will outpace me or escape me, and how is it that I am the rebel for them in this world and the hereafter, and I do not dedicate their support to anyone other than myself? Narrated by Ibn Abi Hatim: **He said, 'My Lord, expand for me my chest * And make my task easy for me.'** This is a question from Moses, peace be upon him, to his Lord, the Almighty, the Majestic, to expand his chest in what He sent him with, for He had commanded him with a great matter and a grave matter. He sent him to the greatest king on the face of the earth at that time, and the most tyrannical and most disbelieving of them, and the most numerous of them in soldiers, and the longest-lived of them in kingdom, and the most tyrannical and most rebellious of them. His affair reached the point that he claimed that he did not know God, and did not know of any god for his subjects other than Him. Moses remained in his house for a period as a child with them in the lap of Pharaoh on his bed, then he killed a person from them, and he feared that they would kill him, so he fled from them for this entire period, then after this his Lord, the Almighty, the Majestic, sent him to them as a warner calling them to God, the Almighty, the Majestic, that They worship Him alone, with no partner for Him. That is why He said: **My Lord, expand for me my breast, and ease for me my task**, meaning if You are not my helper, supporter, and backer, otherwise I have no power to do so. **And untie the knot from my tongue, that they may understand my speech**, because of the lisp that had afflicted him when the date and the coal were offered to him. He took the coal and placed it on his tongue, as will be explained. He did not ask for that to go away completely, but rather for the defect to go away and for them to understand what he wanted from him, which is as much as needed. If he had asked for everything, it would have gone away. However, the prophets do not ask except according to need, and that is why a remainder remained. God Almighty said, informing about Pharaoh, that he said: **Or am I better than this one who is despised and can hardly articulate?** That is, he speaks clearly.

Al-Hasan Al-Basri said: **And untie the knot from my tongue**. He said: Untie one knot. If he had asked for

more than that, he would have been given. Ibn Abbas said: Moses complained to his Lord about what he feared from the people of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express, so his request came to him and he untied the knot from his tongue. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Othman, Baqiyah told us on the authority of Arta'ah bin Al-Mundhir, some of the companions of Muhammad bin Ka'b told me on his authority that he said: A relative of his came to him and said to him: There is nothing wrong with you except that you make mistakes in your speech and do not understand your recitation. Al-Qurazi said: O son of my brother, do I not understand you when I speak to you? He said: Yes. He said: Moses, peace be upon him, only asked his Lord to untie the knot from his tongue so that the Children of Israel would understand his speech, and he did not add anything to it. This is his wording.

And his saying: **And appoint for me a helper from my family, Aaron, my brother**. This is also a question from Moses, peace be upon him, regarding a matter outside of him, which is the assistance of his brother Aaron to him. Al-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas that he said: Aaron was given a prophecy at that time when Moses, peace be upon them, was given a prophecy. Ibn Abi Hatim said: It was mentioned on the authority of Ibn Numayr, Abu Usamah told us on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha that she went out while she was performing Umrah, and she stopped with some of the Bedouins, and she heard a man saying: Which brother was most beneficial to his brother in this world? They said: We do not know. He said: I swear by God I know. She said: So I said to myself in his oath, he does not exclude that he knows which brother was most beneficial to his brother in this world. He said: Moses when he asked for prophethood for his brother, so I said: By God, he spoke the truth. I said: And regarding this, God Almighty said in praise of Moses, peace be upon him: **And he was honorable in the sight of God**.

And His statement: **Strengthen my back with him** Mujahid said: My back, **And let him share in my task** meaning in consulting me, **so that we may glorify You much * and remember You much** Mujahid said: The servant will not be among those who remember God much until he remembers God standing, sitting, and lying down. And His statement: **Indeed, You have been Seeing of us** meaning in Your choosing us and granting us prophethood, and sending us to Your enemy Pharaoh, so praise be to You for that.

Fath al-Qadir

29- **And appoint for me a minister from my family, Aaron, my brother**. The minister who supports is like the one who eats and eats because he bears the

burden of the sultan: that is, his weight. Al-Zajaj said: Its derivation in the language is from the word *wazr*, which is the mountain that one takes refuge in to escape destruction, and the minister whose opinion the king relies on in matters and resorts to him. Al-Asma'i said: It is derived from *mawazirah*, which is assistance, and the word *waziran* and *Harun* are in the accusative case as the objects of *aj'al*, and it was said that its objects are: **I have a minister**, and *Harun* is an apposition to the minister, but the first is more apparent, and **I have** is related to something omitted: that is, being mine, and **from my family** is an attribute of *waziran*, and **my brother** is a substitute for *Harun*.

Tafsir al-Baghawi

30. **Aaron, my brother**. Aaron was four years older than Moses, and he was more eloquent, more handsome, and white in complexion, while Moses was dark-skinned and had curly hair.

Tafsir al-Baidawi

30- **Aaron, my brother** and *Aaron* the latter was presented for attention and **for me** is a relative clause or a state or **I have a minister** and *Aaron* is an explanatory apposition for the minister, or **a minister from my family** and **for me** is an explanation like his saying **and there was none comparable to him**. And **my brother** in all respects is a substitute for *Aaron* or a subject whose predicate is.

Surat Ta-Ha 20:31
Strengthen me with him.

Surat Ta-Ha 20:31

Strengthen me with him.

Tafsir al-Jalalayn

31 - **Strengthen my back with it**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about Moses that he asked his Lord to strengthen his back with his brother Aaron. What he means by his saying **strengthen my back with him** is to strengthen my back, and I mean by him, it is said: So-and-so strengthened so-and-so: if he helped him and strengthened his back.

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, **Strengthen my back with it**, meaning: Strengthen my back with it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **Strengthen my back with it**, he said: Strengthen my affair with it, and strengthen me with it, for I have strength with it.

Tafsir al-Qurtubi

Strengthen my back with it meaning my back. The word *azr* means back, from the location of the two hips, and its meaning is that my soul is strengthened with it. *Azr* means strength, and *azrahu* means he strengthened him. And from this is the saying of God Almighty: **So he strengthened him, so he became strong** (al-Fath 48:29). And Abu Talib said:

Didn't our father Hashim strengthen his resolve and command his sons to stab and beat?

It was said: *Azr* is help. That is, it is a help that straightens my affairs. The poet said:

I strengthened my resolve with him and realized that he is the brother of poverty, the one whose ways are narrow for him

Aaron was fleshier than Moses, taller, whiter, and more eloquent. He died three years before Moses. There was a mole on Aaron's forehead, a mole on the tip of Moses' nose, and a mole on the tip of his tongue. No one before him had this mole, and no one after him will have it. It was said that it was the cause of the knot in his tongue. And God knows best.

Tafsir Ibn Kathir

This is a second proof for Moses, peace be upon him, which is that God ordered him to put his hand in his pocket as He stated in the other verse, and here He expressed that by saying: **And put your hand into your side** and He said in another place: "And put your side into yourself from fear. These are two proofs from your Lord to Pharaoh and his people." Mujahid said: **And put your hand into your side** means your palm under your arm, and that is because when Moses, peace be upon him, put his hand in his pocket and then took it out, it would come out shining like a piece of the moon. And his saying: **It will come out white without any defect** means without leprosy, harm, or disgrace. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, and others. Al-Hasan Al-Basri said: By God, he brought it out as if it were a lamp, so Moses knew that he had met his Lord, the Almighty and Majestic. This is why God Almighty said: **To show you some of Our greatest signs**. Wahb said: His Lord said to him: Bring him closer, so he kept bringing him closer until he leaned his back against the trunk of the tree, so he settled down and the trembling went away from him. He put his hand on the staff and bowed his head and neck.

And his saying: **Go to Pharaoh, for he has transgressed**, meaning go to Pharaoh, the king of Egypt, from whom you fled and escaped, and call him to worship God alone, with no partner for Him, and command him to be good to the Children of Israel and not to torture them, for he has transgressed and oppressed and preferred the life of this world and forgotten the Most High Lord. Wahb ibn Munabbih said: God said to Moses: Go with My message, for you are in My hearing and My sight, and with you are My hands and My support, and I have clothed you with a paradise of My authority so that you may complete your strength in My command. You are a great army from among the army of My soldiers. I have sent you to a weak creation from among My creation who have become arrogant towards My blessings, and felt secure from My deception, and the world has deceived him from Me until he denied My right, and rejected My Lordship, and claimed that he did not know Me. I swear by My glory, were it not for the fate that I have placed between Me and My creation, I would have struck him with the strike of a tyrant who angers the heavens and the earth and the mountains and the seas. If I command the heavens, they will stone him, and if I command the earth, they will swallow him, and if I command the mountains, they will destroy him, and if I command the seas, they will drown him. But he has become insignificant to Me and has fallen from My sight, and My patience has encompassed him, and I have been satisfied with what I have and My right. Indeed, I am the Rich, and no one else is rich. So convey My message to him, and call him to My worship, and to My oneness and sincerity, and remind him of My days, and warn him of My vengeance and My punishment, and inform him that nothing can withstand My wrath. And say to him in between that a

gentle word so that he may remember or fear, and tell him that I am quicker to pardon and forgiveness than I am to anger and punishment, and do not be alarmed by what I have clothed him with of the garments of this world, for his forelock is in my hand, and he does not speak, blink, or breathe except by my permission, and say to him: Answer your Lord, for He is the Most Forgiving, and He has given you respite for four hundred years, during all of which you are fighting Him, cursing Him, imitating Him, and turning His servants away from His path, and He sends rain from the sky upon you, and causes the earth to grow for you, and you will not become sick, nor grow old, nor become poor, nor be defeated, and if God had willed to hasten the punishment for you, He would have done so, but He is patient and forbearing, and strive against Him with yourself and your brother, and you both seek reward for your striving against Him, for if I had wanted to bring against him armies that he cannot withstand, I would have done so, but let this weak servant who has admired himself and his multitudes know that a small group, and not a small amount of Me, can overcome a large group by my permission, and do not be impressed by his adornments or what He has given you pleasure, and do not stretch your eyes toward that, for it is the flower of life. The world and the adornments of the luxurious, and if I wanted to adorn you from the world with adornments so that Pharaoh would know when he looked at it that his ability is incapable of what you have been given, I would have done so, but I desire you both from that and I turn it away from you, and thus I do with My friends, and it has been My custom in ancient times to do so, for I defend them from its pleasures and adornments as a compassionate shepherd defends his camels from the blessed burden, and that is not because they are insignificant to Me, but so that they may complete their portion in the abode of My honor, safe and prosperous, and the world has not spoken to them, and know that the servants do not adorn themselves for Me with adornments that are more eloquent than what I have of asceticism in the world, for it is the adornment of the righteous, upon them is a garment by which they are known from tranquility and humility, and their mark on their faces is from the traces of prostration, those are My friends truly truly, so when you meet them, lower your wing to them and humble your heart and tongue, and know that whoever humiliates a friend of Mine or frightens him has confronted Me with war and has begun to fight Me and has presented himself to Me and invited Me to it, and I am the quickest thing to aid My friends, so does the one who He fights me to stand up for me, or does he who opposes me think that he will defeat me, or does he who duels me think that he will outpace me or escape me, and how is it that I am the rebel for them in this world and the hereafter, and I do not dedicate their support to anyone other than myself? Narrated by Ibn Abi Hatim: **He said, 'My Lord, expand for me my chest * And make my task easy for me.'** This is a question from Moses, peace be upon him, to his Lord, the Almighty, the Majestic, to expand his chest in what He sent him with, for He had commanded him with a great matter and a grave matter. He sent him to the greatest king on the face of the earth at that time, and the most tyrannical and most disbelieving of them, and the most numerous of them in soldiers, and the longest-lived of them in

kingdom, and the most tyrannical and most rebellious of them. His affair reached the point that he claimed that he did not know God, and did not know of any god for his subjects other than Him. Moses remained in his house for a period as a child with them in the lap of Pharaoh on his bed, then he killed a person from them, and he feared that they would kill him, so he fled from them for this entire period, then after this his Lord, the Almighty, the Majestic, sent him to them as a warner calling them to God, the Almighty, the Majestic, that They worship Him alone, with no partner for Him. That is why He said: **My Lord, expand for me my breast, and ease for me my task**, meaning if You are not my helper, supporter, and backer, otherwise I have no power to do so. **And untie the knot from my tongue, that they may understand my speech**, because of the lisp that had afflicted him when the date and the coal were offered to him. He took the coal and placed it on his tongue, as will be explained. He did not ask for that to go away completely, but rather for the defect to go away and for them to understand what he wanted from him, which is as much as needed. If he had asked for everything, it would have gone away. However, the prophets do not ask except according to need, and that is why a remainder remained. God Almighty said, informing about Pharaoh, that he said: **Or am I better than this one who is despised and can hardly articulate?** That is, he speaks clearly.

Al-Hasan Al-Basri said: **And untie the knot from my tongue**. He said: Untie one knot. If he had asked for more than that, he would have been given. Ibn Abbas said: Moses complained to his Lord about what he feared from the people of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express, so his request came to him and he untie the knot from his tongue. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Othman, Baqiyah told us on the authority of Arta'ah bin Al-Mundhir, some of the companions of Muhammad bin Ka'b told me on his authority that he said: A relative of his came to him and said to him: There is nothing wrong with you except that you make mistakes in your speech and do not understand your recitation. Al-Qurazi said: O son of my brother, do I not understand you when I speak to you? He said: Yes. He said: Moses, peace be upon him, only asked his Lord to untie the knot from his tongue so that the Children of Israel would understand his speech, and he did not add anything to it. This is his wording.

And his saying: **And appoint for me a helper from my family, Aaron, my brother**. This is also a question from Moses, peace be upon him, regarding a matter outside of him, which is the assistance of his brother Aaron to him. Al-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas that he said: Aaron was given a prophecy at that time when Moses, peace be upon them, was given a prophecy. Ibn Abi Hatim said: It was mentioned on the authority of Ibn Numayr, Abu Usamah told us on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha that she went out while she was performing Umrah, and she stopped with

Surat Ta-Ha 20:31

Strengthen me with him.

some of the Bedouins, and she heard a man saying: Which brother was most beneficial to his brother in this world? They said: We do not know. He said: I swear by God I know. She said: So I said to myself in his oath, he does not exclude that he knows which brother was most beneficial to his brother in this world. He said: Moses when he asked for prophethood for his brother, so I said: By God, he spoke the truth. I said: And regarding this, God Almighty said in praise of Moses, peace be upon him: **And he was honorable in the sight of God.**

And His statement: **Strengthen my back with him** Mujahid said: My back, **And let him share in my task** meaning in consulting me, **so that we may glorify You much * and remember You much** Mujahid said: The servant will not be among those who remember God much until he remembers God standing, sitting, and lying down. And His statement: **Indeed, You have been Seeing of us** meaning in Your choosing us and granting us prophethood, and sending us to Your enemy Pharaoh, so praise be to You for that.

Fath al-Qadir

The audience read 31- *ashdad* with a hamzat wasl.

Tafsir al-Baghawi

31. **Strengthen my back with it.**

Tafsir al-Baidawi

31- **Strengthen my back with it** in the form of a command, and Ibn Amir read them in the form of a statement as a response to the command.

Surat Ta-Ha 20:32

And let him share in my command.

Tafsir al-Jalalayn

32 - **And let him share in my affair** meaning the message, and the two verbs are in the imperative and jussive moods, which is the answer to the request.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And make him a partner in my affair**, means: And make him a prophet just as you made me a prophet, and send him with me to Pharaoh.

Tafsir al-Qurtubi

And let him share my affair meaning in prophecy and conveying the message. The commentators said: Aaron was in Egypt at that time, so God commanded Moses to come with Aaron, and He revealed to Aaron while he was in Egypt to meet Moses, so he met him one stage and told him what was revealed to him, so Moses said to him: God commanded me to go to Pharaoh, so I asked my Lord to make you a messenger with me. The common people read **Akhy Ishdad** by connecting the alif, and **And Ishrakhu** by opening the hamza in supplication, meaning, strengthen my back, O Lord, and let him share with me in my affair. Ibn Amir, Yahya bin Al-Harith, Abu Haywah, Al-Hasan, and Abdullah bin Abi Ishaq read *Ishdad* by cutting the alif, and **And Ishrakhu** meaning I, O Lord, **in my affair**. An-Nahhas said: They put the two verbs in the subjunctive mood as an answer to his saying: **And appoint for me a minister**. This reading is strange and far-fetched, because an answer to something like this can only be derived from the meaning of condition and reward, so the meaning would be: If you appoint for me a minister from my family, I will strengthen my resolve with him and make him a partner in my affair. His affair is the prophethood and the message, and this is not up to him, may God bless him and grant him peace, to inform about it. Rather, he asked God Almighty to make him a partner with him in the prophethood. The opening of the ya' of *brother* is by Ibn Kathir and Abu Amr.

Tafsir Ibn Kathir

This is a second proof for Moses, peace be upon him, which is that God ordered him to put his hand in his pocket as He stated in the other verse, and here He expressed that by saying: **And put your hand into your side** and He said in another place: "And put your side into yourself from fear. These are two proofs from your Lord to Pharaoh and his people." Mujahid said: **And put your hand into your side** means your palm under

your arm, and that is because when Moses, peace be upon him, put his hand in his pocket and then took it out, it would come out shining like a piece of the moon. And his saying: **It will come out white without any defect** means without leprosy, harm, or disgrace. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, and others. Al-Hasan Al-Basri said: By God, he brought it out as if it were a lamp, so Moses knew that he had met his Lord, the Almighty and Majestic. This is why God Almighty said: **To show you some of Our greatest signs**. Wahb said: His Lord said to him: Bring him closer, so he kept bringing him closer until he leaned his back against the trunk of the tree, so he settled down and the trembling went away from him. He put his hand on the staff and bowed his head and neck.

And his saying: **Go to Pharaoh, for he has transgressed**, meaning go to Pharaoh, the king of Egypt, from whom you fled and escaped, and call him to worship God alone, with no partner for Him, and command him to be good to the Children of Israel and not to torture them, for he has transgressed and oppressed and preferred the life of this world and forgotten the Most High Lord. Wahb ibn Munabbih said: God said to Moses: Go with My message, for you are in My hearing and My sight, and with you are My hands and My support, and I have clothed you with a paradise of My authority so that you may complete your strength in My command. You are a great army from among the army of My soldiers. I have sent you to a weak creation from among My creation who have become arrogant towards My blessings, and felt secure from My deception, and the world has deceived him from Me until he denied My right, and rejected My Lordship, and claimed that he did not know Me. I swear by My glory, were it not for the fate that I have placed between Me and My creation, I would have struck him with the strike of a tyrant who angers the heavens and the earth and the mountains and the seas. If I command the heavens, they will stone him, and if I command the earth, they will swallow him, and if I command the mountains, they will destroy him, and if I command the seas, they will drown him. But he has become insignificant to Me and has fallen from My sight, and My patience has encompassed him, and I have been satisfied with what I have and My right. Indeed, I am the Rich, and no one else is rich. So convey My message to him, and call him to My worship, and to My oneness and sincerity, and remind him of My days, and warn him of My vengeance and My punishment, and inform him that nothing can withstand My wrath. And say to him in between that a gentle word so that he may remember or fear, and tell him that I am quicker to pardon and forgiveness than I am to anger and punishment, and do not be alarmed by what I have clothed him with of the garments of this world, for his forelock is in my hand, and he does not speak, blink, or breathe except by my permission, and say to him: Answer your Lord, for He is the Most Forgiving, and He has given you respite for four hundred years, during all of which you are fighting Him, cursing Him, imitating Him, and turning His servants away from His path, and He sends rain from the sky upon you, and causes the earth to grow for you, and you will not become sick, nor grow old, nor become poor, nor be defeated, and if God had willed to hasten

the punishment for you, He would have done so, but He is patient and forbearing, and strive against Him with yourself and your brother, and you both seek reward for your striving against Him, for if I had wanted to bring against him armies that he cannot withstand, I would have done so, but let this weak servant who has admired himself and his multitudes know that a small group, and not a small amount of Me, can overcome a large group by my permission, and do not be impressed by his adornments or what He has given you pleasure, and do not stretch your eyes toward that, for it is the flower of life. The world and the adornments of the luxurious, and if I wanted to adorn you from the world with adornments so that Pharaoh would know when he looked at it that his ability is incapable of what you have been given, I would have done so, but I desire you both from that and I turn it away from you, and thus I do with My friends, and it has been My custom in ancient times to do so, for I defend them from its pleasures and adornments as a compassionate shepherd defends his camels from the blessed burden, and that is not because they are insignificant to Me, but so that they may complete their portion in the abode of My honor, safe and prosperous, and the world has not spoken to them, and know that the servants do not adorn themselves for Me with adornments that are more eloquent than what I have of asceticism in the world, for it is the adornment of the righteous, upon them is a garment by which they are known from tranquility and humility, and their mark on their faces is from the traces of prostration, those are My friends truly truly, so when you meet them, lower your wing to them and humble your heart and tongue, and know that whoever humiliates a friend of Mine or frightens him has confronted Me with war and has begun to fight Me and has presented himself to Me and invited Me to it, and I am the quickest thing to aid My friends, so does the one who He fights me to stand up for me, or does he who opposes me think that he will defeat me, or does he who duels me think that he will outpace me or escape me, and how is it that I am the rebel for them in this world and the hereafter, and I do not dedicate their support to anyone other than myself? Narrated by Ibn Abi Hatim: **He said, 'My Lord, expand for me my chest * And make my task easy for me.'** This is a question from Moses, peace be upon him, to his Lord, the Almighty, the Majestic, to expand his chest in what He sent him with, for He had commanded him with a great matter and a grave matter. He sent him to the greatest king on the face of the earth at that time, and the most tyrannical and most disbelieving of them, and the most numerous of them in soldiers, and the longest-lived of them in kingdom, and the most tyrannical and most rebellious of them. His affair reached the point that he claimed that he did not know God, and did not know of any god for his subjects other than Him. Moses remained in his house for a period as a child with them in the lap of Pharaoh on his bed, then he killed a person from them, and he feared that they would kill him, so he fled from them for this entire period, then after this his Lord, the Almighty, the Majestic, sent him to them as a warner calling them to God, the Almighty, the Majestic, that They worship Him alone, with no partner for Him. That is why He said: **My Lord, expand for me my breast,**

and ease for me my task, meaning if You are not my helper, supporter, and backer, otherwise I have no power to do so. **And untie the knot from my tongue, that they may understand my speech,** because of the lisp that had afflicted him when the date and the coal were offered to him. He took the coal and placed it on his tongue, as will be explained. He did not ask for that to go away completely, but rather for the defect to go away and for them to understand what he wanted from him, which is as much as needed. If he had asked for everything, it would have gone away. However, the prophets do not ask except according to need, and that is why a remainder remained. God Almighty said, informing about Pharaoh, that he said: **Or am I better than this one who is despised and can hardly articulate?** That is, he speaks clearly.

Al-Hasan Al-Basri said: **And untie the knot from my tongue.** He said: Untie one knot. If he had asked for more than that, he would have been given. Ibn Abbas said: Moses complained to his Lord about what he feared from the people of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express, so his request came to him and he untie the knot from his tongue. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Othman, Baqiyah told us on the authority of Arta'ah bin Al-Mundhir, some of the companions of Muhammad bin Ka'b told me on his authority that he said: A relative of his came to him and said to him: There is nothing wrong with you except that you make mistakes in your speech and do not understand your recitation. Al-Qurazi said: O son of my brother, do I not understand you when I speak to you? He said: Yes. He said: Moses, peace be upon him, only asked his Lord to untie the knot from his tongue so that the Children of Israel would understand his speech, and he did not add anything to it. This is his wording.

And his saying: **And appoint for me a helper from my family, Aaron, my brother.** This is also a question from Moses, peace be upon him, regarding a matter outside of him, which is the assistance of his brother Aaron to him. Al-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas that he said: Aaron was given a prophecy at that time when Moses, peace be upon them, was given a prophecy. Ibn Abi Hatim said: It was mentioned on the authority of Ibn Numayr, Abu Usamah told us on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha that she went out while she was performing Umrah, and she stopped with some of the Bedouins, and she heard a man saying: Which brother was most beneficial to his brother in this world? They said: We do not know. He said: I swear by God I know. She said: So I said to myself in his oath, he does not exclude that he knows which brother was most beneficial to his brother in this world. He said: Moses when he asked for prophethood for his brother, so I said: By God, he spoke the truth. I said: And regarding this, God Almighty said in praise of Moses, peace be upon him: **And he was honorable in the sight**

of God.

And His statement: **Strengthen my back with him** Mujahid said: My back, **And let him share in my task** meaning in consulting me, **so that we may glorify You much * and remember You much** Mujahid said: The servant will not be among those who remember God much until he remembers God standing, sitting, and lying down. And His statement: **Indeed, You have been Seeing of us** meaning in Your choosing us and granting us prophethood, and sending us to Your enemy Pharaoh, so praise be to You for that.

Fath al-Qadir

And 32- *Ashrakhu* with a hamzat qata' both in the form of a supplication: meaning O Lord, strengthen me with him and make him my partner in the matter of the message, and the support is strength, it is said azrahu: meaning strengthen him, and it is said back: meaning strengthen my back with him. Ibn Amir, Yahya bin Al-Harith, Abu Haywah, Al-Hasan and Abdullah bin Abi Ishaq read *ashdud* with a hamzat qata' and *ashrakhu* with a damma on the hamza meaning I strengthen my support with him and I make him a partner in my matter. An-Nahhas said: They put the two verbs in the place of jazm in response to his saying make for me a minister, and Ibn Kathir and Abu Amr read with a fatha on the ya' of *akhy*

Tafsir al-Baghawi

32. **And let him share in my affair**, meaning: in prophecy and conveying the message. Ibn Amir read **more strongly** with the alif open, and **and let him share** with the alif closed as an answer, narrating from Moses, meaning: I will do that. The others read it as a supplication. The question, in apposition to what came before from his saying: **My Lord, expand my chest for me * and make my affair easy for me.**

Tafsir al-Baidawi

32- **And let him share in my affair.**

Surat Ta-Ha 20:33

So that we may glorify You much.

Surat Ta-Ha 20:33

So that we may glorify You much.

Tafsir al-Jalalayn

33 - **So that we may glorify You** with *much* glorification.

Tafsir al-Suyuti

Tafsir al-Tabari

So that we may glorify You much He says: So that we may magnify You by glorifying You much.

Tafsir al-Qurtubi

So that we may glorify You abundantly. It has been said that the meaning of **glorify You** is that we pray to You. It is possible that the glorification is with the tongue. That is, we purify You from what is not befitting of Your majesty. **And abundantly** is an adjective for a deleted source. It is also possible that it is an adjective for a time. Assimilation is good.

Tafsir Ibn Kathir

This is a second proof for Moses, peace be upon him, which is that God ordered him to put his hand in his pocket as He stated in the other verse, and here He expressed that by saying: **And put your hand into your side** and He said in another place: "And put your side into yourself from fear. These are two proofs from your Lord to Pharaoh and his people." Mujahid said: **And put your hand into your side** means your palm under your arm, and that is because when Moses, peace be upon him, put his hand in his pocket and then took it out, it would come out shining like a piece of the moon. And his saying: **It will come out white without any defect** means without leprosy, harm, or disgrace. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, and others. Al-Hasan Al-Basri said: By God, he brought it out as if it were a lamp, so Moses knew that he had met his Lord, the Almighty and Majestic. This is why God Almighty said: **To show you some of Our greatest signs.** Wahb said: His Lord said to him: Bring him closer, so he kept bringing him closer until he leaned his back against the trunk of the tree, so he settled down and the trembling went away from him. He put his hand on the staff and bowed his head and neck.

And his saying: **Go to Pharaoh, for he has transgressed**, meaning go to Pharaoh, the king of Egypt, from whom you fled and escaped, and call him to worship God alone, with no partner for Him, and command him to be good to the Children of Israel and not to torture them, for he has transgressed and

oppressed and preferred the life of this world and forgotten the Most High Lord. Wahb ibn Munabbih said: God said to Moses: Go with My message, for you are in My hearing and My sight, and with you are My hands and My support, and I have clothed you with a paradise of My authority so that you may complete your strength in My command. You are a great army from among the army of My soldiers. I have sent you to a weak creation from among My creation who have become arrogant towards My blessings, and felt secure from My deception, and the world has deceived him from Me until he denied My right, and rejected My Lordship, and claimed that he did not know Me. I swear by My glory, were it not for the fate that I have placed between Me and My creation, I would have struck him with the strike of a tyrant who angers the heavens and the earth and the mountains and the seas. If I command the heavens, they will stone him, and if I command the earth, they will swallow him, and if I command the mountains, they will destroy him, and if I command the seas, they will drown him. But he has become insignificant to Me and has fallen from My sight, and My patience has encompassed him, and I have been satisfied with what I have and My right. Indeed, I am the Rich, and no one else is rich. So convey My message to him, and call him to My worship, and to My oneness and sincerity, and remind him of My days, and warn him of My vengeance and My punishment, and inform him that nothing can withstand My wrath. And say to him in between that a gentle word so that he may remember or fear, and tell him that I am quicker to pardon and forgiveness than I am to anger and punishment, and do not be alarmed by what I have clothed him with of the garments of this world, for his forelock is in my hand, and he does not speak, blink, or breathe except by my permission, and say to him: Answer your Lord, for He is the Most Forgiving, and He has given you respite for four hundred years, during all of which you are fighting Him, cursing Him, imitating Him, and turning His servants away from His path, and He sends rain from the sky upon you, and causes the earth to grow for you, and you will not become sick, nor grow old, nor become poor, nor be defeated, and if God had willed to hasten the punishment for you, He would have done so, but He is patient and forbearing, and strive against Him with yourself and your brother, and you both seek reward for your striving against Him, for if I had wanted to bring against him armies that he cannot withstand, I would have done so, but let this weak servant who has admired himself and his multitudes know that a small group, and not a small amount of Me, can overcome a large group by my permission, and do not be impressed by his adornments or what He has given you pleasure, and do not stretch your eyes toward that, for it is the flower of life. The world and the adornments of the luxurious, and if I wanted to adorn you from the world with adornments so that Pharaoh would know when he looked at it that his ability is incapable of what you have been given, I would have done so, but I desire you both from that and I turn it away from you, and thus I do with My friends, and it has been My custom in ancient times to do so, for I defend them from its pleasures and adornments as a compassionate shepherd defends his camels from the

blessed burden, and that is not because they are insignificant to Me, but so that they may complete their portion in the abode of My honor, safe and prosperous, and the world has not spoken to them, and know that the servants do not adorn themselves for Me with adornments that are more eloquent than what I have of asceticism in the world, for it is the adornment of the righteous, upon them is a garment by which they are known from tranquility and humility, and their mark on their faces is from the traces of prostration, those are My friends truly truly, so when you meet them, lower your wing to them and humble your heart and tongue, and know that whoever humiliates a friend of Mine or frightens him has confronted Me with war and has begun to fight Me and has presented himself to Me and invited Me to it, and I am the quickest thing to aid My friends, so does the one who He fights me to stand up for me, or does he who opposes me think that he will defeat me, or does he who duels me think that he will outpace me or escape me, and how is it that I am the rebel for them in this world and the hereafter, and I do not dedicate their support to anyone other than myself? Narrated by Ibn Abi Hatim: **He said, 'My Lord, expand for me my chest * And make my task easy for me.'** This is a question from Moses, peace be upon him, to his Lord, the Almighty, the Majestic, to expand his chest in what He sent him with, for He had commanded him with a great matter and a grave matter. He sent him to the greatest king on the face of the earth at that time, and the most tyrannical and most disbelieving of them, and the most numerous of them in soldiers, and the longest-lived of them in kingdom, and the most tyrannical and most rebellious of them. His affair reached the point that he claimed that he did not know God, and did not know of any god for his subjects other than Him. Moses remained in his house for a period as a child with them in the lap of Pharaoh on his bed, then he killed a person from them, and he feared that they would kill him, so he fled from them for this entire period, then after this his Lord, the Almighty, the Majestic, sent him to them as a warner calling them to God, the Almighty, the Majestic, that They worship Him alone, with no partner for Him. That is why He said: **My Lord, expand for me my breast, and ease for me my task,** meaning if You are not my helper, supporter, and backer, otherwise I have no power to do so. **And untie the knot from my tongue, that they may understand my speech,** because of the lisp that had afflicted him when the date and the coal were offered to him. He took the coal and placed it on his tongue, as will be explained. He did not ask for that to go away completely, but rather for the defect to go away and for them to understand what he wanted from him, which is as much as needed. If he had asked for everything, it would have gone away. However, the prophets do not ask except according to need, and that is why a remainder remained. God Almighty said, informing about Pharaoh, that he said: **Or am I better than this one who is despised and can hardly articulate?** That is, he speaks clearly.

Al-Hasan Al-Basri said: **And untie the knot from my tongue.** He said: Untie one knot. If he had asked for more than that, he would have been given. Ibn Abbas said: Moses complained to his Lord about what he feared from the people of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot

in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express, so his request came to him and he untie the knot from his tongue. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Othman, Baqiyah told us on the authority of Arta'ah bin Al-Mundhir, some of the companions of Muhammad bin Ka'b told me on his authority that he said: A relative of his came to him and said to him: There is nothing wrong with you except that you make mistakes in your speech and do not understand your recitation. Al-Qurazi said: O son of my brother, do I not understand you when I speak to you? He said: Yes. He said: Moses, peace be upon him, only asked his Lord to untie the knot from his tongue so that the Children of Israel would understand his speech, and he did not add anything to it. This is his wording.

And his saying: **And appoint for me a helper from my family, Aaron, my brother.** This is also a question from Moses, peace be upon him, regarding a matter outside of him, which is the assistance of his brother Aaron to him. Al-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas that he said: Aaron was given a prophecy at that time when Moses, peace be upon them, was given a prophecy. Ibn Abi Hatim said: It was mentioned on the authority of Ibn Numayr, Abu Usamah told us on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha that she went out while she was performing Umrah, and she stopped with some of the Bedouins, and she heard a man saying: Which brother was most beneficial to his brother in this world? They said: We do not know. He said: I swear by God I know. She said: So I said to myself in his oath, he does not exclude that he knows which brother was most beneficial to his brother in this world. He said: Moses when he asked for prophethood for his brother, so I said: By God, he spoke the truth. I said: And regarding this, God Almighty said in praise of Moses, peace be upon him: **And he was honorable in the sight of God.**

And His statement: **Strengthen my back with him** Mujahid said: My back, **And let him share in my task** meaning in consulting me, **so that we may glorify You much * and remember You much** Mujahid said: The servant will not be among those who remember God much until he remembers God standing, sitting, and lying down. And His statement: **Indeed, You have been Seeing of us** meaning in Your choosing us and granting us prophethood, and sending us to Your enemy Pharaoh, so praise be to You for that.

Fath al-Qadir

33- So that we may praise You abundantly.

Tafsir al-Baghawi

33. So that we may glorify You much, Al-Kalbi said: We pray to You much.

Surat Ta-Ha 20:33

So that we may glorify You much.

Tafsir al-Baidawi

33- **So that we may glorify You much.** Cooperation arouses desires and leads to the multiplication and increase of good.

Surat Ta-Ha 20:34

And We remember You often.

Tafsir al-Jalalayn

34 - **And We remember You** (often)

Tafsir al-Suyuti

Tafsir al-Tabari

And we remember You often so we praise You.

Tafsir al-Qurtubi

And so on, **And we remember You often**.

Tafsir Ibn Kathir

This is a second proof for Moses, peace be upon him, which is that God ordered him to put his hand in his pocket as He stated in the other verse, and here He expressed that by saying: **And put your hand into your side** and He said in another place: "And put your side into yourself from fear. These are two proofs from your Lord to Pharaoh and his people." Mujahid said: **And put your hand into your side** means your palm under your arm, and that is because when Moses, peace be upon him, put his hand in his pocket and then took it out, it would come out shining like a piece of the moon. And his saying: **It will come out white without any defect** means without leprosy, harm, or disgrace. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, and others. Al-Hasan Al-Basri said: By God, he brought it out as if it were a lamp, so Moses knew that he had met his Lord, the Almighty and Majestic. This is why God Almighty said: **To show you some of Our greatest signs**. Wahb said: His Lord said to him: Bring him closer, so he kept bringing him closer until he leaned his back against the trunk of the tree, so he settled down and the trembling went away from him. He put his hand on the staff and bowed his head and neck.

And his saying: **Go to Pharaoh, for he has transgressed**, meaning go to Pharaoh, the king of Egypt, from whom you fled and escaped, and call him to worship God alone, with no partner for Him, and command him to be good to the Children of Israel and not to torture them, for he has transgressed and oppressed and preferred the life of this world and forgotten the Most High Lord. Wahb ibn Munabbih said: God said to Moses: Go with My message, for you are in My hearing and My sight, and with you are My hands and My support, and I have clothed you with a paradise of My authority so that you may complete your strength in My command. You are a great army from among the army of My soldiers. I have sent you to a weak creation from among My creation who have

become arrogant towards My blessings, and felt secure from My deception, and the world has deceived him from Me until he denied My right, and rejected My Lordship, and claimed that he did not know Me. I swear by My glory, were it not for the fate that I have placed between Me and My creation, I would have struck him with the strike of a tyrant who angers the heavens and the earth and the mountains and the seas. If I command the heavens, they will stone him, and if I command the earth, they will swallow him, and if I command the mountains, they will destroy him, and if I command the seas, they will drown him. But he has become insignificant to Me and has fallen from My sight, and My patience has encompassed him, and I have been satisfied with what I have and My right. Indeed, I am the Rich, and no one else is rich. So convey My message to him, and call him to My worship, and to My oneness and sincerity, and remind him of My days, and warn him of My vengeance and My punishment, and inform him that nothing can withstand My wrath. And say to him in between that a gentle word so that he may remember or fear, and tell him that I am quicker to pardon and forgiveness than I am to anger and punishment, and do not be alarmed by what I have clothed him with of the garments of this world, for his forelock is in my hand, and he does not speak, blink, or breathe except by my permission, and say to him: Answer your Lord, for He is the Most Forgiving, and He has given you respite for four hundred years, during all of which you are fighting Him, cursing Him, imitating Him, and turning His servants away from His path, and He sends rain from the sky upon you, and causes the earth to grow for you, and you will not become sick, nor grow old, nor become poor, nor be defeated, and if God had willed to hasten the punishment for you, He would have done so, but He is patient and forbearing, and strive against Him with yourself and your brother, and you both seek reward for your striving against Him, for if I had wanted to bring against him armies that he cannot withstand, I would have done so, but let this weak servant who has admired himself and his multitudes know that a small group, and not a small amount of Me, can overcome a large group by my permission, and do not be impressed by his adornments or what He has given you pleasure, and do not stretch your eyes toward that, for it is the flower of life. The world and the adornments of the luxurious, and if I wanted to adorn you from the world with adornments so that Pharaoh would know when he looked at it that his ability is incapable of what you have been given, I would have done so, but I desire you both from that and I turn it away from you, and thus I do with My friends, and it has been My custom in ancient times to do so, for I defend them from its pleasures and adornments as a compassionate shepherd defends his camels from the blessed burden, and that is not because they are insignificant to Me, but so that they may complete their portion in the abode of My honor, safe and prosperous, and the world has not spoken to them, and know that the servants do not adorn themselves for Me with adornments that are more eloquent than what I have of asceticism in the world, for it is the adornment of the righteous, upon them is a garment by which they are known from tranquility and humility, and their mark on their faces is from the traces of prostration, those are My friends truly truly, so when you meet them, lower

your wing to them and humble your heart and tongue, and know that whoever humiliates a friend of Mine or frightens him has confronted Me with war and has begun to fight Me and has presented himself to Me and invited Me to it, and I am the quickest thing to aid My friends, so does the one who He fights me to stand up for me, or does he who opposes me think that he will defeat me, or does he who duels me think that he will outpace me or escape me, and how is it that I am the rebel for them in this world and the hereafter, and I do not dedicate their support to anyone other than myself? Narrated by Ibn Abi Hatim: **He said, 'My Lord, expand for me my chest * And make my task easy for me.'** This is a question from Moses, peace be upon him, to his Lord, the Almighty, the Majestic, to expand his chest in what He sent him with, for He had commanded him with a great matter and a grave matter. He sent him to the greatest king on the face of the earth at that time, and the most tyrannical and most disbelieving of them, and the most numerous of them in soldiers, and the longest-lived of them in kingdom, and the most tyrannical and most rebellious of them. His affair reached the point that he claimed that he did not know God, and did not know of any god for his subjects other than Him. Moses remained in his house for a period as a child with them in the lap of Pharaoh on his bed, then he killed a person from them, and he feared that they would kill him, so he fled from them for this entire period, then after this his Lord, the Almighty, the Majestic, sent him to them as a warner calling them to God, the Almighty, the Majestic, that They worship Him alone, with no partner for Him. That is why He said: **My Lord, expand for me my breast, and ease for me my task**, meaning if You are not my helper, supporter, and backer, otherwise I have no power to do so. **And untie the knot from my tongue, that they may understand my speech**, because of the lisp that had afflicted him when the date and the coal were offered to him. He took the coal and placed it on his tongue, as will be explained. He did not ask for that to go away completely, but rather for the defect to go away and for them to understand what he wanted from him, which is as much as needed. If he had asked for everything, it would have gone away. However, the prophets do not ask except according to need, and that is why a remainder remained. God Almighty said, informing about Pharaoh, that he said: **Or am I better than this one who is despised and can hardly articulate?** That is, he speaks clearly.

Al-Hasan Al-Basri said: **And untie the knot from my tongue**. He said: Untie one knot. If he had asked for more than that, he would have been given. Ibn Abbas said: Moses complained to his Lord about what he feared from the people of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express, so his request came to him and he untie the knot from his tongue. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Othman, Baqiyah told us on the authority of Arta'ah bin Al-Mundhir, some of the companions of Muhammad bin Ka'b told me on his

authority that he said: A relative of his came to him and said to him: There is nothing wrong with you except that you make mistakes in your speech and do not understand your recitation. Al-Qurazi said: O son of my brother, do I not understand you when I speak to you? He said: Yes. He said: Moses, peace be upon him, only asked his Lord to untie the knot from his tongue so that the Children of Israel would understand his speech, and he did not add anything to it. This is his wording.

And his saying: **And appoint for me a helper from my family, Aaron, my brother**. This is also a question from Moses, peace be upon him, regarding a matter outside of him, which is the assistance of his brother Aaron to him. Al-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas that he said: Aaron was given a prophecy at that time when Moses, peace be upon them, was given a prophecy. Ibn Abi Hatim said: It was mentioned on the authority of Ibn Numayr, Abu Usamah told us on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha that she went out while she was performing Umrah, and she stopped with some of the Bedouins, and she heard a man saying: Which brother was most beneficial to his brother in this world? They said: We do not know. He said: I swear by God I know. She said: So I said to myself in his oath, he does not exclude that he knows which brother was most beneficial to his brother in this world. He said: Moses when he asked for prophethood for his brother, so I said: By God, he spoke the truth. I said: And regarding this, God Almighty said in praise of Moses, peace be upon him: **And he was honorable in the sight of God**.

And His statement: **Strengthen my back with him** Mujahid said: My back, **And let him share in my task** meaning in consulting me, **so that we may glorify You much * and remember You much** Mujahid said: The servant will not be among those who remember God much until he remembers God standing, sitting, and lying down. And His statement: **Indeed, You have been Seeing of us** meaning in Your choosing us and granting us prophethood, and sending us to Your enemy Pharaoh, so praise be to You for that.

Fath al-Qadir

34- **So that we may glorify You much * and remember You much**. This glorification and remembrance are the purpose of the supplication that preceded, and what is meant here is glorification with the tongue, and it was said that what is meant by it is prayer, and the accusative of much in both places is that it is an attribute of a deleted source, or for a deleted time.

Tafsir al-Baghawi

34. **And we remember You often**, we praise You and thank You for the blessings You have bestowed upon us.

Tafsir al-Baidawi

34- And we remember you often.

Surat Ta-Ha 20:35

Indeed, You have been Seeing of us.

Surat Ta-Ha 20:35

Indeed, You have been Seeing of us.

Tafsir al-Jalalayn

35 - **Indeed, You were watching over us** Knowing, so You bestowed the message upon us.

Tafsir al-Suyuti

Tafsir al-Tabari

You were ever watching us means: You were ever watching us, nothing of our actions was hidden from You.

It was mentioned on the authority of Abdullah bin Abi Ishaq that he used to read **ashdud bih azri** with the opening of the alif of *ashdud* and **ashrakhu fi amri** with the closing of the alif of *ashrakhu*, meaning the report from Moses about himself that he would do that, not as a supplication. If it is read in this way, *ashdud* and *ashrak* are in the jussive mood as a reward or as an answer to the supplication. This is a reading that I do not see as a reading, even though it has an understandable meaning, because it is contrary to the reading of the proof that it is not permissible to contradict.

Tafsir al-Qurtubi

You were All-Seeing of us. Al-Khattabi said: All-Seeing is the one who sees, and All-Seeing is the one who knows the hidden aspects of things. So the meaning is, All-Knowing of us and aware of us in our childhood, so You were good to us, so be good to us as well, O Lord.

Tafsir Ibn Kathir

This is a second proof for Moses, peace be upon him, which is that God ordered him to put his hand in his pocket as He stated in the other verse, and here He expressed that by saying: **And put your hand into your side** and He said in another place: "And put your side into yourself from fear. These are two proofs from your Lord to Pharaoh and his people." Mujahid said: **And put your hand into your side** means your palm under your arm, and that is because when Moses, peace be upon him, put his hand in his pocket and then took it out, it would come out shining like a piece of the moon. And his saying: **It will come out white without any defect** means without leprosy, harm, or disgrace. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, and others. Al-Hasan Al-Basri said: By God, he brought it out as if it were a lamp, so Moses knew that he had met his Lord, the Almighty and Majestic. This is why God Almighty said: **To show**

you some of Our greatest signs. Wahb said: His Lord said to him: Bring him closer, so he kept bringing him closer until he leaned his back against the trunk of the tree, so he settled down and the trembling went away from him. He put his hand on the staff and bowed his head and neck.

And his saying: **Go to Pharaoh, for he has transgressed**, meaning go to Pharaoh, the king of Egypt, from whom you fled and escaped, and call him to worship God alone, with no partner for Him, and command him to be good to the Children of Israel and not to torture them, for he has transgressed and oppressed and preferred the life of this world and forgotten the Most High Lord. Wahb ibn Munabbih said: God said to Moses: Go with My message, for you are in My hearing and My sight, and with you are My hands and My support, and I have clothed you with a paradise of My authority so that you may complete your strength in My command. You are a great army from among the army of My soldiers. I have sent you to a weak creation from among My creation who have become arrogant towards My blessings, and felt secure from My deception, and the world has deceived him from Me until he denied My right, and rejected My Lordship, and claimed that he did not know Me. I swear by My glory, were it not for the fate that I have placed between Me and My creation, I would have struck him with the strike of a tyrant who angers the heavens and the earth and the mountains and the seas. If I command the heavens, they will stone him, and if I command the earth, they will swallow him, and if I command the mountains, they will destroy him, and if I command the seas, they will drown him. But he has become insignificant to Me and has fallen from My sight, and My patience has encompassed him, and I have been satisfied with what I have and My right. Indeed, I am the Rich, and no one else is rich. So convey My message to him, and call him to My worship, and to My oneness and sincerity, and remind him of My days, and warn him of My vengeance and My punishment, and inform him that nothing can withstand My wrath. And say to him in between that a gentle word so that he may remember or fear, and tell him that I am quicker to pardon and forgiveness than I am to anger and punishment, and do not be alarmed by what I have clothed him with of the garments of this world, for his forelock is in my hand, and he does not speak, blink, or breathe except by my permission, and say to him: Answer your Lord, for He is the Most Forgiving, and He has given you respite for four hundred years, during all of which you are fighting Him, cursing Him, imitating Him, and turning His servants away from His path, and He sends rain from the sky upon you, and causes the earth to grow for you, and you will not become sick, nor grow old, nor become poor, nor be defeated, and if God had willed to hasten the punishment for you, He would have done so, but He is patient and forbearing, and strive against Him with yourself and your brother, and you both seek reward for your striving against Him, for if I had wanted to bring against him armies that he cannot withstand, I would have done so, but let this weak servant who has admired himself and his multitudes know that a small group, and not a small amount of Me, can overcome a

large group by my permission, and do not be impressed by his adornments or what He has given you pleasure, and do not stretch your eyes toward that, for it is the flower of life. The world and the adornments of the luxurious, and if I wanted to adorn you from the world with adornments so that Pharaoh would know when he looked at it that his ability is incapable of what you have been given, I would have done so, but I desire you both from that and I turn it away from you, and thus I do with My friends, and it has been My custom in ancient times to do so, for I defend them from its pleasures and adornments as a compassionate shepherd defends his camels from the blessed burden, and that is not because they are insignificant to Me, but so that they may complete their portion in the abode of My honor, safe and prosperous, and the world has not spoken to them, and know that the servants do not adorn themselves for Me with adornments that are more eloquent than what I have of asceticism in the world, for it is the adornment of the righteous, upon them is a garment by which they are known from tranquility and humility, and their mark on their faces is from the traces of prostration, those are My friends truly truly, so when you meet them, lower your wing to them and humble your heart and tongue, and know that whoever humiliates a friend of Mine or frightens him has confronted Me with war and has begun to fight Me and has presented himself to Me and invited Me to it, and I am the quickest thing to aid My friends, so does the one who He fights me to stand up for me, or does he who opposes me think that he will defeat me, or does he who duels me think that he will outpace me or escape me, and how is it that I am the rebel for them in this world and the hereafter, and I do not dedicate their support to anyone other than myself? Narrated by Ibn Abi Hatim: **He said, 'My Lord, expand for me my chest * And make my task easy for me.'** This is a question from Moses, peace be upon him, to his Lord, the Almighty, the Majestic, to expand his chest in what He sent him with, for He had commanded him with a great matter and a grave matter. He sent him to the greatest king on the face of the earth at that time, and the most tyrannical and most disbelieving of them, and the most numerous of them in soldiers, and the longest-lived of them in kingdom, and the most tyrannical and most rebellious of them. His affair reached the point that he claimed that he did not know God, and did not know of any god for his subjects other than Him. Moses remained in his house for a period as a child with them in the lap of Pharaoh on his bed, then he killed a person from them, and he feared that they would kill him, so he fled from them for this entire period, then after this his Lord, the Almighty, the Majestic, sent him to them as a warner calling them to God, the Almighty, the Majestic, that They worship Him alone, with no partner for Him. That is why He said: **My Lord, expand for me my breast, and ease for me my task,** meaning if You are not my helper, supporter, and backer, otherwise I have no power to do so. **And untie the knot from my tongue, that they may understand my speech,** because of the lisp that had afflicted him when the date and the coal were offered to him. He took the coal and placed it on his tongue, as will be explained. He did not ask for that to go away completely, but rather for the defect to go away and for them to understand what he wanted from him, which is as much as needed. If he had asked for

everything, it would have gone away. However, the prophets do not ask except according to need, and that is why a remainder remained. God Almighty said, informing about Pharaoh, that he said: **Or am I better than this one who is despised and can hardly articulate?** That is, he speaks clearly.

Al-Hasan Al-Basri said: **And untie the knot from my tongue.** He said: Untie one knot. If he had asked for more than that, he would have been given. Ibn Abbas said: Moses complained to his Lord about what he feared from the people of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express, so his request came to him and he untie the knot from his tongue. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Othman, Baqiyah told us on the authority of Arta'ah bin Al-Mundhir, some of the companions of Muhammad bin Ka'b told me on his authority that he said: A relative of his came to him and said to him: There is nothing wrong with you except that you make mistakes in your speech and do not understand your recitation. Al-Qurazi said: O son of my brother, do I not understand you when I speak to you? He said: Yes. He said: Moses, peace be upon him, only asked his Lord to untie the knot from his tongue so that the Children of Israel would understand his speech, and he did not add anything to it. This is his wording.

And his saying: **And appoint for me a helper from my family, Aaron, my brother.** This is also a question from Moses, peace be upon him, regarding a matter outside of him, which is the assistance of his brother Aaron to him. Al-Thawri said on the authority of Abu Saeed on the authority of Ikrimah on the authority of Ibn Abbas that he said: Aaron was given a prophecy at that time when Moses, peace be upon them, was given a prophecy. Ibn Abi Hatim said: It was mentioned on the authority of Ibn Numayr, Abu Usamah told us on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha that she went out while she was performing Umrah, and she stopped with some of the Bedouins, and she heard a man saying: Which brother was most beneficial to his brother in this world? They said: We do not know. He said: I swear by God I know. She said: So I said to myself in his oath, he does not exclude that he knows which brother was most beneficial to his brother in this world. He said: Moses when he asked for prophethood for his brother, so I said: By God, he spoke the truth. I said: And regarding this, God Almighty said in praise of Moses, peace be upon him: **And he was honorable in the sight of God.**

And His statement: **Strengthen my back with him** Mujahid said: My back, **And let him share in my task** meaning in consulting me, **so that we may glorify You much * and remember You much** Mujahid said: The servant will not be among those who remember God much until he remembers God standing, sitting, and lying down. And His statement: **Indeed, You have been Seeing of us** meaning in Your choosing us and granting us prophethood, and sending us to Your enemy Pharaoh, so praise be to You for that.

Surat Ta-Ha 20:35

Indeed, You have been Seeing of us.

Fath al-Qadir

35- **Indeed, You were All-Seeing over us.** All-Seeing is the one who sees, and All-Seeing is the one who knows the hidden aspects of things, and this is what is meant here: that is, You were All-Seeing over us when we were young, so You were good to us, so be good to us now as well.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the staff of Moses, he said: An angel gave it to him when he went to Madyan, and it would give him light at night, and he would strike the ground with it and plants would grow for him, and he would brush leaves with it for his sheep. Ibn Abi Shaybah, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah regarding his statement: **And brush leaves with it for my sheep**, he said: I would strike the trees with it and the leaves would fall on my sheep. Something similar to this was narrated on the authority of a group of the Salaf. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of his statement: **And I have therein needs**, he said: Needs. Ibn Abi Shaybah, Abd ibn Hamid, Ibn al-Mundhir and Ibn Abi Hatim narrated something similar on the authority of Mujahid. Ibn Abi Hatim narrated something similar on the authority of al-Suddi. He also narrated on the authority of Qatada, he said: It would give him light at night, and it was the staff of Adam, peace be upon him. And he also narrated on the authority of Ibn Abbas regarding his statement: **So he threw it down, and behold, it was a serpent, darting about**. He said: It had not been a serpent before that, so it passed by a tree and ate it, and passed by a rock and swallowed it, and Moses began to hear the sound of the rock in its belly, so he turned and fled, and it was called: O Moses, take it, but he did not take it. Then he was called a second time: Take it and do not fear, and it was said to him the third time: You are among those who are safe, so he took it. And Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority: **We will restore it to its former state**. He said: Its first state. And they also narrated on his authority:

Without harm, he said, **without leprosy**. Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding his statement, **And appoint for me a helper from my family, Aaron, my brother**, he said: He was older than Moses. Ibn Abi Hatim narrated on his authority regarding his statement, **And let him share in my task**, he said: Aaron was given a prophethood at that time when Moses was given a prophethood.

Tafsir al-Baghawi

35. **Indeed, You have been watching over us**, All-Knowing, All-Aware.

Tafsir al-Baidawi

35- **Indeed, You were ever Seeing of us** Knowing our conditions and that cooperation is what is good for us, and that Aaron is the best helper to me in what You

have commanded me to do.

Surat Ta-Ha 20:36

He said, **You have been granted your request, O Moses.**

Tafsir al-Jalalayn

36 - **He said, Your request has been granted, O Moses** as a favor from Us to you.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God said to Moses, peace be upon him: You have been given what you asked of your Lord, O Moses, in expanding your chest, making your task easy for you, untying the knot from your tongue, making your brother Aaron your minister, strengthening your resolve with him, and making him a partner in the message with you.

Tafsir al-Qurtubi

The Almighty said: **He said, 'Your request has been granted, O Moses.'** When he asked him to expand his chest and make the matter easy to what he mentioned, his request was answered and what he sought and desired came to him. The request is the request, a verb in the sense of a passive participle, like you say bread in the sense of baked and ate in the sense of eaten.

Tafsir Ibn Kathir

This is an answer from God to His Messenger Moses, peace be upon him, regarding what he asked of his Lord, the Almighty, and a reminder to him of His previous blessings upon him regarding what happened with his mother when she was breastfeeding him and warning him against Pharaoh and his people killing him, because he was born in the year in which they kill boys, so she made a coffin for him, and she was breastfeeding him and then putting him in it and sending him into the sea, which is the Nile, and holding him to her home with a rope, so she went once to tie the rope and it slipped from her and the sea took him, so she experienced the grief and worry that God mentioned about her in His saying: "And the heart of Moses' mother became empty. She would have almost disclosed him had We not strengthened her heart." So the sea took him to Pharaoh's house. **Then Pharaoh's family picked him up to become for them an enemy and a grief**, meaning a decree decreed by God, as they were killing the boys of the Children of Israel out of fear of Moses' presence, so God decreed, and He has the great authority and complete power, that he would not be raised except on Pharaoh's bed, and would be fed. With his food and drink, along with his wife's love for him, and for this reason the Almighty

said: **An enemy of Mine and an enemy of his will take him, and I bestowed upon you love from Me**, meaning upon your enemy I made him love you. Salamah ibn Kuhayl said: **And I bestowed upon you love from Me**, meaning: I made you beloved to My servants. **And that you may be brought up before My eyes**, Abu Imran al-Jawni said: He was raised in the eye of God. Qatada said: He was fed before My eyes. Muammar ibn al-Muthanna said: **And that you may be brought up before My eyes**, so that I may see. Abd al-Rahman ibn Zayd ibn Aslam said: Meaning: I will make him live in the king's house, enjoying himself and being pampered, and his food with them is the food of the king, so that is the craft.

And His saying: "And when your sister walked and said: 'Shall I direct you to someone who will take care of him?' So We returned you to your mother that her eye may be comforted." That is because when he settled with the people of Pharaoh, they offered him wet nurses, but he refused. God Almighty said: **And We had forbidden him wet nurses before**. So his sister came and said: **Shall I direct you to a family who will take care of him for you and be sincere to him?** Meaning: Shall I direct you to someone who will breastfeed him for you for a fee? So she went with him and they were with her to his mother, and she offered him her breast, and he accepted it. They were very happy with that, and they hired her to breastfeed him, so she attained happiness, elevation, and comfort because of him in this world, and in the Hereafter he will be richer and more abundant. For this reason, it was stated in the hadith: **The example of the craftsman who expects good in his craft is like the example of the mother of Moses who breastfeeds her son and takes her wages**. And God Almighty said here: **And We returned you to your mother that her eye may be comforted and she not grieve**, meaning for you. **And you killed a soul**, meaning the Copt. **And We saved you from distress**, which is what happened to him because of his determination. Pharaoh's family wanted to kill him, so he fled from them until he reached the water of Madyan. That righteous man said to him: **Do not fear, you have escaped from the unjust people**.

And his saying: **And We have tried you with trials**. Imam Abu Abdul Rahman Ahmad bin Shuaib Al-Nasa'i, may God have mercy on him, said in the book of interpretation from his Sunan: His saying **And We have tried you with trials** **Hadith of the trials**: Abdullah bin Muhammad told us, Yazid bin Harun told us, Asbagh bin Zaid told us, Al-Qasim bin Abi Ayoub told us, Saeed bin Jubair told me: I asked Abdullah bin Abbas about the saying of God Almighty to Moses, peace be upon him: **And We have tried you with trials**. So I asked him about the trials, what are they? He said: Start the day again, O Ibn Jubair, for they have a long story. So when morning came, I went to Ibn Abbas to complete what he promised me about the hadith of the trials. He said: Pharaoh and his companions were discussing what God had promised Abraham, peace be upon him, that He would make prophets and kings among his descendants. Some of them said: The Children of Israel are waiting for that and they have no doubt about it, and they thought that he was Joseph, son of Jacob. So when he died, they said: This is not how Abraham was promised, peace be upon him. So Pharaoh said: What do you think? So they plotted and

He said, "You have been granted your request, O Moses."

agreed that he would send men with knives to go around among the Children of Israel and they would not find a male child without slaughtering him. So they did that. When they saw that the adults of the Children of Israel were dying at their appointed times and the young were being slaughtered, they said: You are about to annihilate the Children of Israel and you will be at the point where you will be able to do the work and service that they used to do for you. So kill every male child one year and leave their daughters alone, and leave one year and do not kill any of them, so that the young will grow up in place of those who die from the adults. They will not increase in number because of those whom you are ashamed of, so that you will fear their increasing number with you, and they will not be destroyed because of those whom you kill and need. So they agreed on that. So Moses' mother became pregnant with Aaron in the year in which boys were not slaughtered, and she gave birth to him openly and safely. Then the following year, she became pregnant with Moses, peace be upon him, and worry and sadness fell into her heart. That is from the trials - O Ibn Jubayr - that which came upon him while he was in his mother's womb, which is intended. Then God revealed to her, "Do not fear and do not grieve. We will return him to you and will make him one of the messengers." So He commanded her, when she gave birth, to put him in a coffin and then throw him into the sea. So when she gave birth, she did that. Then, when her son disappeared from her, Satan came to her and she said to herself, **What have you done with my son? If he were slaughtered here and I buried him and shrouded him, that would be more beloved to me than to throw him to the beasts and whales of the sea.**

The water reached him until it reached the watering place of the maids of Pharaoh's wife. When they saw him, they seized him and wanted to open the chest. Some of them said: There is money in this, and if we open it, the king's wife will not believe us with what we found in it. So they carried it as it was and did not take anything out of it until they gave it to her. When she opened it, she saw a boy in it, and God bestowed upon him a love from her that He had never bestowed upon anyone before. The heart of Moses' mother became empty of remembering everything except the mention of Moses. When the slaughterers heard of his command, they came with their knives to Pharaoh's wife to slaughter him. That is one of the trials, O Ibn Jubayr. She said to them: Leave him alone, for this one will not increase the number of the Children of Israel until I go to Pharaoh and ask him for his gift. If he gives him to me, you will have done well and acted well, but if he orders his slaughter, I will not blame you. So she went to Pharaoh and said: A delight to me and you. Pharaoh said: He will be for you, but as for me, I have no need of him. The Messenger of God, may God bless him and grant him peace, said: **And by Him he swears, if Pharaoh had acknowledged that he would be the comfort of his eye as his wife had acknowledged, God would have guided him as he had guided her, but He deprived him of that.** So she sent to those around her, to every woman who had milk, to choose a wet nurse for him. But whenever one of them took him to breastfeed him, he would not accept her

breast until Pharaoh's wife feared that he would refuse milk and die. That saddened her, so she ordered him to be taken out to the market and the assembly of people, hoping that she would find a wet nurse for him to take from her, but he did not accept.

Moses' mother became obsessed and said to his sister: "Follow him and look for him. Do you hear him say, 'Is my son alive or has the beasts eaten him?'" She forgot what God had promised her. His sister saw him from afar, and they were unaware. Afar is when a person's eyes look at something far away, but it is beside him, and he is unaware of it. So she said out of joy when the wet nurses were exhausted: **I will show you a household that will take care of him for you and will be sincere to him.** So they took her and said, **How do you know that they were sincere to him? Do they know him?** Until they doubted that, and that is from the temptations, O Ibn Jubayr. So she said: Their advice to him and their compassion for him, their desire for the king's wet nurse and the hope of the king's benefit, so they left her. So she went to her mother and told her the report. So his mother came and when she placed him in her lap, he climbed onto her breast and sucked it until his sides were filled with moisture. And the good report went to Pharaoh's wife to give her the good report that we have found a wet nurse for your son. So she sent to her and brought her and him. When she saw what was being done to her, she said: Stay and nurse this son of mine, for I have never loved anything as much as he has loved. Moses' mother said: I cannot leave my house and my son to be lost. If you are willing to give him to me, I will take him to my house and he will be with me. I will spare no good for him, for I will not leave my house and my son. Moses' mother remembered what God had promised her, and she felt sorry for Pharaoh's wife and was certain that God would fulfill His promise. She returned with him to her house that day, and God made him grow well and preserved him for what He had decreed for him.

The children of Israel, who were in the outskirts of the village, remained free from the oppression and injustice that was among them. When he grew up, Pharaoh's wife said to Moses' mother: **Will you show me my son?** So she called her for a day in which she could show him to her. Pharaoh's wife said to her keepers, wet nurses, and maidservants: "Let not one of you remain without receiving my son today with a gift and honor so that I may see that. I am sending a trustee to record what each one of you does." So gifts, honor, and gifts continued to greet him from the time he left his mother's house until he entered upon Pharaoh's wife. When he entered upon her, she honored him and was pleased with him, and his mother bestowed gifts because of her good influence on him. Then she said: **Let us bring him to Pharaoh so that he may bestow gifts upon him and honor him.** So when she entered upon him, he placed him in his lap. Moses took Pharaoh's beard and stretched it to the ground. Then the seducers from among the enemies of God said to Pharaoh: "Do you not see what God promised His prophet Abraham? He claimed that he would inherit you, rise above you, and defeat you. So he sent for the slaughterers to slaughter him. That is one of the trials, O Ibn Jubayr after every calamity he

was afflicted with.

And he wanted to cause trials, so Pharaoh's wife came and said: What do you want with this boy whom you gave me? He said: Do you not see that he claims that he can wrestle with me and be superior to me? She said: Make a matter between me and you by which the truth will be known. Bring two live coals and two pearls and present them to him. If he grabs the two pearls and avoids the live coals, you will know that he is sane. But if he takes the live coals and does not want the pearls, you will know that no one would prefer the live coals to the pearls while he is sane. So the live coals and the pearls were brought to him, and he took the live coals and snatched them away from him for fear that they would burn his hand. The woman said: Do you not see? Then God turned him away from him after he had intended to do it, and God accomplished His command with him, and when he reached his full maturity and was a man, no one from the family of Pharaoh would get to any of the Children of Israel with him by oppression or force, until they refused completely. While Moses, peace be upon him, was walking in the direction of the city, he saw two men fighting, one of them a Pharaoh and the other an Israelite. The Israelite called for help from him against the Pharaoh, and Moses became very angry, because he attacked him while he knew his status among the Children of Israel and his protection of them, and no one knew except that it was from breastfeeding except Moses' mother, unless God informed Moses of that which no one else knew. So Moses struck the Pharaoh and killed him, and no one saw them except God, the Almighty, and the Israelite. Moses said when he killed the man: This is from the work of Satan, he is a clear, misleading enemy. Then he said: "My Lord, I have wronged myself, so forgive me." So He forgave him, for He is the Forgiving, the Merciful.

So he stayed in the city, afraid, waiting for report. Then he came to Pharaoh and it was said to him: The Children of Israel killed a man from the family of Pharaoh, so take our right for us and do not give them concessions. He said: Find me his killer and someone who can testify against him, for the king, even if he is on good terms with his people, cannot be bound without evidence or proof. So seek knowledge of that for me and I will take your right for you. While they were wandering around and finding no proof, Moses saw the next day that Israelite fighting a man from the family of another Pharaoh. The Israelite called for help from him against the Pharaoh, but he came across Moses and regretted what he had done and hated what he had seen. The Israelite became angry and wanted to strike the Pharaoh. So he said to the Israelite for what he had done yesterday and today: **You are clearly a liar.** The Israelite looked at Moses after he had said what he had said to him, and he was as angry as he had been the day before when he had killed the Pharaoh. He feared that after he had said to him that you are a clear liar, he had meant him and had not meant him, but rather he meant the Pharaoh. The Israelite became afraid and said: O Moses, do you want to He said this out of fear that Moses wanted to kill him. So they parted ways and the Pharaoh went and told them what he had heard from the Israelite when he said: O Moses, do you want to kill me as you killed a person yesterday? So Fu'un sent the

slaughterers to kill Moses. So the messengers of Pharaoh took the main road, walking at their own pace, seeking Moses, not fearing that they would miss him. Then a man from Moses' party came from the farthest part of the city, and he took a shortcut until he reached Moses before them and told him. That is one of the trials, O Ibn Jubayr.

Moses set out towards Madyan, and he had not encountered any calamity before that, and he had no knowledge of the road except his good opinion of his Lord, the Almighty, for he said: **Perhaps my Lord will guide me to the right way.** And when he came to the water of Madyan, he found there a group of people watering their flocks, and he found besides them two women holding back their sheep. So he said to them: What is the matter with you, that you are isolated and not watering your flocks with the people? They said: We do not have the strength to compete with the people, but we drink from the excess of their watering place. So he watered for them and began to scoop up a lot of water in the bucket until he was the first of the shepherds. Then they returned with their sheep to their father, and Moses, peace be upon him, returned and took shelter under a tree and said: **My Lord, indeed I am, for whatever good You send down to me, in need.** Their father was surprised at their quick return with their sheep, full and content, so he said: **You have a matter today.** So they told him what Moses had done. So he ordered one of them to call him, so she went to Moses and called him. When he spoke to him, he said: "Do not fear, you have escaped from the unjust people. Pharaoh and his people have no authority over us, and we are not in his kingdom." One of them said: "O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy." So jealousy made him say to her: **How do you know what his strength is or how trustworthy he is?** She said: As for his strength, I did not see him in the bucket when he watered for us. I have never seen a man stronger in that watering than him. As for his trustworthiness, he looked at me when I came to him and looked at him, and when he knew that I was a woman, he lowered his head and did not raise it until I delivered your message to him. Then he said to me: Walk behind me and describe the way to me. He did this only because he is trustworthy. So her father was pleased and believed her and thought of him what she said. So he said to him: Would you like me to marry you to one of these two daughters of mine on condition that you hire me for eight years. If you complete ten, it will be from you. I do not want to make it difficult for you. You will find me, God willing, among the righteous? So he did so. Eight years were obligatory for the Prophet of God, Moses, and two years were his waiting period. So God fulfilled his waiting period and he completed it to ten.

Saeed, who is Ibn Jubayr, said: A Christian scholar met me and said: Do you know which of the two terms Moses fulfilled? I said: No, and I did not know at that time. So I met Ibn Abbas and mentioned that to him, and he said: Did you not know that eight were obligatory upon the Prophet of God, and the Prophet of God would not decrease anything from them, and he knows that God was fulfilling the promise that He had made for Moses, for he fulfilled ten years. So I met the Christian and told him that, and he said: The one whom you asked and he informed you knows more

He said, "You have been granted your request, O Moses."

about that than you. I said: Yes, and more appropriate. So when Moses set out with his family, there was something about the fire, the staff, and his hand that God has told you about in the Qur'an. So he complained to God Almighty about what he feared from the family of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express. So God granted him his request and loosened the knot from his tongue, and God inspired Aaron and commanded him to meet him, so Moses rushed with his staff until he met Aaron, peace be upon them, and they both went to Pharaoh, and they stayed on His door was closed for a while, but they were not given permission. Then he gave them permission after a severe veil. They said: **We are messengers of your Lord.** He said: **Who is your Lord?** So tell him what God has told you in the Qur'an. He said: **What do you want?** The dead man mentioned to him and apologized for what he had heard. He said: I want you to believe in God and send the Children of Israel with us. But he refused and said: Bring a sign if you are of the truthful. So he threw down his staff and behold, it was a great, darting serpent, opening its mouth, rushing toward Pharaoh. When Pharaoh saw it heading toward him, he was afraid of it and rushed from his bed and called upon Moses to stop it from him, and he did so. Then he took his hand out of his pocket and saw it white without any defect, meaning without leprosy. Then he put it back and it returned to its original color. So he consulted the nobles around him about what he had seen, and they said to him: These are two magicians **who want to expel you from your land with their magic and do away with your best way**, meaning their kingdom that they were in and their livelihood. And they refused to give Moses anything of what he asked for, and they said to him: Gather for them the magicians, for there are many in your land until you overcome their magic with your magic. So he sent to the cities and gathered for him every learned magician. When they came to Pharaoh, they said: What does this magician do? They said: He works with snakes. They said: By God, no one on earth works magic with snakes, ropes and sticks as we do. So what is our reward if we are defeated? He said to them: You are my relatives and my special ones, and I will do for you whatever you like. So they made an appointment on the Day of Adornment and that the people would be gathered at noon.

Saeed bin Jubair said: Ibn Abbas told me that the day of adornment was the day on which God gave victory to Moses over Pharaoh and the magicians, which was the day of Ashura. So when they gathered in one place, the people said to one another: Go, let us attend to this matter. **Perhaps we will follow the magicians, if they are the ones who are victorious**, meaning Moses and Aaron, mocking them. They said, **O Moses, either you throw or we will be the ones to throw.** He said, *Throw.* "So they threw their ropes and their staffs and said, 'By the might of Pharaoh, we will surely be the victors.'" Moses saw from their magic what made him fear, so God inspired him to throw down his staff. When he

threw it down, it became a huge serpent with its mouth open. The staffs began to entangle themselves with the ropes until they became islands that the serpent entered into until it did not leave a single staff or rope without devouring it. When the magicians realized that, they said, "If this were magic, our magic would not have reached all this, but this is a command from God Almighty. We believe in God and in what Moses brought from God, and we repent to God for what we were doing." So God broke the back of Pharaoh and his followers in that place, and the truth appeared and what they were doing was nullified. **So they were defeated there and returned humiliated.** Pharaoh's wife was prominent and disheveled, calling on God for victory for Moses over Pharaoh and his followers. Whoever from Pharaoh's family saw her thought that she was only She was humbled to pity Pharaoh and his followers, but her sorrow and concern were for Moses. When Moses remained with Pharaoh's false promises for a long time, whenever he brought a sign, he promised her that he would send the Children of Israel with him. But when it passed, he broke his promise and said: Can your Lord do anything other than this? So God sent upon his people the flood, locusts, lice, frogs and blood, detailed signs. All of them complained to Moses and asked him to stop them from him and to covenant with him to send the Children of Israel with him. If he stopped them from him, he broke his promise and violated his covenant until God ordered Moses to go out with his people. He went out with them at night. When Pharaoh woke up and saw that they had gone, he sent gatherers to the cities, and he followed him with many great armies. God revealed to the sea, **When My servant Moses strikes you with his staff, and it split into twelve divisions until Moses and those with him crossed.** Then it converged on those who remained after that from Pharaoh and his followers. Moses forgot to strike the sea with the staff and ended up at the sea, and it had a raging crust, fearing that Moses would strike it with his staff while he was unaware, and he would become disobedient to God.

So when the two hosts saw each other and came close together, the companions of Moses said, "We are surely to be overtaken. Do what your Lord has commanded you, for indeed, He has not lied, and you have not lied." He said, **My Lord has promised me that when I come to the sea, it will split into twelve divisions so that I may cross it.** Then after that he mentioned the staff, so he struck the sea with his staff when the first of Pharaoh's army drew near the last of Moses' army, and the sea split as his Lord had commanded him and as He had promised Moses. When Moses and all his companions had crossed the sea and Pharaoh and his companions had entered, the sea met them as he had been commanded. When Moses had crossed the sea, his companions said, **Indeed, we fear that Pharaoh has drowned, and we do not believe in his perishing.** So he called upon his Lord, who brought him out for him in his body until they were certain of his perishing. Then after that they passed by a people who were devoted to their idols. "They said, 'O Moses, make for us a god as they have gods.' He said, 'Indeed, you are a people behaving ignorantly. * Indeed, what they are

in is ruined." You have seen and heard what suffices you. Then he went and Moses settled them in a place and said, "Obey Aaron, for I have made him your successor. I am going to my Lord." And he gave them a respite of thirty days in which he would return to them. So when he came to his Lord and wanted to speak to Him during the thirty days, he had fasted day and night, and he hated to speak to his Lord while the odor of one who is fasting smelled from him. So Moses took some vegetation from the ground and chewed it. Then his Lord said to him when he came to Him, **Why have you broken your fast? And He is most knowing of what happened.** He said, **O Lord, I hated to speak to You except while my mouth smelled good.** He said, **Did you not know, O Moses, that the odor of one who is fasting is better to Me than the odor of musk? Go back and fast ten days, then come to Me.**

So Moses, peace be upon him, did what he was ordered to do. When his people saw that he did not return to them within the appointed time, they were upset. Aaron had addressed them and said: You have left Egypt, and Pharaoh's people have loans and deposits with you, and you have the same with them. I see that you are counting what you have with them, and I do not permit for you a deposit that you have entrusted to you or a loan. We will not return anything of that to them, nor will we keep it for ourselves. So he dug a hole and ordered every people who had any of that, whether it was a commodity or an ornament, to throw it into that hole. Then he lit a fire over it and burned it. He said: It will not be for us or for them. The Samaritan was from a people who worshipped cows, neighbors of the Children of Israel, but he was not from the Children of Israel. So he was carried with Moses and the Children of Israel when they were carried. It was decreed that he saw a trace and took a handful of it. He passed by Aaron, and Aaron, peace be upon him, said to him: O Samaritan, will you not throw away what is in your hand, while he is holding it and no one sees it during that time? He said: This is a handful of the trace of the Messenger who crossed the sea with you, and I will not throw it for anything except that you pray to God when you throw it to make it what I want. So he threw it and Aaron prayed for him, and he said: I want it to be a calf. So everything that was in the pit of goods or ornaments or copper or iron gathered together and it became a hollow calf with no soul in it and it moored. Ibn Abbas said: No, by God, it never had a voice. Rather, the wind entered its anus and came out of its mouth, and that sound was from that. So the Children of Israel split into groups, and a group said: O Samaritan, what is this and you know best about it? He said: This is your Lord, but Moses has lost his way. A group said: We will not deny this until Moses returns to us. If he is our Lord, we would not have lost him and failed in his cause when we saw him. If he is not our Lord, then we will follow the words of Moses. A group said: This is the work of Satan, and he is not our Lord, and we do not believe in him or believe him. A group imbibed the truth in their hearts with what the Samaritan said about the calf, and they declared their denial of it. Then Aaron said to them: **O my people, you are only being tested by it, and your Lord is the Most Merciful, so follow me and obey my command.** They said: So what is the matter with Moses, that he promised us thirty days and then broke his promise?

These forty days have passed. Their fools said: His Lord has made a mistake, so he is seeking him: following him. When God spoke to Moses and told him what He said, He informed him of what his people had encountered after him. **So Moses returned to his people, angry and grieved,** and he said to them what you have heard in the Qur'an. He took hold of his brother's head, dragging him towards him, and threw down the tablets in anger. Then he excused his brother with his excuse and asked forgiveness for him, and went back to the Samaritan. He said to him: What made you do what you did? He said: I took a handful of the Messenger's trace and understood it, but you were blind to it. "So I cast it aside, and thus my soul enticed me. He said: Then go, for in this life you will have the right to say, 'No contact,' and you have an appointment which you will not fail to fulfill. And look to your god, to whom you have been devoted. We will surely burn him and scatter him into the sea as a blast." Had he been a god, he would not have achieved that from him. The Children of Israel were certain of the trial, and those who had the same opinion of him as Aaron rejoiced, so they said to their group: O Moses, ask your Lord to open for us a door of repentance that we may do, and He will forgive us for what we have done. So Moses chose from his people seventy men who would spare no effort in doing good, the best of the Children of Israel and those who had not associated partners with God in the calf. He set out with them asking for their repentance, and the earth shook under them! The Prophet of God felt ashamed before his people and his delegation when he did to them what he did, so he said: "My Lord, if You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done?" Among them were those whom God had seen of the love of the calf and their belief in it that had permeated their hearts, and for that reason the earth shook with them. He said: "And My mercy encompasses all things, so I will prescribe it for those who fear Me and give zakah and those who believe in Our verses - those who follow the Messenger, the unlettered Prophet, whom they find written down in what they have of the Torah and the Gospel." So he said: "O Lord, I asked You for repentance for my people, and You said that My mercy was written for a people other than my people. Why did You not delay me until You bring me out into the nation of that man who has been shown mercy?" He said to him: Their repentance is that each man among them kills whoever he meets of father and son, killing him with the sword and not caring who he kills in that place. Those who were hidden from Moses and Aaron repented, and God saw their sins, so they confessed to them and did what they were commanded, and God forgave the killer and the one killed.

Then Moses, peace be upon him, walked with them towards the Holy Land, and took the tablets after his anger subsided, and ordered them to do what he ordered them to do of the duties, but that was heavy on them and they refused to acknowledge it, so God made the mountain appear to them as if it were a canopy and approached them until they feared it would fall on them, so they took the book in their right hands while they were listening, looking at the mountain and the book in their hands while they were behind the

He said, "You have been granted your request, O Moses."

mountain for fear that it would fall on them, then they went until they came to the Holy Land and found a city in which there were tyrannical people, their creation was strange, and they mentioned from their fruits something amazing about its size, so they said: O Moses, there are tyrannical people in it that we cannot bear, and we will not enter it as long as they are in it, but if they leave it, then we will enter. Two men from those who feared said: It was said to Yazid: Did he read it like this? He said: Yes, from the tyrants we believed in Moses and they went out to him and said: We know our people best. If you only fear what you have seen of their bodies and their numbers, then they have no hearts and no strength, so enter upon them through the gate, and when you enter it, you will be victorious. And some people say: They are from the people of Moses. So those who feared from the Children of Israel said: They said: O Moses, we will never enter it as long as they are in it, so go, you and your Lord, and fight, for we are sitting right here. So they angered Moses, so he invoked against them and called them wicked, and he had not invoked against them before that when he saw their disobedience and their wrongdoing until that day, so God answered him and called them as Moses had called them wicked, and forbade them from it for forty years, wandering in the land, waking up every day and walking, with no resting place. And He shaded them with clouds in the wilderness, and sent down upon them manna and quails, and made for them clothes that would not wear out or get dirty, and He placed a square stone among them, and commanded Moses to strike it. With his staff, twelve springs gushed forth from it, three springs in each direction, and he informed each tribe of the spring from which they would drink, and they would not move from one place except that they would find that stone among them in the place where it had been the day before.

Ibn Abbas traced this hadith back to the Prophet, may God bless him and grant him peace. I believe that Muawiyah heard Ibn Abbas narrating this hadith and he denied that the Pharaoh was the one who disclosed to Moses the matter of the one killed. He said: How could he disclose it to him when he had no knowledge of it and no one was present at it except the Israelite who was present? Ibn Abbas became angry and took Muawiyah by the hand and went with him to Sa'd ibn Malik al-Zuhri and said to him: O Abu Ishaq, do you remember the day when the Messenger of God, may God bless him and grant him peace, told us about the one killed by Moses from the family of Pharaoh? Was it the Israelite who disclosed it or the Pharaoh? He said: The Pharaoh only revealed to him what he heard from the Israelite who witnessed and was present at that. This is how al-Nasa'i narrated it in al-Sunan al-Kubra, and Abu Ja'far ibn Jarir and Ibn Abi Hatim included it in their interpretations, all of them from the hadith of Yazid ibn Harun with it, and it is attributed to Ibn Abbas, and there is nothing in it that is attributed to the Prophet except a little of it, and it seems that Ibn Abbas, may God be pleased with him, received it from what was permitted to be transmitted from the Israelite narrations from Ka'b al-Ahbar, or someone else, and God knows best. I heard our Sheikh, the preserver

Abu al-Hajjaj al-Mizzi, say that as well. And the Almighty said:

Fath al-Qadir

When Moses asked his Lord, glory be to Him, to expand his chest, make his task easy for him, remove the impediment from his tongue, and appoint for him a minister from among his people, God, glory be to Him, informed him that He had answered that supplication, and said: 36- **Your request has been granted, O Moses**, meaning you have been given what you asked for. The question that is being asked for is: that is, what is wanted, like saying: report with the meaning of informed, and the addition of his saying **O Moses** is to honor him with the address while taking into account the pauses.

Tafsir al-Baghawi

36. **He said**, God Almighty: **You have been given**, I have been given, **your request**, everything you asked for, **O Moses**.

Tafsir al-Baidawi

36- **He said**, 'Your request has been granted, O Moses.' That is, your request. A verb means a passive participle, like bread and eating, meaning something baked and eaten.

Surat Ta-Ha 20:37

And We have certainly conferred favor upon you another time.

Tafsir al-Jalalayn

37 - And We have bestowed favor upon you once again

Tafsir al-Suyuti

Tafsir al-Tabari

And We have certainly bestowed favor upon you another time. God Almighty says: And We have certainly bestowed favor upon you, O Moses, before this time another time.

Tafsir al-Qurtubi

And the Almighty's saying: **And We have certainly bestowed upon you another time** meaning before this, which is His, glory be to Him, protecting him from the evil of his enemies at the beginning, and that was when he was slaughtered. And God knows best. And the favor is kindness and favor.

Tafsir Ibn Kathir

This is an answer from God to His Messenger Moses, peace be upon him, regarding what he asked of his Lord, the Almighty, and a reminder to him of His previous blessings upon him regarding what happened with his mother when she was breastfeeding him and warning him against Pharaoh and his people killing him, because he was born in the year in which they kill boys, so she made a coffin for him, and she was breastfeeding him and then putting him in it and sending him into the sea, which is the Nile, and holding him to her home with a rope, so she went once to tie the rope and it slipped from her and the sea took him, so she experienced the grief and worry that God mentioned about her in His saying: "And the heart of Moses' mother became empty. She would have almost disclosed him had We not strengthened her heart." So the sea took him to Pharaoh's house. **Then Pharaoh's family picked him up to become for them an enemy and a grief**, meaning a decree decreed by God, as they were killing the boys of the Children of Israel out of fear of Moses' presence, so God decreed, and He has the great authority and complete power, that he would not be raised except on Pharaoh's bed, and would be fed. With his food and drink, along with his wife's love for him, and for this reason the Almighty said: **An enemy of Mine and an enemy of his will take him, and I bestowed upon you love from Me**, meaning upon your enemy I made him love you. Salamah ibn Kuhayl said: **And I bestowed upon you love from Me**, meaning: I made you beloved to My servants. **And that**

you may be brought up before My eyes, Abu Imran al-Jawni said: He was raised in the eye of God. Qatada said: He was fed before My eyes. Muammar ibn al-Muthanna said: **And that you may be brought up before My eyes**, so that I may see. Abd al-Rahman ibn Zayd ibn Aslam said: Meaning: I will make him live in the king's house, enjoying himself and being pampered, and his food with them is the food of the king, so that is the craft.

And His saying: "And when your sister walked and said: 'Shall I direct you to someone who will take care of him?' So We returned you to your mother that her eye may be comforted." That is because when he settled with the people of Pharaoh, they offered him wet nurses, but he refused. God Almighty said: **And We had forbidden him wet nurses before**. So his sister came and said: **Shall I direct you to a family who will take care of him for you and be sincere to him?** Meaning: Shall I direct you to someone who will breastfeed him for you for a fee? So she went with him and they were with her to his mother, and she offered him her breast, and he accepted it. They were very happy with that, and they hired her to breastfeed him, so she attained happiness, elevation, and comfort because of him in this world, and in the Hereafter he will be richer and more abundant. For this reason, it was stated in the hadith: **The example of the craftsman who expects good in his craft is like the example of the mother of Moses who breastfeeds her son and takes her wages**. And God Almighty said here: **And We returned you to your mother that her eye may be comforted and she not grieve**, meaning for you. **And you killed a soul**, meaning the Copt. **And We saved you from distress**, which is what happened to him because of his determination. Pharaoh's family wanted to kill him, so he fled from them until he reached the water of Madyan. That righteous man said to him: **Do not fear, you have escaped from the unjust people**.

And his saying: **And We have tried you with trials**. Imam Abu Abdul Rahman Ahmad bin Shuaib Al-Nasa'i, may God have mercy on him, said in the book of interpretation from his Sunan: His saying **And We have tried you with trials** **Hadith of the trials**: Abdullah bin Muhammad told us, Yazid bin Harun told us, Asbagh bin Zaid told us, Al-Qasim bin Abi Ayoub told us, Saeed bin Jubair told me: I asked Abdullah bin Abbas about the saying of God Almighty to Moses, peace be upon him: **And We have tried you with trials**. So I asked him about the trials, what are they? He said: Start the day again, O Ibn Jubair, for they have a long story. So when morning came, I went to Ibn Abbas to complete what he promised me about the hadith of the trials. He said: Pharaoh and his companions were discussing what God had promised Abraham, peace be upon him, that He would make prophets and kings among his descendants. Some of them said: The Children of Israel are waiting for that and they have no doubt about it, and they thought that he was Joseph, son of Jacob. So when he died, they said: This is not how Abraham was promised, peace be upon him. So Pharaoh said: What do you think? So they plotted and agreed that he would send men with knives to go around among the Children of Israel and they would not find a male child without slaughtering him. So they did that. When they saw that the adults of the Children of Israel were dying at their appointed times and the

And We have certainly conferred favor upon you another time.

young were being slaughtered, they said: You are about to annihilate the Children of Israel and you will be at the point where you will be able to do the work and service that they used to do for you. So kill every male child one year and leave their daughters alone, and leave one year and do not kill any of them, so that the young will grow up in place of those who die from the adults. They will not increase in number because of those whom you are ashamed of, so that you will fear their increasing number with you, and they will not be destroyed because of those whom you kill and need. So they agreed on that. So Moses' mother became pregnant with Aaron in the year in which boys were not slaughtered, and she gave birth to him openly and safely. Then the following year, she became pregnant with Moses, peace be upon him, and worry and sadness fell into her heart. That is from the trials - O Ibn Jubayr - that which came upon him while he was in his mother's womb, which is intended. Then God revealed to her, "Do not fear and do not grieve. We will return him to you and will make him one of the messengers." So He commanded her, when she gave birth, to put him in a coffin and then throw him into the sea. So when she gave birth, she did that. Then, when her son disappeared from her, Satan came to her and she said to herself, **What have you done with my son? If he were slaughtered here and I buried him and shrouded him, that would be more beloved to me than to throw him to the beasts and whales of the sea.**

The water reached him until it reached the watering place of the maids of Pharaoh's wife. When they saw him, they seized him and wanted to open the chest. Some of them said: There is money in this, and if we open it, the king's wife will not believe us with what we found in it. So they carried it as it was and did not take anything out of it until they gave it to her. When she opened it, she saw a boy in it, and God bestowed upon him a love from her that He had never bestowed upon anyone before. The heart of Moses' mother became empty of remembering everything except the mention of Moses. When the slaughterers heard of his command, they came with their knives to Pharaoh's wife to slaughter him. That is one of the trials, O Ibn Jubayr. She said to them: Leave him alone, for this one will not increase the number of the Children of Israel until I go to Pharaoh and ask him for his gift. If he gives him to me, you will have done well and acted well, but if he orders his slaughter, I will not blame you. So she went to Pharaoh and said: A delight to me and you. Pharaoh said: He will be for you, but as for me, I have no need of him. The Messenger of God, may God bless him and grant him peace, said: **And by Him he swears, if Pharaoh had acknowledged that he would be the comfort of his eye as his wife had acknowledged, God would have guided him as he had guided her, but He deprived him of that.** So she sent to those around her, to every woman who had milk, to choose a wet nurse for him. But whenever one of them took him to breastfeed him, he would not accept her breast until Pharaoh's wife feared that he would refuse milk and die. That saddened her, so she ordered him to be taken out to the market and the assembly of people, hoping that she would find a wet nurse for him to take from her, but he did not accept.

Moses' mother became obsessed and said to his sister: "Follow him and look for him. Do you hear him say, 'Is my son alive or has the beasts eaten him?'" She forgot what God had promised her. His sister saw him from afar, and they were unaware. Afar is when a person's eyes look at something far away, but it is beside him, and he is unaware of it. So she said out of joy when the wet nurses were exhausted: **I will show you a household that will take care of him for you and will be sincere to him.** So they took her and said, **How do you know that they were sincere to him? Do they know him?** Until they doubted that, and that is from the temptations, O Ibn Jubayr. So she said: Their advice to him and their compassion for him, their desire for the king's wet nurse and the hope of the king's benefit, so they left her. So she went to her mother and told her the report. So his mother came and when she placed him in her lap, he climbed onto her breast and sucked it until his sides were filled with moisture. And the good report went to Pharaoh's wife to give her the good report that we have found a wet nurse for your son. So she sent to her and brought her and him. When she saw what was being done to her, she said: Stay and nurse this son of mine, for I have never loved anything as much as he has loved. Moses' mother said: I cannot leave my house and my son to be lost. If you are willing to give him to me, I will take him to my house and he will be with me. I will spare no good for him, for I will not leave my house and my son. Moses' mother remembered what God had promised her, and she felt sorry for Pharaoh's wife and was certain that God would fulfill His promise. She returned with him to her house that day, and God made him grow well and preserved him for what He had decreed for him.

The children of Israel, who were in the outskirts of the village, remained free from the oppression and injustice that was among them. When he grew up, Pharaoh's wife said to Moses' mother: **Will you show me my son?** So she called her for a day in which she could show him to her. Pharaoh's wife said to her keepers, wet nurses, and maidservants: "Let not one of you remain without receiving my son today with a gift and honor so that I may see that. I am sending a trustee to record what each one of you does." So gifts, honor, and gifts continued to greet him from the time he left his mother's house until he entered upon Pharaoh's wife. When he entered upon her, she honored him and was pleased with him, and his mother bestowed gifts because of her good influence on him. Then she said: **Let us bring him to Pharaoh so that he may bestow gifts upon him and honor him.** So when she entered upon him, he placed him in his lap. Moses took Pharaoh's beard and stretched it to the ground. Then the seducers from among the enemies of God said to Pharaoh: "Do you not see what God promised His prophet Abraham? He claimed that he would inherit you, rise above you, and defeat you. So he sent for the slaughterers to slaughter him. That is one of the trials, O Ibn Jubayr after every calamity he was afflicted with.

And he wanted to cause trials, so Pharaoh's wife came and said: What do you want with this boy whom you gave me? He said: Do you not see that he claims that he can wrestle with me and be superior to me? She

said: Make a matter between me and you by which the truth will be known. Bring two live coals and two pearls and present them to him. If he grabs the two pearls and avoids the live coals, you will know that he is sane. But if he takes the live coals and does not want the pearls, you will know that no one would prefer the live coals to the pearls while he is sane. So the live coals and the pearls were brought to him, and he took the live coals and snatched them away from him for fear that they would burn his hand. The woman said: Do you not see? Then God turned him away from him after he had intended to do it, and God accomplished His command with him, and when he reached his full maturity and was a man, no one from the family of Pharaoh would get to any of the Children of Israel with him by oppression or force, until they refused completely. While Moses, peace be upon him, was walking in the direction of the city, he saw two men fighting, one of them a Pharaoh and the other an Israelite. The Israelite called for help from him against the Pharaoh, and Moses became very angry, because he attacked him while he knew his status among the Children of Israel and his protection of them, and no one knew except that it was from breastfeeding except Moses' mother, unless God informed Moses of that which no one else knew. So Moses struck the Pharaoh and killed him, and no one saw them except God, the Almighty, and the Israelite. Moses said when he killed the man: This is from the work of Satan, he is a clear, misleading enemy. Then he said: "My Lord, I have wronged myself, so forgive me." So He forgave him, for He is the Forgiving, the Merciful.

So he stayed in the city, afraid, waiting for report. Then he came to Pharaoh and it was said to him: The Children of Israel killed a man from the family of Pharaoh, so take our right for us and do not give them concessions. He said: Find me his killer and someone who can testify against him, for the king, even if he is on good terms with his people, cannot be bound without evidence or proof. So seek knowledge of that for me and I will take your right for you. While they were wandering around and finding no proof, Moses saw the next day that Israelite fighting a man from the family of another Pharaoh. The Israelite called for help from him against the Pharaoh, but he came across Moses and regretted what he had done and hated what he had seen. The Israelite became angry and wanted to strike the Pharaoh. So he said to the Israelite for what he had done yesterday and today: **You are clearly a liar.** The Israelite looked at Moses after he had said what he had said to him, and he was as angry as he had been the day before when he had killed the Pharaoh. He feared that after he had said to him that you are a clear liar, he had meant him and had not meant him, but rather he meant the Pharaoh. The Israelite became afraid and said: O Moses, do you want to He said this out of fear that Moses wanted to kill him. So they parted ways and the Pharaoh went and told them what he had heard from the Israelite when he said: O Moses, do you want to kill me as you killed a person yesterday? So Fu'un sent the slaughterers to kill Moses. So the messengers of Pharaoh took the main road, walking at their own pace, seeking Moses, not fearing that they would miss him. Then a man from Moses' party came from the farthest part of the city, and he took a shortcut until he reached

Moses before them and told him. That is one of the trials, O Ibn Jubayr.

Moses set out towards Madyan, and he had not encountered any calamity before that, and he had no knowledge of the road except his good opinion of his Lord, the Almighty, for he said: **Perhaps my Lord will guide me to the right way.** And when he came to the water of Madyan, he found there a group of people watering their flocks, and he found besides them two women holding back their sheep. So he said to them: What is the matter with you, that you are isolated and not watering your flocks with the people? They said: We do not have the strength to compete with the people, but we drink from the excess of their watering place. So he watered for them and began to scoop up a lot of water in the bucket until he was the first of the shepherds. Then they returned with their sheep to their father, and Moses, peace be upon him, returned and took shelter under a tree and said: **My Lord, indeed I am, for whatever good You send down to me, in need.** Their father was surprised at their quick return with their sheep, full and content, so he said: **You have a matter today.** So they told him what Moses had done. So he ordered one of them to call him, so she went to Moses and called him. When he spoke to him, he said: "Do not fear, you have escaped from the unjust people. Pharaoh and his people have no authority over us, and we are not in his kingdom." One of them said: "O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy." So jealousy made him say to her: **How do you know what his strength is or how trustworthy he is?** She said: As for his strength, I did not see him in the bucket when he watered for us. I have never seen a man stronger in that watering than him. As for his trustworthiness, he looked at me when I came to him and looked at him, and when he knew that I was a woman, he lowered his head and did not raise it until I delivered your message to him. Then he said to me: Walk behind me and describe the way to me. He did this only because he is trustworthy. So her father was pleased and believed her and thought of him what she said. So he said to him: Would you like me to marry you to one of these two daughters of mine on condition that you hire me for eight years. If you complete ten, it will be from you. I do not want to make it difficult for you. You will find me, God willing, among the righteous? So he did so. Eight years were obligatory for the Prophet of God, Moses, and two years were his waiting period. So God fulfilled his waiting period and he completed it to ten.

Saeed, who is Ibn Jubayr, said: A Christian scholar met me and said: Do you know which of the two terms Moses fulfilled? I said: No, and I did not know at that time. So I met Ibn Abbas and mentioned that to him, and he said: Did you not know that eight were obligatory upon the Prophet of God, and the Prophet of God would not decrease anything from them, and he knows that God was fulfilling the promise that He had made for Moses, for he fulfilled ten years. So I met the Christian and told him that, and he said: The one whom you asked and he informed you knows more about that than you. I said: Yes, and more appropriate. So when Moses set out with his family, there was something about the fire, the staff, and his hand that God has told you about in the Qur'an. So he complained to God Almighty about what he feared

And We have certainly conferred favor upon you another time.

from the family of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express. So God granted him his request and loosened the knot from his tongue, and God inspired Aaron and commanded him to meet him, so Moses rushed with his staff until he met Aaron, peace be upon them, and they both went to Pharaoh, and they stayed on His door was closed for a while, but they were not given permission. Then he gave them permission after a severe veil. They said: **We are messengers of your Lord.** He said: **Who is your Lord?** So tell him what God has told you in the Qur'an. He said: **What do you want?** The dead man mentioned to him and apologized for what he had heard. He said: I want you to believe in God and send the Children of Israel with us. But he refused and said: Bring a sign if you are of the truthful. So he threw down his staff and behold, it was a great, darting serpent, opening its mouth, rushing toward Pharaoh. When Pharaoh saw it heading toward him, he was afraid of it and rushed from his bed and called upon Moses to stop it from him, and he did so. Then he took his hand out of his pocket and saw it white without any defect, meaning without leprosy. Then he put it back and it returned to its original color. So he consulted the nobles around him about what he had seen, and they said to him: These are two magicians **who want to expel you from your land with their magic and do away with your best way,** meaning their kingdom that they were in and their livelihood. And they refused to give Moses anything of what he asked for, and they said to him: Gather for them the magicians, for there are many in your land until you overcome their magic with your magic. So he sent to the cities and gathered for him every learned magician. When they came to Pharaoh, they said: What does this magician do? They said: He works with snakes. They said: By God, no one on earth works magic with snakes, ropes and sticks as we do. So what is our reward if we are defeated? He said to them: You are my relatives and my special ones, and I will do for you whatever you like. So they made an appointment on the Day of Adornment and that the people would be gathered at noon.

Saeed bin Jubair said: Ibn Abbas told me that the day of adornment was the day on which God gave victory to Moses over Pharaoh and the magicians, which was the day of Ashura. So when they gathered in one place, the people said to one another: Go, let us attend to this matter. **Perhaps we will follow the magicians, if they are the ones who are victorious,** meaning Moses and Aaron, mocking them. They said, **O Moses, either you throw or we will be the ones to throw.** He said, *Throw.* "So they threw their ropes and their staffs and said, 'By the might of Pharaoh, we will surely be the victors.'" Moses saw from their magic what made him fear, so God inspired him to throw down his staff. When he threw it down, it became a huge serpent with its mouth open. The staffs began to entangle themselves with the ropes until they became islands that the serpent entered into until it did not leave a single staff or rope without devouring it. When the magicians realized that,

they said, "If this were magic, our magic would not have reached all this, but this is a command from God Almighty. We believe in God and in what Moses brought from God, and we repent to God for what we were doing." So God broke the back of Pharaoh and his followers in that place, and the truth appeared and what they were doing was nullified. **So they were defeated there and returned humiliated.** Pharaoh's wife was prominent and disheveled, calling on God for victory for Moses over Pharaoh and his followers. Whoever from Pharaoh's family saw her thought that she was only She was humbled to pity Pharaoh and his followers, but her sorrow and concern were for Moses. When Moses remained with Pharaoh's false promises for a long time, whenever he brought a sign, he promised her that he would send the Children of Israel with him. But when it passed, he broke his promise and said: Can your Lord do anything other than this? So God sent upon his people the flood, locusts, lice, frogs and blood, detailed signs. All of them complained to Moses and asked him to stop them from him and to covenant with him to send the Children of Israel with him. If he stopped them from him, he broke his promise and violated his covenant until God ordered Moses to go out with his people. He went out with them at night. When Pharaoh woke up and saw that they had gone, he sent gatherers to the cities, and he followed him with many great armies. God revealed to the sea, **When My servant Moses strikes you with his staff, and it split into twelve divisions until Moses and those with him crossed.** Then it converged on those who remained after that from Pharaoh and his followers. Moses forgot to strike the sea with the staff and ended up at the sea, and it had a raging crust, fearing that Moses would strike it with his staff while he was unaware, and he would become disobedient to God.

So when the two hosts saw each other and came close together, the companions of Moses said, "We are surely to be overtaken. Do what your Lord has commanded you, for indeed, He has not lied, and you have not lied." He said, **My Lord has promised me that when I come to the sea, it will split into twelve divisions so that I may cross it.** Then after that he mentioned the staff, so he struck the sea with his staff when the first of Pharaoh's army drew near the last of Moses' army, and the sea split as his Lord had commanded him and as He had promised Moses. When Moses and all his companions had crossed the sea and Pharaoh and his companions had entered, the sea met them as he had been commanded. When Moses had crossed the sea, his companions said, **Indeed, we fear that Pharaoh has drowned, and we do not believe in his perishing.** So he called upon his Lord, who brought him out for him in his body until they were certain of his perishing. Then after that they passed by a people who were devoted to their idols. "They said, 'O Moses, make for us a god as they have gods.' He said, 'Indeed, you are a people behaving ignorantly. * Indeed, what they are in is ruined.'" You have seen and heard what suffices you. Then he went and Moses settled them in a place and said, "Obey Aaron, for I have made him your successor. I am going to my Lord." And he gave them a respite of thirty days in which he would return to

them. So when he came to his Lord and wanted to speak to Him during the thirty days, he had fasted day and night, and he hated to speak to his Lord while the odor of one who is fasting smelled from him. So Moses took some vegetation from the ground and chewed it. Then his Lord said to him when he came to Him, **Why have you broken your fast? And He is most knowing of what happened.** He said, **O Lord, I hated to speak to You except while my mouth smelled good.** He said, **Did you not know, O Moses, that the odor of one who is fasting is better to Me than the odor of musk? Go back and fast ten days, then come to Me.**

So Moses, peace be upon him, did what he was ordered to do. When his people saw that he did not return to them within the appointed time, they were upset. Aaron had addressed them and said: You have left Egypt, and Pharaoh's people have loans and deposits with you, and you have the same with them. I see that you are counting what you have with them, and I do not permit for you a deposit that you have entrusted to you or a loan. We will not return anything of that to them, nor will we keep it for ourselves. So he dug a hole and ordered every people who had any of that, whether it was a commodity or an ornament, to throw it into that hole. Then he lit a fire over it and burned it. He said: It will not be for us or for them. The Samaritan was from a people who worshipped cows, neighbors of the Children of Israel, but he was not from the Children of Israel. So he was carried with Moses and the Children of Israel when they were carried. It was decreed that he saw a trace and took a handful of it. He passed by Aaron, and Aaron, peace be upon him, said to him: O Samaritan, will you not throw away what is in your hand, while he is holding it and no one sees it during that time? He said: This is a handful of the trace of the Messenger who crossed the sea with you, and I will not throw it for anything except that you pray to God when you throw it to make it what I want. So he threw it and Aaron prayed for him, and he said: I want it to be a calf. So everything that was in the pit of goods or ornaments or copper or iron gathered together and it became a hollow calf with no soul in it and it mooed. Ibn Abbas said: No, by God, it never had a voice. Rather, the wind entered its anus and came out of its mouth, and that sound was from that. So the Children of Israel split into groups, and a group said: O Samaritan, what is this and you know best about it? He said: This is your Lord, but Moses has lost his way. A group said: We will not deny this until Moses returns to us. If he is our Lord, we would not have lost him and failed in his cause when we saw him. If he is not our Lord, then we will follow the words of Moses. A group said: This is the work of Satan, and he is not our Lord, and we do not believe in him or believe him. A group imbibed the truth in their hearts with what the Samaritan said about the calf, and they declared their denial of it. Then Aaron said to them: **O my people, you are only being tested by it, and your Lord is the Most Merciful, so follow me and obey my command.** They said: So what is the matter with Moses, that he promised us thirty days and then broke his promise? These forty days have passed. Their fools said: His Lord has made a mistake, so he is seeking him: following him. When God spoke to Moses and told him what He said, He informed him of what his people had encountered after him. **So Moses returned to his**

people, angry and grieved, and he said to them what you have heard in the Qur'an. He took hold of his brother's head, dragging him towards him, and threw down the tablets in anger. Then he excused his brother with his excuse and asked forgiveness for him, and went back to the Samaritan. He said to him: What made you do what you did? He said: I took a handful of the Messenger's trace and understood it, but you were blind to it. "So I cast it aside, and thus my soul enticed me. He said: Then go, for in this life you will have the right to say, 'No contact,' and you have an appointment which you will not fail to fulfill. And look to your god, to whom you have been devoted. We will surely burn him and scatter him into the sea as a blast." Had he been a god, he would not have achieved that from him. The Children of Israel were certain of the trial, and those who had the same opinion of him as Aaron rejoiced, so they said to their group: O Moses, ask your Lord to open for us a door of repentance that we may do, and He will forgive us for what we have done. So Moses chose from his people seventy men who would spare no effort in doing good, the best of the Children of Israel and those who had not associated partners with God in the calf. He set out with them asking for their repentance, and the earth shook under them! The Prophet of God felt ashamed before his people and his delegation when he did to them what he did, so he said: "My Lord, if You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done?" Among them were those whom God had seen of the love of the calf and their belief in it that had permeated their hearts, and for that reason the earth shook with them. He said: "And My mercy encompasses all things, so I will prescribe it for those who fear Me and give zakah and those who believe in Our verses - those who follow the Messenger, the unlettered Prophet, whom they find written down in what they have of the Torah and the Gospel." So he said: "O Lord, I asked You for repentance for my people, and You said that My mercy was written for a people other than my people. Why did You not delay me until You bring me out into the nation of that man who has been shown mercy?" He said to him: Their repentance is that each man among them kills whoever he meets of father and son, killing him with the sword and not caring who he kills in that place. Those who were hidden from Moses and Aaron repented, and God saw their sins, so they confessed to them and did what they were commanded, and God forgave the killer and the one killed.

Then Moses, peace be upon him, walked with them towards the Holy Land, and took the tablets after his anger subsided, and ordered them to do what he ordered them to do of the duties, but that was heavy on them and they refused to acknowledge it, so God made the mountain appear to them as if it were a canopy and approached them until they feared it would fall on them, so they took the book in their right hands while they were listening, looking at the mountain and the book in their hands while they were behind the mountain for fear that it would fall on them, then they went until they came to the Holy Land and found a city in which there were tyrannical people, their creation was strange, and they mentioned from their fruits something amazing about its size, so they said: O

And We have certainly conferred favor upon you another time.

Moses, there are tyrannical people in it that we cannot bear, and we will not enter it as long as they are in it, but if they leave it, then we will enter. Two men from those who feared said: It was said to Yazid: Did he read it like this? He said: Yes, from the tyrants we believed in Moses and they went out to him and said: We know our people best. If you only fear what you have seen of their bodies and their numbers, then they have no hearts and no strength, so enter upon them through the gate, and when you enter it, you will be victorious. And some people say: They are from the people of Moses. So those who feared from the Children of Israel said: They said: O Moses, we will never enter it as long as they are in it, so go, you and your Lord, and fight, for we are sitting right here. So they angered Moses, so he invoked against them and called them wicked, and he had not invoked against them before that when he saw their disobedience and their wrongdoing until that day, so God answered him and called them as Moses had called them wicked, and forbade them from it for forty years, wandering in the land, waking up every day and walking, with no resting place. And He shaded them with clouds in the wilderness, and sent down upon them manna and quails, and made for them clothes that would not wear out or get dirty, and He placed a square stone among them, and commanded Moses to strike it. With his staff, twelve springs gushed forth from it, three springs in each direction, and he informed each tribe of the spring from which they would drink, and they would not move from one place except that they would find that stone among them in the place where it had been the day before.

Ibn Abbas traced this hadith back to the Prophet, may God bless him and grant him peace. I believe that Muawiyah heard Ibn Abbas narrating this hadith and he denied that the Pharaoh was the one who disclosed to Moses the matter of the one killed. He said: How could he disclose it to him when he had no knowledge of it and no one was present at it except the Israelite who was present? Ibn Abbas became angry and took Muawiyah by the hand and went with him to Sa'd ibn Malik al-Zuhri and said to him: O Abu Ishaq, do you remember the day when the Messenger of God, may God bless him and grant him peace, told us about the one killed by Moses from the family of Pharaoh? Was it the Israelite who disclosed it or the Pharaoh? He said: The Pharaoh only revealed to him what he heard from the Israelite who witnessed and was present at that. This is how al-Nasa'i narrated it in al-Sunan al-Kubra, and Abu Ja'far ibn Jarir and Ibn Abi Hatim included it in their interpretations, all of them from the hadith of Yazid ibn Harun with it, and it is attributed to Ibn Abbas, and there is nothing in it that is attributed to the Prophet except a little of it, and it seems that Ibn Abbas, may God be pleased with him, received it from what was permitted to be transmitted from the Israelite narrations from Ka'b al-Ahbar, or someone else, and God knows best. I heard our Sheikh, the preserver Abu al-Hajjaj al-Mizzi, say that as well. And the Almighty said:

Fath al-Qadir

And sentence 37- **And We have certainly bestowed favor upon you another time** is a renewed statement to strengthen Moses' heart by reminding him of God's favors upon him, and favor is kindness and favor. The meaning is: And We have certainly bestowed favor upon you another time before this time, which is God Almighty's protection of him from the evil of his enemies as He Almighty explained here, and another is another feminine meaning other.

Tafsir al-Baghawi

37. **And We have bestowed upon you**, We have bestowed upon you, **another time**, meaning before this time, which is:

Tafsir al-Baidawi

37- **And We bestowed upon you another time** meaning We bestowed upon you another time.

Surat Ta-Ha 20:38

When We revealed to your mother what was revealed to

Tafsir al-Jalalayn

38 - *When* for the reason **We revealed to your mother** in a dream or inspiration when she gave birth to you and feared that Pharaoh would kill you among those who are born **what is revealed** about you and change it

Tafsir al-Suyuti

Tafsir al-Tabari

And that was when We revealed to your mother, when she gave birth to you in the year in which Pharaoh was killing every newborn male among your people, what We revealed to her. Then the Most High explained what He revealed to his mother, saying: It is to throw him into the chest. So the word *that* is in the accusative case in response to what is in His statement, **what is revealed**, and a translation of it.

Tafsir al-Qurtubi

And his saying: **When We revealed to your mother what was revealed**. It was said: **We revealed** means We inspired. And it was said: It was revealed to her in a dream. And Ibn Abbas said: It was revealed to her as it was revealed to the prophets.

Tafsir Ibn Kathir

This is an answer from God to His Messenger Moses, peace be upon him, regarding what he asked of his Lord, the Almighty, and a reminder to him of His previous blessings upon him regarding what happened with his mother when she was breastfeeding him and warning him against Pharaoh and his people killing him, because he was born in the year in which they kill boys, so she made a coffin for him, and she was breastfeeding him and then putting him in it and sending him into the sea, which is the Nile, and holding him to her home with a rope, so she went once to tie the rope and it slipped from her and the sea took him, so she experienced the grief and worry that God mentioned about her in His saying: "And the heart of Moses' mother became empty. She would have almost disclosed him had We not strengthened her heart." So the sea took him to Pharaoh's house. **Then Pharaoh's family picked him up to become for them an enemy and a grief**, meaning a decree decreed by God, as they were killing the boys of the Children of Israel out of fear of Moses' presence, so God decreed, and He has the great authority and complete power, that he would not be raised except on Pharaoh's bed, and would be fed. With his food and drink, along with his wife's love for him, and for this reason the Almighty

said: **An enemy of Mine and an enemy of his will take him, and I bestowed upon you love from Me**, meaning upon your enemy I made him love you. Salamah ibn Kuhayl said: **And I bestowed upon you love from Me**, meaning: I made you beloved to My servants. **And that you may be brought up before My eyes**, Abu Imran al-Jawni said: He was raised in the eye of God. Qatada said: He was fed before My eyes. Muammar ibn al-Muthanna said: **And that you may be brought up before My eyes**, so that I may see. Abd al-Rahman ibn Zayd ibn Aslam said: Meaning: I will make him live in the king's house, enjoying himself and being pampered, and his food with them is the food of the king, so that is the craft.

And His saying: "And when your sister walked and said: 'Shall I direct you to someone who will take care of him?' So We returned you to your mother that her eye may be comforted." That is because when he settled with the people of Pharaoh, they offered him wet nurses, but he refused. God Almighty said: **And We had forbidden him wet nurses before**. So his sister came and said: **Shall I direct you to a family who will take care of him for you and be sincere to him?** Meaning: Shall I direct you to someone who will breastfeed him for you for a fee? So she went with him and they were with her to his mother, and she offered him her breast, and he accepted it. They were very happy with that, and they guided her to breastfeed him, so she attained happiness, elevation, and comfort because of him in this world, and in the Hereafter he will be richer and more abundant. For this reason, it was stated in the hadith: **The example of the craftsman who expects good in his craft is like the example of the mother of Moses who breastfeeds her son and takes her wages**. And God Almighty said here: **And We returned you to your mother that her eye may be comforted and she not grieve**, meaning for you. **And you killed a soul**, meaning the Copt. **And We saved you from distress**, which is what happened to him because of his determination. Pharaoh's family wanted to kill him, so he fled from them until he reached the water of Madyan. That righteous man said to him: **Do not fear, you have escaped from the unjust people**.

And his saying: **And We have tried you with trials**. Imam Abu Abdul Rahman Ahmad bin Shuaib Al-Nasa'i, may God have mercy on him, said in the book of interpretation from his Sunan: His saying **And We have tried you with trials** **Hadith of the trials**: Abdullah bin Muhammad told us, Yazid bin Harun told us, Asbagh bin Zaid told us, Al-Qasim bin Abi Ayoub told us, Saeed bin Jubair told me: I asked Abdullah bin Abbas about the saying of God Almighty to Moses, peace be upon him: **And We have tried you with trials**. So I asked him about the trials, what are they? He said: Start the day again, O Ibn Jubair, for they have a long story. So when morning came, I went to Ibn Abbas to complete what he promised me about the hadith of the trials. He said: Pharaoh and his companions were discussing what God had promised Abraham, peace be upon him, that He would make prophets and kings among his descendants. Some of them said: The Children of Israel are waiting for that and they have no doubt about it, and they thought that he was Joseph, son of Jacob. So when he died, they said: This is not how Abraham was promised, peace be upon him. So Pharaoh said: What do you think? So they plotted and

agreed that he would send men with knives to go around among the Children of Israel and they would not find a male child without slaughtering him. So they did that. When they saw that the adults of the Children of Israel were dying at their appointed times and the young were being slaughtered, they said: You are about to annihilate the Children of Israel and you will be at the point where you will be able to do the work and service that they used to do for you. So kill every male child one year and leave their daughters alone, and leave one year and do not kill any of them, so that the young will grow up in place of those who die from the adults. They will not increase in number because of those whom you are ashamed of, so that you will fear their increasing number with you, and they will not be destroyed because of those whom you kill and need. So they agreed on that. So Moses' mother became pregnant with Aaron in the year in which boys were not slaughtered, and she gave birth to him openly and safely. Then the following year, she became pregnant with Moses, peace be upon him, and worry and sadness fell into her heart. That is from the trials - O Ibn Jubayr - that which came upon him while he was in his mother's womb, which is intended. Then God revealed to her, "Do not fear and do not grieve. We will return him to you and will make him one of the messengers." So He commanded her, when she gave birth, to put him in a coffin and then throw him into the sea. So when she gave birth, she did that. Then, when her son disappeared from her, Satan came to her and she said to herself, **What have you done with my son? If he were slaughtered here and I buried him and shrouded him, that would be more beloved to me than to throw him to the beasts and whales of the sea.**

The water reached him until it reached the watering place of the maids of Pharaoh's wife. When they saw him, they seized him and wanted to open the chest. Some of them said: There is money in this, and if we open it, the king's wife will not believe us with what we found in it. So they carried it as it was and did not take anything out of it until they gave it to her. When she opened it, she saw a boy in it, and God bestowed upon him a love from her that He had never bestowed upon anyone before. The heart of Moses' mother became empty of remembering everything except the mention of Moses. When the slaughterers heard of his command, they came with their knives to Pharaoh's wife to slaughter him. That is one of the trials, O Ibn Jubayr. She said to them: Leave him alone, for this one will not increase the number of the Children of Israel until I go to Pharaoh and ask him for his gift. If he gives him to me, you will have done well and acted well, but if he orders his slaughter, I will not blame you. So she went to Pharaoh and said: A delight to me and you. Pharaoh said: He will be for you, but as for me, I have no need of him. The Messenger of God, may God bless him and grant him peace, said: **And by Him he swears, if Pharaoh had acknowledged that he would be the comfort of his eye as his wife had acknowledged, God would have guided him as he had guided her, but He deprived him of that.** So she sent to those around her, to every woman who had milk, to choose a wet nurse for him. But whenever one of them took him to breastfeed him, he would not accept her

breast until Pharaoh's wife feared that he would refuse milk and die. That saddened her, so she ordered him to be taken out to the market and the assembly of people, hoping that she would find a wet nurse for him to take from her, but he did not accept.

Moses' mother became obsessed and said to his sister: "Follow him and look for him. Do you hear him say, 'Is my son alive or has the beasts eaten him?'" She forgot what God had promised her. His sister saw him from afar, and they were unaware. Afar is when a person's eyes look at something far away, but it is beside him, and he is unaware of it. So she said out of joy when the wet nurses were exhausted: **I will show you a household that will take care of him for you and will be sincere to him.** So they took her and said, **How do you know that they were sincere to him? Do they know him?** Until they doubted that, and that is from the temptations, O Ibn Jubayr. So she said: Their advice to him and their compassion for him, their desire for the king's wet nurse and the hope of the king's benefit, so they left her. So she went to her mother and told her the report. So his mother came and when she placed him in her lap, he climbed onto her breast and sucked it until his sides were filled with moisture. And the good report went to Pharaoh's wife to give her the good report that we have found a wet nurse for your son. So she sent to her and brought her and him. When she saw what was being done to her, she said: Stay and nurse this son of mine, for I have never loved anything as much as he has loved. Moses' mother said: I cannot leave my house and my son to be lost. If you are willing to give him to me, I will take him to my house and he will be with me. I will spare no good for him, for I will not leave my house and my son. Moses' mother remembered what God had promised her, and she felt sorry for Pharaoh's wife and was certain that God would fulfill His promise. She returned with him to her house that day, and God made him grow well and preserved him for what He had decreed for him.

The children of Israel, who were in the outskirts of the village, remained free from the oppression and injustice that was among them. When he grew up, Pharaoh's wife said to Moses' mother: **Will you show me my son?** So she called her for a day in which she could show him to her. Pharaoh's wife said to her keepers, wet nurses, and maidservants: "Let not one of you remain without receiving my son today with a gift and honor so that I may see that. I am sending a trustee to record what each one of you does." So gifts, honor, and gifts continued to greet him from the time he left his mother's house until he entered upon Pharaoh's wife. When he entered upon her, she honored him and was pleased with him, and his mother bestowed gifts because of her good influence on him. Then she said: **Let us bring him to Pharaoh so that he may bestow gifts upon him and honor him.** So when she entered upon him, he placed him in his lap. Moses took Pharaoh's beard and stretched it to the ground. Then the seducers from among the enemies of God said to Pharaoh: "Do you not see what God promised His prophet Abraham? He claimed that he would inherit you, rise above you, and defeat you. So he sent for the slaughterers to slaughter him. That is one of the trials, O Ibn Jubayr after every calamity he

was afflicted with.

And he wanted to cause trials, so Pharaoh's wife came and said: What do you want with this boy whom you gave me? He said: Do you not see that he claims that he can wrestle with me and be superior to me? She said: Make a matter between me and you by which the truth will be known. Bring two live coals and two pearls and present them to him. If he grabs the two pearls and avoids the live coals, you will know that he is sane. But if he takes the live coals and does not want the pearls, you will know that no one would prefer the live coals to the pearls while he is sane. So the live coals and the pearls were brought to him, and he took the live coals and snatched them away from him for fear that they would burn his hand. The woman said: Do you not see? Then God turned him away from him after he had intended to do it, and God accomplished His command with him, and when he reached his full maturity and was a man, no one from the family of Pharaoh would get to any of the Children of Israel with him by oppression or force, until they refused completely. While Moses, peace be upon him, was walking in the direction of the city, he saw two men fighting, one of them a Pharaoh and the other an Israelite. The Israelite called for help from him against the Pharaoh, and Moses became very angry, because he attacked him while he knew his status among the Children of Israel and his protection of them, and no one knew except that it was from breastfeeding except Moses' mother, unless God informed Moses of that which no one else knew. So Moses struck the Pharaoh and killed him, and no one saw them except God, the Almighty, and the Israelite. Moses said when he killed the man: This is from the work of Satan, he is a clear, misleading enemy. Then he said: "My Lord, I have wronged myself, so forgive me." So He forgave him, for He is the Forgiving, the Merciful.

So he stayed in the city, afraid, waiting for report. Then he came to Pharaoh and it was said to him: The Children of Israel killed a man from the family of Pharaoh, so take our right for us and do not give them concessions. He said: Find me his killer and someone who can testify against him, for the king, even if he is on good terms with his people, cannot be bound without evidence or proof. So seek knowledge of that for me and I will take your right for you. While they were wandering around and finding no proof, Moses saw the next day that Israelite fighting a man from the family of another Pharaoh. The Israelite called for help from him against the Pharaoh, but he came across Moses and regretted what he had done and hated what he had seen. The Israelite became angry and wanted to strike the Pharaoh. So he said to the Israelite for what he had done yesterday and today: **You are clearly a liar.** The Israelite looked at Moses after he had said what he had said to him, and he was as angry as he had been the day before when he had killed the Pharaoh. He feared that after he had said to him that you are a clear liar, he had meant him and had not meant him, but rather he meant the Pharaoh. The Israelite became afraid and said: O Moses, do you want to He said this out of fear that Moses wanted to kill him. So they parted ways and the Pharaoh went and told them what he had heard from the Israelite when he said: O Moses, do you want to kill me as you killed a person yesterday? So Fu'un sent the

slaughterers to kill Moses. So the messengers of Pharaoh took the main road, walking at their own pace, seeking Moses, not fearing that they would miss him. Then a man from Moses' party came from the farthest part of the city, and he took a shortcut until he reached Moses before them and told him. That is one of the trials, O Ibn Jubayr.

Moses set out towards Madyan, and he had not encountered any calamity before that, and he had no knowledge of the road except his good opinion of his Lord, the Almighty, for he said: **Perhaps my Lord will guide me to the right way.** And when he came to the water of Madyan, he found there a group of people watering their flocks, and he found besides them two women holding back their sheep. So he said to them: What is the matter with you, that you are isolated and not watering your flocks with the people? They said: We do not have the strength to compete with the people, but we drink from the excess of their watering place. So he watered for them and began to scoop up a lot of water in the bucket until he was the first of the shepherds. Then they returned with their sheep to their father, and Moses, peace be upon him, returned and took shelter under a tree and said: **My Lord, indeed I am, for whatever good You send down to me, in need.** Their father was surprised at their quick return with their sheep, full and content, so he said: **You have a matter today.** So they told him what Moses had done. So he ordered one of them to call him, so she went to Moses and called him. When he spoke to him, he said: "Do not fear, you have escaped from the unjust people. Pharaoh and his people have no authority over us, and we are not in his kingdom." One of them said: "O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy." So jealousy made him say to her: **How do you know what his strength is or how trustworthy he is?** She said: As for his strength, I did not see him in the bucket when he watered for us. I have never seen a man stronger in that watering than him. As for his trustworthiness, he looked at me when I came to him and looked at him, and when he knew that I was a woman, he lowered his head and did not raise it until I delivered your message to him. Then he said to me: Walk behind me and describe the way to me. He did this only because he is trustworthy. So her father was pleased and believed her and thought of him what she said. So he said to him: Would you like me to marry you to one of these two daughters of mine on condition that you hire me for eight years. If you complete ten, it will be from you. I do not want to make it difficult for you. You will find me, God willing, among the righteous? So he did so. Eight years were obligatory for the Prophet of God, Moses, and two years were his waiting period. So God fulfilled his waiting period and he completed it to ten.

Saeed, who is Ibn Jubayr, said: A Christian scholar met me and said: Do you know which of the two terms Moses fulfilled? I said: No, and I did not know at that time. So I met Ibn Abbas and mentioned that to him, and he said: Did you not know that eight were obligatory upon the Prophet of God, and the Prophet of God would not decrease anything from them, and he knows that God was fulfilling the promise that He had made for Moses, for he fulfilled ten years. So I met the Christian and told him that, and he said: The one whom you asked and he informed you knows more

about that than you. I said: Yes, and more appropriate. So when Moses set out with his family, there was something about the fire, the staff, and his hand that God has told you about in the Qur'an. So he complained to God Almighty about what he feared from the family of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express. So God granted him his request and loosened the knot from his tongue, and God inspired Aaron and commanded him to meet him, so Moses rushed with his staff until he met Aaron, peace be upon them, and they both went to Pharaoh, and they stayed on His door was closed for a while, but they were not given permission. Then he gave them permission after a severe veil. They said: **We are messengers of your Lord.** He said: **Who is your Lord?** So tell him what God has told you in the Qur'an. He said: **What do you want?** The dead man mentioned to him and apologized for what he had heard. He said: I want you to believe in God and send the Children of Israel with us. But he refused and said: Bring a sign if you are of the truthful. So he threw down his staff and behold, it was a great, darting serpent, opening its mouth, rushing toward Pharaoh. When Pharaoh saw it heading toward him, he was afraid of it and rushed from his bed and called upon Moses to stop it from him, and he did so. Then he took his hand out of his pocket and saw it white without any defect, meaning without leprosy. Then he put it back and it returned to its original color. So he consulted the nobles around him about what he had seen, and they said to him: These are two magicians **who want to expel you from your land with their magic and do away with your best way**, meaning their kingdom that they were in and their livelihood. And they refused to give Moses anything of what he asked for, and they said to him: Gather for them the magicians, for there are many in your land until you overcome their magic with your magic. So he sent to the cities and gathered for him every learned magician. When they came to Pharaoh, they said: What does this magician do? They said: He works with snakes. They said: By God, no one on earth works magic with snakes, ropes and sticks as we do. So what is our reward if we are defeated? He said to them: You are my relatives and my special ones, and I will do for you whatever you like. So they made an appointment on the Day of Adornment and that the people would be gathered at noon.

Saeed bin Jubair said: Ibn Abbas told me that the day of adornment was the day on which God gave victory to Moses over Pharaoh and the magicians, which was the day of Ashura. So when they gathered in one place, the people said to one another: Go, let us attend to this matter. **Perhaps we will follow the magicians, if they are the ones who are victorious**, meaning Moses and Aaron, mocking them. They said, **O Moses, either you throw or we will be the ones to throw.** He said, *Throw.* "So they threw their ropes and their staffs and said, 'By the might of Pharaoh, we will surely be the victors.'" Moses saw from their magic what made him fear, so God inspired him to throw down his staff. When he

threw it down, it became a huge serpent with its mouth open. The staffs began to entangle themselves with the ropes until they became islands that the serpent entered into until it did not leave a single staff or rope without devouring it. When the magicians realized that, they said, "If this were magic, our magic would not have reached all this, but this is a command from God Almighty. We believe in God and in what Moses brought from God, and we repent to God for what we were doing." So God broke the back of Pharaoh and his followers in that place, and the truth appeared and what they were doing was nullified. **So they were defeated there and returned humiliated.** Pharaoh's wife was prominent and disheveled, calling on God for victory for Moses over Pharaoh and his followers. Whoever from Pharaoh's family saw her thought that she was only She was humbled to pity Pharaoh and his followers, but her sorrow and concern were for Moses. When Moses remained with Pharaoh's false promises for a long time, whenever he brought a sign, he promised her that he would send the Children of Israel with him. But when it passed, he broke his promise and said: Can your Lord do anything other than this? So God sent upon his people the flood, locusts, lice, frogs and blood, detailed signs. All of them complained to Moses and asked him to stop them from him and to covenant with him to send the Children of Israel with him. If he stopped them from him, he broke his promise and violated his covenant until God ordered Moses to go out with his people. He went out with them at night. When Pharaoh woke up and saw that they had gone, he sent gatherers to the cities, and he followed him with many great armies. God revealed to the sea, **When My servant Moses strikes you with his staff**, and it split into twelve divisions until Moses and those with him crossed. Then it converged on those who remained after that from Pharaoh and his followers. Moses forgot to strike the sea with the staff and ended up at the sea, and it had a raging crust, fearing that Moses would strike it with his staff while he was unaware, and he would become disobedient to God.

So when the two hosts saw each other and came close together, the companions of Moses said, "We are surely to be overtaken. Do what your Lord has commanded you, for indeed, He has not lied, and you have not lied." He said, **My Lord has promised me that when I come to the sea, it will split into twelve divisions so that I may cross it.** Then after that he mentioned the staff, so he struck the sea with his staff when the first of Pharaoh's army drew near the last of Moses' army, and the sea split as his Lord had commanded him and as He had promised Moses. When Moses and all his companions had crossed the sea and Pharaoh and his companions had entered, the sea met them as he had been commanded. When Moses had crossed the sea, his companions said, **Indeed, we fear that Pharaoh has drowned, and we do not believe in his perishing.** So he called upon his Lord, who brought him out for him in his body until they were certain of his perishing. Then after that they passed by a people who were devoted to their idols. "They said, 'O Moses, make for us a god as they have gods.' He said, 'Indeed, you are a people behaving ignorantly. * Indeed, what they are

in is ruined." You have seen and heard what suffices you. Then he went and Moses settled them in a place and said, "Obey Aaron, for I have made him your successor. I am going to my Lord." And he gave them a respite of thirty days in which he would return to them. So when he came to his Lord and wanted to speak to Him during the thirty days, he had fasted day and night, and he hated to speak to his Lord while the odor of one who is fasting smelled from him. So Moses took some vegetation from the ground and chewed it. Then his Lord said to him when he came to Him, **Why have you broken your fast? And He is most knowing of what happened.** He said, **O Lord, I hated to speak to You except while my mouth smelled good.** He said, **Did you not know, O Moses, that the odor of one who is fasting is better to Me than the odor of musk? Go back and fast ten days, then come to Me.**

So Moses, peace be upon him, did what he was ordered to do. When his people saw that he did not return to them within the appointed time, they were upset. Aaron had addressed them and said: You have left Egypt, and Pharaoh's people have loans and deposits with you, and you have the same with them. I see that you are counting what you have with them, and I do not permit for you a deposit that you have entrusted to you or a loan. We will not return anything of that to them, nor will we keep it for ourselves. So he dug a hole and ordered every people who had any of that, whether it was a commodity or an ornament, to throw it into that hole. Then he lit a fire over it and burned it. He said: It will not be for us or for them. The Samaritan was from a people who worshipped cows, neighbors of the Children of Israel, but he was not from the Children of Israel. So he was carried with Moses and the Children of Israel when they were carried. It was decreed that he saw a trace and took a handful of it. He passed by Aaron, and Aaron, peace be upon him, said to him: O Samaritan, will you not throw away what is in your hand, while he is holding it and no one sees it during that time? He said: This is a handful of the trace of the Messenger who crossed the sea with you, and I will not throw it for anything except that you pray to God when you throw it to make it what I want. So he threw it and Aaron prayed for him, and he said: I want it to be a calf. So everything that was in the pit of goods or ornaments or copper or iron gathered together and it became a hollow calf with no soul in it and it moored. Ibn Abbas said: No, by God, it never had a voice. Rather, the wind entered its anus and came out of its mouth, and that sound was from that. So the Children of Israel split into groups, and a group said: O Samaritan, what is this and you know best about it? He said: This is your Lord, but Moses has lost his way. A group said: We will not deny this until Moses returns to us. If he is our Lord, we would not have lost him and failed in his cause when we saw him. If he is not our Lord, then we will follow the words of Moses. A group said: This is the work of Satan, and he is not our Lord, and we do not believe in him or believe him. A group imbibed the truth in their hearts with what the Samaritan said about the calf, and they declared their denial of it. Then Aaron said to them: **O my people, you are only being tested by it, and your Lord is the Most Merciful, so follow me and obey my command.** They said: So what is the matter with Moses, that he promised us thirty days and then broke his promise?

These forty days have passed. Their fools said: His Lord has made a mistake, so he is seeking him: following him. When God spoke to Moses and told him what He said, He informed him of what his people had encountered after him. **So Moses returned to his people, angry and grieved,** and he said to them what you have heard in the Qur'an. He took hold of his brother's head, dragging him towards him, and threw down the tablets in anger. Then he excused his brother with his excuse and asked forgiveness for him, and went back to the Samaritan. He said to him: What made you do what you did? He said: I took a handful of the Messenger's trace and understood it, but you were blind to it. "So I cast it aside, and thus my soul enticed me. He said: Then go, for in this life you will have the right to say, 'No contact,' and you have an appointment which you will not fail to fulfill. And look to your god, to whom you have been devoted. We will surely burn him and scatter him into the sea as a blast." Had he been a god, he would not have achieved that from him. The Children of Israel were certain of the trial, and those who had the same opinion of him as Aaron rejoiced, so they said to their group: O Moses, ask your Lord to open for us a door of repentance that we may do, and He will forgive us for what we have done. So Moses chose from his people seventy men who would spare no effort in doing good, the best of the Children of Israel and those who had not associated partners with God in the calf. He set out with them asking for their repentance, and the earth shook under them! The Prophet of God felt ashamed before his people and his delegation when he did to them what he did, so he said: "My Lord, if You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done?" Among them were those whom God had seen of the love of the calf and their belief in it that had permeated their hearts, and for that reason the earth shook with them. He said: "And My mercy encompasses all things, so I will prescribe it for those who fear Me and give zakah and those who believe in Our verses - those who follow the Messenger, the unlettered Prophet, whom they find written down in what they have of the Torah and the Gospel." So he said: "O Lord, I asked You for repentance for my people, and You said that My mercy was written for a people other than my people. Why did You not delay me until You bring me out into the nation of that man who has been shown mercy?" He said to him: Their repentance is that each man among them kills whoever he meets of father and son, killing him with the sword and not caring who he kills in that place. Those who were hidden from Moses and Aaron repented, and God saw their sins, so they confessed to them and did what they were commanded, and God forgave the killer and the one killed.

Then Moses, peace be upon him, walked with them towards the Holy Land, and took the tablets after his anger subsided, and ordered them to do what he ordered them to do of the duties, but that was heavy on them and they refused to acknowledge it, so God made the mountain appear to them as if it were a canopy and approached them until they feared it would fall on them, so they took the book in their right hands while they were listening, looking at the mountain and the book in their hands while they were behind the

mountain for fear that it would fall on them, then they went until they came to the Holy Land and found a city in which there were tyrannical people, their creation was strange, and they mentioned from their fruits something amazing about its size, so they said: O Moses, there are tyrannical people in it that we cannot bear, and we will not enter it as long as they are in it, but if they leave it, then we will enter. Two men from those who feared said: It was said to Yazid: Did he read it like this? He said: Yes, from the tyrants we believed in Moses and they went out to him and said: We know our people best. If you only fear what you have seen of their bodies and their numbers, then they have no hearts and no strength, so enter upon them through the gate, and when you enter it, you will be victorious. And some people say: They are from the people of Moses. So those who feared from the Children of Israel said: They said: O Moses, we will never enter it as long as they are in it, so go, you and your Lord, and fight, for we are sitting right here. So they angered Moses, so he invoked against them and called them wicked, and he had not invoked against them before that when he saw their disobedience and their wrongdoing until that day, so God answered him and called them as Moses had called them wicked, and forbade them from it for forty years, wandering in the land, waking up every day and walking, with no resting place. And He shaded them with clouds in the wilderness, and sent down upon them manna and quails, and made for them clothes that would not wear out or get dirty, and He placed a square stone among them, and commanded Moses to strike it. With his staff, twelve springs gushed forth from it, three springs in each direction, and he informed each tribe of the spring from which they would drink, and they would not move from one place except that they would find that stone among them in the place where it had been the day before.

Ibn Abbas traced this hadith back to the Prophet, may God bless him and grant him peace. I believe that Muawiyah heard Ibn Abbas narrating this hadith and he denied that the Pharaoh was the one who disclosed to Moses the matter of the one killed. He said: How could he disclose it to him when he had no knowledge of it and no one was present at it except the Israelite who was present? Ibn Abbas became angry and took Muawiyah by the hand and went with him to Sa'd ibn Malik al-Zuhri and said to him: O Abu Ishaq, do you remember the day when the Messenger of God, may God bless him and grant him peace, told us about the one killed by Moses from the family of Pharaoh? Was it the Israelite who disclosed it or the Pharaoh? He said: The Pharaoh only revealed to him what he heard from the Israelite who witnessed and was present at that. This is how al-Nasa'i narrated it in al-Sunan al-Kubra, and Abu Ja'far ibn Jarir and Ibn Abi Hatim included it in their interpretations, all of them from the hadith of Yazid ibn Harun with it, and it is attributed to Ibn Abbas, and there is nothing in it that is attributed to the Prophet except a little of it, and it seems that Ibn Abbas, may God be pleased with him, received it from what was permitted to be transmitted from the Israelite narrations from Ka'b al-Ahbar, or someone else, and God knows best. I heard our Sheikh, the preserver

Abu al-Hajjaj al-Mizzi, say that as well. And the Almighty said:

Fath al-Qadir

38- **When We revealed to your mother what is revealed** meaning from Us at that time, which is the time of revelation. So if is an adverb for revelation, and what is meant by revelation to her is either mere inspiration to her or in a dream, such that He showed her that or on the tongue of a prophet or on the tongue of an angel, not by way of prophecy like the revelation to Mary or by the previous prophets informing her of that and the report reached her, and what is meant by **what is revealed** is what will come of the matter to her, He made it ambiguous at first and explained it at second, to magnify its importance.

Tafsir al-Baghawi

38. **When We inspired your mother**, inspiration, **what is inspired**, what inspires them. Then He explained that inspiration and enumerated His blessings upon him:

Tafsir al-Baidawi

38- **When We inspired your mother** by inspiration, in a dream, or on the tongue of a prophet at that time or an angel - not in the manner of prophethood - as was inspired to Mary. **What is inspired** is what is not known except by revelation, or what should be inspired and not neglected due to its great importance and extreme concern.

Surat Ta-Ha 20:39

That you cast him into the chest and cast him into the sea, and let the sea cast him upon the shore, and an enemy of Mine and an enemy of his will take him. And I have bestowed upon you love from Me, that you may be brought up under My eye.

Tafsir al-Jalalayn

39 - **That you cast him** cast him **into the chest, and cast him** with the chest **into the sea** the Nile **and let the sea cast him upon the shore** that is, its shore, and the command is in the sense of the report **that an enemy of Mine and an enemy of his will seize him** and he is Pharaoh **and I cast** after He took you **upon you love from Me** so that you would be loved among the people, so Pharaoh and everyone who saw you loved you **and that you would be brought up under My eye** so that you would be raised under My care and protection of you

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have already bestowed upon you, O Moses, another time when We inspired your mother, to throw your son Moses when she gave birth to you in the chest. **Then throw him into the river,** meaning by river: the Nile. **And let the river cast him upon the shore.** He says: Throw him into the river, the river casts him upon the shore, and it is a reward that was brought forth in the manner of a command, as if the river was the one commanded, as God Almighty said: **Follow our way, and we will bear your sins** (al-Ankabut 29:2) meaning: Follow our way, and we will bear your sins, so his mother did that to him, and the river cast him into the watering place of Pharaoh's people.

Ibn Humayd narrated to us, saying: Salamah narrated to us, on the authority of Ibn Ishaq, who said: When Moses was born, his mother breastfed him, until when Pharaoh ordered the killing of the boys according to that tradition, she went to him and did with him what God Almighty had commanded her. She put him in a small chest and prepared it for him, then she went to the Nile and threw him in it. Pharaoh was sitting in a council of his, which he used to sit in on the bank of the Nile every morning. While he was sitting, the Nile passed by the chest and threw it out, and Asiyah, the daughter of Muzahim, his wife, was sitting beside him. He said: This is something in the sea, so bring it to me. His helpers went out to him and brought it. He opened the chest and there was a baby in his cradle. God instilled His love upon him and showed him His kindness. God Almighty meant by His saying, **An enemy of Mine and an enemy of his will seize him.** Pharaoh is the enemy, he was of God and of Moses.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Then throw him into the sea,** which is the

sea, which is the Nile.

The people of interpretation differed regarding the meaning of the love that God Almighty said, **And I bestowed upon you love from Me.** Some of them said: He meant by that that He made him beloved to His servants.

Who said that?

Al-Husayn bin Ali Al-Sada'i and Al-Abbas bin Muhammad Al-Duri told me: Husayn Al-Ja'fi told us, on the authority of Musa bin Qabas Al-Hadrami, on the authority of Salamah bin Kuhail, regarding the statement of God, **And I have bestowed upon you love from Me,** Abbas said: I have made you beloved to My servants, and Al-Sada'i said: I have made you beloved to My creation.

Others said: Rather, the meaning of this is: You have good character.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Ibrahim bin Mahdi told us, on the authority of a man, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, regarding his statement, **And I bestowed upon you love from Me,** he said: Goodness and charm.

Abu Ja'far said: What is more correct than what is said about this is that it is said: God cast His love upon Moses, as He, the Most High, said: **And I cast upon you love from Me,** so He made him beloved to Asiya, the wife of Pharaoh, until she adopted him, nurtured him, and raised him, and to Pharaoh, until he stopped his hostility and evil. And say! It is said: It is said: And I cast upon you love from Me because he made him beloved to everyone who saw him. The meaning of **I cast upon you love from Me** is I made you beloved to them. A man says to another if he loves him: I cast upon you my mercy, meaning my love.

The least interpretation differed in the interpretation of the saying, **And let it be made under My eyes.** Some of them said: Its meaning is: And let it be nourished and raised on My love for Me and My will.

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: **And that you may be nourished under My eyes,** he said: It is his food and that you may be nourished under My eyes.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **And let it be made under My eyes,** he said: He made him live in the king's house, enjoying himself and being luxurious, and his food with them was the food of the king, so that was the craft.

Others said: Rather, the meaning of this is: You are in my eyes in all your circumstances.

That you cast him into the chest and cast him into the sea, and let the sea cast him upon the shore, and an enemy of Mine and an enemy of his will take him. And I have bestowed upon you love from Me, that you may be brought up under My eye.

Tafsir al-Qurtubi

Throw him into the Ark. Muqatil Mu'min of the family of Pharaoh said that he was the one who made the Ark and dragged it, and his name was Ezekiel. The Ark was made of sycamore. **Throw him into the sea.** That is, throw him into the sea: the Nile River. **Let him cast him in.** Al-Farra' said: **Throw him into the sea.** This is a command that contains the meaning of recompense. That is, throw him in, and the sea will cast him in. This is also the saying of God: **Follow our path, and we will bear your sins.** (Al-Ankabut: 12). **An enemy of mine and an enemy of his will take him,** meaning Pharaoh. So she made an Ark, made a mat in it, and put Moses in it, and covered his head and his ribs - meaning his cracks - then she threw him into the Nile. A large river flowed from it in the house of Pharaoh, so God drove him in that river to the house of Pharaoh. It was narrated that she put ginned cotton in the Ark, put it in it, covered it and plastered it, then she threw it into the sea. A large river led from it to Pharaoh's garden. While he was sitting at the head of a pond with Asiya, there was the Ark. He ordered it to be brought out. It was opened and there was a young boy. The people woke up. The enemy of God loved it so much that he could not help but be patient. The apparent meaning of the Qur'an indicates that the sea threw it up on its shore, which is its beach. Pharaoh saw the Ark on the shore and ordered it to be taken. It is possible that the sea threw it up in a place on the shore, where the mouth of Pharaoh's river was, and then the river led it to the pond. And God knows best. It was said that Pharaoh's daughter found it and she had leprosy. When she opened the Ark, she was cured. It was narrated that when they picked up the Ark, they tried to open it but could not, and they tried to break it but they were exhausted. Asiya came closer and saw a light inside the Ark. She treated it and opened it. There was a young boy between his eyes, and he was sucking milk on his thumb, so they loved him. Pharaoh had a leprous daughter and the doctors said to him: 'You will not be cured except by the sea, which contains a resemblance to a human being and its cure is its saliva. So the leprous woman smeared her leprosy with his saliva and was cured. It was said: When she looked at his face she was cured. And God knows best. It was said: She found him a slave girl of Pharaoh's wife, and when Pharaoh looked at him he saw a boy with the most beautiful face of people, so Pharaoh loved him, and that is what God the Almighty said: **And I have bestowed upon you love from Me.** Ibn Abbas said: God loved him and made him beloved to His creation. Ibn Atiyyah said: He bestowed upon him a touch of beauty that those who saw it could hardly bear to be without. Qatada said: There was beauty in Moses' eyes and no one saw him without loving and adoring him. Ikrimah said: The meaning is: I placed beauty and grace in you so that no one sees you without loving you. At-Tabari said: The meaning is: I bestowed My mercy upon you. Ibn Zayd said: I made everyone who saw you love you until Pharaoh loved you and you were saved from his evil, and Asiya bint Muzahim

loved you and adopted you. **And let it be done under My eyes.** Ibn Abbas said: He means that it was under My eyes where you were placed in the chest, where the chest was thrown into the sea, and where the maids of Pharaoh's wife picked you up. They wanted to open the chest to see what was in it, but one of them said: Do not open it until you bring it to your mistress, for it is more favorable for you with her, and more likely that she will not accuse you of finding something in it and taking it for yourselves. Pharaoh's wife did not drink water except what those maids drew. So they took the chest to her closed, and when she opened it, she saw a boy the likes of whom she had never seen before, and he bestowed his love upon her, so she took him and went with him to Pharaoh, and she said to him: **A comfort of the eye for me and for you.** (al-Qasas 28:9) Pharaoh said to her: As for you, yes, but as for me, no. It has reached us that the Messenger of God, may God bless him and grant him peace, said: **If Pharaoh had said, 'Yes, he is a comfort to me and to you,' he would have believed and been truthful.** She said, **Give him to me and do not kill him,** so he gave him to her. It has also been said, **And let him be raised and fed in my sight,** meaning that he should be raised and fed in my presence, as Qatada said. An-Nahhas said: This is well-known in the language. It is said, **I made the horse and I made it if you took good care of it.** The meaning is, **And let him be raised in my sight** means you did that. It has also been said that the lam is related to what follows it in His statement, **When your sister walks,** in terms of precedence and delay, *when* is an adverb for **let him be made.** It has also been said that the waw in **let him be made** is redundant. Ibn al-Qa'qa' read **let him be made** with a sukoon on the lam as a command, and it appears to be for the addressee and the commanded is absent. Abu Nahik read **let him be made** with a fatha on the ta'. The meaning is that your movement and actions should be by my will and in my sight. Al-Mahdawi mentioned this.

Tafsir Ibn Kathir

This is an answer from God to His Messenger Moses, peace be upon him, regarding what he asked of his Lord, the Almighty, and a reminder to him of His previous blessings upon him regarding what happened with his mother when she was breastfeeding him and warning him against Pharaoh and his people killing him, because he was born in the year in which they kill boys, so she made a coffin for him, and she was breastfeeding him and then putting him in it and sending him into the sea, which is the Nile, and holding him to her home with a rope, so she went once to tie the rope and it slipped from her and the sea took him, so she experienced the grief and worry that God mentioned about her in His saying: "And the heart of Moses' mother became empty. She would have almost disclosed him had We not strengthened her heart." So the sea took him to Pharaoh's house. **Then Pharaoh's**

family picked him up to become for them an enemy and a grief, meaning a decree decreed by God, as they were killing the boys of the Children of Israel out of fear of Moses' presence, so God decreed, and He has the great authority and complete power, that he would not be raised except on Pharaoh's bed, and would be fed. With his food and drink, along with his wife's love for him, and for this reason the Almighty said: **An enemy of Mine and an enemy of his will take him, and I bestowed upon you love from Me**, meaning upon your enemy I made him love you. Salamah ibn Kuhayl said: **And I bestowed upon you love from Me**, meaning: I made you beloved to My servants. **And that you may be brought up before My eyes**, Abu Imran al-Jawni said: He was raised in the eye of God. Qatada said: He was fed before My eyes. Muammar ibn al-Muthanna said: **And that you may be brought up before My eyes**, so that I may see. Abd al-Rahman ibn Zayd ibn Aslam said: Meaning: I will make him live in the king's house, enjoying himself and being pampered, and his food with them is the food of the king, so that is the craft.

And His saying: "And when your sister walked and said: 'Shall I direct you to someone who will take care of him?' So We returned you to your mother that her eye may be comforted." That is because when he settled with the people of Pharaoh, they offered him wet nurses, but he refused. God Almighty said: **And We had forbidden him wet nurses before**. So his sister came and said: **Shall I direct you to a family who will take care of him for you and be sincere to him?**

Meaning: Shall I direct you to someone who will breastfeed him for you for a fee? So she went with him and they were with her to his mother, and she offered him her breast, and he accepted it. They were very happy with that, and they hired her to breastfeed him, so she attained happiness, elevation, and comfort because of him in this world, and in the Hereafter he will be richer and more abundant. For this reason, it was stated in the hadith: **The example of the craftsman who expects good in his craft is like the example of the mother of Moses who breastfeeds her son and takes her wages**. And God Almighty said here: **And We returned you to your mother that her eye may be comforted and she not grieve**, meaning for you. **And you killed a soul**, meaning the Copt. **And We saved you from distress**, which is what happened to him because of his determination. Pharaoh's family wanted to kill him, so he fled from them until he reached the water of Madyan. That righteous man said to him: **Do not fear, you have escaped from the unjust people**.

And his saying: **And We have tried you with trials**. Imam Abu Abdul Rahman Ahmad bin Shuaib Al-Nasa'i, may God have mercy on him, said in the book of interpretation from his Sunan: His saying **And We have tried you with trials** **Hadith of the trials**: Abdullah bin Muhammad told us, Yazid bin Harun told us, Asbagh bin Zaid told us, Al-Qasim bin Abi Ayoub told us, Saeed bin Jubair told me: I asked Abdullah bin Abbas about the saying of God Almighty to Moses, peace be upon him: **And We have tried you with trials**. So I asked him about the trials, what are they? He said: Start the day again, O Ibn Jubair, for they have a long story. So when morning came, I went to Ibn Abbas to complete what he promised me about the hadith of the trials. He said: Pharaoh and his companions were

discussing what God had promised Abraham, peace be upon him, that He would make prophets and kings among his descendants. Some of them said: The Children of Israel are waiting for that and they have no doubt about it, and they thought that he was Joseph, son of Jacob. So when he died, they said: This is not how Abraham was promised, peace be upon him. So Pharaoh said: What do you think? So they plotted and agreed that he would send men with knives to go around among the Children of Israel and they would not find a male child without slaughtering him. So they did that. When they saw that the adults of the Children of Israel were dying at their appointed times and the young were being slaughtered, they said: You are about to annihilate the Children of Israel and you will be at the point where you will be able to do the work and service that they used to do for you. So kill every male child one year and leave their daughters alone, and leave one year and do not kill any of them, so that the young will grow up in place of those who die from the adults. They will not increase in number because of those whom you are ashamed of, so that you will fear their increasing number with you, and they will not be destroyed because of those whom you kill and need. So they agreed on that. So Moses' mother became pregnant with Aaron in the year in which boys were not slaughtered, and she gave birth to him openly and safely. Then the following year, she became pregnant with Moses, peace be upon him, and worry and sadness fell into her heart. That is from the trials - O Ibn Jubayr - that which came upon him while he was in his mother's womb, which is intended. Then God revealed to her, "Do not fear and do not grieve. We will return him to you and will make him one of the messengers." So He commanded her, when she gave birth, to put him in a coffin and then throw him into the sea. So when she gave birth, she did that. Then, when her son disappeared from her, Satan came to her and she said to herself, **What have you done with my son? If he were slaughtered here and I buried him and shrouded him, that would be more beloved to me than to throw him to the beasts and whales of the sea**.

The water reached him until it reached the watering place of the maids of Pharaoh's wife. When they saw him, they seized him and wanted to open the chest. Some of them said: There is money in this, and if we open it, the king's wife will not believe us with what we found in it. So they carried it as it was and did not take anything out of it until they gave it to her. When she opened it, she saw a boy in it, and God bestowed upon him a love from her that He had never bestowed upon anyone before. The heart of Moses' mother became empty of remembering everything except the mention of Moses. When the slaughterers heard of his command, they came with their knives to Pharaoh's wife to slaughter him. That is one of the trials, O Ibn Jubayr. She said to them: Leave him alone, for this one will not increase the number of the Children of Israel until I go to Pharaoh and ask him for his gift. If he gives him to me, you will have done well and acted well, but if he orders his slaughter, I will not blame you. So she went to Pharaoh and said: A delight to me and you. Pharaoh said: He will be for you, but as for me, I have no need of him. The Messenger of God, may God bless him and grant him peace, said: **And by Him he swears, if Pharaoh had acknowledged that he**

That you cast him into the chest and cast him into the sea, and let the sea cast him upon the shore, and an enemy of Mine and an enemy of his will take him. And I have bestowed upon you love from Me, that you may be brought up under My eye.

would be the comfort of his eye as his wife had acknowledged, God would have guided him as he had guided her, but He deprived him of that. So she sent to those around her, to every woman who had milk, to choose a wet nurse for him. But whenever one of them took him to breastfeed him, he would not accept her breast until Pharaoh's wife feared that he would refuse milk and die. That saddened her, so she ordered him to be taken out to the market and the assembly of people, hoping that she would find a wet nurse for him to take from her, but he did not accept.

Moses' mother became obsessed and said to his sister: "Follow him and look for him. Do you hear him say, 'Is my son alive or has the beasts eaten him?'" She forgot what God had promised her. His sister saw him from afar, and they were unaware. Afar is when a person's eyes look at something far away, but it is beside him, and he is unaware of it. So she said out of joy when the wet nurses were exhausted: **I will show you a household that will take care of him for you and will be sincere to him.** So they took her and said, **How do you know that they were sincere to him? Do they know him?** Until they doubted that, and that is from the temptations, O Ibn Jubayr. So she said: Their advice to him and their compassion for him, their desire for the king's wet nurse and the hope of the king's benefit, so they left her. So she went to her mother and told her the report. So his mother came and when she placed him in her lap, he climbed onto her breast and sucked it until his sides were filled with moisture. And the good report went to Pharaoh's wife to give her the good report that we have found a wet nurse for your son. So she sent to her and brought her and him. When she saw what was being done to her, she said: Stay and nurse this son of mine, for I have never loved anything as much as he has loved. Moses' mother said: I cannot leave my house and my son to be lost. If you are willing to give him to me, I will take him to my house and he will be with me. I will spare no good for him, for I will not leave my house and my son. Moses' mother remembered what God had promised her, and she felt sorry for Pharaoh's wife and was certain that God would fulfill His promise. She returned with him to her house that day, and God made him grow well and preserved him for what He had decreed for him.

The children of Israel, who were in the outskirts of the village, remained free from the oppression and injustice that was among them. When he grew up, Pharaoh's wife said to Moses' mother: **Will you show me my son?** So she called her for a day in which she could show him to her. Pharaoh's wife said to her keepers, wet nurses, and maidservants: "Let not one of you remain without receiving my son today with a gift and honor so that I may see that. I am sending a trustee to record what each one of you does." So gifts, honor, and gifts continued to greet him from the time he left his mother's house until he entered upon Pharaoh's wife. When he entered upon her, she honored him and was pleased with him, and his mother bestowed gifts because of her good influence on him. Then she said: **Let us bring him to Pharaoh so**

that he may bestow gifts upon him and honor him. So when she entered upon him, he placed him in his lap. Moses took Pharaoh's beard and stretched it to the ground. Then the seducers from among the enemies of God said to Pharaoh: "Do you not see what God promised His prophet Abraham? He claimed that he would inherit you, rise above you, and defeat you. So he sent for the slaughterers to slaughter him. That is one of the trials, O Ibn Jubayr after every calamity he was afflicted with.

And he wanted to cause trials, so Pharaoh's wife came and said: What do you want with this boy whom you gave me? He said: Do you not see that he claims that he can wrestle with me and be superior to me? She said: Make a matter between me and you by which the truth will be known. Bring two live coals and two pearls and present them to him. If he grabs the two pearls and avoids the live coals, you will know that he is sane. But if he takes the live coals and does not want the pearls, you will know that no one would prefer the live coals to the pearls while he is sane. So the live coals and the pearls were brought to him, and he took the live coals and snatched them away from him for fear that they would burn his hand. The woman said: Do you not see? Then God turned him away from him after he had intended to do it, and God accomplished His command with him, and when he reached his full maturity and was a man, no one from the family of Pharaoh would get to any of the Children of Israel with him by oppression or force, until they refused completely. While Moses, peace be upon him, was walking in the direction of the city, he saw two men fighting, one of them a Pharaoh and the other an Israelite. The Israelite called for help from him against the Pharaoh, and Moses became very angry, because he attacked him while he knew his status among the Children of Israel and his protection of them, and no one knew except that it was from breastfeeding except Moses' mother, unless God informed Moses of that which no one else knew. So Moses struck the Pharaoh and killed him, and no one saw them except God, the Almighty, and the Israelite. Moses said when he killed the man: This is from the work of Satan, he is a clear, misleading enemy. Then he said: "My Lord, I have wronged myself, so forgive me." So He forgave him, for He is the Forgiving, the Merciful.

So he stayed in the city, afraid, waiting for report. Then he came to Pharaoh and it was said to him: The Children of Israel killed a man from the family of Pharaoh, so take our right for us and do not give them concessions. He said: Find me his killer and someone who can testify against him, for the king, even if he is on good terms with his people, cannot be bound without evidence or proof. So seek knowledge of that for me and I will take your right for you. While they were wandering around and finding no proof, Moses saw the next day that Israelite fighting a man from the family of another Pharaoh. The Israelite called for help from him against the Pharaoh, but he came across Moses and regretted what he had done and hated what he had seen. The Israelite became angry and

wanted to strike the Pharaoh. So he said to the Israelite for what he had done yesterday and today: **You are clearly a liar.** The Israelite looked at Moses after he had said what he had said to him, and he was as angry as he had been the day before when he had killed the Pharaoh. He feared that after he had said to him that you are a clear liar, he had meant him and had not meant him, but rather he meant the Pharaoh. The Israelite became afraid and said: O Moses, do you want to He said this out of fear that Moses wanted to kill him. So they parted ways and the Pharaoh went and told them what he had heard from the Israelite when he said: O Moses, do you want to kill me as you killed a person yesterday? So Fu'un sent the slaughterers to kill Moses. So the messengers of Pharaoh took the main road, walking at their own pace, seeking Moses, not fearing that they would miss him. Then a man from Moses' party came from the farthest part of the city, and he took a shortcut until he reached Moses before them and told him. That is one of the trials, O Ibn Jubayr.

Moses set out towards Madyan, and he had not encountered any calamity before that, and he had no knowledge of the road except his good opinion of his Lord, the Almighty, for he said: **Perhaps my Lord will guide me to the right way.** And when he came to the water of Madyan, he found there a group of people watering their flocks, and he found besides them two women holding back their sheep. So he said to them: What is the matter with you, that you are isolated and not watering your flocks with the people? They said: We do not have the strength to compete with the people, but we drink from the excess of their watering place. So he watered for them and began to scoop up a lot of water in the bucket until he was the first of the shepherds. Then they returned with their sheep to their father, and Moses, peace be upon him, returned and took shelter under a tree and said: **My Lord, indeed I am, for whatever good You send down to me, in need.** Their father was surprised at their quick return with their sheep, full and content, so he said: **You have a matter today.** So they told him what Moses had done. So he ordered one of them to call him, so she went to Moses and called him. When he spoke to him, he said: "Do not fear, you have escaped from the unjust people. Pharaoh and his people have no authority over us, and we are not in his kingdom." One of them said: "O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy." So jealousy made him say to her: **How do you know what his strength is or how trustworthy he is?** She said: As for his strength, I did not see him in the bucket when he watered for us. I have never seen a man stronger in that watering than him. As for his trustworthiness, he looked at me when I came to him and looked at him, and when he knew that I was a woman, he lowered his head and did not raise it until I delivered your message to him. Then he said to me: Walk behind me and describe the way to me. He did this only because he is trustworthy. So her father was pleased and believed her and thought of him what she said. So he said to him: Would you like me to marry you to one of these two daughters of mine on condition that you hire me for eight years. If you complete ten, it will be from you. I do not want to make it difficult for you. You will find me, God willing, among the righteous? So he did so. Eight years were

obligatory for the Prophet of God, Moses, and two years were his waiting period. So God fulfilled his waiting period and he completed it to ten.

Saeed, who is Ibn Jubayr, said: A Christian scholar met me and said: Do you know which of the two terms Moses fulfilled? I said: No, and I did not know at that time. So I met Ibn Abbas and mentioned that to him, and he said: Did you not know that eight were obligatory upon the Prophet of God, and the Prophet of God would not decrease anything from them, and he knows that God was fulfilling the promise that He had made for Moses, for he fulfilled ten years. So I met the Christian and told him that, and he said: The one whom you asked and he informed you knows more about that than you. I said: Yes, and more appropriate. So when Moses set out with his family, there was something about the fire, the staff, and his hand that God has told you about in the Qur'an. So he complained to God Almighty about what he feared from the family of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express. So God granted him his request and loosened the knot from his tongue, and God inspired Aaron and commanded him to meet him, so Moses rushed with his staff until he met Aaron, peace be upon them, and they both went to Pharaoh, and they stayed on His door was closed for a while, but they were not given permission. Then he gave them permission after a severe veil. They said: **We are messengers of your Lord.** He said: **Who is your Lord?** So tell him what God has told you in the Qur'an. He said: **What do you want?** The dead man mentioned to him and apologized for what he had heard. He said: I want you to believe in God and send the Children of Israel with us. But he refused and said: Bring a sign if you are of the truthful. So he threw down his staff and behold, it was a great, darting serpent, opening its mouth, rushing toward Pharaoh. When Pharaoh saw it heading toward him, he was afraid of it and rushed from his bed and called upon Moses to stop it from him, and he did so. Then he took his hand out of his pocket and saw it white without any defect, meaning without leprosy. Then he put it back and it returned to its original color. So he consulted the nobles around him about what he had seen, and they said to him: These are two magicians **who want to expel you from your land with their magic and do away with your best way,** meaning their kingdom that they were in and their livelihood. And they refused to give Moses anything of what he asked for, and they said to him: Gather for them the magicians, for there are many in your land until you overcome their magic with your magic. So he sent to the cities and gathered for him every learned magician. When they came to Pharaoh, they said: What does this magician do? They said: He works with snakes. They said: By God, no one on earth works magic with snakes, ropes and sticks as we do. So what is our reward if we are defeated? He said to them: You are my relatives and my special ones, and I will do for you whatever you like. So they made an appointment on the Day of Adornment and that the people would be gathered at noon.

Saeed bin Jubair said: Ibn Abbas told me that the day

That you cast him into the chest and cast him into the sea, and let the sea cast him upon the shore, and an enemy of Mine and an enemy of his will take him. And I have bestowed upon you love from Me, that you may be brought up under My eye.

of adornment was the day on which God gave victory to Moses over Pharaoh and the magicians, which was the day of Ashura. So when they gathered in one place, the people said to one another: Go, let us attend to this matter. **Perhaps we will follow the magicians, if they are the ones who are victorious**, meaning Moses and Aaron, mocking them. They said, **O Moses, either you throw or we will be the ones to throw**. He said, *Throw*. "So they threw their ropes and their staffs and said, 'By the might of Pharaoh, we will surely be the victors.'" Moses saw from their magic what made him fear, so God inspired him to throw down his staff. When he threw it down, it became a huge serpent with its mouth open. The staffs began to entangle themselves with the ropes until they became islands that the serpent entered into until it did not leave a single staff or rope without devouring it. When the magicians realized that, they said, "If this were magic, our magic would not have reached all this, but this is a command from God Almighty. We believe in God and in what Moses brought from God, and we repent to God for what we were doing." So God broke the back of Pharaoh and his followers in that place, and the truth appeared and what they were doing was nullified. **So they were defeated there and returned humiliated**. Pharaoh's wife was prominent and disheveled, calling on God for victory for Moses over Pharaoh and his followers. Whoever from Pharaoh's family saw her thought that she was only She was humbled to pity Pharaoh and his followers, but her sorrow and concern were for Moses. When Moses remained with Pharaoh's false promises for a long time, whenever he brought a sign, he promised her that he would send the Children of Israel with him. But when it passed, he broke his promise and said: Can your Lord do anything other than this? So God sent upon his people the flood, locusts, lice, frogs and blood, detailed signs. All of them complained to Moses and asked him to stop them from him and to covenant with him to send the Children of Israel with him. If he stopped them from him, he broke his promise and violated his covenant until God ordered Moses to go out with his people. He went out with them at night. When Pharaoh woke up and saw that they had gone, he sent gatherers to the cities, and he followed him with many great armies. God revealed to the sea, **When My servant Moses strikes you with his staff**, and it split into twelve divisions until Moses and those with him crossed. Then it converged on those who remained after that from Pharaoh and his followers. Moses forgot to strike the sea with the staff and ended up at the sea, and it had a raging crust, fearing that Moses would strike it with his staff while he was unaware, and he would become disobedient to God.

So when the two hosts saw each other and came close together, the companions of Moses said, "We are surely to be overtaken. Do what your Lord has commanded you, for indeed, He has not lied, and you have not lied." He said, **My Lord has promised me that when I come to the sea, it will split into twelve divisions so that I may cross it**. Then after that he mentioned the staff, so he struck the sea with his staff when the first

of Pharaoh's army drew near the last of Moses' army, and the sea split as his Lord had commanded him and as He had promised Moses. When Moses and all his companions had crossed the sea and Pharaoh and his companions had entered, the sea met them as he had been commanded. When Moses had crossed the sea, his companions said, **Indeed, we fear that Pharaoh has drowned, and we do not believe in his perishing**. So he called upon his Lord, who brought him out for him in his body until they were certain of his perishing. Then after that they passed by a people who were devoted to their idols. "They said, 'O Moses, make for us a god as they have gods.' He said, 'Indeed, you are a people behaving ignorantly. * Indeed, what they are in is ruined.'" You have seen and heard what suffices you. Then he went and Moses settled them in a place and said, "Obey Aaron, for I have made him your successor. I am going to my Lord." And he gave them a respite of thirty days in which he would return to them. So when he came to his Lord and wanted to speak to Him during the thirty days, he had fasted day and night, and he hated to speak to his Lord while the odor of one who is fasting smelled from him. So Moses took some vegetation from the ground and chewed it. Then his Lord said to him when he came to Him, **Why have you broken your fast? And He is most knowing of what happened**. He said, **O Lord, I hated to speak to You except while my mouth smelled good**. He said, **Did you not know, O Moses, that the odor of one who is fasting is better to Me than the odor of musk? Go back and fast ten days, then come to Me**.

So Moses, peace be upon him, did what he was ordered to do. When his people saw that he did not return to them within the appointed time, they were upset. Aaron had addressed them and said: You have left Egypt, and Pharaoh's people have loans and deposits with you, and you have the same with them. I see that you are counting what you have with them, and I do not permit for you a deposit that you have entrusted to you or a loan. We will not return anything of that to them, nor will we keep it for ourselves. So he dug a hole and ordered every people who had any of that, whether it was a commodity or an ornament, to throw it into that hole. Then he lit a fire over it and burned it. He said: It will not be for us or for them. The Samaritan was from a people who worshipped cows, neighbors of the Children of Israel, but he was not from the Children of Israel. So he was carried with Moses and the Children of Israel when they were carried. It was decreed that he saw a trace and took a handful of it. He passed by Aaron, and Aaron, peace be upon him, said to him: O Samaritan, will you not throw away what is in your hand, while he is holding it and no one sees it during that time? He said: This is a handful of the trace of the Messenger who crossed the sea with you, and I will not throw it for anything except that you pray to God when you throw it to make it what I want. So he threw it and Aaron prayed for him, and he said: I want it to be a calf. So everything that was in the pit of goods or ornaments or copper or iron gathered together and it became a hollow calf with no soul in it and it mooed. Ibn Abbas said: No, by God, it never had

a voice. Rather, the wind entered its anus and came out of its mouth, and that sound was from that. So the Children of Israel split into groups, and a group said: O Samaritan, what is this and you know best about it? He said: This is your Lord, but Moses has lost his way. A group said: We will not deny this until Moses returns to us. If he is our Lord, we would not have lost him and failed in his cause when we saw him. If he is not our Lord, then we will follow the words of Moses. A group said: This is the work of Satan, and he is not our Lord, and we do not believe in him or believe him. A group imbibed the truth in their hearts with what the Samaritan said about the calf, and they declared their denial of it. Then Aaron said to them: **O my people, you are only being tested by it, and your Lord is the Most Merciful, so follow me and obey my command.** They said: So what is the matter with Moses, that he promised us thirty days and then broke his promise? These forty days have passed. Their fools said: His Lord has made a mistake, so he is seeking him: following him. When God spoke to Moses and told him what He said, He informed him of what his people had encountered after him. **So Moses returned to his people, angry and grieved,** and he said to them what you have heard in the Qur'an. He took hold of his brother's head, dragging him towards him, and threw down the tablets in anger. Then he excused his brother with his excuse and asked forgiveness for him, and went back to the Samaritan. He said to him: What made you do what you did? He said: I took a handful of the Messenger's trace and understood it, but you were blind to it. "So I cast it aside, and thus my soul enticed me. He said: Then go, for in this life you will have the right to say, 'No contact,' and you have an appointment which you will not fail to fulfill. And look to your god, to whom you have been devoted. We will surely burn him and scatter him into the sea as a blast." Had he been a god, he would not have achieved that from him. The Children of Israel were certain of the trial, and those who had the same opinion of him as Aaron rejoiced, so they said to their group: O Moses, ask your Lord to open for us a door of repentance that we may do, and He will forgive us for what we have done. So Moses chose from his people seventy men who would spare no effort in doing good, the best of the Children of Israel and those who had not associated partners with God in the calf. He set out with them asking for their repentance, and the earth shook under them! The Prophet of God felt ashamed before his people and his delegation when he did to them what he did, so he said: "My Lord, if You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done?" Among them were those whom God had seen of the love of the calf and their belief in it that had permeated their hearts, and for that reason the earth shook with them. He said: "And My mercy encompasses all things, so I will prescribe it for those who fear Me and give zakah and those who believe in Our verses - those who follow the Messenger, the unlettered Prophet, whom they find written down in what they have of the Torah and the Gospel." So he said: "O Lord, I asked You for repentance for my people, and You said that My mercy was written for a people other than my people. Why did You not delay me until You bring me out into the nation of that man who has been shown mercy?" He said to him: Their

repentance is that each man among them kills whoever he meets of father and son, killing him with the sword and not caring who he kills in that place. Those who were hidden from Moses and Aaron repented, and God saw their sins, so they confessed to them and did what they were commanded, and God forgave the killer and the one killed.

Then Moses, peace be upon him, walked with them towards the Holy Land, and took the tablets after his anger subsided, and ordered them to do what he ordered them to do of the duties, but that was heavy on them and they refused to acknowledge it, so God made the mountain appear to them as if it were a canopy and approached them until they feared it would fall on them, so they took the book in their right hands while they were listening, looking at the mountain and the book in their hands while they were behind the mountain for fear that it would fall on them, then they went until they came to the Holy Land and found a city in which there were tyrannical people, their creation was strange, and they mentioned from their fruits something amazing about its size, so they said: O Moses, there are tyrannical people in it that we cannot bear, and we will not enter it as long as they are in it, but if they leave it, then we will enter. Two men from those who feared said: It was said to Yazid: Did he read it like this? He said: Yes, from the tyrants we believed in Moses and they went out to him and said: We know our people best. If you only fear what you have seen of their bodies and their numbers, then they have no hearts and no strength, so enter upon them through the gate, and when you enter it, you will be victorious. And some people say: They are from the people of Moses. So those who feared from the Children of Israel said: They said: O Moses, we will never enter it as long as they are in it, so go, you and your Lord, and fight, for we are sitting right here. So they angered Moses, so he invoked against them and called them wicked, and he had not invoked against them before that when he saw their disobedience and their wrongdoing until that day, so God answered him and called them as Moses had called them wicked, and forbade them from it for forty years, wandering in the land, waking up every day and walking, with no resting place. And He shaded them with clouds in the wilderness, and sent down upon them manna and quails, and made for them clothes that would not wear out or get dirty, and He placed a square stone among them, and commanded Moses to strike it. With his staff, twelve springs gushed forth from it, three springs in each direction, and he informed each tribe of the spring from which they would drink, and they would not move from one place except that they would find that stone among them in the place where it had been the day before.

Ibn Abbas traced this hadith back to the Prophet, may God bless him and grant him peace. I believe that Muawiyah heard Ibn Abbas narrating this hadith and he denied that the Pharaoh was the one who disclosed to Moses the matter of the one killed. He said: How could he disclose it to him when he had no knowledge of it and no one was present at it except the Israelite who was present? Ibn Abbas became angry and took Muawiyah by the hand and went with him to Sa'd ibn Malik al-Zuhri and said to him: O Abu Ishaq, do you remember the day when the Messenger of God, may

That you cast him into the chest and cast him into the sea, and let the sea cast him upon the shore, and an enemy of Mine and an enemy of his will take him. And I have bestowed upon you love from Me, that you may be brought up under My eye.

God bless him and grant him peace, told us about the one killed by Moses from the family of Pharaoh? Was it the Israelite who disclosed it or the Pharaoh? He said: The Pharaoh only revealed to him what he heard from the Israelite who witnessed and was present at that. This is how al-Nasa'i narrated it in al-Sunan al-Kubra, and Abu Ja'far ibn Jarir and Ibn Abi Hatim included it in their interpretations, all of them from the hadith of Yazid ibn Harun with it, and it is attributed to Ibn Abbas, and there is nothing in it that is attributed to the Prophet except a little of it, and it seems that Ibn Abbas, may God be pleased with him, received it from what was permitted to be transmitted from the Israelite narrations from Ka'b al-Ahbar, or someone else, and God knows best. I heard our Sheikh, the preserver Abu al-Hajaj al-Mizzi, say that as well. And the Almighty said:

Fath al-Qadir

And the sentence 39 - **Throw him into the chest** is explained because the revelation contains the meaning of saying, or it is a source on the assumption that throw him, and throwing here means throwing: that is, throw him into the chest, and the chest was explained in the cow in the story of Talut **throw him into the sea** that is, throw him into the sea, and the sea is the sea or the great river. Al-Farra' said: This is an order in which there is recompense: that is, throw him, and he will throw him into the sea, on the shore. The order to the sea is based on placing him in the position of someone who understands and distinguishes, since throwing him on the shore is an order that must happen, and the shore is the seashore, it was called a shore because the water dragged it, Ibn Duraid said. What is meant here is what is next to the shore of the sea, not the shore itself. All of these pronouns refer to Moses, not to the Ark, even though he was thrown with him, but what is meant is Moses, with the pronouns before and after this referring to him. The phrase **an enemy of Mine and an enemy of his will take him** is the answer to the order to throw him, and what is meant by the enemy is Pharaoh, for when Moses' mother threw him into the sea, which is the well-known Nile, and a river flowed from it to Pharaoh's house, God led him in that river to his house, so he took the Ark and found Moses in it. It was said that the sea threw him on the shore, and Pharaoh saw him and ordered someone to take him. It was said that Pharaoh's daughter found him, and the first is more appropriate. **And I bestowed upon you love from Me**, that is, God bestowed upon Moses a love from Him, the Most High, in the hearts of His servants that no one sees except Him. I love him, and it was said that He put on him a touch of beauty that no one sees except that he loves him. Ibn Jarir said: The meaning is: And I have bestowed upon you My mercy. It was said that the word *min* is related to *al-qatī'a*, so the meaning is: I have bestowed upon you love from Me, meaning I have loved you, and whoever God loves, people love him. **And that you be made under My eyes** means that you be raised and nourished in My sight. It is said that a man made his

slave girl, meaning that he raised her, and made his horse, meaning that he continued to feed it and take care of it. The interpretation of **under My eyes, under My eyes** is correct. An-Nahhas said: This is well-known in the language, but this does not specify Moses, because all things are in the sight of God. Abu Ubaidah and Ibn Al-Akhbari said: The meaning is that you are nourished by My love and will. You say: I take things under My eyes, meaning under My love. Ibn Al-Anbari said: The eye in this verse means the intention of will and choice, from the Arabs' saying: So-and-so went to bed under My eyes, meaning under My love. It was said that the lam is related to something omitted: i.e. I did that to make, and it was said that it is related to I threw, and it was said that it is related to what comes after it: i.e. and make, in my sight, your sister's walking is measured. Ibn al-Qa'qa' read **and you make** with a sukoon on the lam as a command, and Abu Nahik read it with a fatha on the ta'. The meaning is: and that your movement and actions be by my will, and in my sight.

Tafsir al-Baghawi

39. **Throw him into the chest**: meaning: We inspired her to put him in the chest, **throw him into the sea**, meaning the Nile River, **and let the sea cast him onto the shore**, meaning the river bank. Its wording is a command but its meaning is a statement, its metaphor is: until the sea casts him onto the shore: **an enemy of Mine and an enemy of his will take him**, meaning Pharaoh. So she took a coffin and put in it ginned cotton and put Moses in it, and she cut off his head and his slits - meaning his cracks - then she threw him into the Nile, and a large river flowed from it in the house of Pharaoh. While Pharaoh was sitting at the head of the pool with his wife Asiya, suddenly a coffin was brought with water, so he ordered the young men and women to bring it out. They brought it out and opened its head, and there was a boy with the most beautiful face of the people. When Pharaoh saw him, he loved him so much that he could not control himself. This is what God the Almighty said: {And I have bestowed upon you love from Me}. Ibn Abbas said: He loved him and made him beloved to His creation. Ikrimah said: No one saw him but loved him. Qatada said: There was beauty in the eyes of Moses; no one saw him but fell in love with him.

And let her be made before my eyes, meaning that she be raised in my sight and view. Abu Ja'far read **and let her be made** in the jussive mood.

Tafsir al-Baidawi

39- **Throw him into the chest** by throwing him, or any throw him because revelation means saying. **Throw him into the sea** and throwing is said for throwing and placing as in the Almighty's saying: **And He cast terror**

into their hearts and likewise throwing as in His saying:

A young boy whom God has given beauty to

Then let the sea cast him onto the shore. Since the sea casting him onto the shore is a matter that must happen because the will is attached to it, and the sea is made as if it has discernment and obeys its command to do so, and the answer is presented in the form of a command, it is better to make all the pronouns for Moses, taking into account the system, so the one who is thrown into the sea and the one who is cast onto the shore, even if it is the ark itself, is Moses incidentally. **An enemy of mine and an enemy of his will take him.** The answer to **let him cast him.** The repetition of *enemy* is for emphasis, or because the first is in consideration of reality and the second in consideration of expectation. It was said that she put cotton in the chest and put it in it, then she cauterized it and threw it into the sea. A river flowed from it to Pharaoh's garden, so the water pushed it into it and led it to a pool in the garden. Pharaoh was sitting at its head with his wife Asiya bint Muzahim, so he ordered him to be brought out and opened, and behold, he was a boy whom people became familiar with, so he loved him intensely, as God Almighty said: **And I have bestowed upon you love from Me**, meaning a love that is from Me, which I have planted in hearts, such that whoever sees you can hardly be patient without you, and for this reason Pharaoh loved you. It is possible that **from Me** is connected to **I have cast**, meaning I loved you, and whoever God loves, hearts love. The apparent meaning of the wording is that the sea threw him onto its shore, which is its bank, because the water drags him, so he picked him up from it. However, it is not far-fetched that the shore is interpreted as the side of the mouth of his river. **And let you do it under my eye** so that you may be raised and treated well, while I am your shepherd and watchful. The conjunction is based on an implied cause, such as **let him be kind to you**, or on the previous sentence with an implied reasoned verb, such as **I did that**. It was read **and let you do it** with a kasra on the lam, a sukoon on it, and in the jussive mood, as a command. **and let you do it** with a kasra on the lam, a sukoon on it, and in the jussive mood, as a command. **and let you do it** with a fatha on the ta', meaning let your work be under my eye, so that you do not disobey my command.

Surat Ta-Ha 20:40

When your sister walked and said, "Shall I direct you to someone who will take care of him?" So We returned you to your mother that her eye might be comforted and she would not grieve. And you killed a person, but We saved you from the distress and tried you with various trials, so you remained for years among the people of Madyan. Then you came according to a predetermined period, O Moses.

Surat Ta-Ha 20:40

When your sister walked and said, **Shall I direct you to someone who will take care of him?** So We returned you to your mother that her eye might be comforted and she would not grieve. And you killed a person, but We saved you from the distress and tried you with various trials, so you remained for years among the people of Madyan. Then you came according to a predetermined period, O Moses.

Tafsir al-Jalalayn

40 - *When* for the explanation **your sister** Mary walked to find out about you and they had brought wet nurses and you would not accept the breast of any of them (and she said: Shall I direct you to someone who will take care of him?) So she was answered and brought his mother and he accepted her breast **so We returned you to your mother that her eye might be comforted** by meeting you **and she would not grieve** then **and you killed a soul** he is the Copt in Egypt and she was distressed by his killing on the part of Pharaoh **and We saved you from the distress and tried you with a trial** We tested you in falling into something other than that and delivered you from it **and you remained for years** ten **among the people of Madyan** after your coming to it from Egypt with the Prophet Shu'ayb and your marriage to his daughter **then you came according to the measure** in my knowledge of the message, which is forty years of your life **O Moses**

Tafsir al-Suyuti

Tafsir al-Tabari

Who said that:

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **And let it be done under My eyes**, he said: You are under My eyes when your mother put you in the chest, then in the sea, and **when your sister walks**. Ibn Nahik read **and let it be done**, with the ta' open. And he interpreted it as follows:

Ibn Hamid told us: Yahya bin Wadh told us: Abdul-Mumin told us: I heard Abu Nahik recite: **And do it under my eyes**. So I asked him about that, and he said: **And do it under my eyes**.

Abu Ja'far said: The reading that I do not permit reading with any other than it is *wal-tasna'* with a damma on the ta', due to the consensus of the authoritative reciters on it. If that is the case, then the most appropriate of the two interpretations is the interpretation that Qatada interpreted, which is **And I**

have bestowed upon you love from Me and **and that you may be nourished by My eyes**, I have bestowed upon you love from Me. And what he meant by his saying **by My eyes** is in My sight and love by will.

And His statement, **When your sister walked and said, 'Shall I direct you to someone who will take care of him?'** God Almighty says: When your sister walked, she followed you until she found you, then someone came asking for wet nurses for you, and she said, **Shall I direct you to someone who will take care of him?** And what I mentioned after His statement, **When your sister walked**, was omitted from the speech, as the indication of the speech was sufficient for it.

Moses' sister said that to them because:

Musa bin Harun narrated: Amr narrated: Asbat narrated: As-Suddi said: When his mother threw him into the river, **She said to his sister, 'Follow him.'** (al-Qasas 28:11) When Pharaoh's family picked him up and wanted wet nurses for him, he did not take any of the women. The women began to ask for them to stay with Pharaoh to nurse him, but he refused. His sister said: **Shall I direct you to a family who will take care of him for you and who will be sincere to him?** (al-Qasas 28:2)? So they took her and said: **Rather, I know this boy, so direct us to his family.** She said: **I do not know him, but I only said that they are sincere to the king.**

Ibn Humayd narrated: Salamah narrated on the authority of Ibn Ishaq: She said: meaning the mother of Moses to his sister: **Take him away and see what they will do with him.** So she went out in that regard, and **she saw him from a distance while they did not perceive.** (al-Qasas 28:11), and he needed to be breastfed and sought the breast, and they gathered wet nurses for him when God bestowed their love upon him, so no woman would be brought to him and he would accept her breast, which would make them weary, and one wet nurse after another would be brought to him, but he would not accept anything from them. So his sister said to them when she saw how much they loved him and how keen they were on him, **Shall I direct you to a household who will take him under their care and be sincere to him?** (al-Qasas 28:12), meaning because of his status with you and your keenness to please the king. What he meant by his statement, **Shall I direct you to someone who will take him under their care?** "Shall I direct you to someone who will take him under his care and protect him, breastfeed him, and raise him?" It was said that the meaning of **And Zachariah took her under his care** (Al Imran 3:37) is to take her under his care.

And His statement, **And We returned you to your mother that her eye might be comforted and she would not grieve**, God Almighty says: So We returned you to your mother after you had become in the hands of Pharaoh's people, so that her eye might be comforted

by your safety and your escape from being killed and drowned in the sea, and so that she would not grieve over you out of fear that Pharaoh would kill you.

Ibn Humayd narrated to us, saying: Salamah narrated to us, on the authority of Ibn Ishaq, who said: When Moses' sister said to them what she said, they said: Bring it. So his mother came and told her, so she went with her until she came to them, and they gave him to her. When she placed him in her lap, he took her breast, and they were pleased with that from him, and God returned him to his mother so that her eyes would be comforted and she would not be sad. So God's kindness to her and to him reached the point that He returned her son to her and showed her kindness, benefiting Pharaoh and his family with the security from the killing that was feared for others, so it was as if they were from the family of Pharaoh in security and comfort, so he was on Pharaoh's bed and couch.

And His saying, **And you killed a soul**, means, may His praise be glorified, that the Copt killed him when the Israelite called out to him for help against him, so Moses struck him. And His saying, **And We saved you from the distress**, means, may His praise be glorified, that We saved you from your distress by your killing the soul that you killed, when they wanted to kill you with it, so We delivered you from them, until you fled to the people of Madyan, and they did not succeed in killing you or your fuel.

His killing of him was mentioned as a mistake, as:

Wasil bin Abdul A'la told me: Muhammad bin Fadil told us, on the authority of his father, on the authority of Salim, on the authority of Abdullah bin Omar, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: Moses killed the one who was killed from the family of Pharaoh by mistake, so God said to him: 'And you killed a soul, but We saved you from distress and tested you with trials.'"

Zakariya bin Yahya bin Abi Zaida and Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **So We saved you from distress** he said: from killing a soul.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So We saved you from the distress** means the soul that was killed.

The people of interpretation differed in the interpretation of his saying, **And We tested you with trials**. Some of them said: We tested you with a trial and examined you with a test.

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told me on the authority of Ali, on the authority of Ibn Abbas, his statement, **And We tested you with trials**, meaning: We tested you with a test.

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 tested you with trials**, he said: You were afflicted with a trial.

Al-Abbas bin Al-Walid Al-Amili told me: Yazid bin Harun told us: Asbagh bin Zaid Al-Juhani told us: Al-Qasim bin Ayoub told me: Saeed bin Jubair told me: I asked Abdullah bin Abbas about the words of God to Moses: **And We have tried you with trials**. I asked him: What are the trials? He said to me: Start the day again, O Ibn Jubair, for they have a long story. He said: When morning came, I went to Ibn Abbas to fulfill his promise to me. Ibn Abbas said: Pharaoh and his companions were discussing what God had promised Abraham, that He would make prophets and kings among his descendants. Some of them said: The Children of Israel are waiting for that and they do not doubt it, and they thought that he was Joseph, son of Jacob. But when he died, they said: This is not how God promised Abraham. Pharaoh said: What do you think? He said: So they consulted among themselves and agreed that he would send men with knives to go around among the Children of Israel, and they would not find a male child without slaughtering him. When they saw that the adults of the Children of Israel were dying at their appointed times, and the young were being slaughtered, they said: You are about to annihilate the Children of Israel, and you will be at the point where you will be able to do the work and service that they used to do for you. So kill every male child one year, and their children will decrease, and leave a year in which you will not kill any of them, and the young will grow up in place of those who die from the adults, for they will not increase in number because of those whom you are ashamed of, and you will fear their increasing number with you, and they will not decrease in number because of those whom you kill. So they agreed on that, and Moses' mother became pregnant with Aaron in the following year in which boys were not slaughtered, and she gave birth to him openly and safely, until the following year she became pregnant with Moses, and worry and sadness fell into her heart, and that is from the trials, O Ibn Jubayr, because of what entered upon him in his mother's womb, which was intended for him. So God revealed to her: "And do not fear, nor grieve. Indeed, We will return him to you and will make him one of the messengers." (al-Qasas 28:7), and He commanded her when she gave birth to him to put him in a chest and then throw him into the sea. So when she gave birth to him, she did what she was commanded to do, until her son disappeared from her, Satan came to her, and she said to herself: What have I done with my son? If he were slaughtered near me and I hid him and shrouded him, it would be dearer to me than to throw him with my hand to the whales and beasts of the sea. So the water carried him away until it reached him at the watering place of the female servants of Pharaoh's family. They saw him and seized him, and they intended to open the door, but some of them said to one another: There is money in this, and if we open it, Pharaoh's wife will not believe us in what we found in it. So they carried him as he was, without moving a thing of it, until they gave him to her. When she opened it, she saw the boy in it, and she bestowed upon him a love from her that she had never bestowed upon anyone else. **And the heart of Moses' mother became empty.** (al-Qasas 28:7) A] From everything except the mention of Moses, so when the slaughterers heard of his command, they came to Pharaoh's wife with their knives, intending to slaughter him, and that is from the trials, O Ibn Jubayr,

Surat Ta-Ha 20:40

When your sister walked and said, "Shall I direct you to someone who will take care of him?" So We returned you to your mother that her eye might be comforted and she would not grieve. And you killed a person, but We saved you from the distress and tried you with various trials, so you remained for years among the people of Madyan. Then you came according to a predetermined period, O Moses.

so she said to the slaughterers: Go away from me, for this one will not increase the number of the Children of Israel, so I will go to Pharaoh and ask him for him, for if he gives him to me, you will have done well and been beautiful, and if he orders his slaughter, I will not blame you, so when she brought him to Pharaoh, she said: **A comfort of the eye for me and for you** (al-Qasas 28:19) Pharaoh said: He will be for you, but as for me, I have no need of him, so he said: By the One by whom he swears, if Pharaoh had acknowledged that he would be a comfort of the eye as she acknowledged him, God would have guided him through him as He guided his wife through him, but God forbade him that, so she sent to those around her from every female who had milk, to choose a wet nurse for him, so whenever one of them took him to nurse him, he would not accept her breast, until Pharaoh's wife feared that he would refuse milk and die, so that saddened her, So she ordered him to go out to the market where the people were gathered, hoping to find a wet nurse for him who would take him from her, but no one accepted. Then the mother of Moses came in the morning and said to his sister: "Take him and look for him. Do you hear any mention of him? Is my son alive, or have the sea creatures and whales eaten him and forgotten what God had promised her?" Then his sister saw him from afar while they did not notice, and she said with joy when the wet nurses were exhausted: **I will guide you to a family who will take care of him for you and will be sincere to him.** So they took her and said: **How do you know that they gave him sincere advice? Do they know him?** Until they doubted that, and that is from the temptations, O Ibn Jubayr, so she said: Their advice to him and their compassion for him, their desire to wet the king's womb, and the hope of his benefit, so they left her, so she went to her mother and told her the report, so she came, and when she placed him in her lap, he climbed onto her breast until his sides were filled, so the good report went to Pharaoh's wife to give her the good report that we have found a wet nurse for your son, so she sent to her, and she was brought with him, and when she saw what was being done to her, she said: Stay with me until you nurse this son of mine, for I have never loved anything like him, he said: So she said: I cannot leave my house and my children, and they will be lost, so if you are content to give him to me, so I can take him to my house and he will be with me, and I will not spare him any good, I will do it, but if not, then I will not leave my house and my children, and Moses' mother remembered what God had promised her, so she was distressed with Pharaoh's wife and was certain that God, Blessed and Exalted be He, will fulfill His promise, so she returned with her son to her house that same day, So God made him grow well and preserved him for what He had decreed for him. The Children of Israel, while they were gathered in the area of the city, continued to protect themselves through him from the oppression and forced labor that was upon them. When he grew

up, Pharaoh's wife said to Moses' mother: **Visit my son with me.** She promised her one day that she would visit him with him. She said to her confidants, her wet nurses, and her servants: "Let not one of you remain without receiving my son with a gift and honor so that he may see that. I am sending a trustworthy woman who will record everything that every person among you does." So gifts, honor, and presents continued to greet him from the time he left his mother's house until he entered upon Pharaoh's wife. When he entered upon her, she bestowed honor upon him and was happy with him. She was pleased with what she saw of the good effect she had on him. She said: **Take him to Pharaoh, so that he may bestow honor upon him and honor him.** When they entered upon him, she placed him in his lap. Moses took hold of Pharaoh's beard until he stretched it out. Then one of God's enemies said: **Do you not see what God promised Abraham, that He will overthrow you and overcome you?** So he sent for the slaughterers to slaughter him. This was from O Ibn Jubayr, after every trial that I have been afflicted with and that I have been wanted for, then Pharaoh's wife came running to Pharaoh and said: What do you think of this boy whom you have given me? He said: Don't you see that he claims that he will defeat me and overcome me. She said: Make a matter between me and you in which you will know the truth. Bring two live coals and two pearls and bring them near to him. If he grabs the pearls and avoids the live coals, you will know that he is sane. But if he reaches for the live coals and does not want the pearls, then know that no one would prefer the live coals to the pearls while he is sane. So they brought them near to him and he reached for the live coals, but they took them away from him for fear that they would burn his hand. The woman said: Don't you see? So God turned him away from him after what he had intended to do, and God accomplished His purpose regarding him.

When he reached his full maturity and was a man, no one from the family of Pharaoh would get rid of any of the children of Israel with him by oppression or forced labor, until they refused to do so. While he was walking one day in the direction of the city, he saw two men fighting, one of them from the children of Israel and the other from the family of Pharaoh. The Israelite called for help from him against the Pharaoh, and Moses became angry and his anger became intense, because he attacked him while he knew the status of Moses among the children of Israel and his protection of them, and the people did not know except that it was from the breastfeeding of other than Moses' mother, unless God informed Moses of that which no one else knew of. So Moses struck the Pharaoh and killed him, and no one saw them except God and the Israelite. Moses said when he killed the man: "This is from the work of Satan. Indeed, he is a clear, misleading enemy." (al-Qasas 28:15) Then he said: **My Lord, indeed I have wronged myself, so forgive me.** So He forgave him. Indeed, it is He who is the Forgiving, the

Merciful.” (al-Qasas 28:16) **So he became in the city, fearful and watching.** (al-Qasas 28:18) The report, so he came to Pharaoh, Then it was said to him: The Children of Israel have killed a man from the family of Pharaoh, so take our right for us and do not give them permission to do so. He said: Find me his killer and someone to testify against him, because it is not right to judge without evidence or proof. So they asked him for that, and while they were wandering around they could not find proof. Then Moses passed by the next day and saw that Israelite fighting a Pharaoh. The Israelite sought help from him against the Pharaoh, and he came across Moses regretting what he had done the day before and hating what he had seen. Moses became angry and stretched out his hand wanting to strike the Pharaoh. Then he said to the Israelite for what he had done yesterday and today: **Indeed, you are a clear transgressor** (al-Qasas 28:18). The Israelite looked at Moses after what he had said, and he was as angry as he was for the matter in which he had killed the Pharaoh. He feared that after he had said to him: **Indeed, you are a clear transgressor** (al-Qasas 28:18) he had meant it and had not meant it, but rather he meant the Pharaoh. The Israelite was afraid and blocked the Pharaoh and said: **O Moses, do you want to kill me as you killed a person?** “Yesterday” (al-Qasas 28:19) He only said that out of fear that Moses wanted to kill him, so they left him. The Pharaoh went to his people and told them what he had heard from the Israelite when he said: Do you want to kill me as you killed a person yesterday? So Pharaoh sent the slaughterers, and Moses took the main road, and they sought him without fearing that they would miss him. A man from the party of Moses came from the farthest part of the city, and he took a short path until he reached Moses before them, and he told him the report. That is one of the trials, O Ibn Jubayr.

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, his statement, *trials*, he said: The affliction of his being thrown into the chest, then into the sea, then the Pharaoh's family picking him up, then his coming out afraid. Muhammad ibn Amr said, and Abu Asim said: Afraid, or hungry. Abu Asim was uncertain. Al-Harith said: Afraid, watching, but he was not uncertain.

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 he said: **fearful and watching**, and he did not doubt.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And We tested you with trials**, meaning: We afflicted you with a trial.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **And We tested you with trials**, that it is a trial following a trial.

Others said: The meaning of this is: We have saved you.

Who said that?

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: **And We tested you with tests.** We purified you with purity.

Ibn Al-Muthanna told me, he said: Muhammad Ibn Ja'far told us, he said: Shu'bah told us, on the authority of Ya'la Ibn Muslim, he said: I heard Sa'id Ibn Jubayr interpreting this word **And We have tried you with trials**. He said: We have purified you with purity.

Abu Jaafar said: We have previously explained in this book of ours the meaning of the trial, that it is a test and trial, with evidence that makes it unnecessary to repeat it in this place.

And his saying, **So you remained among the people of Madyan for years**. Some of what was complete in this statement has been omitted, as the indication of what was mentioned is sufficient for what was omitted. The meaning of the statement is: And We tested you with trials, so you went out in fear to the people of Madyan, and you remained among them for years.

And His saying, **Then you came at the appointed time, O Moses**, God Almighty says: Then you came at the time when we wanted to send you as a messenger to Pharaoh and for the appointed time.

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, **Then you came at a certain time, O Moses**, meaning: You came to a certain time, O Moses.

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 Mujahid, he said: **According to a certain amount, O Moses**. He said: An appointment.

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: On an appointment.

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, **according to a certain measure, O Moses**, he said: the measure of the message and prophethood. The Arabs say: So-and-so came according to a certain measure: if he came to the time when he was needed, and from this is the saying of the poet:

He attained the caliphate or it was a destiny for him as his Lord gave Moses according to destiny.

Tafsir al-Qurtubi

When your sister walks The agent in **when she walks** is *thrown* or *makes*. It is possible that it is a substitute for **when We revealed** and his sister's name is Mary.

Surat Ta-Ha 20:40

When your sister walked and said, "Shall I direct you to someone who will take care of him?" So We returned you to your mother that her eye might be comforted and she would not grieve. And you killed a person, but We saved you from the distress and tried you with various trials, so you remained for years among the people of Madyan. Then you came according to a predetermined period, O Moses.

"She says: Shall I direct you to someone who will take care of him?" That is because she went out to find out about him, and when Moses was given to Pharaoh by his wife, she sought wet nurses for him, and he did not take from anyone until his sister came, took him and placed him in her lap and gave him her breast, so he sucked it and was happy with it. They said to her: You will stay with us, so she said: I have no milk, but I will direct you to someone who will take care of him and they will be sincere to him. They said: Who is she? She said: My mother. They said: Does she have milk? She said: The milk of my brother Aaron. Aaron was older than Moses by one year. It was said: Three. It was said: Four. That is because Pharaoh had mercy on the Children of Israel and spared them from killing for four years, and Aaron was born during that time, as Ibn Abbas said. Then the mother came and he kissed her breast. This is what God Almighty said: **So We returned you to your mother.** In the Mushaf of Abu, **We returned you** "so that her eye might be cooled and she would not grieve." Abdul Hamid narrated from Ibn Amir **so that her eye might be cooled** with a kasra on the qaf. Al-Jawhari said: And He cooled the eye with it and cooled the eyes with it. A man with cool eyes, and his eye has been cooled, is cooled and cooled, the opposite of heated. And God cooled his eye means He gave it to him until it is cooled and does not aspire to someone above him, and it is said: until it cools and does not heat up. For joy there is a cold tear, and for sadness there is a hot tear. This meaning was presented in (*Maryam*). **And do not grieve** means over your loss. **And you killed a soul** Ibn Abbas said: He killed an infidel Copt. Kaab said: He was twelve years old at that time. In Sahih Muslim: His killing was a mistake, as will come. **So We saved you from grief** means We saved you from fear, killing, and imprisonment. **And We tested you with trials** means We tested you with a test until you were fit for the message. Qatada said: We tested you with a trial. Mujahid said: We purified you with purity. Ibn Abbas said: We tested you with things before the message, the first of which was his mother carrying him in the year in which Pharaoh was slaughtering children, then throwing him into the river, then preventing him from breastfeeding except from his mother's breast, then dragging him by Pharaoh's beard, then taking him to the coal instead of the pearl, which warded off the killing of Pharaoh, then the Copt killed him and he went out fearing and watching, then his tending the sheep to train himself in tending people. It is said: A young goat from the sheep followed him most of the day, tiring him out, then he took him and kissed him and held him to his chest, and said to him: You have tired me and tired yourself, and he was not angry with him. Wahb ibn Munabbih said: This is why God chose him as a speaker, and this has already been mentioned in *An-Nisa*.

God the Almighty says: **So you remained with the people of Madyan for years.** He means ten years,

completing the two terms. Wahb said: He remained with Shu'ayb for twenty-eight years, ten of which were the dowry of his wife Safoor, the daughter of Shu'ayb, and eighteen he stayed with her until he had a child with her. And His statement: **Then you came at a measured time, O Moses.** Ibn Abbas, Qatada, and Abd al-Rahman ibn Kaysan said: He means in accordance with the prophethood and message, because prophets are not sent until they are forty years old. Mujahid and Muqatil said: **According to a measured time** is a promise. Muhammad ibn Ka'b said: Then you came at the time I determined for you to come. The meaning is the same. That is, you came at the time we wanted to send you. The poet said:

He attained the caliphate or it was a destiny for him as his Lord gave Moses according to destiny.

Tafsir Ibn Kathir

This is an answer from God to His Messenger Moses, peace be upon him, regarding what he asked of his Lord, the Almighty, and a reminder to him of His previous blessings upon him regarding what happened with his mother when she was breastfeeding him and warning him against Pharaoh and his people killing him, because he was born in the year in which they kill boys, so she made a coffin for him, and she was breastfeeding him and then putting him in it and sending him into the sea, which is the Nile, and holding him to her home with a rope, so she went once to tie the rope and it slipped from her and the sea took him, so she experienced the grief and worry that God mentioned about her in His saying: "And the heart of Moses' mother became empty. She would have almost disclosed him had We not strengthened her heart." So the sea took him to Pharaoh's house. **Then Pharaoh's family picked him up to become for them an enemy and a grief**, meaning a decree decreed by God, as they were killing the boys of the Children of Israel out of fear of Moses' presence, so God decreed, and He has the great authority and complete power, that he would not be raised except on Pharaoh's bed, and would be fed. With his food and drink, along with his wife's love for him, and for this reason the Almighty said: **An enemy of Mine and an enemy of his will take him, and I bestowed upon you love from Me**, meaning upon your enemy I made him love you. Salamah ibn Kuhayl said: **And I bestowed upon you love from Me**, meaning: I made you beloved to My servants. **And that you may be brought up before My eyes**, Abu Imran al-Jawni said: He was raised in the eye of God. Qatada said: He was fed before My eyes. Muammar ibn al-Muthanna said: **And that you may be brought up before My eyes**, so that I may see. Abd al-Rahman ibn Zayd ibn Aslam said: Meaning: I will make him live in the king's house, enjoying himself and being pampered, and his food with them is the food of the

king, so that is the craft.

And His saying: "And when your sister walked and said: 'Shall I direct you to someone who will take care of him?' So We returned you to your mother that her eye may be comforted." That is because when he settled with the people of Pharaoh, they offered him wet nurses, but he refused. God Almighty said: **And We had forbidden him wet nurses before.** So his sister came and said: **Shall I direct you to a family who will take care of him for you and be sincere to him?**

Meaning: Shall I direct you to someone who will breastfeed him for you for a fee? So she went with him and they were with her to his mother, and she offered him her breast, and he accepted it. They were very happy with that, and they hired her to breastfeed him, so she attained happiness, elevation, and comfort because of him in this world, and in the Hereafter he will be richer and more abundant. For this reason, it was stated in the hadith: **The example of the craftsman who expects good in his craft is like the example of the mother of Moses who breastfeeds her son and takes her wages.** And God Almighty said here: **And We returned you to your mother that her eye may be comforted and she not grieve, meaning for you. And you killed a soul,** meaning the Copt. **And We saved you from distress,** which is what happened to him because of his determination. Pharaoh's family wanted to kill him, so he fled from them until he reached the water of Madyan. That righteous man said to him: **Do not fear, you have escaped from the unjust people.**

And his saying: **And We have tried you with trials.** Imam Abu Abdul Rahman Ahmad bin Shuaib Al-Nasa'i, may God have mercy on him, said in the book of interpretation from his Sunan: His saying **And We have tried you with trials** Hadith of the trials: Abdullah bin Muhammad told us, Yazid bin Harun told us, Asbagh bin Zaid told us, Al-Qasim bin Abi Ayoub told us, Saeed bin Jubair told me: I asked Abdullah bin Abbas about the saying of God Almighty to Moses, peace be upon him: **And We have tried you with trials.** So I asked him about the trials, what are they? He said: Start the day again, O Ibn Jubair, for they have a long story. So when morning came, I went to Ibn Abbas to complete what he promised me about the hadith of the trials. He said: Pharaoh and his companions were discussing what God had promised Abraham, peace be upon him, that He would make prophets and kings among his descendants. Some of them said: The Children of Israel are waiting for that and they have no doubt about it, and they thought that he was Joseph, son of Jacob. So when he died, they said: This is not how Abraham was promised, peace be upon him. So Pharaoh said: What do you think? So they plotted and agreed that he would send men with knives to go around among the Children of Israel and they would not find a male child without slaughtering him. So they did that. When they saw that the adults of the Children of Israel were dying at their appointed times and the young were being slaughtered, they said: You are about to annihilate the Children of Israel and you will be at the point where you will be able to do the work and service that they used to do for you. So kill every male child one year and leave their daughters alone, and leave one year and do not kill any of them, so that the young will grow up in place of those who die from the adults. They will not increase in number because

of those whom you are ashamed of, so that you will fear their increasing number with you, and they will not be destroyed because of those whom you kill and need. So they agreed on that. So Moses' mother became pregnant with Aaron in the year in which boys were not slaughtered, and she gave birth to him openly and safely. Then the following year, she became pregnant with Moses, peace be upon him, and worry and sadness fell into her heart. That is from the trials - O Ibn Jubayr - that which came upon him while he was in his mother's womb, which is intended. Then God revealed to her, "Do not fear and do not grieve. We will return him to you and will make him one of the messengers." So He commanded her, when she gave birth, to put him in a coffin and then throw him into the sea. So when she gave birth, she did that. Then, when her son disappeared from her, Satan came to her and she said to herself, **What have you done with my son? If he were slaughtered here and I buried him and shrouded him, that would be more beloved to me than to throw him to the beasts and whales of the sea.**

The water reached him until it reached the watering place of the maids of Pharaoh's wife. When they saw him, they seized him and wanted to open the chest. Some of them said: There is money in this, and if we open it, the king's wife will not believe us with what we found in it. So they carried it as it was and did not take anything out of it until they gave it to her. When she opened it, she saw a boy in it, and God bestowed upon him a love from her that He had never bestowed upon anyone before. The heart of Moses' mother became empty of remembering everything except the mention of Moses. When the slaughterers heard of his command, they came with their knives to Pharaoh's wife to slaughter him. That is one of the trials, O Ibn Jubayr. She said to them: Leave him alone, for this one will not increase the number of the Children of Israel until I go to Pharaoh and ask him for his gift. If he gives him to me, you will have done well and acted well, but if he orders his slaughter, I will not blame you. So she went to Pharaoh and said: A delight to me and you. Pharaoh said: He will be for you, but as for me, I have no need of him. The Messenger of God, may God bless him and grant him peace, said: **And by Him he swears, if Pharaoh had acknowledged that he would be the comfort of his eye as his wife had acknowledged, God would have guided him as he had guided her, but He deprived him of that.** So she sent to those around her, to every woman who had milk, to choose a wet nurse for him. But whenever one of them took him to breastfeed him, he would not accept her breast until Pharaoh's wife feared that he would refuse milk and die. That saddened her, so she ordered him to be taken out to the market and the assembly of people, hoping that she would find a wet nurse for him to take from her, but he did not accept.

Moses' mother became obsessed and said to his sister: "Follow him and look for him. Do you hear him say, 'Is my son alive or has the beasts eaten him?'" She forgot what God had promised her. His sister saw him from afar, and they were unaware. Afar is when a person's eyes look at something far away, but it is beside him, and he is unaware of it. So she said out of joy when the wet nurses were exhausted: **I will show you a household that will take care of him for you and will be sincere to him.** So they took her and said, **How do you**

When your sister walked and said, "Shall I direct you to someone who will take care of him?" So We returned you to your mother that her eye might be comforted and she would not grieve. And you killed a person, but We saved you from the distress and tried you with various trials, so you remained for years among the people of Madyan. Then you came according to a predetermined period, O Moses.

know that they were sincere to him? Do they know him?

Until they doubted that, and that is from the temptations, O Ibn Jubayr. So she said: Their advice to him and their compassion for him, their desire for the king's wet nurse and the hope of the king's benefit, so they left her. So she went to her mother and told her the report. So his mother came and when she placed him in her lap, he climbed onto her breast and sucked it until his sides were filled with moisture. And the good report went to Pharaoh's wife to give her the good report that we have found a wet nurse for your son. So she sent to her and brought her and him. When she saw what was being done to her, she said: Stay and nurse this son of mine, for I have never loved anything as much as he has loved. Moses' mother said: I cannot leave my house and my son to be lost. If you are willing to give him to me, I will take him to my house and he will be with me. I will spare no good for him, for I will not leave my house and my son. Moses' mother remembered what God had promised her, and she felt sorry for Pharaoh's wife and was certain that God would fulfill His promise. She returned with him to her house that day, and God made him grow well and preserved him for what He had decreed for him.

The children of Israel, who were in the outskirts of the village, remained free from the oppression and injustice that was among them. When he grew up, Pharaoh's wife said to Moses' mother: **Will you show me my son?** So she called her for a day in which she could show him to her. Pharaoh's wife said to her keepers, wet nurses, and maidservants: "Let not one of you remain without receiving my son today with a gift and honor so that I may see that. I am sending a trustee to record what each one of you does." So gifts, honor, and gifts continued to greet him from the time he left his mother's house until he entered upon Pharaoh's wife. When he entered upon her, she honored him and was pleased with him, and his mother bestowed gifts because of her good influence on him. Then she said: **Let us bring him to Pharaoh so that he may bestow gifts upon him and honor him.** So when she entered upon him, he placed him in his lap. Moses took Pharaoh's beard and stretched it to the ground. Then the seducers from among the enemies of God said to Pharaoh: "Do you not see what God promised His prophet Abraham? He claimed that he would inherit you, rise above you, and defeat you. So he sent for the slaughterers to slaughter him. That is one of the trials, O Ibn Jubayr after every calamity he was afflicted with.

And he wanted to cause trials, so Pharaoh's wife came and said: What do you want with this boy whom you gave me? He said: Do you not see that he claims that he can wrestle with me and be superior to me? She said: Make a matter between me and you by which the truth will be known. Bring two live coals and two pearls and present them to him. If he grabs the two pearls and avoids the live coals, you will know that he is sane.

But if he takes the live coals and does not want the pearls, you will know that no one would prefer the live coals to the pearls while he is sane. So the live coals and the pearls were brought to him, and he took the live coals and snatched them away from him for fear that they would burn his hand. The woman said: Do you not see? Then God turned him away from him after he had intended to do it, and God accomplished His command with him, and when he reached his full maturity and was a man, no one from the family of Pharaoh would get to any of the Children of Israel with him by oppression or force, until they refused completely. While Moses, peace be upon him, was walking in the direction of the city, he saw two men fighting, one of them a Pharaoh and the other an Israelite. The Israelite called for help from him against the Pharaoh, and Moses became very angry, because he attacked him while he knew his status among the Children of Israel and his protection of them, and no one knew except that it was from breastfeeding except Moses' mother, unless God informed Moses of that which no one else knew. So Moses struck the Pharaoh and killed him, and no one saw them except God, the Almighty, and the Israelite. Moses said when he killed the man: This is from the work of Satan, he is a clear, misleading enemy. Then he said: "My Lord, I have wronged myself, so forgive me." So He forgave him, for He is the Forgiving, the Merciful.

So he stayed in the city, afraid, waiting for report. Then he came to Pharaoh and it was said to him: The Children of Israel killed a man from the family of Pharaoh, so take our right for us and do not give them concessions. He said: Find me his killer and someone who can testify against him, for the king, even if he is on good terms with his people, cannot be bound without evidence or proof. So seek knowledge of that for me and I will take your right for you. While they were wandering around and finding no proof, Moses saw the next day that Israelite fighting a man from the family of another Pharaoh. The Israelite called for help from him against the Pharaoh, but he came across Moses and regretted what he had done and hated what he had seen. The Israelite became angry and wanted to strike the Pharaoh. So he said to the Israelite for what he had done yesterday and today: **You are clearly a liar.** The Israelite looked at Moses after he had said what he had said to him, and he was as angry as he had been the day before when he had killed the Pharaoh. He feared that after he had said to him that you are a clear liar, he had meant him and had not meant him, but rather he meant the Pharaoh. The Israelite became afraid and said: O Moses, do you want to He said this out of fear that Moses wanted to kill him. So they parted ways and the Pharaoh went and told them what he had heard from the Israelite when he said: O Moses, do you want to kill me as you killed a person yesterday? So Fu'un sent the slaughterers to kill Moses. So the messengers of Pharaoh took the main road, walking at their own pace,

seeking Moses, not fearing that they would miss him. Then a man from Moses' party came from the farthest part of the city, and he took a shortcut until he reached Moses before them and told him. That is one of the trials, O Ibn Jubayr.

Moses set out towards Madyan, and he had not encountered any calamity before that, and he had no knowledge of the road except his good opinion of his Lord, the Almighty, for he said: **Perhaps my Lord will guide me to the right way.** And when he came to the water of Madyan, he found there a group of people watering their flocks, and he found besides them two women holding back their sheep. So he said to them: What is the matter with you, that you are isolated and not watering your flocks with the people? They said: We do not have the strength to compete with the people, but we drink from the excess of their watering place. So he watered for them and began to scoop up a lot of water in the bucket until he was the first of the shepherds. Then they returned with their sheep to their father, and Moses, peace be upon him, returned and took shelter under a tree and said: **My Lord, indeed I am, for whatever good You send down to me, in need.** Their father was surprised at their quick return with their sheep, full and content, so he said: **You have a matter today.** So they told him what Moses had done. So he ordered one of them to call him, so she went to Moses and called him. When he spoke to him, he said: "Do not fear, you have escaped from the unjust people. Pharaoh and his people have no authority over us, and we are not in his kingdom." One of them said: "O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy." So jealousy made him say to her: **How do you know what his strength is or how trustworthy he is?** She said: As for his strength, I did not see him in the bucket when he watered for us. I have never seen a man stronger in that watering than him. As for his trustworthiness, he looked at me when I came to him and looked at him, and when he knew that I was a woman, he lowered his head and did not raise it until I delivered your message to him. Then he said to me: Walk behind me and describe the way to me. He did this only because he is trustworthy. So her father was pleased and believed her and thought of him what she said. So he said to him: Would you like me to marry you to one of these two daughters of mine on condition that you hire me for eight years. If you complete ten, it will be from you. I do not want to make it difficult for you. You will find me, God willing, among the righteous? So he did so. Eight years were obligatory for the Prophet of God, Moses, and two years were his waiting period. So God fulfilled his waiting period and he completed it to ten.

Saeed, who is Ibn Jubayr, said: A Christian scholar met me and said: Do you know which of the two terms Moses fulfilled? I said: No, and I did not know at that time. So I met Ibn Abbas and mentioned that to him, and he said: Did you not know that eight were obligatory upon the Prophet of God, and the Prophet of God would not decrease anything from them, and he knows that God was fulfilling the promise that He had made for Moses, for he fulfilled ten years. So I met the Christian and told him that, and he said: The one whom you asked and he informed you knows more about that than you. I said: Yes, and more appropriate. So when Moses set out with his family, there was

something about the fire, the staff, and his hand that God has told you about in the Qur'an. So he complained to God Almighty about what he feared from the family of Pharaoh regarding the one killed and the knot of his tongue, for there was a knot in his tongue that prevented him from speaking much, and he asked his Lord to help him with his brother Aaron to be a support for him and to speak on his behalf much of what his tongue could not express. So God granted him his request and loosened the knot from his tongue, and God inspired Aaron and commanded him to meet him, so Moses rushed with his staff until he met Aaron, peace be upon them, and they both went to Pharaoh, and they stayed on His door was closed for a while, but they were not given permission. Then he gave them permission after a severe veil. They said: **We are messengers of your Lord.** He said: **Who is your Lord?** So tell him what God has told you in the Qur'an. He said: **What do you want?** The dead man mentioned to him and apologized for what he had heard. He said: I want you to believe in God and send the Children of Israel with us. But he refused and said: Bring a sign if you are of the truthful. So he threw down his staff and behold, it was a great, darting serpent, opening its mouth, rushing toward Pharaoh. When Pharaoh saw it heading toward him, he was afraid of it and rushed from his bed and called upon Moses to stop it from him, and he did so. Then he took his hand out of his pocket and saw it white without any defect, meaning without leprosy. Then he put it back and it returned to its original color. So he consulted the nobles around him about what he had seen, and they said to him: These are two magicians **who want to expel you from your land with their magic and do away with your best way,** meaning their kingdom that they were in and their livelihood. And they refused to give Moses anything of what he asked for, and they said to him: Gather for them the magicians, for there are many in your land until you overcome their magic with your magic. So he sent to the cities and gathered for him every learned magician. When they came to Pharaoh, they said: What does this magician do? They said: He works with snakes. They said: By God, no one on earth works magic with snakes, ropes and sticks as we do. So what is our reward if we are defeated? He said to them: You are my relatives and my special ones, and I will do for you whatever you like. So they made an appointment on the Day of Adornment and that the people would be gathered at noon.

Saeed bin Jubair said: Ibn Abbas told me that the day of adornment was the day on which God gave victory to Moses over Pharaoh and the magicians, which was the day of Ashura. So when they gathered in one place, the people said to one another: Go, let us attend to this matter. **Perhaps we will follow the magicians, if they are the ones who are victorious,** meaning Moses and Aaron, mocking them. They said, **O Moses, either you throw or we will be the ones to throw.** He said, *Throw.* "So they threw their ropes and their staffs and said, 'By the might of Pharaoh, we will surely be the victors.'" Moses saw from their magic what made him fear, so God inspired him to throw down his staff. When he threw it down, it became a huge serpent with its mouth open. The staffs began to entangle themselves with the ropes until they became islands that the serpent entered into until it did not leave a single staff or rope

When your sister walked and said, "Shall I direct you to someone who will take care of him?" So We returned you to your mother that her eye might be comforted and she would not grieve. And you killed a person, but We saved you from the distress and tried you with various trials, so you remained for years among the people of Madyan. Then you came according to a predetermined period, O Moses.

without devouring it. When the magicians realized that, they said, "If this were magic, our magic would not have reached all this, but this is a command from God Almighty. We believe in God and in what Moses brought from God, and we repent to God for what we were doing." So God broke the back of Pharaoh and his followers in that place, and the truth appeared and what they were doing was nullified. **So they were defeated there and returned humiliated.** Pharaoh's wife was prominent and disheveled, calling on God for victory for Moses over Pharaoh and his followers. Whoever from Pharaoh's family saw her thought that she was only She was humbled to pity Pharaoh and his followers, but her sorrow and concern were for Moses. When Moses remained with Pharaoh's false promises for a long time, whenever he brought a sign, he promised her that he would send the Children of Israel with him. But when it passed, he broke his promise and said: Can your Lord do anything other than this? So God sent upon his people the flood, locusts, lice, frogs and blood, detailed signs. All of them complained to Moses and asked him to stop them from him and to covenant with him to send the Children of Israel with him. If he stopped them from him, he broke his promise and violated his covenant until God ordered Moses to go out with his people. He went out with them at night. When Pharaoh woke up and saw that they had gone, he sent gatherers to the cities, and he followed him with many great armies. God revealed to the sea, **When My servant Moses strikes you with his staff,** and it split into twelve divisions until Moses and those with him crossed. Then it converged on those who remained after that from Pharaoh and his followers. Moses forgot to strike the sea with the staff and ended up at the sea, and it had a raging crust, fearing that Moses would strike it with his staff while he was unaware, and he would become disobedient to God.

So when the two hosts saw each other and came close together, the companions of Moses said, "We are surely to be overtaken. Do what your Lord has commanded you, for indeed, He has not lied, and you have not lied." He said, **My Lord has promised me that when I come to the sea, it will split into twelve divisions so that I may cross it.** Then after that he mentioned the staff, so he struck the sea with his staff when the first of Pharaoh's army drew near the last of Moses' army, and the sea split as his Lord had commanded him and as He had promised Moses. When Moses and all his companions had crossed the sea and Pharaoh and his companions had entered, the sea met them as he had been commanded. When Moses had crossed the sea, his companions said, **Indeed, we fear that Pharaoh has drowned, and we do not believe in his perishing.** So he called upon his Lord, who brought him out for him in his body until they were certain of his perishing. Then after that they passed by a people who were devoted to their idols. "They said, 'O Moses, make for us a god as they have gods.' He said, 'Indeed, you are

a people behaving ignorantly. * Indeed, what they are in is ruined.'" You have seen and heard what suffices you. Then he went and Moses settled them in a place and said, "Obey Aaron, for I have made him your successor. I am going to my Lord." And he gave them a respite of thirty days in which he would return to them. So when he came to his Lord and wanted to speak to Him during the thirty days, he had fasted day and night, and he hated to speak to his Lord while the odor of one who is fasting smelled from him. So Moses took some vegetation from the ground and chewed it. Then his Lord said to him when he came to Him, **Why have you broken your fast? And He is most knowing of what happened.** He said, **O Lord, I hated to speak to You except while my mouth smelled good.** He said, **Did you not know, O Moses, that the odor of one who is fasting is better to Me than the odor of musk? Go back and fast ten days, then come to Me.**

So Moses, peace be upon him, did what he was ordered to do. When his people saw that he did not return to them within the appointed time, they were upset. Aaron had addressed them and said: You have left Egypt, and Pharaoh's people have loans and deposits with you, and you have the same with them. I see that you are counting what you have with them, and I do not permit for you a deposit that you have entrusted to you or a loan. We will not return anything of that to them, nor will we keep it for ourselves. So he dug a hole and ordered every people who had any of that, whether it was a commodity or an ornament, to throw it into that hole. Then he lit a fire over it and burned it. He said: It will not be for us or for them. The Samaritan was from a people who worshipped cows, neighbors of the Children of Israel, but he was not from the Children of Israel. So he was carried with Moses and the Children of Israel when they were carried. It was decreed that he saw a trace and took a handful of it. He passed by Aaron, and Aaron, peace be upon him, said to him: O Samaritan, will you not throw away what is in your hand, while he is holding it and no one sees it during that time? He said: This is a handful of the trace of the Messenger who crossed the sea with you, and I will not throw it for anything except that you pray to God when you throw it to make it what I want. So he threw it and Aaron prayed for him, and he said: I want it to be a calf. So everything that was in the pit of goods or ornaments or copper or iron gathered together and it became a hollow calf with no soul in it and it mooed. Ibn Abbas said: No, by God, it never had a voice. Rather, the wind entered its anus and came out of its mouth, and that sound was from that. So the Children of Israel split into groups, and a group said: O Samaritan, what is this and you know best about it? He said: This is your Lord, but Moses has lost his way. A group said: We will not deny this until Moses returns to us. If he is our Lord, we would not have lost him and failed in his cause when we saw him. If he is not our Lord, then we will follow the words of Moses. A group said: This is the work of Satan, and he is not our Lord,

and we do not believe in him or believe him. A group imbibed the truth in their hearts with what the Samaritan said about the calf, and they declared their denial of it. Then Aaron said to them: **O my people, you are only being tested by it, and your Lord is the Most Merciful, so follow me and obey my command.** They said: So what is the matter with Moses, that he promised us thirty days and then broke his promise? These forty days have passed. Their fools said: His Lord has made a mistake, so he is seeking him: following him. When God spoke to Moses and told him what He said, He informed him of what his people had encountered after him. **So Moses returned to his people, angry and grieved,** and he said to them what you have heard in the Qur'an. He took hold of his brother's head, dragging him towards him, and threw down the tablets in anger. Then he excused his brother with his excuse and asked forgiveness for him, and went back to the Samaritan. He said to him: What made you do what you did? He said: I took a handful of the Messenger's trace and understood it, but you were blind to it. "So I cast it aside, and thus my soul enticed me. He said: Then go, for in this life you will have the right to say, 'No contact,' and you have an appointment which you will not fail to fulfill. And look to your god, to whom you have been devoted. We will surely burn him and scatter him into the sea as a blast." Had he been a god, he would not have achieved that from him. The Children of Israel were certain of the trial, and those who had the same opinion of him as Aaron rejoiced, so they said to their group: O Moses, ask your Lord to open for us a door of repentance that we may do, and He will forgive us for what we have done. So Moses chose from his people seventy men who would spare no effort in doing good, the best of the Children of Israel and those who had not associated partners with God in the calf. He set out with them asking for their repentance, and the earth shook under them! The Prophet of God felt ashamed before his people and his delegation when he did to them what he did, so he said: "My Lord, if You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done?" Among them were those whom God had seen of the love of the calf and their belief in it that had permeated their hearts, and for that reason the earth shook with them. He said: "And My mercy encompasses all things, so I will prescribe it for those who fear Me and give zakah and those who believe in Our verses - those who follow the Messenger, the unlettered Prophet, whom they find written down in what they have of the Torah and the Gospel." So he said: "O Lord, I asked You for repentance for my people, and You said that My mercy was written for a people other than my people. Why did You not delay me until You bring me out into the nation of that man who has been shown mercy?" He said to him: Their repentance is that each man among them kills whoever he meets of father and son, killing him with the sword and not caring who he kills in that place. Those who were hidden from Moses and Aaron repented, and God saw their sins, so they confessed to them and did what they were commanded, and God forgave the killer and the one killed.

Then Moses, peace be upon him, walked with them towards the Holy Land, and took the tablets after his

anger subsided, and ordered them to do what he ordered them to do of the duties, but that was heavy on them and they refused to acknowledge it, so God made the mountain appear to them as if it were a canopy and approached them until they feared it would fall on them, so they took the book in their right hands while they were listening, looking at the mountain and the book in their hands while they were behind the mountain for fear that it would fall on them, then they went until they came to the Holy Land and found a city in which there were tyrannical people, their creation was strange, and they mentioned from their fruits something amazing about its size, so they said: O Moses, there are tyrannical people in it that we cannot bear, and we will not enter it as long as they are in it, but if they leave it, then we will enter. Two men from those who feared said: It was said to Yazid: Did he read it like this? He said: Yes, from the tyrants we believed in Moses and they went out to him and said: We know our people best. If you only fear what you have seen of their bodies and their numbers, then they have no hearts and no strength, so enter upon them through the gate, and when you enter it, you will be victorious. And some people say: They are from the people of Moses. So those who feared from the Children of Israel said: They said: O Moses, we will never enter it as long as they are in it, so go, you and your Lord, and fight, for we are sitting right here. So they angered Moses, so he invoked against them and called them wicked, and he had not invoked against them before that when he saw their disobedience and their wrongdoing until that day, so God answered him and called them as Moses had called them wicked, and forbade them from it for forty years, wandering in the land, waking up every day and walking, with no resting place. And He shaded them with clouds in the wilderness, and sent down upon them manna and quails, and made for them clothes that would not wear out or get dirty, and He placed a square stone among them, and commanded Moses to strike it. With his staff, twelve springs gushed forth from it, three springs in each direction, and he informed each tribe of the spring from which they would drink, and they would not move from one place except that they would find that stone among them in the place where it had been the day before.

Ibn Abbas traced this hadith back to the Prophet, may God bless him and grant him peace. I believe that Muawiyah heard Ibn Abbas narrating this hadith and he denied that the Pharaoh was the one who disclosed to Moses the matter of the one killed. He said: How could he disclose it to him when he had no knowledge of it and no one was present at it except the Israelite who was present? Ibn Abbas became angry and took Muawiyah by the hand and went with him to Sa'd ibn Malik al-Zuhri and said to him: O Abu Ishaq, do you remember the day when the Messenger of God, may God bless him and grant him peace, told us about the one killed by Moses from the family of Pharaoh? Was it the Israelite who disclosed it or the Pharaoh? He said: The Pharaoh only revealed to him what he heard from the Israelite who witnessed and was present at that. This is how al-Nasa'i narrated it in al-Sunan al-Kubra, and Abu Ja'far ibn Jarir and Ibn Abi Hatim included it in their interpretations, all of them from the hadith of Yazid ibn Harun with it, and it is attributed to

Surat Ta-Ha 20:40

When your sister walked and said, "Shall I direct you to someone who will take care of him?" So We returned you to your mother that her eye might be comforted and she would not grieve. And you killed a person, but We saved you from the distress and tried you with various trials, so you remained for years among the people of Madyan. Then you came according to a predetermined period, O Moses.

Ibn Abbas, and there is nothing in it that is attributed to the Prophet except a little of it, and it seems that Ibn Abbas, may God be pleased with him, received it from what was permitted to be transmitted from the Israelite narrations from Ka'b al-Ahbar, or someone else, and God knows best. I heard our Sheikh, the preserver Abu al-Hajjaj al-Mizzi, say that as well. And the Almighty said:

Fath al-Qadir

40- **When your sister walked** is an adverb for **I threw** or **to make**, and it is possible that it is a substitute for **When We inspired** and his sister's name is Mary "Then she said: Shall I guide you to someone who will take care of him?" That is because she went out to find out about him and found Pharaoh and his wife Asiya looking for a wet nurse for him, so she said to them this: That is, Shall I guide you to someone who will take him into his care and raise him? They said to her: Who is that? She said: My mother. They said: Does she have milk? She said: Yes, the milk of my brother Aaron, and Aaron was older than Moses by a year, and it was said more, so the mother came and he kissed her breast, and he did not accept the breast of a wet nurse other than her, and this is the meaning of **So We returned you to your mother** and in the Mushaf of Abu We returned you, and the *fa* is eloquent **So that her eye may be comforted** Ibn Amir read in the narration of Abdul Hamid from him **So that she may be comforted** with a kasra on the *qaf*, and the rest read it with a fatha on it. Al-Jawhari said: He made his eyes content with him, and a man with contented eyes, and his eyes have been contented, he is contented and contented. The opposite of *سختت*, and what is meant by the cow of the eye: the joy of her son returning to her after she threw him into the sea and his separation was difficult for her. **And do not grieve** means that nothing will happen to her that would spoil that joy from sadness for any reason. If he had meant sadness for the reason that her eye was comforted by its disappearance, he would have preceded the negation of sadness for the comfort of the eye, so this negation of sadness is carried over to what happens for a reason that occurs after that. It can be said that since the *waw* was for the absolute plural, this carrying was not specific. It was said that the meaning is: And do not grieve, O Moses, for the loss of her compassion, and this is arbitrary. **And you killed a soul** what is meant by the soul here is the soul of the Copt whom Moses poked and killed him, and his killing was a mistake. **So We saved you from the grief** meaning the grief that occurred with you from killing him out of fear of the punishment in the afterlife or in this world or both of them. It was said that grief is killing in the language of the Quraysh, and how far removed is this. **And We tested you with trials** *Fitnah* can mean a trial, and it means a difficult matter, and everything that a person is afflicted with, and trials may be a source. Like

Thabur, Ash-Shakur, and Al-Kafur: meaning, We tested you with a test, and We tried you with a test. It is possible that the plural of *fitnah* is to omit the consideration of the feminine *taa'* like Hujur in Hujrah and Yadwar in Badrah: meaning, We saved you time after time from the trials you fell into that were mentioned before God chose him for His message. Perhaps what is meant by mentioning his salvation from the grief that befell him because of that and his salvation from the trials is to thank him for God's work for him and to strengthen his heart when he faced what would happen to him with Pharaoh and the Children of Israel. **So you remained with the people of Madyan for years.** Al-Farra' said: The meaning of the speech is that We tested you with trials, so you went out to the people of Madyan and you remained for years. Such deletion is common in the revelation, and likewise in the speech of the Arabs, as they often delete from speech if the meaning is known. Madyan is the country of Shu'ayb, and it was eight stages from Egypt. Moses fled to it and stayed there for ten years, which is the longest of the two terms. It was said that he stayed with Shu'ayb for twenty-eight years, ten of which was the dowry of his wife, the daughter of... Shu'ayb, and eighteen years remained with him until he had a son. The letter *fa* in *fa-bataht* indicates that what is meant by the aforementioned trials is what happened before his stay with the people of Madyan. **Then I came at a predetermined time, O Moses,** meaning at a time that was predetermined in My judgment and destiny that I would speak to you and make you a prophet, or at a time in which revelation is sent to the prophets, which is the beginning of forty years, or at a time that I knew from Shu'ayb's telling you about it. The poet said:

He attained the caliphate because it was his destiny, just as his Lord gave Moses destiny.

The word *then* is useful for delay, indicating that his coming, peace be upon him, was after a period of time, due to what happened to him of losing his way and his sheep being scattered and the like.

Tafsir al-Baghawi

40. **When your sister walked**, whose name was Mary, learning about him, "and she said: Shall I direct you to someone who will take care of him?" That is, to a woman who would breastfeed him and hold him close to her. This is because he did not accept the breast of a woman. So when his sister told them that, they said: Yes. So she brought the mother and he kissed her breast. This is what God Almighty said: **So We returned you to your mother that her eye might be cooled**, by meeting you, **and she should not grieve**, that is, so that her grief would go away.

And you killed a person, Ibn Abbas may God be

pleased with him said: He killed an infidel Copt. Kaab al-Ahbar said: He was twelve years old at that time. **So We saved you from the grief**, meaning from the grief and distress of being killed. **And We tested you with trials**, Ibn Abbas **may God be pleased with him** said: We tested you with a test. Ad-Dahhak and Muqatil said: We tried you with a trial. Mujahid said: We purified you with purity.

On the authority of Ibn Abbas, in the narration of Saeed bin Jubair: That the trials are his falling into one trial after another from which God delivered him, the first of which was that his mother carried him in the year in which Pharaoh was slaughtering children, then he was thrown into the sea in the chest, then he was prevented from breastfeeding except from his mother's breast, then he was seized by Pharaoh's beard until he wanted to kill him, then he took a live coal instead of a whip, then the Copt killed him, and he went out to Madyan in fear. So Ibn Abbas used to tell the story to Saeed bin Jubair, so according to this the meaning of **We have tested you** is We have delivered you from those trials, just as gold is tested by fire and is purified from all impurity in it. **And trials** is a verbal noun.

So she stayed, meaning she left Egypt and stayed, **for years among the people of Madyan**, meaning she tended the sheep for ten years. Madyan is the town of Shu'ayb, peace be upon him, eight stages from Egypt, to which Moses fled.

Wahb said: He stayed with Shu'ayb, peace be upon him, for twenty-eight years, ten of which were the dowry of his daughter Safira, daughter of Shu'ayb, and eighteen years he stayed with him until he had a child.

Then you came according to the measure, O Moses, Muqatil said: According to an appointment. This appointment was not with Moses, but rather it was an appointment in God's decree. Muhammad ibn Ka'b said: You came according to the measure that I had estimated that you would come.

Abdul Rahman bin Kaysan said: At the beginning of forty years, which is the amount of time in which revelation is sent to the prophets, and this is the meaning of what most commentators say, that is, at the time that God promised him and decreed that He would send him the message, which is forty years.

Tafsir al-Baidawi

40- **When your sister walked** is an adverb for **was thrown** or **to make** or a substitute for **when We inspired** on the basis that what is meant by it is ample time. "Then she said: Shall I direct you to someone who will take care of him?" This is because he did not accept the breasts of wet nurses, so his sister Mary came to investigate his situation and found them asking for a wet nurse to kiss her breast, so she said: **Shall I direct you?** So she brought his mother and he kissed her breast. **So We returned you to your mother** fulfilling Our statement **Indeed, We will return him to you** "so that her eye may be comforted" by meeting you. "And do not grieve" she over your separation or you over her separation and the loss of her compassion. "And you killed a soul" the soul of the Copt whom the

Israelite called for help against. "So We delivered you from the grief" the grief of killing him out of fear of the punishment of God Almighty and the retaliation of Pharaoh with forgiveness and safety from him by migrating to Midian. **And We tried you with trials**. And We tried you with a trial, or types of trials, as it is the plural of fitna or fitnah, omitting the ta' like hijūz and badūr in hijzah and badrah, so we saved you time after time, and it is a summary of what he suffered in his journey from migration from his homeland and separation from thousands, and walking on foot with caution and losing provisions and dragging himself and other than that, its beginning and for what was mentioned previously. **So you remained among the people of Madyan** I remained among them for ten years to fulfill the two terms, and Madyan was eight stages from Egypt. **Then I came according to the measure** of His ability to speak to you and ask you for information, neither advancing its appointed time nor delaying it, or according to the amount of age in which revelation is sent to the prophets. **O Moses** He repeated it after what is the end of the story to draw attention to that.

Surat Ta-Ha 20:41

And I have chosen you for Myself.

Surat Ta-Ha 20:41

And I have chosen you for Myself.

Tafsir al-Jalalayn

41 - **And I chose you** I chose you **for myself** with the message

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And I chose you for Myself.** I bestowed these blessings upon you, O Moses, and bestowed these favors upon you, as My choosing you, and selecting you for My message and to convey My message, and to carry out My commands and prohibitions.

Tafsir al-Qurtubi

The Almighty said: **And I created you for Myself.** Ibn Abbas said: That is, I chose you for My revelation and My message. It was also said: **I created you** means I created you, taken from the word *craft*. It was also said: I strengthened you and taught you so that you might convey My commands and prohibitions to My servants.

Tafsir Ibn Kathir

God the Almighty says, addressing Moses, peace be upon him: He remained among the people of Midian, fleeing from Pharaoh and his people, tending to his son-in-law until the period ended and the appointed time expired, then he came in accordance with God's decree and will without an appointment, and the whole matter is God the Blessed and Exalted, and He is the One who guides His servants and creation as He wills, and for this reason He said: **Then you came according to a decree, O Moses.** Mujahid said: meaning according to an appointment. Abdul Razzaq said on the authority of Muammar on the authority of Qatadah regarding His statement: **Then you came according to a decree, O Moses,** he said: according to the measure of the message and prophethood. And His statement: **And I chose you for Myself,** meaning I chose you and selected you as a messenger for Myself, meaning as I want and desire. Al-Bukhari said in his interpretation of it: Al-Salt bin Muhammad told us, Mahdi bin Maimun told us, Muhammad bin Sirin told us on the authority of Abu Hurairah on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Adam and Moses met, and Moses said: You are the one who made people miserable and expelled them from Paradise. Adam said: And you are the one whom God chose for His message and chose for Himself and

sent down the Torah to you? He said: Yes. He said: And I found it written for me before He created me. He said: Yes. So Adam argued with Moses." They both narrated it.

And His saying: **Go, you and your brother, with My signs** meaning with My arguments, proofs and miracles **and do not slacken in remembering Me.** Ali bin Abi Talha said on the authority of Ibn Abbas: **Do not delay.** Mujahid said on the authority of Ibn Abbas: **Do not weaken.** What is meant is that they do not slacken in remembering God, but rather they remember God when confronting Pharaoh, so that remembering God will be a help to them against him, a strength for them and a crushing authority for him, as came in the hadith: **My servant is every servant of Mine who remembers Me while he is fighting his peers.** And His saying: **Go to Pharaoh, for he has transgressed** meaning he has rebelled, rebelled and acted tyrannically against God and disobeyed Him. **And speak to him with gentle speech that perhaps he may be reminded or fear.** This verse contains a great lesson, which is that Pharaoh was at the peak of arrogance and haughtiness, and Moses was the chosen one of God's creation at that time. Despite this, He commanded that Pharaoh should only be addressed with kindness and gentleness, as Yazid al-Raqashi said when He said: **And speak to him with gentle speech.**

Oh, you who endear yourself to those who are your enemies, what about those who befriend you and call you?

Wahb ibn Munabbih said: **Tell him, 'I am closer to forgiveness and pardon than to anger and punishment.'** On the authority of Ikrimah, regarding his statement: **Then speak to him with gentle speech,** he said: **There is no god but God.** Amr ibn Ubayd said on the authority of Al-Hasan Al-Basri: **Then speak to him with gentle speech,** make an excuse for him by saying to him: **You have a Lord and a place to return, and before you is Paradise and Hell.** Baqiyah said on the authority of Ali ibn Harun on the authority of a man on the authority of Ad-Dahhak ibn Muzahim on the authority of An-Nazzal ibn Sabra on the authority of Ali regarding his statement: **Then speak to him with gentle speech,** he said: **It is like that.** And it was also narrated on the authority of Sufyan Ath-Thawri: **It is like that by Abu Marra.** The gist of their statements is that their invitation to him should be with gentle, soft, easy, and kind words, so that it will be more effective, more eloquent, and more effective, as God the Almighty said: **Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.**

And his saying: **Perhaps he will remember or fear** means perhaps he will return from what he is in of misguidance and destruction, or fear, meaning he will find obedience out of fear of his Lord, as the Most High said: **For whoever desires to remember or desires to be grateful.** So remembering is returning from what is forbidden, and fear is achieving obedience. Al-Hasan al-Basri said: **Perhaps he will remember or fear** meaning: Do not say, **You, O Moses, and your brother Aaron destroyed him before I made an excuse to him.**

Here we mention the poetry of Zayd ibn Amr ibn Nufayl, and it is attributed to Umayyah ibn Abi al-Salt in what Ibn Ishaq mentioned.

And it is You who, out of Your grace and mercy, sent to Moses a messenger calling

I said to him: Go with Aaron and call to God Pharaoh who was a transgressor.

Then say to him: Did you fix this without a peg so that it became independent as it is?

And say to him: Did you raise this without intention? So be gentle with yourself, builder.

And say to him: Did you make its center lit up when night falls, and it is calm?

And say to him: Who will bring out the sun tomorrow so that whatever it touches of the earth becomes bright?

And say to him: Who makes the grain grow in the soil, so that the grass becomes swaying and rising?

And a grain comes out of it in their heads? In that are signs for whoever is aware.

Fath al-Qadir

41- **And I made you for Myself** Making: taking on a craft, which is the good that you do for a person, and the meaning: I made you for My revelation and My message so that you would act according to My will. Al-Zajjaj said: Its interpretation is that I chose you to establish My argument, and I made you between Me and My secret, and you became, by conveying it on My behalf, in the same position that I would be in if I addressed them and argued with them. It was said that it is a representation of the great honor that God Almighty granted him by bringing the king close to some of His special ones.

Tafsir al-Baghawi

41. The Almighty's saying: **And I have chosen you for Myself**, meaning I have chosen you and selected you for My revelation and message, meaning that you would be directed to My will and love, and that is because his carrying out the message [is directed to] the will and love of God.

Al-Zajjaj said: I chose you for my affair and made you the one who establishes my proof and the one who addresses me and my creation, as if I am the one who established the proof through you against them and addressed them.

Tafsir al-Baidawi

41- **And I chose you for Myself** and I selected you for My love, just as He granted him the honor of one whom the King brought near and chose for Himself.

Surat Ta-Ha 20:42

Go, you and your brother, with My signs and do not slacken in remembering Me.

Surat Ta-Ha 20:42

Go, you and your brother, with My signs and do not slacken in remembering Me.

Tafsir al-Jalalayn

42 - **Go, you and your brother** to the people **with My signs** the nine **and do not slacken** fail in remembering **Me** with glorification and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

Go, you and your brother Aaron **with My signs** meaning: with My evidence and arguments, go to Pharaoh with them, for he has rebelled in his misguidance and error, so convey to him My messages first. Then be weak in remembering Me, meaning: and do not be weak in remembering Me in what I have commanded you and forbidden you, for remembering Me strengthens your resolve and makes your feet firm, because if you remember Me, you will remember from Me many blessings upon you, and countless favors. It is said from this: So-and-so was weak in this matter, and about this matter: if he was weak, and he was weak and feeble, as Al-Ajjaj said:

He has not been weak since God forgave him for his past and future sins.

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 do not be slow**, meaning: Do not delay.

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 do not slacken in remembering Me**, meaning: Do not be weak in remembering Me.

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 do not slacken in remembering Me**, he said: Do not become weak.

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: *Tanya* means weakness.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And do not slacken in remembering Me**, meaning: Do not be weak in remembering Me.

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 do not slacken in remembering Me**, he said: Do not weaken.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **And do not slacken in remembering Me**, meaning: Do not become weak.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And do not slacken in remembering Me**, he said: The one who is absent-minded is the one who is negligent and excessive. That is the one who is absent-minded.

Tafsir al-Qurtubi

Go, you and your brother, with My verses. Ibn Abbas said: He means the nine verses that were revealed to him. **And do not slacken in remembering Me.** Ibn Abbas said: Weaken, meaning in the matter of the message. Qatada said the same. It was also said: Invent falsehood. The poet said:

Muhammad has not slept since God forgave him for his past and future sins.

Weakness, lethargy, fatigue and exhaustion. Imru' al-Qais said:

Wipe if the swimmers on the sand raise dust with the kicked iron

It is said: I became weak in the matter, so I am weak and a she-camel is weak, and I made it weak and tired. So-and-so does not become weak, meaning he does not stop. Aban interpreted the meaning of the verse in this way, and he cited as evidence the words of Tarafa:

As if the pots standing in front of them were domes they built that never stop boiling.

And on the authority of Ibn Abbas also: Do not be slow. And in the reading of Ibn Masoud: Do not be slow in remembering Me, praising Me, glorifying Me, and conveying My message.

Tafsir Ibn Kathir

God the Almighty says, addressing Moses, peace be upon him: He remained among the people of Midian, fleeing from Pharaoh and his people, tending to his son-in-law until the period ended and the appointed time expired, then he came in accordance with God's decree and will without an appointment, and the whole matter is God the Blessed and Exalted, and He is the One who guides His servants and creation as He wills, and for this reason He said: **Then you came according to a decree, O Moses.** Mujahid said: meaning according to an appointment. Abdul Razzaq said on the authority of Muammar on the authority of Qatadah

regarding His statement: **Then you came according to a decree, O Moses**, he said: according to the measure of the message and prophethood. And His statement: **And I chose you for Myself**, meaning I chose you and selected you as a messenger for Myself, meaning as I want and desire. Al-Bukhari said in his interpretation of it: Al-Salt bin Muhammad told us, Mahdi bin Maimun told us, Muhammad bin Sirin told us on the authority of Abu Hurairah on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Adam and Moses met, and Moses said: You are the one who made people miserable and expelled them from Paradise. Adam said: And you are the one whom God chose for His message and chose for Himself and sent down the Torah to you? He said: Yes. He said: And I found it written for me before He created me. He said: Yes. So Adam argued with Moses." They both narrated it.

And His saying: **Go, you and your brother, with My signs** meaning with My arguments, proofs and miracles **and do not slacken in remembering Me**. Ali bin Abi Talha said on the authority of Ibn Abbas: **Do not delay**. Mujahid said on the authority of Ibn Abbas: **Do not weaken**. What is meant is that they do not slacken in remembering God, but rather they remember God when confronting Pharaoh, so that remembering God will be a help to them against him, a strength for them and a crushing authority for him, as came in the hadith: **My servant is every servant of Mine who remembers Me while he is fighting his peers**. And His saying: **Go to Pharaoh, for he has transgressed** meaning he has rebelled, rebelled and acted tyrannically against God and disobeyed Him. **And speak to him with gentle speech that perhaps he may be reminded or fear**. This verse contains a great lesson, which is that Pharaoh was at the peak of arrogance and haughtiness, and Moses was the chosen one of God's creation at that time. Despite this, He commanded that Pharaoh should only be addressed with kindness and gentleness, as Yazid al-Raqashi said when He said: **And speak to him with gentle speech**.

Oh, you who endear yourself to those who are your enemies, what about those who befriend you and call you?

Wahb ibn Munabbih said: **Tell him, 'I am closer to forgiveness and pardon than to anger and punishment.'** On the authority of Ikrimah, regarding his statement: **Then speak to him with gentle speech**, he said: **There is no god but God**. Amr ibn Ubayd said on the authority of Al-Hasan Al-Basri: **Then speak to him with gentle speech**, make an excuse for him by saying to him: **You have a Lord and a place to return, and before you is Paradise and Hell**. Baqiyah said on the authority of Ali ibn Harun on the authority of a man on the authority of Ad-Dahhak ibn Muzahim on the authority of An-Nazzal ibn Sabra on the authority of Ali regarding his statement: **Then speak to him with gentle speech**, he said: **It is like that**. And it was also narrated on the authority of Sufyan Ath-Thawri: **It is like that by Abu Marra**. The gist of their statements is that their invitation to him should be with gentle, soft, easy, and kind words, so that it will be more effective, more eloquent, and more effective, as God the Almighty said: **Invite to the way of your Lord with wisdom and good**

instruction, and argue with them in a way that is best.

And his saying: **Perhaps he will remember or fear** means perhaps he will return from what he is in of misguidance and destruction, or fear, meaning he will find obedience out of fear of his Lord, as the Most High said: **For whoever desires to remember or desires to be grateful**. So remembering is returning from what is forbidden, and fear is achieving obedience. Al-Hasan al-Basri said: **Perhaps he will remember or fear** meaning: Do not say, **You, O Moses, and your brother Aaron destroyed him before I made an excuse to him**. Here we mention the poetry of Zayd ibn Amr ibn Nufayl, and it is attributed to Umayyah ibn Abi al-Salt in what Ibn Ishaq mentioned.

And it is You who, out of Your grace and mercy, sent to Moses a messenger calling

I said to him: Go with Aaron and call to God Pharaoh who was a transgressor.

Then say to him: Did you fix this without a peg so that it became independent as it is?

And say to him: Did you raise this without intention? So be gentle with yourself, builder.

And say to him: Did you make its center lit up when night falls, and it is calm?

And say to him: Who will bring out the sun tomorrow so that whatever it touches of the earth becomes bright?

And say to him: Who makes the grain grow in the soil, so that the grass becomes swaying and rising?

And a grain comes out of it in their heads? In that are signs for whoever is aware.

Fath al-Qadir

42- **Go, you and your brother** meaning let your brother go, and this is a new statement introduced to explain what is meant by the fabrication and the meaning of **with My signs** with My miracles that I made a sign for you, which are the nine signs **and do not slacken in remembering Me** meaning do not weaken or slacken, it is said wana yanyani wanayan: if he weakens. The poet said:

Muhammad has not slept since God forgave him for his past and future sins.

Imru Al-Qais said:

It flows when the swimmers on the waves raise dust with the assigned iron.

Al-Farra' said: "In My remembrance and about My remembrance are the same. The meaning is: Do not fall short of remembering Me by being kind to you, bestowing favors upon you, and remembering the blessing as thanks for it." It was said that the meaning of **do not be slow** is **do not be slow in conveying the message**. In Ibn Mas'ud's reading, do not be weak in remembering Me.

Surat Ta-Ha 20:42

Go, you and your brother, with My signs and do not slacken in remembering Me.

Tafsir al-Baghawi

42. **Go, you and your brother, with My signs**, with My evidence. Ibn Abbas said: He means the nine signs with which Moses was sent. **And do not slacken**, do not be harsh. Al-Suddi said: Do not slacken. Muhammad ibn Ka'b said: Do not fall short, **in My remembrance**.

Tafsir al-Baidawi

42- **Go, you and your brother, with My signs** with My miracles. **And do not slacken** do not slacken or fall short. It was read (*taniya*) with a kasra on the ta'. **In My remembrance** do not forget Me wherever you go.

It was said in conveying my memory and praying for me.

Surat Ta-Ha 20:43

Go both of you to Pharaoh. Indeed, he has transgressed.

Tafsir al-Jalalayn

43 - **Go to Pharaoh, for he has transgressed** by claiming divinity.

Tafsir al-Suyuti

Tafsir al-Tabari

Go to Pharaoh, for he has transgressed.

Tafsir al-Qurtubi

It has four issues:

God Almighty said: **Go both of you.** He said at the beginning of the verse: **Go, you and your brother, with My signs.** And He said here: **Go both of you.** So it was said: God Almighty commanded Moses and Aaron in this verse to reach out to Pharaoh's call, and He first addressed Moses alone to honor him, then He repeated it for emphasis. And it was said: He explained with this that it is not enough for one of them to go. And it was said: The first was commanded to go to all the people, and the second to go to Pharaoh.

Tafsir Ibn Kathir

God the Almighty says, addressing Moses, peace be upon him: He remained among the people of Midian, fleeing from Pharaoh and his people, tending to his son-in-law until the period ended and the appointed time expired, then he came in accordance with God's decree and will without an appointment, and the whole matter is God the Blessed and Exalted, and He is the One who guides His servants and creation as He wills, and for this reason He said: **Then you came according to a decree, O Moses.** Mujahid said: meaning according to an appointment. Abdul Razzaq said on the authority of Muammar on the authority of Qatadah regarding His statement: **Then you came according to a decree, O Moses,** he said: according to the measure of the message and prophethood. And His statement: **And I chose you for Myself,** meaning I chose you and selected you as a messenger for Myself, meaning as I want and desire. Al-Bukhari said in his interpretation of it: Al-Salt bin Muhammad told us, Mahdi bin Maimun told us, Muhammad bin Sirin told us on the authority of Abu Hurairah on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Adam and Moses met, and Moses said: You are the one who made people miserable and expelled them from Paradise. Adam said: And you are the one whom God chose for His message and chose for Himself and sent down the Torah to you? He said: Yes. He said: And I found it written for me before He created me. He said: Yes. So Adam argued with Moses." They both

narrated it.

And His saying: **Go, you and your brother, with My signs** meaning with My arguments, proofs and miracles **and do not slacken in remembering Me.** Ali bin Abi Talha said on the authority of Ibn Abbas: **Do not delay.** Mujahid said on the authority of Ibn Abbas: **Do not weaken.** What is meant is that they do not slacken in remembering God, but rather they remember God when confronting Pharaoh, so that remembering God will be a help to them against him, a strength for them and a crushing authority for him, as came in the hadith: **My servant is every servant of Mine who remembers Me while he is fighting his peers.** And His saying: **Go to Pharaoh, for he has transgressed** meaning he has rebelled, rebelled and acted tyrannically against God and disobeyed Him. **And speak to him with gentle speech that perhaps he may be reminded or fear.** This verse contains a great lesson, which is that Pharaoh was at the peak of arrogance and haughtiness, and Moses was the chosen one of God's creation at that time. Despite this, He commanded that Pharaoh should only be addressed with kindness and gentleness, as Yazid al-Raqashi said when He said: **And speak to him with gentle speech.**

Oh, you who endear yourself to those who are your enemies, what about those who befriend you and call you?

Wahb ibn Munabbih said: **Tell him, 'I am closer to forgiveness and pardon than to anger and punishment.'** On the authority of Ikrimah, regarding his statement: **Then speak to him with gentle speech,** he said: **There is no god but God.** Amr ibn Ubayd said on the authority of Al-Hasan Al-Basri: **Then speak to him with gentle speech,** make an excuse for him by saying to him: **You have a Lord and a place to return, and before you is Paradise and Hell.** Baqiyah said on the authority of Ali ibn Harun on the authority of a man on the authority of Ad-Dahhak ibn Muzahim on the authority of An-Nazzal ibn Sabra on the authority of Ali regarding his statement: **Then speak to him with gentle speech,** he said: **It is like that.** And it was also narrated on the authority of Sufyan Ath-Thawri: **It is like that by Abu Marra.** The gist of their statements is that their invitation to him should be with gentle, soft, easy, and kind words, so that it will be more effective, more eloquent, and more effective, as God the Almighty said: **Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.**

And his saying: **Perhaps he will remember or fear** means perhaps he will return from what he is in of misguidance and destruction, or fear, meaning he will find obedience out of fear of his Lord, as the Most High said: **For whoever desires to remember or desires to be grateful.** So remembering is returning from what is forbidden, and fear is achieving obedience. Al-Hasan al-Basri said: **Perhaps he will remember or fear** meaning: Do not say, **You, O Moses, and your brother Aaron destroyed him before I made an excuse to him.** Here we mention the poetry of Zayd ibn Amr ibn Nufayl, and it is attributed to Umayyah ibn Abi al-Salt in what Ibn Ishaq mentioned.

And it is You who, out of Your grace and mercy, sent to Moses a messenger calling

Surat Ta-Ha 20:43

Go both of you to Pharaoh. Indeed, he has transgressed.

I said to him: Go with Aaron and call to God Pharaoh who was a transgressor.

Then say to him: Did you fix this without a peg so that it became independent as it is?

And say to him: Did you raise this without intention? So be gentle with yourself, builder.

And say to him: Did you make its center lit up when night falls, and it is calm?

And say to him: Who will bring out the sun tomorrow so that whatever it touches of the earth becomes bright?

And say to him: Who makes the grain grow in the soil, so that the grass becomes swaying and rising?

And a grain comes out of it in their heads? In that are signs for whoever is aware.

Fath al-Qadir

43- **Go to Pharaoh, for he has transgressed.** This is an order for both of them to go, and Moses is present and Aaron is absent, giving priority to Moses, because he is the origin of the message. The reason for the order to go is based on his saying: **For he has transgressed**, meaning he has exceeded the limit in disbelief and rebellion. Moses alone was singled out for the order to go in what came before, and he gathered them together here to honor Moses by singling him out, and to emphasize the order to go by repeating it. It was said that this is evidence that it is not sufficient for one of them to go. It was said that the first is an order for Moses to go to all the people, and the second is an order for them to go to Pharaoh.

Tafsir al-Baghawi

43. **Go to Pharaoh, for he has transgressed.** Abu Amr and the people of Hijaz read: **For myself, go**, "My remembrance, go, **and** Indeed, my people have taken" (al-Furqan 25:30), "After me, his name" (al-Saff 61:6) with the opening of the yaa in them, and Abu Bakr agreed with them: "After me, his name, **and the rest read it with the sukoon.**

Tafsir al-Baidawi

43- Go to Pharaoh, for he has transgressed." He first ordered Moses, peace be upon him, alone, and here he and his brother, so there is no repetition. It was said that it was revealed to Aaron to meet Moses. It was said that he heard of his arrival and met him.

Surat Ta-Ha 20:44

So speak to him with gentle speech that perhaps he may be reminded or fear God.

Tafsir al-Jalalayn

44 - **So speak to him with gentle speech** in his retraction from that **perhaps he may remember** take heed **or fear** God and return. And the hope is with regard to them because God Almighty knows that he will not return.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to Moses and Aaron: **So speak to Pharaoh with gentle speech.** He mentioned that the gentle speech that God commanded them to say to him was to call him by his nickname.

Jaafar Ibn Bint Ishaq Ibn Yusuf Al-Azraq told me: Saeed Ibn Muhammad Al-Thaqafi told us: Ali Ibn Salih told us, on the authority of Al-Suddi: **Then speak to him with gentle speech.** He said: His nickname.

His saying, **Perhaps he will remember or fear.** There is a difference of opinion regarding the meaning of his saying, *Perhaps* in this place. Some of them said that its meaning here is a question, as if they directed the meaning of the speech to: So speak to him with gentle speech, and see if he will remember and reconsider or fear God, so that he will be deterred from his transgression.

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, **Perhaps he will remember or fear,** he said: Does he remember or fear?

Others said: The meaning of *perhaps* here is **so that.** They directed the meaning of the speech to **Go to Pharaoh, for he has transgressed.** So call him and admonish him so that he may remember or fear, just as someone says: **Do your work so that you may receive your reward,** meaning: so that you may receive your reward. And finish your work so that we may eat lunch," meaning: so that we may eat lunch, or so that we may eat lunch. Both of these sayings have a good aspect and a correct approach.

Tafsir al-Qurtubi

Second: In the Almighty's saying: **Then speak to him with gentle speech** is evidence of the permissibility of enjoining what is right and forbidding what is wrong, and that this is done with gentle speech for the one who has the strength and is guaranteed infallibility. Don't you see that He said: **Then speak to him with gentle speech?** And He said: **Do not fear, for I am with**

you, hearing and seeing, so how about us, for we are more deserving of that. Then the one enjoining and forbidding will obtain what he desires and attain what he seeks, and this is clear.

Third: People differed about the meaning of his saying *softly*. A group of them, Al-Kalbi and Ikrimah, said: It means his nickname. Ibn Abbas, Mujahid and Al-Suddi said the same. Then it was said: His nickname is Abu Al-Abbas. It was said: Abu Al-Walid. It was said: Abu Marra. According to this statement, giving a kunya to a disbeliever is permissible if he is a respected and honorable person and he hopes for his conversion to Islam. This may be permissible even if he does not hope for his conversion to Islam, because hope is not a reality that requires action. The Prophet, may God bless him and grant him peace, said:

If a noble person from a people comes to you, honor him. He did not say, **Even if you hope that he will convert to Islam.** Honoring him includes calling him by his nickname. The Prophet, may God bless him and grant him peace, said to Safwan ibn Umayya:

He said to Saad:

Did you not hear what Abu Habbab said, meaning Abdullah bin Ubayy? It was narrated in the Israelite narrations that Moses, peace be upon him, stood at the door of Pharaoh for a year, not finding a messenger to convey a message until he went out. What God has told us about that happened to him, and that was a consolation for those who came after him from the believers in their conduct with the oppressors, and your Lord knows best who is guided. It was said that Moses said to him: Believe in what you have come with, and worship the Lord of the Worlds, on the condition that you will have youth that will not grow old until death, and a kingdom that will not be taken from you until death, and your life will be extended by four hundred years, and when you die you will enter Paradise. This is the gentle statement. Ibn Masoud said: The gentle statement is the statement of God Almighty: **Then say, 'Would you like to be purified? And I will guide you to your Lord so that you may fear Him?'** (al-Nazi'at 79:18-19) It was said that the gentle statement is the statement of Moses: O Pharaoh, we are messengers of your Lord, Lord of the Worlds. He called him by this name because he loved him more than anything else that was said to him, as we call a king and the like.

I said: A soft speech is a speech that is not harsh. It is said: Because something softens, softness, and something is soft and softness is an abbreviation of it, and the plural is softness. So if Moses was commanded to speak to Pharaoh softly, then it is more appropriate for those below him to follow that example in their speech, and to command them to do good in their speech. God Almighty said: **And speak to people in good terms** (al-Baqarah 2:83). As explained in (*Al-Baqarah*), and praise be to God.

Fourth: The Almighty's saying: **Perhaps he will remember or fear.** Its meaning is: on your hope and desire, so the expectation in it is only related to the human side, as stated by the great grammarians: Sibawayh and others. It was mentioned earlier in the beginning of (*Al-Baqarah*). Al-Zajjaj said: *Perhaps* is

So speak to him with gentle speech that perhaps he may be reminded or fear God.

the word for hope and desire, so He addressed them with what they understand. It was said: *Perhaps* here means interrogation, and the meaning is see if he remembers. It was said: It means so that. It was said: It is a statement from God Almighty about what Aaron said to Moses, perhaps he will remember or fear, as stated by Al-Hasan. It was said: Perhaps and perhaps are in the entire Qur'an for what has happened. And Pharaoh remembered when he was about to drown and feared, so he said: **I believe that there is no god except the One in whom the Children of Israel believe, and I am of the Muslims** (Yunus 10:90). But that did not benefit him, as stated by Abu Bakr Al-Warraq and others. Yahya bin Muadh said about this verse: This is your gentleness with the one who says I am the god, so how about your gentleness with the one who says you are the god?! It has been said that Pharaoh relied on what Moses said when he called him, and consulted his wife, and she believed and advised him to believe. So he consulted Haman, who said: Do not do it. After you were a master, you will become a slave, and after you were a lord, you will become a master. And he said to him: I will restore you to youth. So he dyed his beard black, and he was the first to dye it.

Tafsir Ibn Kathir

God the Almighty says, addressing Moses, peace be upon him: He remained among the people of Midian, fleeing from Pharaoh and his people, tending to his son-in-law until the period ended and the appointed time expired, then he came in accordance with God's decree and will without an appointment, and the whole matter is God the Blessed and Exalted, and He is the One who guides His servants and creation as He wills, and for this reason He said: **Then you came according to a decree, O Moses.** Mujahid said: meaning according to an appointment. Abdul Razzaq said on the authority of Muammar on the authority of Qatadah regarding His statement: **Then you came according to a decree, O Moses**, he said: according to the measure of the message and prophethood. And His statement: **And I chose you for Myself**, meaning I chose you and selected you as a messenger for Myself, meaning as I want and desire. Al-Bukhari said in his interpretation of it: Al-Salt bin Muhammad told us, Mahdi bin Maimun told us, Muhammad bin Sirin told us on the authority of Abu Hurairah on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Adam and Moses met, and Moses said: You are the one who made people miserable and expelled them from Paradise. Adam said: And you are the one whom God chose for His message and chose for Himself and sent down the Torah to you? He said: Yes. He said: And I found it written for me before He created me. He said: Yes. So Adam argued with Moses." They both narrated it.

And His saying: **Go, you and your brother, with My signs** meaning with My arguments, proofs and miracles **and do not slacken in remembering Me.** Ali bin Abi Talha said on the authority of Ibn Abbas: **Do not delay.** Mujahid said on the authority of Ibn Abbas:

Do not weaken. What is meant is that they do not slacken in remembering God, but rather they remember God when confronting Pharaoh, so that remembering God will be a help to them against him, a strength for them and a crushing authority for him, as came in the hadith: **My servant is every servant of Mine who remembers Me while he is fighting his peers.** And His saying: **Go to Pharaoh, for he has transgressed** meaning he has rebelled, rebelled and acted tyrannically against God and disobeyed Him. **And speak to him with gentle speech that perhaps he may be reminded or fear.** This verse contains a great lesson, which is that Pharaoh was at the peak of arrogance and haughtiness, and Moses was the chosen one of God's creation at that time. Despite this, He commanded that Pharaoh should only be addressed with kindness and gentleness, as Yazid al-Raqashi said when He said: **And speak to him with gentle speech.**

Oh, you who endear yourself to those who are your enemies, what about those who befriend you and call you?

Wahb ibn Munabbih said: **Tell him, 'I am closer to forgiveness and pardon than to anger and punishment.'** On the authority of Ikrimah, regarding his statement: **Then speak to him with gentle speech**, he said: **There is no god but God.** Amr ibn Ubayd said on the authority of Al-Hasan Al-Basri: **Then speak to him with gentle speech**, make an excuse for him by saying to him: **You have a Lord and a place to return, and before you is Paradise and Hell.** Baqiyah said on the authority of Ali ibn Harun on the authority of a man on the authority of Ad-Dahhak ibn Muzahim on the authority of An-Nazzal ibn Sabra on the authority of Ali regarding his statement: **Then speak to him with gentle speech**, he said: **It is like that.** And it was also narrated on the authority of Sufyan Ath-Thawri: **It is like that by Abu Marra.** The gist of their statements is that their invitation to him should be with gentle, soft, easy, and kind words, so that it will be more effective, more eloquent, and more effective, as God the Almighty said: **Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.**

And his saying: **Perhaps he will remember or fear** means perhaps he will return from what he is in of misguidance and destruction, or fear, meaning he will find obedience out of fear of his Lord, as the Most High said: **For whoever desires to remember or desires to be grateful.** So remembering is returning from what is forbidden, and fear is achieving obedience. Al-Hasan al-Basri said: **Perhaps he will remember or fear** meaning: Do not say, **You, O Moses, and your brother Aaron destroyed him before I made an excuse to him.** Here we mention the poetry of Zayd ibn Amr ibn Nufayl, and it is attributed to Umayyah ibn Abi al-Salt in what Ibn Ishaq mentioned.

And it is You who, out of Your grace and mercy, sent to Moses a messenger calling

I said to him: Go with Aaron and call to God Pharaoh who was a transgressor.

Then say to him: Did you fix this without a peg so that it

became independent as it is?

And say to him: Did you raise this without intention?
So be gentle with yourself, builder.

And say to him: Did you make its center lit up when
night falls, and it is calm?

And say to him: Who will bring out the sun tomorrow so
that whatever it touches of the earth becomes bright?

And say to him: Who makes the grain grow in the soil,
so that the grass becomes swaying and rising?

And a grain comes out of it in their heads? In that are
signs for whoever is aware.

Fath al-Qadir

Then He, the Almighty, ordered them to speak to him softly, because that has an effect on the answer, for roughness at the beginning is one of the greatest causes of aversion and stubbornness in disbelief, and soft speech is that in which there is no roughness, it is said: Nothing softens softly, and what is meant is that they left it for the sake of reprimand, like their saying: **Would you like to be purified?** It was said that soft speech is a nickname for him, and it was said that he would provide him with the pleasures of this world if he answered, then He explained the command to speak to him softly by saying: 44- **Perhaps he will remember or fear** that they did that directly from those who hope and desire, so hope refers to them as a group of grammarians said: Sibawayh and others. Its investigation has been presented in more than one place. Al-Zajjaj said: Perhaps the word *hope* and *hope* are used, so he addressed them with what they understand, and it was said that perhaps here means interrogation. The meaning is: So see if he remembers or fears, and it was said that it means so that. Remembrance: looking at what they have achieved of remembrance and thinking deeply about it until that is a reason for the answer, and fear is the fear of God's punishment promised on their tongues, and the word *orto* to prevent seclusion without the group.

Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **Then cast him into the river**, he said: It is the Nile. Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And I bestowed upon you love from Me**, he said: Everyone who saw him, I bestowed love from Him upon him. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Salamah bin Kuhayl, he said: I made you beloved to My servants. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Imran Al-Jawni regarding his statement: **And that you be brought up before My eyes**, he said: He was raised in the eye of God. Abd Al-Razzaq Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding the verse: He said: So that you be fed before My eyes. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding the verse: He said: You are in My eyes when your mother placed you in the chest, then in the sea, and when your sister walked. Ibn Abi Hatim, Ibn Mardawayh and Al-Khatib narrated on the authority of Ibn Umar: I heard the Messenger of God (peace and blessings of God be upon him) say: "Moses killed the one who was killed from the people

of Pharaoh by mistake. God the Almighty says: 'And you killed a soul, and We saved you from the distress' He said: Who killed a soul, 'And We tried you with trials' He said: We purified you with purity." Saeed bin Mansour, Abd bin Humaid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: 'And We tried you with trials' He said: We tested you with a trial. Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority: He said: We tested you with a test. Abd bin Humaid, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas a long narration explaining the verse, so whoever wants to complete that can look at it in the Book of Interpretation from Sunan Al-Nasa'i. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: 'Then you came at a fixed time' He said: At a fixed time. Abd bin Humaid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid and Qatadah: 'At a fixed time' He said: An appointment. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And do not be slow**, he said: Do not delay. Ibn Abi Hatim narrated on the authority of Ali, regarding his statement, **with gentle speech**, he said: Its meaning. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, he said: Its meaning. Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority, regarding his statement, **Perhaps he will be reminded or fear**, he said: Will he remember?

Tafsir al-Baghawi

44. **So speak to him with gentle speech**, meaning: Be gentle with him and be kind to him. Ibn Abbas, may God be pleased with him, said: Do not be harsh in your speech.

Al-Suddi and Ikrimah said: Give him a kunya, so say: O Abu Al-Abbas, and it was said: O Abu Al-Walid.

Muqatil said: It means gentle speech: **Would you like to be purified? And I will guide you to your Lord so that you may fear Him?** (al-Nazi'at 79:18-19).

It was said: He ordered kindness in speech because of the right of education.

Al-Suddi said: The gentle saying is that Moses came to him and promised him, if he accepted the faith, a youth that would not grow old, and a kingdom that would not be taken away from him except by death, and that he would enjoy the pleasure of food, drink, and sex until his death, and if he died he would enter Paradise. This pleased him and he would not decide on a matter without Haman, who was absent. When he returned, he told him what Moses had called him to, and said, **I wanted to accept it from him**. Haman said to him, "I thought that you had a mind and an opinion. You are a lord, do you want to be worshipped? And you worship, do you want to be worshipped?" So he changed his mind.

At that time, Aaron was in Egypt, so God commanded Moses to go to Aaron and revealed to Aaron while he was in Egypt to meet Moses, so he met him a stage away and told him what was revealed to him.

Surat Ta-Ha 20:44

So speak to him with gentle speech that perhaps he may be reminded or fear God.

Perhaps he will remember or fear, meaning: he will be admonished and fear and thus be safe.

If it is said: How did he say: **Perhaps he will remember**, when he knew beforehand that he would not remember and would not submit?

It was said: It means go with hope and desire, and God's decree is behind your matter.

Al-Hussein bin Al-Fadl said: It refers to someone other than Pharaoh. Its meaning is: Perhaps someone who remembers will remember, and someone who fears will fear when he sees the kindness and goodness of the one whom You created and bestowed blessings upon, then he claims divinity.

Abu Bakr Muhammad bin Omar Al-Warraq said: *Perhaps* from God is obligatory, and Pharaoh remembered and feared when remembrance and fear did not benefit him, and that was when he was drowning. He said: I believe that there is no god except the one in whom the Children of Israel believed, and I am one of the Muslims.

A man read this verse to Yahya bin Muadh: **So speak to him with gentle speech**. Yahya wept and said: My God, this is Your gentleness with the one who says, **I am God**, so how is Your gentleness with the one who says, **You are God**?!

Tafsir al-Baidawi

44- **So speak to him with gentle speech** such as **Would you like to be purified * And I guide you to your Lord so that you may fear Him?** It is an invitation in the form of an offer and advice, in order to be careful that foolishness does not lead him to assault you, or out of respect for the right of upbringing he has over you. It was said that they were his nicknames, and he had three nicknames: Abu al-Abbas, Abu al-Walid, and Abu Marra. It was also said that he was a youth who would not grow old after him and a kingdom that would not end except with death. **Perhaps he will remember or fear** is related to *Go or speak*, meaning: undertake the matter with your hope. And your hope is that it will bear fruit and your efforts will not be in vain, for the one who hopes is diligent and the one who despairs is pretentious, and the benefit in sending them and exaggerating on them in their diligence while knowing that he is not sure of the binding of the argument and the cutting off of the excuse and the manifestation of what he has defined in the folds of that of the verses and the remembrance for verification and fear for the one who imagines, and for that reason he presented the first, meaning if he does not verify your truthfulness and does not remember, then at the very least he imagines it and fears.

Surat Ta-Ha 20:45

They said, Our Lord, indeed we fear that he will transgress against us or that he will transgress.

Tafsir al-Jalalayn

45 - (They said: Our Lord, indeed we fear that he will overreach us) that is, hasten the punishment **or that he will transgress** against us, that is, be arrogant.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **They said, 'Our Lord, indeed we fear that he will overstep his bounds upon us.'** God Almighty says: Moses and Aaron said: Our Lord, indeed we fear that Pharaoh, if we call him to what you have commanded us to call him to, will hasten the punishment upon us. It is from their saying: **A matter overstepped from me to so-and-so**, if it preceded it from him to him. And from it: **He overstepped the bounds**, meaning the one who hastens ahead of them to the water or the house, as the rajaz poet said:

The foreigner has been too aggressive towards us and hastened

As for excess: it is extravagance, excess, and transgression. It is said: you exaggerated in your speech: if you were excessive in it and transgressed.

As for negligence: it is procrastination. It is said: I was negligent in this matter until it passed, meaning he was procrastinating in 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, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **that he should be excessive towards us**, he said: a punishment from him.

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

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, we fear that he will be excessive towards us or that he will transgress**, he said: We fear that he will be hasty towards us when we convey your words or your command to him, he will be excessive and hasty. And he recited, **Do not fear, indeed, I am with you both, hearing and seeing.**

Tafsir al-Qurtubi

The Almighty said: **They said, 'Our Lord, indeed we fear that he will overreach us or that he will transgress.'** Ad-Dahhak said: *Yuftrat* means to hasten. He said: *Yuftagh* means to transgress. An-Nahhas said: The meaning is that we fear that something from him will overreach us. Al-Farra' said: **Farrat minhu amr** means **to overflow**. He said: **And he overflowed** means to transgress. He said: **And he overflowed** means to leave. The majority read *Yuftrat* with a fatha on the ya' and a damma on the ra', and its meaning is that he hastens and rushes to punish us. It is said: **Farrat minni amr** means **to overflow**. And from this comes the word **Fart fi al-ma'** which is the one who precedes the people to the water. That is, he will punish us with the punishment of the one who overreaches in sin, which is the one who is ahead in it, as Al-Mubarrad said. A group of them, including Ibn Muhaisin, read *Yuftrat* with a fatha on the ya' and the ra'. Al-Mahdawi said: Perhaps it is a language. And from him also with a damma on the ya' and a fatha on the ra', and its meaning is that someone will drive him to rush to us. A group read *yufrit* with a damma on the ya' and a kasra on the ra', and Ibn Abbas, Mujahid, Ikrimah, and Ibn Muhaisin also read it this way. Its meaning is that he is excessive in harming us. The rajaz poet said:

The foreigner has been too harsh on us and hastened.

Tafsir Ibn Kathir

God the Almighty says, informing about Moses and Aaron, peace be upon them, that they said, seeking refuge in God the Almighty and complaining to Him: **Indeed, we fear that he will be excessive towards us or that he will transgress.** They mean that he will rush to punish them or transgress against them, and punish them when they do not deserve that from Him. Abdurrahman bin Zaid bin Aslam said: **To be excessive** means to hasten. Mujahid said: **To be generous towards us**. Ad-Dahhak said on the authority of Ibn Abbas: **Or that he transgresses** means to transgress. "He said: Do not fear, for I am with you, hearing and seeing." That is, do not fear him, for I am with you, hearing your words and his words, and I see your place and his place. Nothing of your affair is hidden from Me. Know that his forelock is in My hand, so he does not speak, breathe, or strike except with My permission and after My command, and I am with you with My protection, victory, and support.

Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of al-A'mash, on the authority of Amr bin Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: When God, the Almighty, sent Moses to Pharaoh, he said: **My Lord, what should I say?** He said: **Say, 'Come on, my Lord.'** Al-A'mash said: The explanation of that is: **I am the Living before all things and the Living after all things.** Its chain of transmission is good, but there is something strange in it: **So go to him and say, 'Indeed, we are messengers of your Lord.'** It was mentioned earlier in the hadith of the trials, on the authority of Ibn Abbas, who said: They stayed at his door for a while,

They said, "Our Lord, indeed we fear that he will transgress against us or that he will transgress."

and he did not allow them to enter until he allowed them to enter after a strong barrier.

Muhammad bin Ishaq bin Yasar mentioned that Moses and his brother Aaron went out and stood at Pharaoh's door seeking permission to see him, saying: We are messengers of the Lord of the Worlds, so give this man permission to see us. As far as I know, they stayed for two years, coming and going, and no one knew about them, nor did anyone dare to tell him about them, until an idle man entered, playing with him and making him laugh. He said to him: O king, there is a man at your door who says strange things. He claims that he has a god other than you who sent him to you. He said: At my door? He said: Yes. He said: Let him in. So he entered with his brother Aaron and his staff in his hand. When he stood before Pharaoh, he said: I am the messenger of the Lord of the Worlds. Pharaoh recognized him. Al-Suddi mentioned that when he arrived in Egypt, he hosted his mother and brother, and they did not know him. Their food that night was turnips. Then they recognized him and greeted him. Moses said to him: O Aaron, my Lord has commanded me to go to this man, Pharaoh, and call him to God, and He has commanded you to cooperate with me. He said: Do what your Lord has commanded you. So they went, and that was at night. Moses struck the door of the palace with his staff, and Pharaoh heard him, so he became angry and said: Who would dare to do this terrible thing? The guards and the doormen informed him that there is a madman here who says that he is the Messenger of God. So he said: Bring him to me. So when they stood before him, they said, and he said to them what God mentioned in His Book.

And his saying: **We have come to you with a sign from your Lord** meaning with evidence and a miracle from your Lord "and peace be upon him who follows guidance" meaning peace be upon you if you follow guidance. That is why when the Messenger of God, may God bless him and grant him peace, wrote a letter to Heraclius, the great Roman emperor, the beginning of which was "In the name of God, the Most Gracious, the Most Gracious, from Muhammad, the Messenger of God, to Heraclius, the great Roman emperor, peace be upon him who follows guidance. Now then, I call you to the call of Islam, so submit and you will be safe, God will give you your reward twice over." And likewise when Musaylima wrote to the Messenger of God, may God bless him and grant him peace, a letter whose form is From Musaylima, the Messenger of God, to Muhammad, the Messenger of God, peace be upon you. Now then, I have made you a partner in the matter, so you have the mud and I have the hair, but the Quraysh are a people who transgress. So the Messenger of God, may God bless him and grant him peace, wrote to him "From Muhammad, the Messenger of God, to Musaylima the Liar, peace be upon him who follows guidance. Now then, the earth belongs to God, He causes it to be inherited by whomever He wills of His servants, and the [best] outcome is for the righteous." That is why Moses and Aaron, peace be upon them, said to Pharaoh, "And peace be upon him who follows guidance." Indeed, it has been revealed to us that the punishment is for those who deny and turn away. That is, God has

informed us in what He has revealed to us of the infallible revelation that the punishment is only for those who deny the signs of God and turn away from obeying Him, as God Almighty said: **But as for he who transgressed and preferred the life of this world, then indeed, Hellfire will be his refuge.** And God Almighty said: "So I have warned you of a blazing Fire. None will enter it except the most wretched, who denied and turned away." And God Almighty said: **He neither believed nor prayed, but he denied and turned away.** That is, he lied in his heart and turned away by his actions.

Fath al-Qadir

The majority read 45- **that he may rush** with the opening of the yaa and the damma of the raa, and the meaning of that is: that we fear that he may make and hasten our fall, it is said that he rushed from him an affair: meaning he rushed, and from it is the farit, which is the one who precedes the people to the water: meaning he punishes us with the punishment of the one who rushes in sin, and he is the one who is ahead in it, this is what Al-Mubarrad said. He also said: Farid from him an affair and afarat: he was excessive, and farat: he left. Ibn Muhaisin read yafrut with the damma of the yaa and the fatha of the raa: meaning a carrier compels him to rush to us, and a group read with the damma of the yaa and the kasra of the raa, and among them Ibn Abbas, Mujahid and Ikrimah from the farit: meaning he goes to extremes in harming us. The rajaz poet said:

The foreigner has been too harsh on us and hastened.

The meaning of **or that he becomes arrogant** was mentioned earlier.

Tafsir al-Baghawi

45. **They said**, meaning Moses and Aaron: **Our Lord, indeed we fear that he will hasten upon us**, Ibn Abbas, may God be pleased with them both, said: He will hasten upon us killing and punishment. It is said: So-and-so hastened upon him if he hastened to do something bad, and he hastened upon something, meaning he did it quickly and outdid it, **or that he will transgress**, meaning he will exceed the limit in harming us.

Tafsir al-Baidawi

45- **They said, 'Our Lord, indeed we fear that He will overreach us'** that He will hasten the punishment upon us and not be patient until the call is completed and the miracle is manifested, from the root word *farat* which means to advance, and from it comes the word *farat* and a horse *farat* which outpaces horses. It was also read *yaftrat* from *aftrattu* if you carry him on the hurry, meaning we fear that a carrier of arrogance or fear for the king or a human devil or a jinn will carry him to treat him with punishment, and *yaftrat* from

excessive harm. "Or that he will transgress" or that he will increase in transgression and go beyond saying about you what is not appropriate due to his boldness, harshness, and general good manners.

Surat Ta-Ha 20:46

He said, "Do not fear. Indeed, I am with you both; I hear and I see."

Surat Ta-Ha 20:46

He said, "Do not fear. Indeed, I am with you both; I hear and I see."

Tafsir al-Jalalayn

46 - (He said, "Do not fear. I am with you both. I hear what he says and see what he does."

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God said to Moses and Aaron, **Do not fear** Pharaoh, **I am with you**, I will help you against him, and I will see you, **I will hear** what is going on between you and him, so I will make you understand what you are discussing with him, **and I will see** what you do and what he does, nothing of that is hidden from me.

Tafsir al-Qurtubi

There are two issues:

First: The scholars said: When they were afflicted with what afflicts humans of fear for themselves, God the Almighty made them know that Pharaoh would not reach them or his people. This verse refutes those who said: He was not afraid, and fear of enemies is God's law with His prophets and saints despite their knowledge of Him and their trust in Him. Al-Basri, may God have mercy on him, did well when he told the one who reported on the authority of Aamer bin Abdullah - that he camped with his companions on the road to Ash-Sham at a body of water, and a lion came between them and the water, so Aamer came to the water and took what he needed from it, and it was said to him: You have put your life at risk. He said: **For the spears to clash in my belly is more beloved to me than for God to know that I fear something other than Him.** He who was better than 'Amir feared Moses, peace be upon him, when he said to him: "The eminent ones are conspiring against you to kill you, so go out. Indeed, I am to you among the sincere advisers." So he went out from it, fearing and watching. He said: **My Lord, save me from the wrongdoing people.** (al-Qasas 28:20-21) And he said: **So he entered the city in the morning, fearing and watching.** (al-Qasas 28:18) And he said when the magicians threw down their ropes and staffs: "So Moses felt fear within himself. We said: Fear not. Indeed, you are the superior." (Ta-Ha: 67-68)

I said: And from this, the Prophet (peace and blessings of God be upon him) dug the trench around Medina to protect the Muslims and their money, while it was from trust and confidence in his Lord in a place that no one had reached. Then, there was something from his companions that no one is ignorant of, from their

moving from their homes, once to Abyssinia, and once to Medina, fearing for themselves from the polytheists of Mecca, and fleeing for their religion that they would tempt them away from it by torturing them. Asma bint Umays said to Umar when he said to her, "We preceded you in migration, so we are more deserving of the Messenger of God (peace and blessings of God be upon him) than you," "You have lied, O Umar. No, by God, you were with the Messenger of God (peace and blessings of God be upon him), he fed your hungry and preached to your ignorant, and we were in a distant and hateful home - or land - in Abyssinia, and that was for the sake of God and His Messenger. By God, I will not eat food or drink a drink until I remember what I said to the Messenger of God (peace and blessings of God be upon him), and we were being harmed and afraid." The hadith in its entirety was narrated by Muslim. The scholars said: The one who claims something about himself that is contrary to what God has created in the souls of the children of Adam is a liar. God has created them to flee from what harms them, causes them pain, or destroys them. They said: There is no harmer more harmful than a wild beast of 'Aad in the desert of the earth to one who has no weapon with which to repel it, such as a sword, spear, arrow, bow, or the like.

Second: The Almighty's saying: **Indeed, I am with you both** means victory, assistance, and power over Pharaoh. This is like saying: The prince is with so-and-so, if you mean that he protects him. His saying: **I hear and I see** is an expression of the perception with which nothing is hidden, blessed be God, Lord of the worlds.

Tafsir Ibn Kathir

God the Almighty says, informing about Moses and Aaron, peace be upon them, that they said, seeking refuge in God the Almighty and complaining to Him: **Indeed, we fear that he will be excessive towards us or that he will transgress.** They mean that he will rush to punish them or transgress against them, and punish them when they do not deserve that from Him. Abdurrahman bin Zaid bin Aslam said: **To be excessive** means to hasten. Mujahid said: **To be generous towards us.** Ad-Dahhak said on the authority of Ibn Abbas: **Or that he transgresses** means to transgress. "He said: Do not fear, for I am with you, hearing and seeing." That is, do not fear him, for I am with you, hearing your words and his words, and I see your place and his place. Nothing of your affair is hidden from Me. Know that his forelock is in My hand, so he does not speak, breathe, or strike except with My permission and after My command, and I am with you with My protection, victory, and support.

Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of al-A'mash, on the authority of Amr bin Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: When God, the Almighty, sent Moses to Pharaoh, he said: **My Lord, what should I say?** He said: **Say, 'Come on, my Lord.'**

Al-A'mash said: The explanation of that is: **I am the Living before all things and the Living after all things.** Its chain of transmission is good, but there is something strange in it: **So go to him and say, 'Indeed, we are messengers of your Lord.'** It was mentioned earlier in the hadith of the trials, on the authority of Ibn Abbas, who said: They stayed at his door for a while, and he did not allow them to enter until he allowed them to enter after a strong barrier.

Muhammad bin Ishaq bin Yasar mentioned that Moses and his brother Aaron went out and stood at Pharaoh's door seeking permission to see him, saying: We are messengers of the Lord of the Worlds, so give this man permission to see us. As far as I know, they stayed for two years, coming and going, and no one knew about them, nor did anyone dare to tell him about them, until an idle man entered, playing with him and making him laugh. He said to him: O king, there is a man at your door who says strange things. He claims that he has a god other than you who sent him to you. He said: At my door? He said: Yes. He said: Let him in. So he entered with his brother Aaron and his staff in his hand. When he stood before Pharaoh, he said: I am the messenger of the Lord of the Worlds. Pharaoh recognized him. Al-Suddi mentioned that when he arrived in Egypt, he hosted his mother and brother, and they did not know him. Their food that night was turnips. Then they recognized him and greeted him. Moses said to him: O Aaron, my Lord has commanded me to go to this man, Pharaoh, and call him to God, and He has commanded you to cooperate with me. He said: Do what your Lord has commanded you. So they went, and that was at night. Moses struck the door of the palace with his staff, and Pharaoh heard him, so he became angry and said: Who would dare to do this terrible thing? The guards and the doormen informed him that there is a madman here who says that he is the Messenger of God. So he said: Bring him to me. So when they stood before him, they said, and he said to them what God mentioned in His Book.

And his saying: **We have come to you with a sign from your Lord** meaning with evidence and a miracle from your Lord "and peace be upon him who follows guidance" meaning peace be upon you if you follow guidance. That is why when the Messenger of God, may God bless him and grant him peace, wrote a letter to Heraclius, the great Roman emperor, the beginning of which was "In the name of God, the Most Gracious, the Most Gracious, from Muhammad, the Messenger of God, to Heraclius, the great Roman emperor, peace be upon him who follows guidance. Now then, I call you to the call of Islam, so submit and you will be safe, God will give you your reward twice over." And likewise when Musaylima wrote to the Messenger of God, may God bless him and grant him peace, a letter whose form is From Musaylima, the Messenger of God, to Muhammad, the Messenger of God, peace be upon you. Now then, I have made you a partner in the matter, so you have the mud and I have the hair, but the Quraysh are a people who transgress. So the Messenger of God, may God bless him and grant him peace, wrote to him "From Muhammad, the Messenger of God, to Musaylima the Liar, peace be upon him who follows guidance. Now then, the earth belongs to God, He causes it to be inherited by whomever He wills of His servants, and the [best]

outcome is for the righteous." That is why Moses and Aaron, peace be upon them, said to Pharaoh, "And peace be upon him who follows guidance." Indeed, it has been revealed to us that the punishment is for those who deny and turn away. That is, God has informed us in what He has revealed to us of the infallible revelation that the punishment is only for those who deny the signs of God and turn away from obeying Him, as God Almighty said: **But as for he who transgressed and preferred the life of this world, then indeed, Hellfire will be his refuge.** And God Almighty said: "So I have warned you of a blazing Fire. None will enter it except the most wretched, who denied and turned away." And God Almighty said: **He neither believed nor prayed, but he denied and turned away.** That is, he lied in his heart and turned away by his actions.

Fath al-Qadir

And the sentence 46 - **He said, 'Do not fear'** is a resumption of the answer to an implied question, a prohibition to them from the fear that they had from Pharaoh, then he explained that by saying: **Indeed, I am with you** meaning with victory for them, and assistance against Pharaoh, and the meaning of **I hear and see** is the awareness of what is happening between them and him such that nothing is hidden from Him, glory be to Him, and He is not unaware of them.

Tafsir al-Baghawi

46. **He said, 'Do not fear, for I am with you, hearing and seeing.'** Ibn Abbas said: I hear your supplication and answer it, and I see what is intended for you and prevent it. I am not unaware of you, so do not worry.

Tafsir al-Baidawi

46- **He said, 'Do not fear, for I am with you both'** with protection and victory. **I hear and see** what is going on between you and him of words and actions, so I will do everything that will turn his evil away from you and necessitate my victory for you both. It is possible that nothing is predestined to mean that I am your protector, hearing and seeing, and if the protector is able, hearing and seeing, then the protection is complete.

Surat Ta-Ha 20:47

So go to him and say, "Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord. And peace be upon whoever follows guidance."

Surat Ta-Ha 20:47

So go to him and say, "Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord. And peace be upon whoever follows guidance."

Tafsir al-Jalalayn

47 - **So go to him and say, Indeed, we are messengers of your Lord, so send with us the Children of Israel to the Levant (and do not punish them** meaning, free them from using them in your hard work such as digging, building, and carrying heavy loads **We have certainly come to you with a sign** as evidence from **your Lord** of our truthfulness in the message (and peace be upon him who follows the guidance) meaning, safety for him from punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

Then go to him and say to him, **We are messengers of your Lord.**

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, **He said, 'Do not fear, for I am with you, I hear and see.'** What he is talking to you about, so he revealed to you and you responded to him.

And His statement, **So go to him and say, 'Indeed, we are messengers of your Lord.'** We have been sent to you commanding you to send the Children of Israel with us, so send them with us and do not punish them with the evil deeds that you charge them with. **We have come to you with a sign from your Lord**, meaning that He has sent us with that, if you do not believe us in what we say to you, we will show it to you. "And peace be upon him who follows the guidance." He says: And peace be upon him who follows the guidance of God, and this is His explanation. It is said: Peace be upon him who follows the guidance, and to him who follows, with the same meaning.

Tafsir al-Qurtubi

The Almighty said: **So go to him and say, 'We are messengers of your Lord.'** There is an omission in the speech, and the meaning is: So go to him and say that to him. **Then send the Children of Israel with us.** That is, leave them alone. **And do not torment them.** That is,

by forcing them to work and toiling in work. The Children of Israel were under Pharaoh's severe torment. Their sons were slaughtered, their women were kept alive, and they were made to work in clay and bricks and build cities in a way they could not bear. **We have come to you with a sign from your Lord.** Ibn Abbas said: He meant the staff and the hand. It was said: Pharaoh said to him: What is it? So he put his hand in the pocket of his shirt, then took it out white and it had rays like the rays of the sun, its light overcame the light of the sun and he was amazed by it. He did not see the staff except on the day of adornment. "And peace be upon those who follow guidance." Al-Zajjaj said: That is, whoever follows guidance is safe from the wrath and punishment of God Almighty. He said: It is not a greeting, and the evidence for that is that it is not the beginning of a meeting or a speech. Al-Farra: Peace be upon those who follow guidance and those who follow guidance.

Tafsir Ibn Kathir

God the Almighty says, informing about Moses and Aaron, peace be upon them, that they said, seeking refuge in God the Almighty and complaining to Him: **Indeed, we fear that he will be excessive towards us or that he will transgress.** They mean that he will rush to punish them or transgress against them, and punish them when they do not deserve that from Him. Abdurrahman bin Zaid bin Aslam said: **To be excessive** means to hasten. Mujahid said: **To be generous towards us.** Ad-Dahhak said on the authority of Ibn Abbas: **Or that he transgresses** means to transgress. "He said: Do not fear, for I am with you, hearing and seeing." That is, do not fear him, for I am with you, hearing your words and his words, and I see your place and his place. Nothing of your affair is hidden from Me. Know that his forelock is in My hand, so he does not speak, breathe, or strike except with My permission and after My command, and I am with you with My protection, victory, and support.

Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of al-A'mash, on the authority of Amr bin Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: When God, the Almighty, sent Moses to Pharaoh, he said: **My Lord, what should I say?** He said: **Say, 'Come on, my Lord.'** Al-A'mash said: The explanation of that is: **I am the Living before all things and the Living after all things.** Its chain of transmission is good, but there is something strange in it: **So go to him and say, 'Indeed, we are messengers of your Lord.'** It was mentioned earlier in the hadith of the trials, on the authority of Ibn Abbas, who said: They stayed at his door for a while, and he did not allow them to enter until he allowed them to enter after a strong barrier.

Muhammad bin Ishaq bin Yasar mentioned that Moses and his brother Aaron went out and stood at Pharaoh's

door seeking permission to see him, saying: We are messengers of the Lord of the Worlds, so give this man permission to see us. As far as I know, they stayed for two years, coming and going, and no one knew about them, nor did anyone dare to tell him about them, until an idle man entered, playing with him and making him laugh. He said to him: O king, there is a man at your door who says strange things. He claims that he has a god other than you who sent him to you. He said: At my door? He said: Yes. He said: Let him in. So he entered with his brother Aaron and his staff in his hand. When he stood before Pharaoh, he said: I am the messenger of the Lord of the Worlds. Pharaoh recognized him. Al-Suddi mentioned that when he arrived in Egypt, he hosted his mother and brother, and they did not know him. Their food that night was turnips. Then they recognized him and greeted him. Moses said to him: O Aaron, my Lord has commanded me to go to this man, Pharaoh, and call him to God, and He has commanded you to cooperate with me. He said: Do what your Lord has commanded you. So they went, and that was at night. Moses struck the door of the palace with his staff, and Pharaoh heard him, so he became angry and said: Who would dare to do this terrible thing? The guards and the doormen informed him that there is a madman here who says that he is the Messenger of God. So he said: Bring him to me. So when they stood before him, they said, and he said to them what God mentioned in His Book.

And his saying: **We have come to you with a sign from your Lord** meaning with evidence and a miracle from your Lord "and peace be upon him who follows guidance" meaning peace be upon you if you follow guidance. That is why when the Messenger of God, may God bless him and grant him peace, wrote a letter to Heraclius, the great Roman emperor, the beginning of which was "In the name of God, the Most Gracious, the Most Gracious, from Muhammad, the Messenger of God, to Heraclius, the great Roman emperor, peace be upon him who follows guidance. Now then, I call you to the call of Islam, so submit and you will be safe, God will give you your reward twice over." And likewise when Musaylima wrote to the Messenger of God, may God bless him and grant him peace, a letter whose form is From Musaylima, the Messenger of God, to Muhammad, the Messenger of God, peace be upon you. Now then, I have made you a partner in the matter, so you have the mud and I have the hair, but the Quraysh are a people who transgress. So the Messenger of God, may God bless him and grant him peace, wrote to him "From Muhammad, the Messenger of God, to Musaylima the Liar, peace be upon him who follows guidance. Now then, the earth belongs to God, He causes it to be inherited by whomever He wills of His servants, and the [best] outcome is for the righteous." That is why Moses and Aaron, peace be upon them, said to Pharaoh, "And peace be upon him who follows guidance." Indeed, it has been revealed to us that the punishment is for those who deny and turn away. That is, God has informed us in what He has revealed to us of the infallible revelation that the punishment is only for those who deny the signs of God and turn away from obeying Him, as God Almighty said: **But as for he who transgressed and preferred the life of this world, then indeed, Hellfire will be his refuge.** And God Almighty

said: "So I have warned you of a blazing Fire. None will enter it except the most wretched, who denied and turned away." And God Almighty said: **He neither believed nor prayed, but he denied and turned away.** That is, he lied in his heart and turned away by his actions.

Fath al-Qadir

Then He ordered them to come to Him, which is an expression for reaching Him after He ordered them to go to Him, so there is no repetition. 47- **And say, 'Indeed, we are messengers of your Lord.'** We have been sent to you. **So send with us the Children of Israel.** That is, leave them alone and release them from captivity. **And do not torment them.** By remaining as they were, they were in severe torment with Pharaoh: he slaughtered their sons, took their women captive, and made them work that they could not bear. Then He, the Most High, ordered them to say to Pharaoh, **We have come to you with a sign from your Lord.** It was said that it was the staff and the hand. It was said that Pharaoh said to them: What is it? So Moses put his hand in the pocket of his shirt, then he took it out and it had a ray like the ray of the sun. Pharaoh was amazed by that, and Moses had not seen the staff except on the day of adornment. "And peace be upon him who follows guidance." That is, safety. Al-Zajjaj said: That is, whoever follows guidance is safe from the wrath of God, the Almighty, from His punishment, and it is not a greeting. He said: The evidence for that is that it is not the beginning of a meeting or a speech. Al-Farra' said: Peace be upon he who follows guidance, and to all who follow guidance it is the same.

Tafsir al-Baghawi

47. **So go to him and say, 'Indeed, we are messengers of your Lord,'** meaning, we have been sent to you, **so send with us the Children of Israel,** meaning, leave them alone and release them from your work, **and do not torment them,** meaning, do not tire them out with work. Pharaoh used to employ them in hard work, **We have come to you with a sign from your Lord,** Pharaoh said: What is it? So he held out his hand, which had rays like the rays of the sun, "and peace be upon those who follow the guidance," meaning, it does not mean greeting, but rather it means, whoever submits is safe from the punishment of God.

Tafsir al-Baidawi

47- **So go to him and say, 'We are messengers of your Lord, so send with us the Children of Israel.'** Release them. **And do not torment them.** With difficult tasks and killing children, for they were in the hands of the Copts, who used them and exhausted them with work and killed their male children one year rather than the other. The subsequent occurrence of this is evidence that freeing the believers from the disbelievers is more important than calling them to faith, and it is possible that it is for the gradualness of the call. **We have come**

Surat Ta-Ha 20:47

So go to him and say, "Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not punish them. We have come to you with a sign from your Lord. And peace be upon whoever follows guidance."

to you with a sign from your Lord. This is a statement confirming what the previous statement included of the claim of messengership. The sign was made singular and there were two signs with it because the purpose was to prove the claim with its evidence, not to indicate the unity of the argument and its multiplicity. Likewise, His statement, **I have come to you with clear evidence.** "Bring a sign. He said, 'Or if I had brought you something clear?' And peace be upon him who follows the guidance." And the peace of the angels and the guardians of Paradise upon the guided ones, or safety in both abodes for them.

Surat Ta-Ha 20:48

Indeed, it has been revealed to us that the punishment is upon whoever denies and turns away.

Tafsir al-Jalalayn

48 - **Indeed, it has been revealed to us that the punishment is upon he who denies** what we have brought **and turns away** turns away from him. So they came to him and said everything he had mentioned.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Messenger Moses and Aaron: Say to Pharaoh, "Indeed, your Lord has revealed to us that His punishment, which has no end and no cessation, will be upon whoever denies what we call him to of the Oneness of God and obedience to Him, and responding to His Messengers." **And he turned away**, meaning: and turned away, turning away from what we brought him of the truth.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **The punishment is upon he who denied and turned away**, he denied the Book of God and turned away from obeying God.

Tafsir al-Qurtubi

Indeed, it has been revealed to us that the punishment meaning destruction and devastation in this world and eternity in Hell in the Hereafter **is upon those who deny** the prophets of God **and turn away** from faith. Ibn Abbas said: This is the most hopeful sign for the monotheists because they did not deny or turn away.

Tafsir Ibn Kathir

God the Almighty says, informing about Moses and Aaron, peace be upon them, that they said, seeking refuge in God the Almighty and complaining to Him: **Indeed, we fear that he will be excessive towards us or that he will transgress.** They mean that he will rush to punish them or transgress against them, and punish them when they do not deserve that from Him. Abdurrahman bin Zaid bin Aslam said: **To be excessive** means to hasten. Mujahid said: **To be generous towards us.** Ad-Dahhak said on the authority of Ibn Abbas: **Or that he transgresses** means to transgress. "He said: Do not fear, for I am with you, hearing and seeing." That is, do not fear him, for I am with you, hearing your words and his words, and I see your place and his place. Nothing of your affair is hidden from Me. Know that his forelock is in My hand, so he does not speak, breathe, or strike except with My permission and after My command, and I am with

you with My protection, victory, and support.

Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of al-A'mash, on the authority of Amr bin Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: When God, the Almighty, sent Moses to Pharaoh, he said: **My Lord, what should I say?** He said: **Say, 'Come on, my Lord.'** Al-A'mash said: The explanation of that is: **I am the Living before all things and the Living after all things.** Its chain of transmission is good, but there is something strange in it: **So go to him and say, 'Indeed, we are messengers of your Lord.'** It was mentioned earlier in the hadith of the trials, on the authority of Ibn Abbas, who said: They stayed at his door for a while, and he did not allow them to enter until he allowed them to enter after a strong barrier.

Muhammad bin Ishaq bin Yasar mentioned that Moses and his brother Aaron went out and stood at Pharaoh's door seeking permission to see him, saying: We are messengers of the Lord of the Worlds, so give this man permission to see us. As far as I know, they stayed for two years, coming and going, and no one knew about them, nor did anyone dare to tell him about them, until an idle man entered, playing with him and making him laugh. He said to him: O king, there is a man at your door who says strange things. He claims that he has a god other than you who sent him to you. He said: At my door? He said: Yes. He said: Let him in. So he entered with his brother Aaron and his staff in his hand. When he stood before Pharaoh, he said: I am the messenger of the Lord of the Worlds. Pharaoh recognized him. Al-Suddi mentioned that when he arrived in Egypt, he hosted his mother and brother, and they did not know him. Their food that night was turnips. Then they recognized him and greeted him. Moses said to him: O Aaron, my Lord has commanded me to go to this man, Pharaoh, and call him to God, and He has commanded you to cooperate with me. He said: Do what your Lord has commanded you. So they went, and that was at night. Moses struck the door of the palace with his staff, and Pharaoh heard him, so he became angry and said: Who would dare to do this terrible thing? The guards and the doormen informed him that there is a madman here who says that he is the Messenger of God. So he said: Bring him to me. So when they stood before him, they said, and he said to them what God mentioned in His Book.

And his saying: **We have come to you with a sign from your Lord** meaning with evidence and a miracle from your Lord "and peace be upon him who follows guidance" meaning peace be upon you if you follow guidance. That is why when the Messenger of God, may God bless him and grant him peace, wrote a letter to Heraclius, the great Roman emperor, the beginning of which was "In the name of God, the Most Gracious, the Most Gracious, from Muhammad, the Messenger of God, to Heraclius, the great Roman emperor, peace be upon him who follows guidance. Now then, I call you to the call of Islam, so submit and you will be safe, God will give you your reward twice over." And likewise when Musaylima wrote to the Messenger of God, may God bless him and grant him peace, a letter whose form is From Musaylima, the Messenger of God, to Muhammad, the Messenger of God, peace be upon

Surat Ta-Ha 20:48

Indeed, it has been revealed to us that the punishment is upon whoever denies and turns away.

you. Now then, I have made you a partner in the matter, so you have the mud and I have the hair, but the Quraysh are a people who transgress. So the Messenger of God, may God bless him and grant him peace, wrote to him "From Muhammad, the Messenger of God, to Musaylima the Liar, peace be upon him who follows guidance. Now then, the earth belongs to God, He causes it to be inherited by whomever He wills of His servants, and the [best] outcome is for the righteous." That is why Moses and Aaron, peace be upon them, said to Pharaoh, "And peace be upon him who follows guidance." Indeed, it has been revealed to us that the punishment is for those who deny and turn away. That is, God has informed us in what He has revealed to us of the infallible revelation that the punishment is only for those who deny the signs of God and turn away from obeying Him, as God Almighty said: **But as for he who transgressed and preferred the life of this world, then indeed, Hellfire will be his refuge.** And God Almighty said: "So I have warned you of a blazing Fire. None will enter it except the most wretched, who denied and turned away." And God Almighty said: **He neither believed nor prayed, but he denied and turned away.** That is, he lied in his heart and turned away by his actions.

Fath al-Qadir

48- **Indeed, it has been revealed to us from God Almighty that the punishment is upon whoever denies and turns away.** What is meant by punishment is destruction and ruin in this world and eternity in the Fire. What is meant by denial is the denial of God's signs and His messengers, and turning away is turning away from accepting them and believing in them.

Tafsir al-Baghawi

48. **Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away.** God only punishes those who deny what We have brought and turn away from it.

Tafsir al-Baidawi

48- **Indeed, it has been revealed to us that the punishment is upon he who denied and turned away.** That the punishment of those who denied the messengers is upon those who denied them, and perhaps changing the system and stating the threat and emphasizing it is because the threat in the beginning is more important and effective and more appropriate to reality.

Surat Ta-Ha 20:49

He said, **Then who is your Lord, O Moses?**

Tafsir al-Jalalayn

49 - **He said, Who is your Lord, O Moses?** He limited it to that because it is the origin and because it indicates it through education.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **He said, 'Who is your Lord, O Moses?'** in this statement is omitted. He omitted mentioning it because what was mentioned about it was sufficient, which is his saying, **So they went to him**, and said to him what their Lord had commanded them to do and conveyed to him His message. Then Pharaoh said to them, **Who is your Lord, O Moses?** So he addressed Moses alone by saying, **O Moses**, and the speech had been directed before that to Moses and his brother. And he did that in this way because the response is only from one person even if the address is to the group and not to everyone, and that is similar to his saying, **They forgot their fish** (al-Kahf 18:61) and the one who carried the fish was one, and he was Moses' young man, as indicated by his saying, **But I forgot the fish, and none made me forget to mention it except Satan** (al-Kahf 18:63).

Tafsir al-Qurtubi

The Almighty said: **He said, 'Who is your Lord, O Moses?'** Pharaoh mentioned Moses without Aaron at the beginning of the verses. It was said: He singled him out for mention because he was the one who had the message, the speech, and the sign. It was said: They both conveyed the message even if he was silent, because at the time of speaking only one speaks, and if he stops, the other supports and backs him up. So we have a useful knowledge in this structure, that if two people are entrusted with a matter and one of them carries it out and the other person is present there and does not need him at one time and not another, that they have carried out the matter they were entrusted with and carried it out and deserved the reward, because God the Almighty said: **Go to Pharaoh** and He said: **Go, you and your brother** and He said: **And say to him** so He ordered them both to go and to speak, then He informed us at the time of the address by His saying: **Who is your Lord?** that he was present with Moses.

Tafsir Ibn Kathir

God the Almighty says, informing us about Pharaoh, that he said to Moses, denying the existence of the Creator, the God of everything, its Lord and King, he

said, **Then who is your Lord, O Moses?** meaning, who is the one who sent you and dispatched you? I do not know Him, and I do not know of any god for you other than me. **He said, 'Our Lord is He who gave each thing its form and nature, then guided it.'** Ali ibn Abi Talhah said on the authority of Ibn Abbas: He says, He created for each thing its mate. Ad-Dahhak said on the authority of Ibn Abbas: He made man a man, a donkey a donkey, and a sheep a sheep. Layth ibn Abi Sulaym said on the authority of Mujahid: He gave each thing its form. Ibn Abi Nujayh said on the authority of Mujahid: He proportioned the creation of every animal.

Saeed bin Jubair said about His statement: **He gave each thing its nature and then guided it.** He said: He gave each creature what is suitable for it from His creation, and He did not make for man the creation of the beast, nor for the beast the creation of the dog, nor for the dog the creation of the sheep. He gave each thing what is appropriate for it in terms of mating, and prepared each thing for that, and nothing of it resembles any of His actions in creation, provision, and mating. Some of the commentators said: He gave each thing its nature and then guided, like His statement, the Most High: **Who determined and guided.** That is, He determined a measure and guided the creatures to it, that is, He wrote down the deeds, the terms, and the provisions, then the creatures proceed on that, they do not deviate from it, and no one is able to go out of it.

Our Lord, who created creation, determined destiny, and molded creation as He willed, said, **He said, 'Then what is the matter with the former generations?'** The most correct statement about the meaning of this is that when Pharaoh was informed by Moses that his Lord, who sent him, is the one who created, provided, determined, and guided, he began to argue with the former generations, meaning those who did not worship God. That is, what is the matter with them if the matter is like this, that they did not worship your Lord but rather worshipped someone other than Him? Moses said to him in response to that, even if they did not worship Him, their knowledge is with God and is recorded for them, and He will reward them for their deeds in the Book of God, which is the Preserved Tablet and the Book of Deeds. **My Lord does not err, nor does He forget**, meaning nothing escapes Him, nothing small or great escapes Him, and He does not forget anything. He describes His knowledge as encompassing everything, and that He does not forget anything. Blessed and Exalted be He, and sanctified and transcendent, for the knowledge of the creature is subject to two deficiencies: one of them is not encompassing something, and the other is forgetting it after knowing it. So He exalted Himself from that.

Fath al-Qadir

49- **He said, 'Who is your Lord, O Moses?'** That is, Pharaoh said to them: Who is your Lord? So he added the Lord to them and did not add Him to himself because he did not believe them and denied the Lordship. He singled out Moses for the call because he was the origin of the message, and it was said that it was because the heads of the verses matched.

Surat Ta-Ha 20:49

He said, "Then who is your Lord, O Moses?"

Tafsir al-Baghawi

49. **He said, 'Who is your Lord, O Moses?'** Who is your God who sent you?

Tafsir al-Baidawi

49- **He said, 'Who is your Lord, O Moses?'** That is after they came to him and said to him what they were commanded to do. Perhaps it was omitted because the situation indicated it, for if the obedient one commands something, he will inevitably do it. Rather, he addressed the two and singled out Moses, peace be upon him, with the call because he is the origin and Aaron is his minister and follower, or because he knew that he had a voice and his brother had eloquence, so he wanted to silence him and indicate it with his saying, **Or am I better than this one who is despised and can hardly make himself clear?**

Surat Ta-Ha 20:50

He said, **Our Lord is He who gave each thing its form and nature, then guided it.**

Tafsir al-Jalalayn

50 - (He said: Our Lord is He who gave each thing) of creation **its form** which distinguishes it from others **then guided** the animal from it

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **He said, 'Our Lord is He who gave each thing its nature and then guided it.'** God Almighty says: Moses said to him in response: Our Lord is He who gave each thing its nature, meaning: the likeness of its creation in form and appearance, like the males of the children of Adam, He gave them the likeness of their creation of females as mates, and like the males of the animals, He gave them the likeness of their creation, and in their form and appearance of females as mates, so He did not give man something other than His creation, so He would mate him with females of the animals, nor did the animals with females of mankind, then He guided them to the source from which offspring and growth come, and to all its benefits of food and drink, and other than that.

The interpreters differed in their interpretation of this, and some of them said something similar to what we have 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, **He gave each thing its nature and then guided it**, meaning: He created a wife for each thing, then guided it to its place of marriage, food, drink, dwelling, and birth.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **Our Lord is He who gave each thing its form and then guided it.** He said: He gave each creature its form and then guided it to marriage.

Others said: The meaning of his saying, **Then He guided** is that He guided them to harmony, meeting, and marriage.

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, **Who gave each thing its form and nature, then guided it**, means: He guided some of them to others, brought their hearts together and guided them to marriage, that they should marry each other.

Others said: The meaning of this is: He gave

everything its image, which is the creation with which He created it, then He guided it to what is suitable for it in terms of deception for food and livelihood.

Who said that?

Abu Kuraib and Abu Al-Sa'ib told us: Ibn Idris told us, on the authority of Layth, on the authority of Mujahid, regarding his statement, **He gave each thing its nature and then guided it**, he said: He gave each thing its form and then guided each thing to its livelihood.

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, regarding the statement of God, **He gave each thing its nature and then guided it**, he said: He created every creature, then guided it to that which is good for it, and taught it that.

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, **Our Lord is He who gave each thing its form and nature and then guided it**, he said: He created each creature and then guided it to that which is good for it and taught it that, and He did not make people like the creation of animals, nor did He create animals like the creation of people, but He created each thing and determined it with a determination.

Muhammad bin Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Hamid, on the authority of Mujahid: **He gave each thing its nature and then guided it.** He said: He guided it to its means and livelihood.

Others said: Rather, the meaning of this is: He gave everything what is good for it, then guided it to it.

Who said 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, **He gave each thing its creation**, he said: He gave each thing what would be good for it. Then He guided it to it.

Abu Ja'far said: We have chosen the statement that we have chosen in interpreting that, because He, the Most High, has informed us that He gave everything He created, and He does not give the giver Himself, rather He gives what is other than Him, because the gift requires the giver to be given and the gift, and the gift cannot be the given, and if it is not Him, but is other than Him, and the image of every creation is some of its parts, it is known that if it is said: He gave man His image, it means that He gave him some of the meanings that he has with others and he is called a human being, so it is as if the one who said it said: He gave every creation itself, and that is not if the speech is directed to it with the known meanings of the gift, even if the speech may bear it. If that is the case, then the most correct of its meanings is that it is directed to everything that His Lord gave him like His creation, so He married him to it, then guided him to what we have explained, then He left out mentioning an example, and it was said: He gave everything its creation, just as it is said: Abdullah is like a lion, then an example is

Surat Ta-Ha 20:50

He said, "Our Lord is He who gave each thing its form and nature, then guided it."

deleted, so one says Abdullah is the lion.

Tafsir al-Qurtubi

He said Moses: Our Lord is He who gave each thing its form meaning that it is known by its attributes, and it does not have a proper name so that it can be said so-and-so, rather He is the Creator of the world, and He is the One who gave each creature a form and image, and if the address was to both of them they would have said: They said our Lord. **And created it** is the first object of *gave*, meaning He gave His creation everything they need and are comfortable with, or the second of them, meaning He gave each thing its form and shape that matches the benefit assigned to it, according to the statement of Ad-Dahhak as follows. **Then He guided** Ibn Abbas, Saeed bin Jubayr and As-Suddi said: He gave each thing its mate from its kind, then He guided it to its mate, food, drink and dwelling. And from Ibn Abbas: Then He guided it to intimacy, meeting and marriage. Al-Hasan and Qatada said: He gave each thing its goodness, and guided it to what is good for it. Mujahed said: He gave everything an image. He did not make the creation of man in the creation of animals, nor the creation of animals in the creation of man. Rather, He created everything and determined it with a determination. The poet said:

And He has created everything, and so does God,
whatever He wills, He does.

By creation he means the image, and this is the opinion of Atiyah and Muqatil. Ad-Dahhak said: He gave each thing that He created the benefit assigned to it and corresponding to it. Meaning the hand for striking, the foot for walking, the tongue for speaking, the eye for seeing, and the ear for hearing. It was also said: He gave each thing what He inspired it with of knowledge or craftsmanship. Al-Farra' said: He created the man for the woman, and for each male what matches him from the females, then He guided the male to the female. So the meaning of this is that He gave each thing like its creation.

I said: This is the meaning of what Ibn Abbas said. The verse in its generality includes all opinions. Zaidah narrated on the authority of Al-A'mash that he read **Who gave to each thing its creation** with a fat-ha on the lam, which is the reading of Ibn Abi Ishaq and Nasir narrated it on the authority of Al-Kisa'i and others, meaning He gave the children of Adam everything He created that they need. So the two readings agree in meaning.

Tafsir Ibn Kathir

God the Almighty says, informing us about Pharaoh, that he said to Moses, denying the existence of the Creator, the God of everything, its Lord and King, he said, **Then who is your Lord, O Moses?** meaning, who is the one who sent you and dispatched you? I do not know Him, and I do not know of any god for you other

than me. **He said, 'Our Lord is He who gave each thing its form and nature, then guided it.'** Ali ibn Abi Talhah said on the authority of Ibn Abbas: He says, He created for each thing its mate. Ad-Dahhak said on the authority of Ibn Abbas: He made man a man, a donkey a donkey, and a sheep a sheep. Layth ibn Abi Sulaym said on the authority of Mujahid: He gave each thing its form. Ibn Abi Nujayh said on the authority of Mujahid: He proportioned the creation of every animal.

Saeed bin Jubair said about His statement: **He gave each thing its nature and then guided it.** He said: He gave each creature what is suitable for it from His creation, and He did not make for man the creation of the beast, nor for the beast the creation of the dog, nor for the dog the creation of the sheep. He gave each thing what is appropriate for it in terms of mating, and prepared each thing for that, and nothing of it resembles any of His actions in creation, provision, and mating. Some of the commentators said: He gave each thing its nature and then guided, like His statement, the Most High: **Who determined and guided.** That is, He determined a measure and guided the creatures to it, that is, He wrote down the deeds, the terms, and the provisions, then the creatures proceed on that, they do not deviate from it, and no one is able to go out of it.

Our Lord, who created creation, determined destiny, and molded creation as He willed, said, **He said, 'Then what is the matter with the former generations?'** The most correct statement about the meaning of this is that when Pharaoh was informed by Moses that his Lord, who sent him, is the one who created, provided, determined, and guided, he began to argue with the former generations, meaning those who did not worship God. That is, what is the matter with them if the matter is like this, that they did not worship your Lord but rather worshipped someone other than Him? Moses said to him in response to that, even if they did not worship Him, their knowledge is with God and is recorded for them, and He will reward them for their deeds in the Book of God, which is the Preserved Tablet and the Book of Deeds. **My Lord does not err, nor does He forget,** meaning nothing escapes Him, nothing small or great escapes Him, and He does not forget anything. He describes His knowledge as encompassing everything, and that He does not forget anything. Blessed and Exalted be He, and sanctified and transcendent, for the knowledge of the creature is subject to two deficiencies: one of them is not encompassing something, and the other is forgetting it after knowing it. So He exalted Himself from that.

Fath al-Qadir

50- **He said, 'Our Lord is He who gave each thing its form and nature'** meaning Moses said in response to him, and **Our Lord** is the subject, and **He is He who gave each thing its form** is the predicate. It is possible that **Our Lord** is the predicate of a deleted subject, and what follows it is its description. The majority read **He created it** with a sukoon on the lam, and Zaidah narrated from Al-A'mash that he read **He created it** with a fatha on the lam as a verb, and this is the

reading of Ibn Abi Ishaq, and Nasir narrated it from Al-Kisa'i. According to the first reading, **He created it** is the second object of **He gave**. The meaning is: He gave each thing its form and shape that matches the benefit assigned to it and matches it, like the hand for gripping, the foot for walking, the tongue for speaking, the eye for seeing, and the ear for hearing. This is what Ad-Dahhak and others said. Al-Hasan and Qatadah said: He gave each thing its goodness and guided it to what is good for it. Mujahid said: The meaning is that He did not create the creation of man in the same way as the creation of animals, nor did He create animals in the same way as the creation of man, but He created everything and determined it with a determination. From this is the saying of the poet:

And He has created everything, and likewise God does whatever He wills.

Al-Farra' said: The meaning is that He created for man and woman, and for each male what matches him from the females. It is possible that His creation according to the first reading is the first object of He gave: that is, He gave His creation everything they need and are comfortable with. The meaning of **then He guided** is that He, glory be to Him, guided them to the ways of benefiting from what He gave them, so they benefited from everything for which He created it. As for the second reading, the verb is an attribute of the noun or the noun it is added to: that is, He gave everything that God, glory be to Him, created and did not leave it without His giving. According to this reading, the second object is omitted: that is, He gave everything that He created what it needs, so its meaning agrees with the meaning of the first reading.

possible perfection, or gave His creation everything they need and benefit from, so He presented the second object because it is intended to explain it. It was said that He gave each animal its counterpart in creation and form in pair. **His creation** was read as an attribute of the noun it is added to or the noun it is added to as an anomaly, so the second object is omitted, meaning: He gave each creature what is good for it. **Then He guided** then showed it how to benefit from what it was given and how to reach its survival and perfection by choice or by nature, and it is an answer of the utmost eloquence for its brevity and its expression of all existences in their ranks, and its indication that the rich, capable in itself, the bestower of favors absolutely is God Almighty, and that everything other than Him is in need of Him and is bestowed favors upon it in its essence, attributes, and actions, and for this reason the one who disbelieved was dumbfounded and silenced from entering upon it, so he saw nothing but diverting the speech from it.

Tafsir al-Baghawi

50. **He said, 'Our Lord is He who gave each thing its form and then guided it.'** Al-Hasan and Qatada said: He gave each thing its goodness and guided it to what is good for it.

Mujahed said: He gave everything its image. He did not make the creation of man like the creation of animals, nor the creation of animals like the creation of man. Then He guided him to his benefits of food, drink, and sexual intercourse.

Ad-Dahhak said: "He gave each thing its creation: meaning the hand for grip, the foot for walking, the tongue for speech, the eye for sight, and the ear for hearing.

Saeed bin Jubair said: "He gave each thing its creation": meaning a pair, for man the woman, for camels the she-camel, for donkeys the female donkey, and for horses the male ram. **Then He guided:** meaning He inspired him with how the male approaches the female.

Tafsir al-Baidawi

50- **Our Lord said, who gave each thing of the species its creation** its image and form that matches its

Surat Ta-Ha 20:51

He said, "What then is the matter with the former generations?"

Surat Ta-Ha 20:51

He said, "What then is the matter with the former generations?"

Tafsir al-Jalalayn

51 - **He said** Pharaoh **Then what is the matter with the state of the first generations** nations (such as the people of Noah, Hud, Lot, and Salih in their worship of idols?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Pharaoh said to Moses, when Moses described his Lord, may He be glorified and exalted, with what He described Him with of great authority, and the abundance of blessings and favors upon His creation: What is the matter with the nations that came before us that they did not acknowledge what you say, and did not believe in what you call for, and did not devote worship to Him, but rather worshipped gods and idols instead of Him, if the matter is as you describe, that all things are His creation, and that they change in His blessings, and act in His favors?

Tafsir al-Qurtubi

It has four issues:

The first: The Almighty's saying: "He said: 'Then what is the matter?'" The matter is the state, meaning what is its state and its affair? So he informed him that its knowledge is with God the Almighty, meaning that this is from the knowledge of the unseen that you asked about, and it is from what God the Almighty has kept to Himself and no one knows it but Him. And I am only a servant like you, I do not know of it except what the Knower of the Unseen has informed me of, and the knowledge of the conditions of the generations is written with God in the Preserved Tablet. And it was said: The meaning is: So what is the matter with the first generations that they did not acknowledge that? That is, so what is the matter with them that they went and worshipped other than your Lord. And it was said: He asked him about the deeds of the first generations, so he informed him that they are counted with God the Almighty, and preserved with Him in a book. That is, they are written, so He will reward them tomorrow for them and on them. And by the book he meant the Preserved Tablet. And it was said: It is a book with some of the angels.

Second: This verse and similar ones that came before and will come indicate the recording and writing of knowledge so that it is not forgotten. For memorization may be afflicted by the defects of error and

forgetfulness. And a person may not memorize what he hears, so he records it so that it does not go away from him. We narrated with a continuous chain of transmission on the authority of Qatada that it was said to him: Should we write what we hear from you? He said: What prevents you from writing when the Gracious, the All-Knowing has informed you that He writes?

Tafsir Ibn Kathir

God the Almighty says, informing us about Pharaoh, that he said to Moses, denying the existence of the Creator, the God of everything, its Lord and King, he said, "Then who is your Lord, O Moses?" meaning, who is the one who sent you and dispatched you? I do not know Him, and I do not know of any god for you other than me. "He said, 'Our Lord is He who gave each thing its form and nature, then guided it.'" Ali ibn Abi Talhah said on the authority of Ibn Abbas: He says, He created for each thing its mate. Ad-Dahhak said on the authority of Ibn Abbas: He made man a man, a donkey a donkey, and a sheep a sheep. Layth ibn Abi Sulaym said on the authority of Mujahid: He gave each thing its form. Ibn Abi Nujayh said on the authority of Mujahid: He proportioned the creation of every animal.

Saeed bin Jubair said about His statement: **He gave each thing its nature and then guided it.** He said: He gave each creature what is suitable for it from His creation, and He did not make for man the creation of the beast, nor for the beast the creation of the dog, nor for the dog the creation of the sheep. He gave each thing what is appropriate for it in terms of mating, and prepared each thing for that, and nothing of it resembles any of His actions in creation, provision, and mating. Some of the commentators said: He gave each thing its nature and then guided, like His statement, the Most High: **Who determined and guided.** That is, He determined a measure and guided the creatures to it, that is, He wrote down the deeds, the terms, and the provisions, then the creatures proceed on that, they do not deviate from it, and no one is able to go out of it.

Our Lord, who created creation, determined destiny, and molded creation as He willed, said, **He said, 'Then what is the matter with the former generations?'** The most correct statement about the meaning of this is that when Pharaoh was informed by Moses that his Lord, who sent him, is the one who created, provided, determined, and guided, he began to argue with the former generations, meaning those who did not worship God. That is, what is the matter with them if the matter is like this, that they did not worship your Lord but rather worshipped someone other than Him? Moses said to him in response to that, even if they did not worship Him, their knowledge is with God and is recorded for them, and He will reward them for their deeds in the Book of God, which is the Preserved Tablet and the Book of Deeds. **My Lord does not err, nor does He forget,** meaning nothing escapes Him, nothing small or great escapes Him, and He does not forget anything. He describes His knowledge as

encompassing everything, and that He does not forget anything. Blessed and Exalted be He, and sanctified and transcendent, for the knowledge of the creature is subject to two deficiencies: one of them is not encompassing something, and the other is forgetting it after knowing it. So He exalted Himself from that.

Fath al-Qadir

51- "He said, 'What is the matter with the former generations?'" When Pharaoh heard what Moses argued with in this speech to prove the Lordship, as is not hidden from the fact that creation and guidance are established without dispute, and they must have a Creator and Guide, and that Creator and Guide is God, the Most High, and there is no Lord other than Him. Pharaoh said: What is the matter with the former generations? They did not acknowledge the Lord to whom you call, O Moses, but rather worshipped idols and similar creatures. The meaning of "bal is state and affair": that is, what is their state and affair? It was said that Pharaoh's question about the former generations was to deceive Moses when he feared that it would appear to his people that he had defeated him with the argument: that is, what is the state of the past generations, and what events happened to them?

Tafsir al-Baghawi

51. "Pharaoh said: 'What about the previous generations?' **The meaning of the state**" is: the condition, meaning: What is the condition of the past generations and the bygone nations, such as the people of Noah, Aad, and Thamud, in what you are calling me to, for they used to worship idols and deny the resurrection?

Tafsir al-Baidawi

51- "He said, 'What about the first generations?'" So what was their state after their death in terms of happiness and misery?

Surat Ta-Ha 20:52

He said, "The knowledge thereof is with my Lord, in a Book. My Lord does not err, nor does He forget."

Surat Ta-Ha 20:52

He said, "The knowledge thereof is with my Lord, in a Book. My Lord does not err, nor does He forget."

Tafsir al-Jalalayn

52 - **He said** Moses **The knowledge thereof** that is, the knowledge of their condition is preserved **with my Lord in a Book** which is the Preserved Tablet. He will reward them for it on the Day of Resurrection. **My Lord does not err** is absent **from anything** (nor does my Lord forget) anything.

Tafsir al-Suyuti

Tafsir al-Tabari

Then Moses answered him and said: The knowledge of these nations that passed before us, regarding what they did, is with my Lord in a Book: meaning in the Mother of the Book. I have no knowledge of their affair, and what was the reason for the misguidance of those of them who went astray and departed from the religion of God. **My Lord does not err** means: My Lord does not err in His management and actions. If He punished those generations immediately and hastened their destruction, then what He did was right. But if He delayed their punishment until the Day of Resurrection, then what He did was right. He knows best what He does. My Lord does not err, **nor does He forget**, so He does not abandon what He did out of wisdom and rightness.

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, "In a Book. My Lord does not err, nor does He forget," he says: My Lord does not make mistakes, nor does He forget.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **What about the former generations?** He said, **What about the former generations?** He said, **What about the former generations?** So the Prophet of God entrusted them with a trustee and said, **Their knowledge is with my Lord.** . . . the verse. He said, **That is, their ages and their terms.**

Others said: The meaning of his saying, **My Lord does not err, nor does He forget**, is one.

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, **My Lord does not err, nor does He forget**, he said: They are one thing.

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 Arabs say: **So-and-so lost his home** if he missed it, **he lost it** without an alif. And it is the same for everything that is fixed and does not move, but its destination is lost, then they say: **he lost it**. But if something that moves on its own is lost from it, such as an animal, a camel, or something similar to that of an animal that escapes from it and goes away, then they say: **So-and-so lost his camel, sheep, or camel, he lost it** with an alif. We have already explained the meaning of forgetfulness in what has passed before, so there is no need to repeat it.

Tafsir al-Qurtubi

He said: "Its knowledge is with my Lord, in a Book. My Lord does not err, nor does He forget." And in Sahih Muslim, on the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said:

"When God decreed creation, He wrote in His book concerning Himself, and it is placed with Him: 'My mercy prevails over My wrath.'" Al-Khatib Abu Bakr narrated on the authority of Abu Hurairah, who said:

"A man from the Ansar used to sit with the Prophet, may God bless him and grant him peace, listening to hadith from him and he liked it but he did not memorize it. He complained about that to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God! I hear hadith from you that I like but I do not memorize it. The Messenger of God, may God bless him and grant him peace, said to him: Use your right hand, and he pointed to the line." This is a text. The majority of the Companions and Followers agreed on the permissibility of writing and recording knowledge, and the Messenger of God, may God bless him and grant him peace, commanded:

He wrote the sermon he gave during the Hajj for Abu Shah - a man from Yemen - when he asked him to write it down. Narrated by Muslim. Amr bin Shuaib narrated on the authority of his father on the authority of his grandfather on the authority of the Prophet, may God bless him and grant him peace, who said:

Restrict knowledge by writing. Muawiyah ibn Qurra said: **He who does not write knowledge, his knowledge is not considered knowledge.** Some people have gone so far as to prohibit writing. Abu Nadrah narrated that Abu Saeed was asked: **Should we write this hadith of yours?** He said: **Why do you make it the Qur'an?** But memorize it as we have memorized it. Among those who did not write were Al-Sha'bi, Yunus ibn Ubayd, Khalid Al-Hadha' - Khalid said: **I never wrote anything except one hadith, and when I memorized it, I erased it**

- Ibn Awn and Al-Zuhri. Some of them used to write, and when they memorized it, they erased it, such as Muhammad ibn Sirin and Asim ibn Damrah. Hisham ibn Hassan said: **I never wrote a hadith except the hadith of Al-A'maq, and when I memorized it, I erased it.**

I said: We have mentioned something like this about Khalid Al-Hadha'. And the hadith of Al-A'maq was included by Muslim at the end of the book:

The Hour will not come until the Romans descend into the depths - or - Dabiq. This hadith is mentioned in the Book of Tribulations. Some of them would memorize and then write down what they memorized, including Al-A'mash, Abdullah bin Idris, Hisham, and others. This is a precaution for memorization. Writing is more important in general, and the verses and hadiths were mentioned in this way. It was narrated from Omar, Ali, Jabir, and Anas, may God be pleased with them, and those who came after them from the great followers such as Al-Hasan, Ata, Tawus, and Urwah bin Al-Zubayr, and those who came after them from the people of knowledge. God the Almighty said: **And We wrote for him on the tablets of all things** (al-A'raf 7:145). And God the Almighty said: **And We had already written in the Psalms, after the remembrance, that the earth will be inherited by My righteous servants** (Al-Anbiya': 105). And God the Almighty said: **And decree for us in this world [that which is] good** (al-A'raf 7:156). And God the Almighty said: "And everything they did is in the scriptures. And everything small and great is recorded" (al-Qamar 54:52-53). And he said: **Its knowledge is with my Lord in a Book** and other verses. Also, knowledge is not recorded except by the Book, then by comparison, study, commitment, preservation, discussion, questioning and examination of the transmitters and trust in what they transmitted. Books were disliked by those of the early generation because of the recent era and the closeness of the chain of transmission, lest the writer rely on it and neglect it, or be reluctant to memorize it and act upon it. But since the time is far apart, the chain of transmission is not close, the paths are different, the transmitters are similar, the affliction of forgetfulness is an obstacle, and illusion is not safe, then restricting knowledge to the Book is more appropriate and more effective, and the evidence for its obligation is stronger. If someone argues with the hadith of Abu Saeed from the Prophet, may God bless him and grant him peace, that he said:

Do not write from me, and whoever writes other than the Qur'an, let him erase it. Narrated by Muslim. The answer is that this was in the past, so it was abrogated by his command to write, and his permission for Abu Shah and others to do so. Also, this was so that nothing would be mixed with the Qur'an that was not from it. Likewise, what was narrated from Abu Sa'id also - we were keen for the Prophet (peace and blessings of God be upon him) to give us permission to write, but he refused - if it is preserved, then it was before the migration, and when it was not safe to be occupied with it instead of the Qur'an.

Third: Abu Bakr al-Khatib said: The hadith should be written in black, then ink in particular, not ink, because black is the most pigmented of colors, and ink is the

most lasting of colors throughout the ages. It is the tool of the knowledgeable and the equipment of the people of knowledge. Abdullah bin Ahmad bin Hanbal said: My father told me: Al-Shafi'i saw me in his assembly and there was ink on my shirt and I was hiding it, so he said: Why do you hide it and cover it? Indeed, ink on the garment is part of chivalry because its image in the eyes is black, and in the minds it is white. Khalid bin Yazid said: The ink on the garment of the hadith master is like the perfume on the bride's garment. Abu Abdullah al-Balawi took this meaning and said:

The ink of the inkwells is fragrant for men and fragrant for women from saffron

This is suitable for the clothes of that and this is suitable for the clothes of a horse

Al-Mawardi mentioned that Abdullah bin Suleiman, as he narrated, saw a trace of yellowness on some of his clothes, yellowness, so he took some ink from the inkwell and smeared it with it, then he said: Our ink is better than saffron, and he recited:

Saffron is the perfume of virgins and the ink of the sun is the perfume of men

Fourth: The Almighty's saying: **My Lord does not err, nor does He forget.** There are five different opinions about its meaning. The first: It is the beginning of a statement, to exonerate God Almighty from these two attributes. The statement was completed in His saying: **in a Book.** Al-Zajjaj said the same, and that the meaning of **does not err** is **does not perish**, from His saying: **Will we then go astray in the earth?** (al-Sajdah 32:10). **Nor does He forget** anything, He exonerated Him from perishing and forgetting. The second statement: **Does not err** does not make mistakes, Ibn Abbas said, meaning He does not make mistakes in planning, so whoever He gives respite, He gives him respite for a reason, and whoever He hastens, He has a reason for his hastening. The third statement: **Does not err** does not disappear. Ibn Al-A'rabi said: The root of error is concealment. It is said: the forgetful person is astray if he forgets to remember something. He said: The meaning of **My Lord does not err, nor does He forget** is that nothing is hidden from Him, nor is He hidden from anything. The fourth statement was also said by Al-Zajjaj and Al-Nahhas, and it is the most similar in meaning: God Almighty informed us that He does not need a book, and the meaning is that He does not lose knowledge of any of the things or their awareness, and He does not forget what He knows of them.

I said: This statement goes back to the meaning of Ibn Al-A'rabi's statement. A fifth statement: **La yudalal Rabbiyy wa la yansa** is in the position of an attribute of *Kitab*, meaning the Book is not astray from God, the Almighty, meaning it is not gone from Him. **Wala yansa** means it does not forget Him, so they are two attributes of *Kitab*. Based on this, the speech is connected and does not stop at *Kitab*. The Arabs say: **The thing went astray for me** if I did not find it, and **Adhaltuhu ana** if I left it in a place and did not find it there. Al-Hasan, Qatada, Isa bin Omar, Ibn Muhaisin, Asim al-Jahdari and Ibn Kathir read, as Shibl narrated from him, **La yudalal** with a damma on the ya' meaning my Lord does not waste it nor forget it. Ibn Arafa said:

Surat Ta-Ha 20:52

He said, "The knowledge thereof is with my Lord, in a Book. My Lord does not err, nor does He forget."

Misguidance among the Arabs is taking a path other than the intended one. It is said: He went astray from the road, and he lost something if he lost it. And from this, those who read **La yudalal Rabbiyy** read, meaning it is not lost. This is the doctrine of the Arabs.

Tafsir Ibn Kathir

God the Almighty says, informing us about Pharaoh, that he said to Moses, denying the existence of the Creator, the God of everything, its Lord and King, he said, **Then who is your Lord, O Moses?** meaning, who is the one who sent you and dispatched you? I do not know Him, and I do not know of any god for you other than me. **He said, 'Our Lord is He who gave each thing its form and nature, then guided it.'** Ali ibn Abi Talhah said on the authority of Ibn Abbas: He says, He created for each thing its mate. Ad-Dahhak said on the authority of Ibn Abbas: He made man a man, a donkey a donkey, and a sheep a sheep. Layth ibn Abi Sulaym said on the authority of Mujahid: He gave each thing its form. Ibn Abi Nujayh said on the authority of Mujahid: He proportioned the creation of every animal.

Saeed bin Jubair said about His statement: **He gave each thing its nature and then guided it.** He said: He gave each creature what is suitable for it from His creation, and He did not make for man the creation of the beast, nor for the beast the creation of the dog, nor for the dog the creation of the sheep. He gave each thing what is appropriate for it in terms of mating, and prepared each thing for that, and nothing of it resembles any of His actions in creation, provision, and mating. Some of the commentators said: He gave each thing its nature and then guided, like His statement, the Most High: **Who determined and guided.** That is, He determined a measure and guided the creatures to it, that is, He wrote down the deeds, the terms, and the provisions, then the creatures proceed on that, they do not deviate from it, and no one is able to go out of it.

Our Lord, who created creation, determined destiny, and molded creation as He willed, said, **He said, 'Then what is the matter with the former generations?'** The most correct statement about the meaning of this is that when Pharaoh was informed by Moses that his Lord, who sent him, is the one who created, provided, determined, and guided, he began to argue with the former generations, meaning those who did not worship God. That is, what is the matter with them if the matter is like this, that they did not worship your Lord but rather worshipped someone other than Him? Moses said to him in response to that, even if they did not worship Him, their knowledge is with God and is recorded for them, and He will reward them for their deeds in the Book of God, which is the Preserved Tablet and the Book of Deeds. **My Lord does not err, nor does He forget,** meaning nothing escapes Him, nothing small or great escapes Him, and He does not forget anything. He describes His knowledge as encompassing everything, and that He does not forget

anything. Blessed and Exalted be He, and sanctified and transcendent, for the knowledge of the creature is subject to two deficiencies: one of them is not encompassing something, and the other is forgetting it after knowing it. So He exalted Himself from that.

Fath al-Qadir

So Moses answered him, so 52- **He said, 'The knowledge thereof is with my Lord'** meaning that what you asked about is not what we are concerned with, rather it is from the knowledge of the unseen that God has kept to Himself, neither you nor I know it. According to the first interpretation, the meaning of **the knowledge thereof is with my Lord** is that the knowledge of those who worshipped idols and the like is preserved with God in His Book, and He will reward them for it. The meaning of it being in a Book is that it is recorded in the Preserved Tablet. Al-Zajjaj said: The meaning is that their deeds are preserved with God, and He will reward them for them. The meaning is: The knowledge of their deeds is with my Lord in a Book.

There are different opinions about the meaning of **My Lord does not err nor does He forget**: The first opinion is that it is the beginning of a speech to glorify God Almighty from these two attributes. The speech was completed when He said **in a book**, as Al-Zajjaj said. He said that the meaning of **does not err** is does not perish from His saying **Should we then go astray in the earth?** "nor does He forget" anything from things, so He glorified Him from perishing and forgetting. The second opinion is that the meaning of does not err is does not make mistakes. The third opinion is that its meaning is does not disappear. Ibn Al-A'rabi said: The origin of error is disappearance. The fourth opinion is that the meaning is that He does not need a book, and the knowledge of any thing does not go astray from Him, nor does He forget what He knows of it. This was also narrated from Al-Zajjaj. Al-Nahhas said: It is the most similar in meaning. It is clear that it is like the statement of Ibn Al-A'rabi. The fifth opinion is that these two sentences are an attribute of the book, and the meaning is that the writer does not depart from God nor does he forget Him.

Tafsir al-Baghawi

52. **He said, Moses: The knowledge thereof is with my Lord,** meaning: Their deeds are preserved with God and He will reward them. It was said: Moses attributed the knowledge of that to God because he did not know that, as the Torah was revealed after the destruction of Pharaoh and his people.

In a Book, meaning: in the Preserved Tablet. **My Lord does not err**, meaning: He does not make mistakes. It was also said: Nothing goes astray from Him nor is He absent from anything. **Nor does He forget**, [meaning: He does not make mistakes] what happened to them until He rewards them for their deeds. It was also said: He does not forget, meaning: He does not leave, so

He takes revenge on the disbeliever and rewards the believer.

Tafsir al-Baidawi

52- "He said, 'The knowledge thereof is with my Lord.'" That is, it is unseen and no one knows it except Him, and I am only a servant like you. I do not know anything about it except what He has informed me of. "In a Book." It is established in the Preserved Tablet. It is possible that it is a metaphor for His ability to know what the Knower has preserved and recorded with scribes and supports. "My Lord does not err, nor does He forget." Error is when you miss something in its place in what you are guided to, and forgetfulness is when you go away from it to the point that it does not occur to you. Both are impossible for the Knower in and of itself. It is possible that his question was an entry into the comprehensiveness of God Almighty's power over all things and His specialization of some of them with different images and properties, in that this requires His knowledge of the details and particulars of things, and the past generations, with their great number, the extension of their period, and the distance between their ends, how His knowledge encompassed them and their parts and conditions. So the meaning of the answer is that His Almighty knowledge encompasses all of that and that it is established with Him. He does not err or forget.

Surat Ta-Ha 20:53

He who made the earth a bed for you and made paths for you therein and sent down water from the sky and brought forth thereby diverse pairs of plants.

Surat Ta-Ha 20:53

He who made the earth a bed for you and made paths for you therein and sent down water from the sky and brought forth thereby diverse pairs of plants.

Tafsir al-Jalalayn

53 - He **is the One who made for you** among the creation **the earth as a bed** a bed **and made easy for you therein paths** roads **and sent down water from the sky** rain. God Almighty said in completion of what Moses described Him with and in address to the people of Mecca **and We brought forth thereby pairs** kinds **of diverse plants** the description of pairs means different in color and taste and other things. And diverse is the plural of scattered like sick and sick from the word scattered, meaning dispersed.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in reading His statement **a cradle**. The majority of the readers of Medina and Basra read it as **He who made the earth a cradle for you**, with a kasra on the *mim* of *mahad* and adding an alif after the *ha*, and this is what they did throughout the Qur'an. Some of those who chose to read it this way claimed that they chose it because *mahad* is the name of a place, and *mahd* is the verb. He said: It is like *fursh* and *bedding*. The majority of the readers of Kufa read it as *mahd* meaning: He who made the earth a cradle for you.

The correct thing to say about this is that they are two widely used readings in the readings of the regions and are well-known. So whichever of them the reader reads, he is correct in it.

And His saying, **And He has made paths for you therein**, means: And He has made paths for you on the earth. The *ha* in His saying *therein* is from the mention of the earth.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And He has made paths for you therein**: meaning roads.

And His statement, **And He sent down water from the sky**, means: And He sent down rain from the sky, **and We brought forth thereby pairs of diverse plants**. This is report from God, the Most High, about His favor upon His creation with what happens to them of the rain that He sends down from His sky to His earth, after His report of Moses' answer to Pharaoh about what he asked him about and his praise of his Lord as He deserves, He, the Most High, says: So We brought forth, O people, with what We send down from the sky of water, pairs, meaning colors of diverse plants, meaning different in tastes, scents, and appearance.

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, **from various plants**, meaning: different.

Tafsir al-Qurtubi

The Almighty said: **Who made the earth a cradle for you**. "Who" is in the position of an attribute of my Lord, meaning my Lord who made does not go astray. It is possible that it is the predicate of an implied subject, meaning He is "Who. **It is possible that it is in the accusative case with the implied I** mean. **The Kufians read mahdān here and in az-Zukhruf with the opening of the mīm and the sukūn of the hā. The rest read mahādān and Abu Ubayd and Abu Hatim chose it because they agreed on the reading** Have we not made the earth a cradle?" (an-Naba': 6). An-Nahhas: The plural is more appropriate because "mahdān" is a verbal noun and this is not the position of a verbal noun except with the deletion of the word, meaning a cradle. Al-Mahdawi: And whoever reads "mahdān **it is possible that it is a verbal noun like fursh**" meaning He made the earth a cradle for you, and it is possible that it is with the deletion of the added word, meaning a cradle. And whoever reads "mahādān **it is possible that it is singular like furash. And it is possible that the plural of mahd**" is used as a noun and is broken. The meaning of "mahādān" is a bed and a resting place on which you settle. "And He has made for you therein paths" meaning roads. Similar to "And God has made for you the earth a carpet * That you may walk therein wide paths" (Nuh 71:19-20) and God the Almighty said: "Who has made for you the earth a bed and has made for you therein paths that you may be guided" (al-Zukhruf 43:10). "And sent down water from the sky" its meaning was presented. This is the last of Moses' words, then God the Almighty said: "Then We brought it forth." It was said: It is all from Moses' words, and the meaning is "Then We brought it forth" meaning by plowing and processing, because the water sent down is the reason for the emergence of plants. The meaning of "pairs" is types and similarities, meaning different kinds of plants of different pairs and colors. Al-Akhfash said: The estimate is different pairs of plants. He said: Plants may be diverse, so "varied" may be an attribute of pairs, and it may be an attribute of plants. "Varied **is taken from the word shat**" meaning to be scattered. It is said: "Amr shat" meaning scattered. "Washat al-amr shatan wa shatatan **means to be scattered, and istashta**" is similar to it. And also dispersion. And he scattered him, he dispersed him. And my people scattered me, meaning they divided my affair. And dispersion means scattered. Ru'bah said, describing camels:

They came together and knocked separately, stirring up the bright Sakhtita.

A scattered mouth means a gaping hole. A diverse people, and diverse things. You say: they came scattered, meaning dispersed, and the singular is shat, as Al-Jawhari said.

Tafsir Ibn Kathir

From the completion of Moses' speech in what he described his Lord, the Almighty, when Pharaoh asked him about it, he said: "Who gave to each thing its form and then guided it." Then he interrupted the speech between that, then he said: "Who made the earth a cradle for you." And in the reading of some of them, it is a cradle, meaning a place where you settle, stand and sleep on, and travel on its back. "And made paths for you therein." That is, He made paths for you to walk in its paths, as God Almighty said: "And We made therein paths, so that they may be guided. And sent down water from the sky, and We produced thereby pairs of diverse plants." That is, of the types of plants, from crops and fruits, and from sour, sweet, bitter, and all other types. "Eat and pasture your livestock." That is, something for your food and fruit, and something for your livestock for their sustenance, green and dry. "Indeed in that are signs." That is, indications, arguments, and proofs. "For those of understanding." That is, for those of sound, upright minds, on There is no god but God and no lord but Him. **From it We created you, and into it We will return you, and from it We will extract you another time.** That is, from the earth is your beginning, for your father Adam was created from dust from the surface of the earth, and into it We will return you, that is, to it you will go when you die and decay, and from it We will extract you another time. **On the Day He will call you, and you will respond with His praise, and you will think that you remained only a little.** This verse is like the saying of God the Almighty: **He said, 'Therein you will live, and therein you will die, and from it you will be extracted.'** In the hadith in the Sunan, the Messenger of God, may God bless him and grant him peace, attended a funeral, and when the dead person was buried, he took a handful of dirt and threw it into the grave and said: From it We created you, then he took another and said: And into it We will return you, then another, and he said: And from it We will extract you another time. And His statement: **And We showed him all Our signs, but he denied and refused.** This means that Pharaoh was confronted with the arguments, signs, and evidence, and he witnessed and saw that, but he denied them and refused them out of disbelief, stubbornness, and transgression, as God Almighty said: **And they denied them, although their souls were convinced thereof, out of injustice and arrogance.**

Fath al-Qadir

53- "Who made the earth a cradle for you" The relative pronoun is in the nominative case as an attribute of my Lord, including additional clarification. It is also possible that it is the predicate of a deleted subject, or in the accusative case as a compliment. The Kufians read "mahd" as a source for an implied verb: meaning He made it a cradle, or as an implied deleted noun: meaning having a cradle, and it is a name for what is

made a cradle like a bed for what is spread out. The rest read "mahadan" and Abu Ubaid and Abu Hatim chose this reading. He said that they agreed on the reading: "Have We not made the earth a cradle?" An-Nahhas said: The plural is more appropriate than the source, because this position is not the position of the source except with the deletion of the noun. It was said that it is possible that it is a singular mahd like a bed, or it is possible that it is a plural, and the meaning of mahd is the mattress, so mahd is the plural of mahd: meaning He made every place in it a cradle for each one of you. "And He made for you paths therein." The path: inserting something into something. Meaning: He has inserted into the earth paths for you to walk on and has made them easy for you. In another verse: **Who made the earth a bed for you and made for you paths therein that you may be guided.** Then the Almighty said, thanking His servants: **And sent down water from the sky.** This is rainwater. It was said that Moses' speech ended here, and what follows is: **Then We brought forth thereby pairs of diverse plants.** This is from the speech of God the Almighty. It was said that it is from the speech attributed to Moses, in apposition to **sent down.** Rather, the shift to speaking was made to draw attention to the apparent meaning of what is in it of the indication of the perfection of power. It was discussed that this is contrary to the apparent meaning, as it entails missing the shift due to the lack of unity of the speaker. The answer to this is that the entire speech is attributed to one person, Moses, and the one who narrates all of them is God the Almighty. The meaning: So We brought forth thereby the water, due to cultivation and treatment, pairs: meaning types and similarities of different kinds of plants. His saying of **plants** is an attribute of pairs, or a clarification of it, and similarly *varied* is another attribute of it, meaning scattered, the plural of *dispersed*. Al-Akhfash said: The estimation is different pairs of plants. He said: The plants may be different, so it is possible for *different* to be an adjective for *pairs* and it is possible for it to be an adjective for the plants. It is said that a matter is scattered: meaning scattered, and the matter is scattered, and scattered is similar to it, and scattering is dispersed. Ru'bah said:

They came together and fell apart.

Tafsir al-Baghawi

53. "Who made the earth a cradle for you." The people of Kufa read: "a cradle" here, and in Az-Zukhruf, so it is a source, meaning: a bed. The others read: "a cradle," like the Almighty's saying: "Have We not made the earth a cradle?" **An-Naba' 16**, meaning: a bed, and it is the name of what is spread out, like a carpet: the name of what is spread out.

And He made paths easy for you therein [*Path* means to insert something into something, and the meaning is: He inserted paths into the earth for you to follow]. Ibn Abbas said: He made paths easy for you therein for you to follow.

And He sends down water from the sky, meaning: rain.

Moses was told about, then God told about Himself by

Surat Ta-Ha 20:53

He who made the earth a bed for you and made paths for you therein and sent down water from the sky and brought forth thereby diverse pairs of plants.

saying: **Then We brought forth with it**, with that water, *pairs*, kinds, **of diverse plants**, of different colors, tastes, and benefits, including white, red, green, and yellow. So each kind of it is a pair, some for people and some for animals.

Tafsir al-Baidawi

53- "Who made the earth a cradle for you **is a nominative attribute of** my Lord" or a predicate for something omitted or an accusative of praise. The Kufians read here and in (*Az-Zukhruf*) as "a cradle."

Like a cradle you spread it out, and it is a source that it was named after, and the rest say it is a cradle, which is the name of what is paved like a bed or the plural of cradle, and they did not differ about what is in (*Al-Naba*). **And He made for you paths therein** and made for you paths between mountains, valleys and deserts that you take from one land to another to reach its benefits. **And He sent down water from the sky** rain. **Then We brought forth thereby** He changed it from the third person to the first person form, narrating the words of God Almighty, drawing attention to the apparent evidence in it of the perfection of power and wisdom and announcing that He is obeyed and that different things submit to His will. And on this are its counterparts, such as His statement: **Have you not seen that God sent down water from the sky, and We brought forth thereby fruits of varying colors?** "Is He not the One who created the heavens and the earth and sent down for you from the sky water, and We caused to grow thereby gardens?" **In pairs** are kinds that were named thus because of their pairing and the coupling of some with others. **From plants** is a statement or description of pairs, and so is *varied*. It is possible that it is a description of *plants*, because since it is a source in origin, the singular and the plural are equal in it, and it is a scattered plural like *patient* and *patients*, meaning scattered in forms, purposes, and benefits, some of which are suitable for people and some of which are suitable for animals. Therefore, he said:

Surat Ta-Ha 20:54

Eat and pasture your livestock. Indeed in that are signs for those of understanding.

Tafsir al-Jalalayn

54 - *Eat* from it **and pasture your livestock** in it is the plural of blessings, which are camels, cows, and sheep. It is said that the livestock grazed and I pastured them, and the command is for permission and reminding of the blessing, and the sentence is a state of the pronoun of **we brought forth**, meaning permitting you to eat and pasture the livestock. **Indeed in that** the circle here **are signs** for lessons **for those of understanding** for those of reason, the plural of prohibition like *ghurfah* and *ghurfah*. The mind was named after it because it prevents its owner from committing shameful acts.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Eat, O people, of the good things We have produced for you by the rain which We have sent down from the sky to the earth, of its fruits and its food, and what is of your sustenance and nourishment, and pasture from it what is provision for your livestock and their sustenance your livestock. **Indeed in that are signs.** He says: Indeed in what is described in this verse of the power of your Lord and the greatness of His authority are signs: meaning indications and signs that indicate the oneness of your Lord, and that you have no god other than Him. **For those of understanding** meaning: the people of wisdom and intellect. And understanding is the plural of prohibition, just as *kashi* is the plural of *kashiyyah*.

Abu Jaafar said: Al-Kashi is a fat that is in the belly of the monitor lizard, similar to the navel. God Almighty mentioned that these are signs for those of understanding, because they are the people of contemplation and consideration, and the people of deliberation and admonition.

Tafsir al-Qurtubi

The Almighty's saying: **Eat and pasture your livestock** is a command of permission. **And pasture** is from the verb *ra'at* which means *groomed* and its owner pastured it, meaning he fed it and let it out, intransitive and transitive. **Indeed in that are signs for those of understanding** meaning the minds. The singular is *nahyah*. He said that to them because they are the ones whose opinion is followed. It was said: because they forbid oneself from bad deeds. And all of this is from Moses as an argument against Pharaoh to prove the Creator in response to his saying: **He said, 'Who is your Lord, O Moses?'** And he explained that the Creator is only proven today by His actions.

Tafsir Ibn Kathir

From the completion of Moses' speech in what he described his Lord, the Almighty, when Pharaoh asked him about it, he said: **Who gave to each thing its form and then guided it.** Then he interrupted the speech between that, then he said: **Who made the earth a cradle for you.** And in the reading of some of them, it is a cradle, meaning a place where you settle, stand and sleep on, and travel on its back. **And made paths for you therein.** That is, He made paths for you to walk in its paths, as God Almighty said: **And We made therein paths, so that they may be guided.** "And sent down water from the sky, and We produced thereby pairs of diverse plants." That is, of the types of plants, from crops and fruits, and from sour, sweet, bitter, and all other types. "Eat and pasture your livestock." That is, something for your food and fruit, and something for your livestock for their sustenance, green and dry. "Indeed in that are signs." That is, indications, arguments, and proofs. "For those of understanding." That is, for those of sound, upright minds, on There is no god but God and no lord but Him. **From it We created you, and into it We will return you, and from it We will extract you another time.** That is, from the earth is your beginning, for your father Adam was created from dust from the surface of the earth, and into it We will return you, that is, to it you will go when you die and decay, and from it We will extract you another time. **On the Day He will call you, and you will respond with His praise, and you will think that you remained only a little.** This verse is like the saying of God the Almighty: **He said, 'Therein you will live, and therein you will die, and from it you will be extracted.'** In the hadith in the Sunan, the Messenger of God, may God bless him and grant him peace, attended a funeral, and when the dead person was buried, he took a handful of dirt and threw it into the grave and said: From it We created you, then he took another and said: And into it We will return you, then another, and he said: And from it We will extract you another time. And His statement: **And We showed him all Our signs, but he denied and refused.** This means that Pharaoh was confronted with the arguments, signs, and evidence, and he witnessed and saw that, but he denied them and refused them out of disbelief, stubbornness, and transgression, as God Almighty said: **And they denied them, although their souls were convinced thereof, out of injustice and arrogance.**

Fath al-Qadir

And the sentence 54 - "Eat and graze" is in the accusative case as a state with the estimation of the saying: meaning saying that to them, and the command is for permission: it is said the livestock grazed the pasture and their owner grazed it with care: meaning he fed them and let them go. It comes intransitively and transitively, and the reference in his saying: "Indeed in that are signs for those of understanding" is to what was mentioned previously in these verses, and the prohibition is the minds, the plural of prohibition, and those of understanding were singled out because they are the ones who abide by their opinion, and it was said because they forbid the

Surat Ta-Ha 20:54

Eat and pasture your livestock. Indeed in that are signs for those of understanding.

soul from ugly things, and all of this is from Moses as an argument against Pharaoh in proving the Creator in response to his saying: "So who is your Lord, O Moses?"

Tafsir al-Baghawi

54. **Eat and graze** [i.e., graze] **your livestock**. The Arabs say: **I grazed the sheep and let them graze**, i.e., let your livestock graze.

Indeed in that, which I mentioned, **are signs for those of understanding**, for those with reason. Its singular is *prohibition*. It is called prohibition because it forbids its owner from evil deeds and sins.

Ad-Dahhak said: **For those of understanding**: those who refrain from what is forbidden to them.

Qatada said: For the pious.

Tafsir al-Baidawi

54- "Eat and pasture your livestock **is a state of the pronoun** So We brought forth **with the intention of saying, meaning We brought forth the types of plants, saying** Eat and pasture", and the meaning is that We prepared them for your benefit from eating and fodder, permitting it. "Indeed in that are signs for those of understanding" for those with minds that forbid following falsehood and committing shameful acts, plural of prohibition.

Surat Ta-Ha 20:55

From it We created you, and into it We will return you, and from it We will extract you another time.

Tafsir al-Jalalayn

55 - **From it** meaning from the earth **We created you** by creating your father Adam from it **and into it We will return you** buried after death **and from it We will extract you** at the resurrection *sometimes* once **another time** just as We extracted you at the beginning of your creation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: From the earth We created you, O mankind, and We made you speaking bodies. **And into it We will return you.** He says: And into the earth We will return you after your death, and We will make you dust, just as you were before We created you, perfect human beings. **And from it We will extract you.** He says: And from the earth We will extract you just as you were alive before your death, and We will create you from it, just as We created you the first time. . . And His saying **another time** means: another time.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And from it We will bring you out another time**, meaning: another time.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **another time**, he said: another time, the other creation.

Abu Ja'far said: The interpretation of the statement then is: We brought you out of the earth, and you were nothing, a perfect creation, and We will bring you out of it after your death once again, just as We brought you out of it the first time.

Tafsir al-Qurtubi

The Almighty's saying, **From it We created you**, means Adam, peace be upon him, because he was created from the earth, as stated by Abu Ishaq al-Zajjaj and others. It was also said: Every sperm is created from dust, as indicated by the apparent meaning of the Qur'an. Abu Hurairah narrated that the Messenger of God, may God bless him and grant him peace, said:

There is no newborn child but that some of the dust of his grave is sprinkled over him. Narrated by Abu Naim al-Hafiz in the chapter on Ibn Sirin. He said: This is a strange hadith from the hadith of Awn. We did not write it except from the hadith of Abu Asim al-Nabil, who is one of the trustworthy scholars from Basra. This meaning has already been explained in Surat al-An'am from Ibn Mas'ud. Ata' al-Khurasani said: When the sperm falls into the womb, the angel assigned to the womb sets out and takes some of the

dust of the place where it will be buried and sprinkles it over the sperm. Then God creates the soul from the sperm and from the dust. This is what God the Most High said: **From it We created you, and into it We will return you, and from it We will extract you another time.** And in the hadith of al-Bara' from the Prophet, may God bless him and grant him peace:

"When the soul of a believing servant departs, the angels ascend with him, and they do not pass by a group of angels except that they say, 'What is this good soul?' They say, 'So-and-so, son of so-and-so,' using the best of the names they used to call him with in the world. So they ask permission for it to be opened, and it is opened, and those closest to it accompany it from each heaven to the heaven next to it until it reaches the seventh heaven. Then God, the Almighty, says, 'Write for My servant a book in 'Illiyyin and return him to the earth, for from it I created them, and into it I will return them, and from it I will bring them out another time.' So his soul is returned to his body." And he mentioned the hadith. We have mentioned it in full in the book of At-Tadhkirah, and it was narrated from the hadith of 'Ali, may God be pleased with him, as Al-Tha'labi mentioned. The meaning of **and into it We will return you** is after death, and **and from it We will bring you out** means for the resurrection and the reckoning. **another time** refers to His statement, **from it We created you**, not to **we will return you**. It is like saying: I bought a camel, a house, and another camel. The meaning is: We brought you out of the earth, and we will bring you out of the earth again after death.

Tafsir Ibn Kathir

From the completion of Moses' speech in what he described his Lord, the Almighty, when Pharaoh asked him about it, he said: **Who gave to each thing its form and then guided it.** Then he interrupted the speech between that, then he said: **Who made the earth a cradle for you.** And in the reading of some of them, it is a cradle, meaning a place where you settle, stand and sleep on, and travel on its back. **And made paths for you therein.** That is, He made paths for you to walk in its paths, as God Almighty said: **And We made therein paths, so that they may be guided.** "And sent down water from the sky, and We produced thereby pairs of diverse plants." That is, of the types of plants, from crops and fruits, and from sour, sweet, bitter, and all other types. "Eat and pasture your livestock." That is, something for your food and fruit, and something for your livestock for their sustenance, green and dry. "Indeed in that are signs." That is, indications, arguments, and proofs. "For those of understanding." That is, for those of sound, upright minds, on There is no god but God and no lord but Him. **From it We created you, and into it We will return you, and from it We will extract you another time.** That is, from the earth is your beginning, for your father Adam was created from dust from the surface of the earth, and into it We will return you, that is, to it you will go when you die and decay, and from it We will extract you another time. **On the Day He will call you, and you will respond with His praise, and you will think that you remained only a little.** This verse is like the saying of

Surat Ta-Ha 20:55

From it We created you, and into it We will return you, and from it We will extract you another time.

God the Almighty: **He said, 'Therein you will live, and therein you will die, and from it you will be extracted.'**

In the hadith in the Sunan, the Messenger of God, may God bless him and grant him peace, attended a funeral, and when the dead person was buried, he took a handful of dirt and threw it into the grave and said: From it We created you, then he took another and said: And into it We will return you, then another, and he said: And from it We will extract you another time. And His statement: **And We showed him all Our signs, but he denied and refused.** This means that Pharaoh was confronted with the arguments, signs, and evidence, and he witnessed and saw that, but he denied them and refused them out of disbelief, stubbornness, and transgression, as God Almighty said: **And they denied them, although their souls were convinced thereof, out of injustice and arrogance.**

Fath al-Qadir

The pronoun in 55- "From it We created you" and what follows refers to the earth mentioned previously.

Al-Zajjaj and others said: It means that Adam was created from the earth and his children from it. It was said that the meaning is that every sperm created from the dust is included in the creation of Adam, because every individual among the human beings has a share of his creation. "And into it **meaning into the earth** We will return you" after death, so you will be buried in it and your parts will be dispersed until they become of the same kind as the earth. The word "in **came without** to" to indicate stability. "And from it **meaning from the earth** We will bring you out another time" meaning by resurrection and revival and the composition of bodies and the return of souls to them as they were before death, and the time is like the time.

Tafsir al-Baghawi

55. **From it** meaning from the earth, **We created you**, meaning your father Adam.

Ata Al-Khurasani said: The angel sets out and takes some of the soil from the place where he will be buried and sprinkles it on the sperm, and God creates from the soil and the sperm. This is what God Almighty says: **From it We created you, and into it We will return you**, meaning: at death and burial, **and from it We will extract you another time**, on the Day of Resurrection.

Tafsir al-Baidawi

55- **From it We created you**, for dust is the origin of the creation of your first fathers and the first material of your bodies. **And into it We return you**, through death and the disintegration of parts. **And from it We bring you forth another time**, by putting together your disintegrated parts mixed with dust in the previous forms and returning the souls to them.

Surat Ta-Ha 20:56

And We had certainly shown him all Our signs, but he denied and refused.

Tafsir al-Jalalayn

56 - **And We showed him** that is, We made Pharaoh see **all of Our signs** the nine **but he denied** them and claimed that they were magic **and refused** to believe in the Oneness of God Almighty.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We showed Pharaoh Our signs, meaning Our evidence and proofs of the truth of what We sent Our messengers Moses and Aaron to him with, all of them. **But he denied and refused** to accept from Moses and Aaron what they brought from their Lord of the truth, out of arrogance and defiance.

Tafsir al-Qurtubi

The Almighty says: **And We showed him all Our signs** meaning the miracles indicating the prophethood of Moses. It was also said: God's proofs indicating His Oneness. **But he denied and refused** meaning he did not believe. This indicates that he disbelieved out of stubbornness, because he saw the signs with his own eyes, not through report. Similar to this is: **And they denied them, although their souls were convinced thereof, out of injustice and arrogance** (al-Naml 27:14).

Tafsir Ibn Kathir

From the completion of Moses' speech in what he described his Lord, the Almighty, when Pharaoh asked him about it, he said: **Who gave to each thing its form and then guided it.** Then he interrupted the speech between that, then he said: **Who made the earth a cradle for you.** And in the reading of some of them, it is a cradle, meaning a place where you settle, stand and sleep on, and travel on its back. **And made paths for you therein.** That is, He made paths for you to walk in its paths, as God Almighty said: **And We made therein paths, so that they may be guided.** "And sent down water from the sky, and We produced thereby pairs of diverse plants." That is, of the types of plants, from crops and fruits, and from sour, sweet, bitter, and all other types. "Eat and pasture your livestock." That is, something for your food and fruit, and something for your livestock for their sustenance, green and dry. "Indeed in that are signs." That is, indications, arguments, and proofs. "For those of understanding." That is, for those of sound, upright minds, on There is no god but God and no lord but Him. **From it We created you, and into it We will return you, and from it We will extract you another time.** That is, from the

earth is your beginning, for your father Adam was created from dust from the surface of the earth, and into it We will return you, that is, to it you will go when you die and decay, and from it We will extract you another time. **On the Day He will call you, and you will respond with His praise, and you will think that you remained only a little.** This verse is like the saying of God the Almighty: **He said, 'Therein you will live, and therein you will die, and from it you will be extracted.'** In the hadith in the Sunan, the Messenger of God, may God bless him and grant him peace, attended a funeral, and when the dead person was buried, he took a handful of dirt and threw it into the grave and said: From it We created you, then he took another and said: And into it We will return you, then another, and he said: And from it We will extract you another time. And His statement: **And We showed him all Our signs, but he denied and refused.** This means that Pharaoh was confronted with the arguments, signs, and evidence, and he witnessed and saw that, but he denied them and refused them out of disbelief, stubbornness, and transgression, as God Almighty said: **And they denied them, although their souls were convinced thereof, out of injustice and arrogance.**

Fath al-Qadir

56- "And We showed him all Our signs" meaning We showed Pharaoh and made him know all Our signs. What is meant by the signs are the nine signs mentioned in His statement: "And We gave Moses nine signs", with the addition being for the covenant. It was said that what is meant are all the signs that Moses brought, and those that other prophets brought, and that Moses had known all his miracles and the miracles of all the prophets, and the first is more appropriate. It was said that what is meant by the signs are the proofs of God, the Most High, indicating His Oneness. "But he denied and refused" meaning Pharaoh denied Moses and refused to accept his faith. This indicates that Pharaoh's disbelief was disbelief out of stubbornness because he saw the signs and denied them, as in His statement: "And they denied them, while their souls were convinced thereof, out of injustice and arrogance."

Tafsir al-Baghawi

56. The Almighty said: **And We showed him,** meaning Pharaoh, **all of Our signs,** meaning the nine signs that God gave Moses, **but he denied them,** and claimed that they were magic, **and refused,** to submit.

Tafsir al-Baidawi

56- **And We showed him Our signs** We saw them or made him know their truth. **All of them** is an emphasis on the comprehensiveness of the types or the comprehensiveness of the individuals, on the condition that what is meant by Our signs are familiar signs, which are the nine signs specific to Moses, or that he, peace be upon him, showed him his signs and enumerated for him the miracles that others were

Surat Ta-Ha 20:56

And We had certainly shown him all Our signs, but he denied and refused.

given. **But Moses denied** due to his extreme stubbornness. **And he refused** faith and obedience due to his arrogance.

Surat Ta-Ha 20:57

He said, **Have you come to us to drive us out of our land with your magic, O Moses?**

Tafsir al-Jalalayn

57 - **He said, Have you come to us to expel us from our land Egypt and to have the kingdom therein with your magic, O Moses?**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: When We showed him all Our signs, Pharaoh said to Our Messenger Moses: Have you come to us, O Moses, to drive us out of our homes and houses with this magic that you have brought us?

Tafsir al-Qurtubi

God Almighty said: **He said, 'Have you come to us to drive us out of our land with your magic, O Moses?'** When he saw the signs that Moses had brought him, he said: **It is magic.** The meaning is: You have come to make people think that you have come with a sign that requires following you and believing in you, so that you may prevail over our land and over us.

Tafsir Ibn Kathir

God Almighty says, informing about Pharaoh, that he said to Moses when he showed him the greatest sign, which was throwing his staff and it became a great serpent, and he pulled his hand from under his wing and it came out white without any harm, so he said: This is magic that you have brought to bewitch us and to take control of the people so that they will follow you, and to multiply us by them, and this will not happen with you, for we have magic like your magic, so do not be deceived by what you are doing, **so make an appointment between us and you** meaning a day when we and you will meet, so we will oppose what you have brought with what we have of magic in a specific place and a specific time, then **Moses said** to them **your appointment is on the day of adornment** which is the day of their festival and their Newroz and their devotion from their work and their gathering together, so that the people may witness the power of God to do what He wills and the miracles of the prophets and the invalidity of the opposition of magic to the extraordinary customs of the prophets, and for this reason He said: **and that the people will be gathered** meaning all of them **at noon** meaning at noon of the day, so that it will be more apparent and clear and more evident, and this is how it is The Prophets' affair is all clear and evident, with no concealment or promotion. That is why He did not say at night, but during the day, in the forenoon. Ibn Abbas said: The

day of adornment was the day of Ashura. As-Suddi, Qatadah, and Ibn Zayd said: It was their festival day. Saeed bin Jubair said: It was their market day, and there is no contradiction. I said: And on the same day God destroyed Pharaoh and his soldiers, as is proven in Sahih. Wahb bin Munabbih said: Pharaoh said: O Moses, set a time limit between us and you that we may consider. Moses said: I was not commanded to do this, rather I was commanded to fight you. If you do not come out, I will come to you. So God revealed to Moses: Set a time limit between you and him, and tell him to set it himself. Pharaoh said: Set it to forty days, so he did. Mujahid and Qatadah said: A place that is even and fair. As-Suddi said: Just. Abd al-Rahman bin Zayd bin Aslam said: A place that is even and level between the people and what is in it, so that there is no direction or anything that disappears from some of it, level when seen.

Fath al-Qadir

And sentence 57 - "He said: Have you come to us to expel us from our land with your magic, O Moses?" is a resumption of the answer to an implied question, as if it was said: So what did Pharaoh say after this? The hamza is for denial of the signs brought by Moses: that is, you have come, O Moses, to make people think that you are a prophet who they must follow and believe in what you have brought, until you reach that illusion, which is a branch of magic, until you conquer our land and expel us from it. And the cursed one only mentioned expulsion from the land to repel his people from answering Moses, because if it occurred to their minds and was established in their understandings that the consequence of their answering Moses would be expulsion from their homes and homelands, they would not accept his words, nor consider his miracles, nor pay attention to the good he calls for.

Tafsir al-Baghawi

57. **He said**, meaning Pharaoh, **Have you come to us to expel us from our land**, meaning Egypt, **with your magic, O Moses**, meaning: You want to conquer our lands so that you will have the kingdom and expel us from it.

Tafsir al-Baidawi

57- **He said, 'Have you come to us to expel us from our land?'** The land of Egypt. **With your magic, O Moses.** This is an excuse and confusion and evidence that he knew he was right, so he feared for his kingdom because a magician is not able to expel a king like him from his land.

Surat Ta-Ha 20:58

So we will surely bring you magic like it, so make between us and you an appointment which we will not fail to keep, neither we nor you, at a place of equal standing.

Surat Ta-Ha 20:58

So we will surely bring you magic like it, so make between us and you an appointment which we will not fail to keep, neither we nor you, at a place of equal standing.

Tafsir al-Jalalayn

58 - **Then we will bring you magic like it that opposes it so make an appointment between us and you for that we will not fail it, neither we nor you, in a place** is accusative by removing the preposition in *except* with a kasra on the first letter and a damma on it, meaning in the middle, the distance of the one coming to it from both sides is equal.

Tafsir al-Suyuti

Tafsir al-Tabari

Then we will bring you magic like it, so make an appointment between us and you We will not go beyond it, so that we will bring magic like the one you brought, and we will see which of us will defeat the other, we will not break that appointment **We and you are in a place of justice** He says: in a place of justice between us and you and a half.

The readers differed in their reading of this. The majority of the readers of Hijaz and Basra and some of the Kufians read it as **makān sawa** with a kasra on the *sīn*, and the majority of the readers of Kufa read it as **makān sawa** with a damma on the *sīn*.

Abu Ja'far said: The correct statement in this regard, according to us, is that they are two dialects, I mean the kasra and damma of the seen in sawa, which are well-known among the Arabs. Scholars of the reciters have recited each of them, and their meanings are in agreement. So whichever one the reciter recites, he is correct. And the Arabs have a dialect in this regard, if it means justice and fairness, that is a more well-known kasra and damma, which is the fatha, as God, the Most High, said: **Come to a word that is just between us and you** (Al Imran 3:64). And if the seen is opened, it is extended, and if it is broken or damma, it is shortened, as the poet said:

Our father had settled in a town between Qais Qais Ailan and Al-Fazar.

Similar to these names are: Ṭawā *folded*, ...Thāna *thana*, 'Adā *passive*, and 'Adā *passive*.

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, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **a place that is equal**, he said: fair between 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, something similar.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **A just place**: meaning, just between us and you.

Al-Hasan told us, he said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **a place equal to** he said: halfway between us and you.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **So make between us and you an appointment which neither we nor you will fail to meet, at a place equal to**, he said: He says: Justice.

Ibn Zayd used to say about that what Yunus told me. He said: Ibn Wahb told us. He said: Ibn Zayd said about His statement, **a level place**, he said: A level place where people can see what is in it, where there is no direction or anything, so that some of it is hidden from some of it, visible and visible.

Tafsir al-Qurtubi

So we will bring you magic like it meaning we will oppose you with something similar to what you have brought so that it will become clear to the people that what you have brought is not from God. **So make between us and you an appointment** is a source, meaning a promise. It was said that the appointment is a name for the place of the promise, as God the Almighty said: **And indeed, Hell is their appointed time, all together** (al-Hijr 15:43). So the appointment here is a place. It was said that the appointment is a name for the time of the promise, as God the Almighty said: **Indeed, their appointed time is the morning** (Hud 11:81). So the meaning is: Make for us a known day, or a known place. Al-Qushayri said: It is more apparent that it is a source, and that is why he said: **We will not fail to fulfill it** meaning we will not fail to fulfill that promise. Failure is to promise something and not fulfill it. Al-Jawhari said: The appointment is the appointment, time, and place, as is the appointment. Abu Ja'far ibn Al-Qa'qa', Shaibah, and Al-A'raj read **We will not fail to fulfill it** in the subjunctive mood as an answer to his saying *Make*. And whoever raises it, it is an adjective for *appointment* and the meaning is: an appointment that will not be missed. **A place other than** Ibn Amir, Asim and Hamza read it with a damma on the seen. The rest read it with a kasra, and they are two languages like 'Ada and 'Ada and Tuwa and Tuwa. Abu Ubaid and Abu Hatim chose a kasra on the seen because it is the high and eloquent language. An-Nahhas said: The kasra is more well-known and

famous. And they all added a nunation to the waw, and it was narrated from Al-Hasan, and it was differed from him to add a damma on the seen without a nunation. And there was a difference in its meaning, so it was said: other than this place, Al-Kalbi said. And it was said: and a level place where what we have explained in it becomes clear to people, Ibn Zayd said. Ibn Abbas: half. Mujahid: fair, and from him also and Qatada: justice between us and you. An-Nahhas said: The people of interpretation agree that the meaning of *sawa* is half and justice, and this is a good statement. Sibawayh said: It is said: sawa and sawa, meaning justice, meaning a place of justice between two places in which there is justice. Its origin is from your saying: He sat in the middle of the house with the extension, meaning in its middle, and the middle of everything is its justice. And in the hadith of the Prophet, may God bless him and grant him peace, **And thus We have made you a middle nation** (al-Baqarah 2:143) meaning justice. And Zuhair said:

Show us a plan that is fair and just for us.

Abu Ubaidah and Al-Qatabi said: He was in the middle between the two groups. Abu Ubaidah recited for Musa bin Jaber Al-Hanafi:

Our father had settled in a town between Qais Qais Ailan and Al-Fazar.

Al-Fazar: Sa'd bin Zaid Manat bin Tamim. Al-Akhfash said: *Sawa* if it means other than or means justice, there are three languages for it: If you add a damma to the seen or a kasra, you shorten both of them. If you open it, you lengthen it. You say: a place of sawaan, sawaan, and sawaan, meaning justice and moderation between the two groups. Musa bin Jaber said:

We found our father had settled in the town

The house. It was said: **A place other than** meaning a destination. The author of this statement recited:

If my beloved wished she would never come back to me, or if I wished I would never come back to anyone but her

And he says: I passed by a man other than you, other than you, meaning other than you. And they are the same in this matter, or if you like, they are the same. And they are the same for the plural and they are worse, and they are equal like eight, not according to analogy. And *place* is in the accusative case as the second object of *made*. And it is not appropriate to make it in the accusative case with the appointment as an object or an adverb for it, because the appointment has been described, and the nouns that work like verbs when they are described or made diminutive cannot work because they are not like a verb, and it is not appropriate to carry it as an adverb that takes the place of the second object, because if the appointment is followed by an adverb, the Arabs do not make it like sources with adverbs, but they are flexible in it, like the Almighty's saying: **Indeed, their appointment is the morning** (Hud 11:81)

Tafsir Ibn Kathir

God Almighty says, informing about Pharaoh, that he

said to Moses when he showed him the greatest sign, which was throwing his staff and it became a great serpent, and he pulled his hand from under his wing and it came out white without any harm, so he said: This is magic that you have brought to bewitch us and to take control of the people so that they will follow you, and to multiply us by them, and this will not happen with you, for we have magic like your magic, so do not be deceived by what you are doing, **so make an appointment between us and you** meaning a day when we and you will meet, so we will oppose what you have brought with what we have of magic in a specific place and a specific time, then **Moses said to them your appointment is on the day of adornment** which is the day of their festival and their Newroz and their devotion from their work and their gathering together, so that the people may witness the power of God to do what He wills and the miracles of the prophets and the invalidity of the opposition of magic to the extraordinary customs of the prophets, and for this reason He said: **and that the people will be gathered** meaning all of them **at noon** meaning at noon of the day, so that it will be more apparent and clear and more evident, and this is how it is The Prophets' affair is all clear and evident, with no concealment or promotion. That is why He did not say at night, but during the day, in the forenoon. Ibn Abbas said: The day of adornment was the day of Ashura. As-Suddi, Qatadah, and Ibn Zayd said: It was their festival day. Saeed bin Jubair said: It was their market day, and there is no contradiction. I said: And on the same day God destroyed Pharaoh and his soldiers, as is proven in Sahih. Wahb bin Munabbih said: Pharaoh said: O Moses, set a time limit between us and you that we may consider. Moses said: I was not commanded to do this, rather I was commanded to fight you. If you do not come out, I will come to you. So God revealed to Moses: Set a time limit between you and him, and tell him to set it himself. Pharaoh said: Set it to forty days, so he did. Mujahid and Qatadah said: A place that is even and fair. As-Suddi said: Just. Abd al-Rahman bin Zayd bin Aslam said: A place that is even and level between the people and what is in it, so that there is no direction or anything that disappears from some of it, level when seen.

Fath al-Qadir

58- **Then we will bring you magic like it.** The *fa* is to arrange what comes after it according to what came before it, and the *lam* is the one that introduces the oath: meaning, by God, we will confront you with magic like what you have brought, until it becomes clear to the people that what you have brought is magic that a magician can match. **So make an appointment between us and you.** It is a verbal noun: meaning a promise. It was said that it is a place name: meaning, make for us a known day, or a known place that we will not break. Al-Qushayri said: It is more apparent that it is a verbal noun, and that is why he said: **We will not break it**, meaning we will not break that promise. Breaking it means that you promise something and do not fulfill it. Al-Jawhari said: The appointment is the promise and the time is the place, and so is the appointment. Abu Ja'far ibn al-Qa'qa', Shaibah, and al-A'raj read **We will not break it** in the subjunctive mood as an answer to his saying *make*.

Surat Ta-Ha 20:58

So we will surely bring you magic like it, so make between us and you an appointment which we will not fail to keep, neither we nor you, at a place of equal standing.

The rest read it with the nominative case as an attribute of a promise: meaning we will not break that promise, **neither we nor you**. He delegated the appointment to Moses to demonstrate his complete ability to bring about what Moses brought, and the accusative case of **a place other than** is an implied verb indicated by the source, or as a substitute for a promise. Ibn Amir, Asim and Hamzah read *except* with a damma on the seen, and the rest read it with a kasra, and they are two languages. Abu Ubaid and Abu Hatim chose the kasra of the seer because it is the high and eloquent language, and what is meant is a level place, and it was said a place that is fair and just between us and you. Sibawayh said: It is said *sawa* and *sawa*: meaning fair, meaning fair between the two places. Zuhair said:

Show us a plan that does not harm us and treats us equally.

Abu Ubaidah and Al-Qutaibi said: It means a middle place between the two groups. Abu Ubaidah recited for Musa bin Jaber Al-Hanafi:

Our father had settled in a town between Qais Qais Ghailan and Al-Fazar.

And the farz is Saad bin Zaid Manat.

Tafsir al-Baghawi

58. **So we will bring you magic like it, so make an appointment between us and you**, meaning: set a term and a time between us, **we will not fail it**, [Abu Ja'far read **we will not fail it** in the subjunctive mood, we will not exceed it], **We and you are in a place apart**, Ibn 'Amir, 'Asim, Hamza and Ya'qub read: *sawaw* with a damma on the seen, and the others read it with a kasra, and they are two dialects like 'Ada and 'Ada and Tuwa and Tuwa.

Muqatil and Qatada said: A just place between us and you.

On the authority of Ibn Abbas: Half, and its meaning is: the distance between the two groups is equal to it.

Mujahed said: Fair. Al-Kalbi said: He means other than this place.

Tafsir al-Baidawi

58- **So we will bring you magic like it** like your magic. **So make an appointment between us and you** a promise based on his saying: **We will not break it, neither we nor you** because breaking it does not suit the time and place and the accusative of **a place other than** with a verb indicated by the source not by it because it is described, or that it is a substitute for **an appointment** based on the estimation of a place added to it and based on this the antithesis of the answer in his saying:

Surat Ta-Ha 20:59

He said, **Your appointment is the Day of Adornment, and that the people will be gathered at noon.**

Tafsir al-Jalalayn

59 - He said Moses **Your appointment is on the day of adornment** a day of celebration for them in which they adorn themselves and gather **and that the people be gathered** the people of Egypt be gathered **in the morning** its time to consider what will happen.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Moses said to Pharaoh, when he asked him to set a time for a meeting between them: Your meeting time is **the day of adornment**, meaning a day of celebration that they had, or a market in which they adorned themselves. **And that the people be gathered**, meaning that the people be driven from every direction and place, **at noon**. That is the time between me and you for a meeting.

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, **He said, 'Your appointment is the Day of Adornment, and that the people will be gathered at noon.'** It is a day of adornment, on which the people will gather and for which the people will be gathered.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, "He said: Your appointment is on the Day of Adornment." He said: A day of adornment for them, and a day of celebration for them. **And that the people will be gathered at noon**, to a celebration for them.

Ibn Hamid told us: Yaqoub told us, on the authority of Jaafar, on the authority of Saeed: **The day of adornment**. He said: The day of the market.

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 Day of Adornment** is their appointment.

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 me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, Musa said: **Your appointment is on the day of adornment and when the people will be gathered at noon**. That is a day of celebration for them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "He said: Your appointment is the day of adornment," a day of celebration that they had. And His statement, **And that the people will be gathered at noon**, they will gather for that appointment that they were promised.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He said, 'Your appointment is the day of adornment.'** He said: The day of Eid, the day when people are free from work, and they witness, attend, and see.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: "He said: Your appointment is on the day of adornment," a day of celebration for which Pharaoh would go out. **And that the people be gathered at noon**, so that they may attend my command and your command. And from his saying: **And that the people be gathered at noon**, it is raised in conjunction with his saying: **the day of adornment**.

It was mentioned on the authority of Abu Nahik regarding this:

Ibn Hamid told us: Yahya bin Wadh told us: Abdul-Mumin told us: I heard Abu Nahik say: **And that the people will be gathered at noon**, meaning Pharaoh will gather his people.

Tafsir al-Qurtubi

And your appointment is on the day of adornment.

There is a difference of opinion about the day of adornment. Some say it is a day of celebration in which they would adorn themselves and gather. Qatada, Al-Suddi, and others said this. Ibn Abbas and Saeed bin Jubair said: It was the day of Ashura. Saeed bin Al-Musayyab said: It was a market day in which they would adorn themselves. Qatada also said this. Ad-Dahhak said: Saturday. It was also said: The day of Newroz, mentioned by Al-Tha'labi. It was also said: The day when the Gulf is broken, because they would go out on it to enjoy and take a walk, and at that time the Egyptian lands would be safe from the Nile. Al-Hasan, Al-A'mash, Isa Al-Thaqafi, Al-Salami, and Hiba from Hafs read **the day of adornment** in the accusative case. It was narrated from Abu Amr, meaning on the day of adornment, our appointment is fulfilled. The rest read it in the nominative case as a predicate of the subject. **And that people are gathered at noon**. That is, and the people are gathered, so *that* is in the nominative case according to the reading of those who read *day* in the nominative case. The conjunction of **and that he will gather** strengthens the reading of the nominative case, the place of the nominative case according to the reading of the one who reads *day* in the nominative case. The conjunction of **and that he will gather** strengthens the reading of the nominative case, because *an* cannot be a circumstance, even if the explicit source is a circumstance like the arrival of the pilgrim, because the one who says: I will come to you the arrival of the pilgrim does not say I will come to you that the pilgrim will come. An-Nahhas: It is more appropriate than this for it to be in the position of the accusative case in

He said, "Your appointment is the Day of Adornment, and that the people will be gathered at noon."

conjunction with adornment. Ad-Duha is feminine, the Arabs make it diminutive without a ha' so that its diminutive does not resemble the diminutive of Dhuhwa, said An-Nahhas. Al-Jawhari said: The morning of the day is after sunrise, then after it Ad-Duha, which is when the sun rises, shortened, feminine and masculine, so whoever feminizes it went to the plural of Ad-Duha, and whoever masculines went to the noun of the verb like Sard and Naghar, and it is a circumstance that is not established like magic, you say: I met him at dawn, Ad-Duha if you mean by it the morning of your day you do not add a tanween, then after it Ad-Duha is extended and masculine, and it is when the highest part of the day is reached. And he specified the forenoon because it is the beginning of the day, so if the matter had been extended between them, there would have been plenty of time during the day. It was narrated from Ibn Masoud, Al-Jahdary and others, **And that the people will be gathered at forenoon**, meaning that God will gather the people and something similar. And from some of the reciters, **And that you will gather the people**, meaning that you, O Pharaoh, will gather the people. And from Al-Jahdary also, **And that we will gather** with the letter *nun*. And He promised them that day, so that the word of God would be elevated, His religion would appear, the disbeliever would be subdued, and falsehood would perish before all witnesses. And in the crowded gathering, to strengthen the desire of those who desire the truth, and to end the limit of the falsifiers and their followers. The one who narrates that matter will increase knowledge in every desert and city, and it will spread among the people of the hair and the city.

Tafsir Ibn Kathir

God Almighty says, informing about Pharaoh, that he said to Moses when he showed him the greatest sign, which was throwing his staff and it became a great serpent, and he pulled his hand from under his wing and it came out white without any harm, so he said: This is magic that you have brought to bewitch us and to take control of the people so that they will follow you, and to multiply us by them, and this will not happen with you, for we have magic like your magic, so do not be deceived by what you are doing, **so make an appointment between us and you** meaning a day when we and you will meet, so we will oppose what you have brought with what we have of magic in a specific place and a specific time, then **Moses said** to them **your appointment is on the day of adornment** which is the day of their festival and their Newroz and their devotion from their work and their gathering together, so that the people may witness the power of God to do what He wills and the miracles of the prophets and the invalidity of the opposition of magic to the extraordinary customs of the prophets, and for this reason He said: **and that the people will be gathered** meaning all of them **at noon** meaning at noon of the day, so that it will be more apparent and clear and more evident, and this is how it is The Prophets' affair is all clear and evident, with no concealment or promotion. That is why He did not say at night, but

during the day, in the forenoon. Ibn Abbas said: The day of adornment was the day of Ashura. As-Suddi, Qatadah, and Ibn Zayd said: It was their festival day. Saeed bin Jubair said: It was their market day, and there is no contradiction. I said: And on the same day God destroyed Pharaoh and his soldiers, as is proven in Sahih. Wahb bin Munabbih said: Pharaoh said: O Moses, set a time limit between us and you that we may consider. Moses said: I was not commanded to do this, rather I was commanded to fight you. If you do not come out, I will come to you. So God revealed to Moses: Set a time limit between you and him, and tell him to set it himself. Pharaoh said: Set it to forty days, so he did. Mujahid and Qatadah said: A place that is even and fair. As-Suddi said: Just. Abd al-Rahman bin Zayd bin Aslam said: A place that is even and level between the people and what is in it, so that there is no direction or anything that disappears from some of it, level when seen.

Fath al-Qadir

Then Moses promised him a specific time, so **He said, 'Your appointment is on the Day of Adornment.'** Mujahid, Qatadah, Muqatil, and As-Suddi said: That was a festival day when they would beautify themselves. Saeed bin Jubayr said: That was the Day of Ashura. Ad-Dahhak said: Saturday. It was also said: New Year's Day. It was also said: The day of breaking the Gulf. Al-Hasan, Al-A'mash, Isa Al-Thaqafi, As-Sulami, and Hiba from Hafs read **Day of Adornment** in the accusative case. This reading was narrated from Abu Amr: That is, on the Day of Adornment, our appointment will be fulfilled. The rest read it in the nominative case, as a predicate of your appointment. The appointment was made a time after Pharaoh asked him to make it a regular place, because Day of Adornment indicates a famous place where people will gather on that day, or according to the estimation of a deleted complement: That is, your appointment is the place of Day of Adornment. **And that the people will be gathered at noon**. It is conjoined with Day of Adornment, so it is in the nominative case, or with Adornment, so it is in the genitive case, meaning the morning of that day, and what is meant by the people is the people of Egypt. Meaning: They will be gathered for the Eid at the time of the forenoon, and they will look into the matter of Moses and Pharaoh. Al-Farra' said: The meaning is, **When you see people gathered from every side at noon, then that is the appointed time**. He said: It was their custom to gather people on that day. Al-Jawhari said: The forenoon is the forenoon after sunrise, then after it is the forenoon, which is when the sun rises. He specified the forenoon because it is the beginning of the day, so if the matter extends between them, there is plenty of time during the day. Ibn Mas'ud and Al-Jahdary read **and that God will gather people at noon** in the active form, meaning that God will gather people at noon. It was narrated from Al-Jahdary that he read **and that we will gather** with a *nun* and some of the reciters read it with a *ta* above it, meaning that you, O Pharaoh, were gathered. The rest read it with a *ta* below it in the passive form.

Ibn Abi Hatim narrated on the authority of Ibn Abbas

regarding his statement: **Indeed, we fear that he will overpower us**, he said: **He will hasten**, "or that he will transgress," he said: **He will transgress**. Ibn al-Mundhir narrated on the authority of Ibn Jurayj regarding his statement: **I hear and I see**, he said: I hear what he says and I see what he will answer you with, so it is revealed to you and you will answer it. Ibn Abi Shaybah and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud who said: When God sent Moses to Pharaoh, he said: **My Lord, what should I say?** He said: "Say: 'I am Shara'i.'" Al-A'sha said: The interpretation of that is **The Living before everything**, and **The Living after everything**. Al-Suyuti included its chain of transmission, and Ibn Kathir preceded him in authenticating its chain of transmission in his interpretation. Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **Upon whoever denied and turned away**, he said: He denied the Book of God and turned away from obeying God. Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated in Al-Asma' wa Al-Sifat on the authority of Ibn Abbas regarding his statement: **He gave each thing its nature**, he said: He created for each thing its mate. **Then He guided it**, he said: He guided it to its place of marriage, food, drink, and dwelling. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **My Lord does not err**, he said: He does not make mistakes. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **From diverse plants**, he said: Different. And regarding his statement: **For those of understanding**, he said: For those of piety. Ibn Al-Mundhir narrated on his authority: **For those of understanding**, he said: For those of wisdom and intellect. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Ata' Al-Khurasani who said: The angel sets out and takes some of the dust of the place where he is buried and sprinkles it on the sperm, so he is created from the dust and from the sperm, and that is His statement: **From it We created you, and into it We will return you**. Ahmad and Al-Hakim narrated on the authority of Abu Umamah who said: "When Umm Kulthum, the daughter of the Messenger of God (may God bless him and grant him peace), was placed in the grave, the Messenger of God (may God bless him and grant him peace) said: 'From it We created you, and into it We will return you, and from it We will extract you another time.' In the name of God, in the path of God, and on the religion of the Messenger of God." And in a hadith in the Sunan, "He took a handful of dirt and threw it into the grave and said: 'From it We created you,' then another and said: 'And into it We will return you,' then another and said: 'And from it We will extract you another time.'" Saeed bin Mansour, Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **Your appointment is on the Day of Adornment**, he said: The Day of Ashura. Ibn Al-Mundhir narrated something similar on the authority of Ibn Amr.

Tafsir al-Baghawi

59. **He said, 'Your appointment is on the Day of Adornment.'** Mujahid, Qatada, Muqatil, and Al-Suddi said: It was a day of celebration for them, on which

they would adorn themselves and gather every year. It was also said: It was the Day of Nowruz.

Ibn Abbas and Saeed bin Jubair said: The day of Ashura.

And that the people will be gathered at noon, meaning: at noon, during the day, in broad daylight, so that it will be further from suspicion.

Tafsir al-Baidawi

59- **He said, 'Your appointment is on the Day of Adornment.'** In terms of meaning, the Day of Adornment refers to a place famous for people gathering on that day, or by implying something like the place of your appointment, the place of the Day of Adornment, as it is in the first case, or your promise is the promise of the Day of Adornment. *Day* was read in the accusative case, which is clear that what is meant is the source, and the meaning of **except for** is in the middle, its distance is equal to us and to you, and it is in the description, like their saying: the people of Adi in the exception. Ibn Amir, Asim, Hamza, and Yaqub read it with the damma. It was said that in **(the Day of Adornment)** it is the Day of Ashura, or the Day of Newroz, or a holiday that they had every year, and it was only specified so that the truth would appear and falsehood would vanish before the heads of witnesses and that would spread in the regions. **And that the people would be gathered at noon**. It is in apposition to the *day* or *adornment*. It was read

The subject is built with the letter ta' addressing Pharaoh and the letter ya' indicating that it contains the pronoun **the day** or the pronoun *Pharaoh* indicating that the address is to his people.

Surat Ta-Ha 20:60

Then Pharaoh turned away and gathered his plan, then he came

Surat Ta-Ha 20:60

Then Pharaoh turned away and gathered his plan, then he came

Tafsir al-Jalalayn

60 - **Then Pharaoh turned away** he turned his back **and gathered his plot** that is, his plotters from among the magicians **then he brought** them to the appointed time

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So Pharaoh turned away**, God Almighty says: So Pharaoh turned away, ignoring what he had brought of the truth. **So he gathered his plot**, meaning: he gathered his deceit, and that was his gathering of his magicians after he had taken them by learning them. **Then he came**, meaning: then everyone came to the appointment that Moses had promised him, and he came with his magicians.

Tafsir al-Qurtubi

The Almighty said: **Then Pharaoh turned away and gathered his plot** meaning his tricks and magic, and what is meant is gathering the magicians. Ibn Abbas said: They were seventy-two magicians, with each magician of them ropes and sticks. It was also said: They were four hundred. It was also said: They were twelve thousand. It was also said: Fourteen thousand. Ibn Al-Munkadir said: They were eighty thousand. It was also said: They were gathered around a leader called Shimon. It was also said: His name was John, and with him were twelve captains, with each captain twenty overseers, with each overseer a thousand magicians. It was also said: They were three hundred thousand magicians from Fayoum, three hundred thousand magicians from Upper Egypt, and three hundred thousand magicians from the countryside, so they became nine hundred thousand, and their leader was blind. **Then he came** meaning the appointed time came.

Tafsir Ibn Kathir

God Almighty says, informing about Pharaoh, that when he and Moses, peace be upon him, had an appointment at a specific time and place, he took over, that is, he began to gather the magicians from the cities of his kingdom, everyone who was attributed to magic at that time, and magic was very common among them, as God Almighty said: **And Pharaoh said, 'Bring me every learned magician.'** Then he came. That is, the people gathered for a specific day, which

was the day of adornment, and Pharaoh sat on the throne of his kingdom, and the leaders of his state lined up for him, and the subjects stood to the right and left, and Moses, peace be upon him, came leaning on his staff with his brother Aaron, and the magicians stood in rows before Pharaoh, and he urged them and urged them and encouraged them to do their work well on that day, and they hoped for him while he promised them and hoped for them, saying, **Will there be a reward for us if we are the victors? He said, "Yes, and then you will be among those brought near."** Moses said to them, 'Woe to you! Do not invent a lie against God,' that is, do not imagine to people through your actions that you have created things that have no reality and that they are created, but they are not created, for you will have lied about God, **He will destroy you with a punishment**, that is, He will destroy you with a punishment that will have no end, "And he who invents has failed. So they disputed their affair among themselves." It was said that its meaning was that they quarrelled among themselves, so someone said, **This is not the speech of a magician, rather this is the speech of a magician.** A prophet, and someone says he is a magician, and something else has been said, and God knows best.

And His statement: **And they whispered secretly** means they whispered among themselves **They said, 'Indeed, these two are magicians'** This is the language of some Arabs, and this reading came with its syntactic analysis, and some of them read **Indeed, these two are magicians** and this is the well-known language, and grammarians have expanded in answering the first reading with what is not its place. The point is that the magicians said among themselves: You know that this man and his brother - meaning Moses and Aaron - are two learned magicians, experts in the art of magic, and they want on this day to defeat you and your people and take control of the people, and the common people will follow them, and they will fight Pharaoh and his soldiers, so they will be victorious over him, and they will expel you from your land.

And his saying: **And they will take away your best way** meaning, and they will take over this way, which is magic, because they were respected because of it, and they had wealth and provisions based on it. They would say: If these two prevail, they will destroy you and expel you from the land, and they will be the only ones to do that and the leadership will be theirs without you. It was mentioned earlier in the hadith of the trials that Ibn Abbas said regarding his saying: **And they will take away your best way** meaning their kingdom that they are in and their livelihood. Ibn Abi Hatim said: My father told us, Naim bin Hammad told us, Hisham told us on the authority of Abd al-Rahman bin Ishaq, he heard al-Sha'bi narrating on the authority of Ali regarding his saying: **And they will take away your best way** he said: They will turn people's faces towards them.

Mujahid said: **And they will go with your best way.** He said: Those with honor, intelligence, and age. Abu Salih said: **With your best way are your nobles and leaders.** Ikrimah said: **With your best.** Qatada said: "And their best way at that time was the Children of

Israel, and they were the most numerous and wealthy of the people, so the enemy of God said: They want to go with it for themselves." Abdurrahman bin Zaid said: **With your best way is what you are on.** "So assemble your plan, then come in ranks." That is, all of you gather in one row, and throw what is in your hands at once to dazzle the eyes, and overcome this one and his brother. **And he has succeeded today who has prevailed.** That is, from us and from him. As for us, we have promised this king a generous gift, and as for him, he will attain great leadership.

Fath al-Qadir

His saying: 60- **So Pharaoh turned away** meaning he left that place to prepare what he needed from what they had agreed upon. It was said that the meaning is he turned away from the truth, but the first is more appropriate. **So he gathered his plot** meaning he gathered what he would plot with from his magic and trickery. What is meant is that he gathered the magicians. It was said that they were seventy-two, and it was said four hundred, and it was said twelve thousand, and it was said fourteen thousand. Ibn al-Mundhir said: They were eighty thousand. **Then he came** meaning he came to the appointment that they had agreed upon with the gathering that he had gathered.

Tafsir al-Baghawi

60. **So Pharaoh turned and gathered his plot**, his cunning, his tricks, and his magic, **then he came**, the appointed time.

Tafsir al-Baidawi

60- **So Pharaoh turned away and gathered his plot** what he plotted against, meaning the magicians and their tools. **Then he came** the appointment.

Surat Ta-Ha 20:61

Moses said to them, "Woe to you! Do not invent a lie against God, lest He destroy you with a punishment. And he who invents a lie has failed."

Surat Ta-Ha 20:61

Moses said to them, "Woe to you! Do not invent a lie against God, lest He destroy you with a punishment. And he who invents a lie has failed."

Tafsir al-Jalalayn

61 - **Moses said to them** and they were seventy-two, with each one a rope and a staff **Woe to you** meaning God has imposed woe upon you **Do not invent a lie against God** by associating anyone with Him **He will destroy you** with a damma on the ya' and a kasra on the ha' and with a fatha on both of them meaning He will destroy you **with a punishment** from Him **and he has failed** has lost **whoever invents** lies against God.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Moses said** to the magicians when Pharaoh brought them **Woe to you! Do not invent a lie against God** meaning: Do not invent a lie against God, and do not say it **for He will destroy you with a punishment** so He will uproot you with destruction and wipe you out. The Arabs have two dialects for it: saht *extortion* and asaht *destruction*. Saht is more common than asaht *destruction*. It is said from it: saht al-dahr **he extorted time**, and asaht mal so-and-so: if he destroyed it, so he destroys it as saht *extortion*, and asahtah **he destroys it**, yashtah *destruction*, and ishatan *destruction*. Among the ishatan is the saying of al-Farazdaq:

There was a time, O Ibn Marwan, when he did not leave any money except what was wiped out or wasted.

It is narrated: Except if it is wiped or polished.

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, **He will destroy you with a punishment**, meaning: He will destroy you.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **He will destroy you with a punishment**. He said: He will uproot you with a punishment.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **He will destroy you with a punishment**, he said: He will uproot you with a punishment and destroy you.

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

Zayd said, regarding His statement, **He will destroy you with a punishment**, he said: He will destroy you with a destruction in which there is no remainder. He said: And that which is destroyed has no remainder.

Musa told us: Amr told us: Asbat told us, on the authority of Al-Suddi: **He will destroy you with a punishment**. He said: He will destroy you with a punishment.

The reciters differed in their recitation of this. The majority of the reciters of Medina and Basra and some of the people of Kufa recited it as *fisahtkum* with a fatha on the ya' from **saht yasaht**. The majority of the reciters of Kufa recited it as *fisahtkum* with a damma on the ya' from **asaht yasaht**.

Abu Ja'far said: The statement in this regard, according to us, is that they are two well-known readings, and two well-known languages with one meaning, so whichever one the reader reads, he is correct. However, the fat-ha in it is more pleasing to me because it is the language of the people of Aliyah, and it is more eloquent, and the other, which is the damma, is in Najd.

His saying, **And he who fabricates will fail**, means: And he who creates a lie and says it, by his lie, will not attain the need that he sought through it and hoped to attain through it.

Tafsir al-Qurtubi

Moses said to them meaning he said to Pharaoh and the magicians **Woe to you** is a prayer for woe upon them. It has the meaning of a source. Abu Ishaq Al-Zajaj said: It is accusative meaning God imposed woe upon them. He said: It is permissible for it to be a call like the Almighty's saying: **Woe to us from those who sent us** (Ya-Sin 36:52). **Do not invent a lie against God** meaning do not invent lies about Him, do not associate partners with Him, and do not say that miracles are magic. **He will destroy you with a punishment** from Him, meaning He will uproot you with destruction. It is said about it: saht and asaht with the same meaning. Its origin is from the exhaustion of poetry. The Kufians read *fisahtakum* from asaht, the rest read *fisahtakum* from saht. This is the language of the people of Hijaz and the first is the language of Banu Tamim. It is accusative as an answer to the prohibition. Al-Farazdaq said:

There was a time, O Ibn Marwan, when nothing was left of money except what was wiped out or wasted.

Al-Zamakhshari: This is a verse that people are still struggling to find the right grammar for. **And he who fabricates has failed**, meaning he has lost and perished. And he who claims from God what He has not permitted has failed in mercy and reward.

Tafsir Ibn Kathir

God Almighty says, informing about Pharaoh, that when he and Moses, peace be upon him, had an appointment at a specific time and place, he took over, that is, he began to gather the magicians from the cities of his kingdom, everyone who was attributed to magic at that time, and magic was very common among them, as God Almighty said: **And Pharaoh said, 'Bring me every learned magician.'** Then he came. That is, the people gathered for a specific day, which was the day of adornment, and Pharaoh sat on the throne of his kingdom, and the leaders of his state lined up for him, and the subjects stood to the right and left, and Moses, peace be upon him, came leaning on his staff with his brother Aaron, and the magicians stood in rows before Pharaoh, and he urged them and urged them and encouraged them to do their work well on that day, and they hoped for him while he promised them and hoped for them, saying, **Will there be a reward for us if we are the victors? He said, "Yes, and then you will be among those brought near."** "Moses said to them, 'Woe to you! Do not invent a lie against God,'" that is, do not imagine to people through your actions that you have created things that have no reality and that they are created, but they are not created, for you will have lied about God, **He will destroy you with a punishment**, that is, He will destroy you with a punishment that will have no end, "And he who invents has failed. So they disputed their affair among themselves." It was said that its meaning was that they quarrelled among themselves, so someone said, **This is not the speech of a magician, rather this is the speech of a magician.** A prophet, and someone says he is a magician, and something else has been said, and God knows best.

And His statement: **And they whispered secretly** means they whispered among themselves **They said, 'Indeed, these two are magicians'** This is the language of some Arabs, and this reading came with its syntactic analysis, and some of them read **Indeed, these two are magicians** and this is the well-known language, and grammarians have expanded in answering the first reading with what is not its place. The point is that the magicians said among themselves: You know that this man and his brother - meaning Moses and Aaron - are two learned magicians, experts in the art of magic, and they want on this day to defeat you and your people and take control of the people, and the common people will follow them, and they will fight Pharaoh and his soldiers, so they will be victorious over him, and they will expel you from your land.

And his saying: **And they will take away your best way** meaning, and they will take over this way, which is magic, because they were respected because of it, and they had wealth and provisions based on it. They would say: If these two prevail, they will destroy you and expel you from the land, and they will be the only ones to do that and the leadership will be theirs without you. It was mentioned earlier in the hadith of the trials that Ibn Abbas said regarding his saying: **And they will take away your best way** meaning their kingdom that they are in and their livelihood. Ibn Abi Hatim said: My father told us, Naim bin Hammad told us, Hisham told us on the authority of Abd al-Rahman bin Ishaq, he heard al-Sha'bi narrating on the authority of Ali

regarding his saying: **And they will take away your best way** he said: They will turn people's faces towards them.

Mujahid said: **And they will go with your best way.** He said: Those with honor, intelligence, and age. Abu Salih said: **With your best way are your nobles and leaders.** Ikrimah said: **With your best.** Qatada said: "And their best way at that time was the Children of Israel, and they were the most numerous and wealthy of the people, so the enemy of God said: They want to go with it for themselves." Abdurrahman bin Zaid said: **With your best way is what you are on.** "So assemble your plan, then come in ranks." That is, all of you gather in one row, and throw what is in your hands at once to dazzle the eyes, and overcome this one and his brother. **And he has succeeded today who has prevailed.** That is, from us and from him. As for us, we have promised this king a generous gift, and as for him, he will attain great leadership.

Fath al-Qadir

And sentence 61- **Moses said to them** is a resumption of the answer to an implied question **Woe to you, do not invent a lie against God.** He called for woe upon them, and forbade them from inventing lies. Al-Zajjaj said: It is in the accusative case because of an omitted word, and the meaning is that God imposed woe upon them. He said: It is possible that it is a call like his saying: **Woe to us who has raised us from our sleep.** "He will sweep you away with a punishment." Extortion is eradication. It is said "saht and asaht" mean the same thing, and its origin is the extermination of poetry. The Kufians except Shu'bah read "yashtakum **with a damma on the letter of the present tense from asaht**", which is the language of Banu Tamim. The rest read it with a fatha from "saht, **which is the language of Hijaz and its accusative case as an answer to the prohibition** And he who invents has failed" meaning he has lost and perished, and the meaning is: he who invents against God has lost, whatever lie he may have.

Tafsir al-Baghawi

61. **Moses said to them**, meaning: to the magicians whom Pharaoh had gathered, and they were seventy-two magicians, each one of whom had a rope and a staff.

It was said: They were four hundred. Kaab said: They were twelve thousand. It was said more than that.

Woe to you! Do not invent a lie against God, lest He destroy you with a punishment. Hamzah, Al-Kisa'i, and Hafs read *fisahtakum* with a damma on the ya' and a kasra on the ha'. The rest read it with a fatha on the ya' and the ha', and these are two dialects. Muqatil and Al-Kalbi said: **He will destroy you.** Qatada said: **He will uproot you.** "And he who invents lies has failed."

Tafsir al-Baidawi

61- "Moses said to them, 'Woe to you! Do not invent a

Surat Ta-Ha 20:61

Moses said to them, "Woe to you! Do not invent a lie against God, lest He destroy you with a punishment. And he who invents a lie has failed."

lie against God' by calling His signs magic. 'He will destroy you with a punishment' by destroying you and uprooting you. Hamza, Al-Kisa'i, Hafs, and Ya'qub read it with the dammah from as-sahat, which is the language of Najd and Tamim, and as-saht is the language of Hijaz. 'And he who invents has failed' just as Pharaoh failed, for he invents and schemes to keep the kingdom over him, but it did not benefit him.

Surat Ta-Ha 20:62

Then they disputed their affair among themselves and kept their secrets.

Tafsir al-Jalalayn

62 - **And they disputed their affair among themselves** concerning Moses and his brother **and they kept their secrets** meaning the conversation between them concerning them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The magicians disputed among themselves about their affair.

Their dispute over their affair among themselves was reported to have been that some of them said to others:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And they disputed their affair among themselves and whispered secretly**, the magicians said among themselves: If this is a magician, then we will defeat him, and if he is from the heaven, then he has a command.

Others said: Rather, some of them said to each other: This is not the saying of a magician.

Who said that?

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, who said: I was told by Wahb ibn Munabbih, who said: Every magician gathered his ropes and staffs, and Moses went out with his brother leaning on his staff, until he reached the assembly, and Pharaoh was in his council, with him were the nobles of his kingdom, and the people had been entrusted to him. Then Moses said to the magicians when he came to them: **Woe to you! Do not invent a lie against God, or He will destroy you with a punishment, and he who invents a lie has failed.** So the magicians took turns among themselves, and some of them said to others: This is not the speech of a magician.

And His saying, **And they whispered secretly**, God Almighty says: The magicians whispered secretly among themselves.

Then the scholars differed about the secret they kept, and some of them said: It was what some of them said to each other: If this is a magician, then we will defeat him, and if it is from the command of heaven, then he will defeat us.

Tafsir al-Qurtubi

The Almighty said: **And they disputed their affair among themselves** meaning they consulted, meaning

the magicians. **And they whispered secretly** Qatada said **They said**: If what he brought was magic, then we will defeat him, and if it was from God, then he will have a decision, and this is what they whispered. It was said that what they whispered was their saying: **Indeed, these two are magicians** the verse, as stated by Al-Suddi and Muqatil. It was said that what they whispered was their saying: If we are defeated, we will follow him, as stated by Al-Kalbi, his evidence is what appeared of the consequences of their affair. It was said: Their secret was that they said when Moses said to them **Woe to you! Do not invent a lie against God** (Ta-Ha 20:61): This is not the speech of a magician. *Al-Najwa* is the secret conversation that can be a noun and a source, and its explanation was presented in (*An-Nisaa*)

Tafsir Ibn Kathir

God Almighty says, informing about Pharaoh, that when he and Moses, peace be upon him, had an appointment at a specific time and place, he took over, that is, he began to gather the magicians from the cities of his kingdom, everyone who was attributed to magic at that time, and magic was very common among them, as God Almighty said: **And Pharaoh said, 'Bring me every learned magician.'** Then he came. That is, the people gathered for a specific day, which was the day of adornment, and Pharaoh sat on the throne of his kingdom, and the leaders of his state lined up for him, and the subjects stood to the right and left, and Moses, peace be upon him, came leaning on his staff with his brother Aaron, and the magicians stood in rows before Pharaoh, and he urged them and urged them and encouraged them to do their work well on that day, and they hoped for him while he promised them and hoped for them, saying, **Will there be a reward for us if we are the victors? He said, "Yes, and then you will be among those brought near."** "Moses said to them, 'Woe to you! Do not invent a lie against God,'" that is, do not imagine to people through your actions that you have created things that have no reality and that they are created, but they are not created, for you will have lied about God, **He will destroy you with a punishment**, that is, He will destroy you with a punishment that will have no end, "And he who invents has failed. So they disputed their affair among themselves." It was said that its meaning was that they quarrelled among themselves, so someone said, **This is not the speech of a magician, rather this is the speech of a magician.** A prophet, and someone says he is a magician, and something else has been said, and God knows best.

And His statement: **And they whispered secretly** means they whispered among themselves **They said, 'Indeed, these two are magicians'** This is the language of some Arabs, and this reading came with its syntactic analysis, and some of them read **Indeed, these two are magicians** and this is the well-known language, and grammarians have expanded in answering the first reading with what is not its place. The point is that the magicians said among themselves: You know that this man and his brother - meaning Moses and Aaron - are two learned magicians, experts in the art of magic, and

Then they disputed their affair among themselves and kept their secrets.

they want on this day to defeat you and your people and take control of the people, and the common people will follow them, and they will fight Pharaoh and his soldiers, so they will be victorious over him, and they will expel you from your land.

And his saying: **And they will take away your best way** meaning, and they will take over this way, which is magic, because they were respected because of it, and they had wealth and provisions based on it. They would say: If these two prevail, they will destroy you and expel you from the land, and they will be the only ones to do that and the leadership will be theirs without you. It was mentioned earlier in the hadith of the trials that Ibn Abbas said regarding his saying: **And they will take away your best way** meaning their kingdom that they are in and their livelihood. Ibn Abi Hatim said: My father told us, Naim bin Hammad told us, Hisham told us on the authority of Abd al-Rahman bin Ishaq, he heard al-Sha'bi narrating on the authority of Ali regarding his saying: **And they will take away your best way** he said: They will turn people's faces towards them.

Mujahid said: **And they will go with your best way.** He said: Those with honor, intelligence, and age. Abu Salih said: **With your best way are your nobles and leaders.** Ikrimah said: **With your best.** Qatada said: "And their best way at that time was the Children of Israel, and they were the most numerous and wealthy of the people, so the enemy of God said: They want to go with it for themselves." Abdurrahman bin Zaid said: **With your best way is what you are on.** "So assemble your plan, then come in ranks." That is, all of you gather in one row, and throw what is in your hands at once to dazzle the eyes, and overcome this one and his brother. **And he has succeeded today who has prevailed.** That is, from us and from him. As for us, we have promised this king a generous gift, and as for him, he will attain great leadership.

Fath al-Qadir

62- **And they disputed their affair among themselves** meaning the magicians when they heard Moses' words, they debated, consulted, and exchanged words about that **and they whispered secretly** meaning from Moses. And their whispering was what they said.

Tafsir al-Baghawi

62. **So they disputed their affair among themselves,** meaning: they debated and consulted, meaning the magicians, about the matter of Moses secretly from Pharaoh.

Al-Kalbi said: They said secretly: If we defeat Moses, we will follow him.

Muhammad bin Ishaq said: When Moses said to them: Do not fabricate lies against God, some of them said to each other: This is not the words of a magician.

And they whispered secretly, meaning the intimate conversation, can be a source and a noun.

Tafsir al-Baidawi

62- **And they disputed among themselves about their affair** meaning the magicians disputed about the affair of Moses when they heard his words. Some of them said: This is not the speech of magicians. **And they whispered secretly** that if Moses was defeated, we would follow him, or they disputed and differed about what they would oppose Moses with and consulted each other in secret. It was said that the pronoun refers to Pharaoh and his people. His saying:

Surat Ta-Ha 20:63

They said, **Indeed, these two are magicians who want to expel you from your land with their magic and do away with your best way.**

Tafsir al-Jalalayn

63 - **They said** to themselves **Indeed, these two** to Abu Amr and others, and it is in accordance with the language of those who use the alif in the dual in its three cases **are two magicians who want to expel you from your land with their magic and do away with your best way** The feminine of amathal means most honorable, that is, with your honor by their inclination towards them due to their dominance.

Tafsir al-Suyuti

Tafsir al-Tabari

And others said about that, what:

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: I was told by Wahb ibn Munabbih, who said: Some of them pointed to each other, whispering: **These two are magicians who want to expel you from your land with their magic.**

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi, **And they disputed their affair among themselves and held secret talks** without Moses and Aaron. They said in their secret talks: **Indeed, these two are magicians who want to expel you from your land with their magic and do away with your best way.** They said: Indeed, these two are magicians, meaning by their saying: Indeed, these two are Moses and Aaron, they are magicians who want to expel you from your land with their magic.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Indeed, these two are magicians who want to expel you from your land with their magic**, referring to Moses and Aaron, may God's prayers and peace be upon them.

The reciters differed in their recitation of the statement, **Indeed, these two are magicians.** The majority of the reciters of the regions read it, **Indeed, these two** with emphasis on *in* and with the alif in *hadhaan*, and they said: We read it like that. Some of the Arabists from Basra used to say that *in* is light in meaning heavy, and it is a language of a people who raise it and insert the lam to differentiate it from what has the meaning of something. Some of the grammarians of Kufa said: That is in two ways: One of them is according to the language of Banu al-Harith ibn Ka'b and those who live near them, they make the two in their raising, accusative, and genitive with the alif. A man from Asad recited to me on the authority of some of Banu al-Harith ibn Ka'b:

He lowered his head like a brave man, and if he had seen a way for the brave man to attack him, he would

have been deaf.

He said: It was also narrated from him: This is my brother's handwriting, I know it. He said: And that, even though it is little, is more correct, because the Arabs said: Muslims, so they made the waw follow the damma, because it is not declined, then they said: I saw the Muslims, so they made the ya follow the kasra of the meem. They said: So when they saw that the ya of the two could not be kasra what preceded it, and it remained open, they left the alif following it, so they said: Two men in every case. He said: The Arabs agreed to prove the alif in both men, in the nominative, accusative and genitive, and they are two, except for Banu Kinanah, for they say: I saw both men, and I passed both men, and it is ugly and little, and they followed the analogy. He said: The other way is to say: I found the alif of this a support, and it is not a lam of fa'la, so when it was built, you added a nun to it, then you left the alif fixed as it was and does not change in any case, as the Arabs said: alladhi, then they added a nun to indicate the plural, so they said: alladhi in their nominative, accusative, and genitive, just as they left these two in their nominative, accusative, and genitive. He said: The analogy was to say: al-dhun. Another of them said: That is from the jazm mursal, and if it was accusative, it would have gone out to the expansion.

And he narrated on the authority of Abu Ubaidah Muammar bin Al-Muthanna, who said: Abu Amr, Isa bin Omar, and Yunus said: These two are magicians in pronunciation, and they wrote these two as they wanted the book, and the pronunciation is correct. He said: Abu Al-Khattab claimed that he heard some people from Banu Kinanah and others, raising the two in the place of the accusative and genitive. He said: Bishr bin Hilal said: Indeed means the beginning and affirmation. Do you not see that it works on what follows it, and does not work on what comes after it, so it raises the report and does not make it accusative, as it made the noun accusative, so the metaphor of Indeed these two are magicians was a metaphor of two statements, its point of articulation is: Indeed: Yes, then I said: These two are magicians. Do you not see that they raise the common like the saying of Dabi':

Whoever spends the night in the city, then I and Qiyar are strangers there

And he said:

The swords came and went, leaving Hawazin like the horns of a fierce fox.

He said: Some of them say: God and His angels send blessings upon the Prophet, so they raise it to the level of partnership in the beginning, and they do not work in it if. He said: I heard the eloquent ones among the people of ihram say: Indeed, all praise and blessings are Yours, and the kingdom, You have no partner. He said: And some people read it with a lightened nun in if and a sukun on it. He said: And it is permissible, because they have inserted the lam in the beginning, and it is a separation. He said:

Umm Al-Halis for the old woman Shahraba

He said: Some people claimed that it is not permissible, because if the nun of *in* is lightened, then it is necessary for him to include *illa* and say: **Indeed, this**

Surat Ta-Ha 20:63

They said, "Indeed, these two are magicians who want to expel you from your land with their magic and do away with your best way."

is nothing but two magicians.

Abu Ja'far said: The correct reading in this regard according to us is *in* with a shaddah on the *nun* and *hadhaan* with an *alif* due to the consensus of the authoritative reciters on it, and that it is thus in the script of the Mushaf. Its reason, when read thus, is that it resembles *alladhi* when they add a *nun* to *alladhi* and the *i'rab* is maintained in all cases as one. Likewise, *hadhaan* with a *nun* added to *hadha* is maintained in all cases as one. This is the language of Harith ibn Ka'b, Khatham, Zubayd, and those tribes of Yemen who are their followers.

And his saying, **And they will go with your best way**, meaning: and they will overcome your masters and nobles. It is said: He is the way of his people and the one looked up to by his people and their peer if he is their master and noble and the one looked up to. This is said for the singular and the plural, and they may have made it plural, so they said: These are the ways of their people, and from this is the saying of God Almighty: **We were different ways** (al-Jinn 72:11) and these are the peers of their people. As for his saying **the like**, it is the feminization of the like. It is said for the feminine: Take the like from them. And in the masculine: Take the like from them. The like is made singular, and it is an attribute and description of the group, as it is said: **To Him belong the best names** (Ta-Ha: 8-al-Hashr 59:24). It may be possible that the like is made feminine because of the feminization of the way.

And similar to what we said about the meaning of his saying **in your best way**, the people of interpretation said.

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, **And they will go with your best way**, meaning: your best, and they are the Children of Israel.

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, **And they will go away with your best way**, he said: Those of reason, honor, and lineage.

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, **And they will go with your best way**, he said: Those of intelligence, nobility, and lineage.

Abu Kuraib and Abu al-Sa'ib told us: Yazid told us: Sa'id told us, on the authority of Qatada, regarding his statement, **And they will take away your best way**, and their best way at that time was the Children of Israel, and they were the most numerous of the people in terms of wealth and children. The enemy of God said: They only want to take them away for themselves.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **in your best way**, he said: in the Children of Israel.

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **And they will go with your best way**, meaning: They will go with the nobles of your people.

Others said: The meaning of this is: And they change your way and religion that you are following, from their saying: So-and-so has a good way.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **and they will go away with your best way**, he said: They will go away with what you are upon, they will change what you are upon. And he recited: "Leave me to kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption to appear on earth." (Ghafir 40:26) He said: This is His statement, **and they will go away with your best way**, and he said: He says, your way today is a good way, so if you change it, this way will be gone.

It was narrated on the authority of Ali regarding the meaning of his saying: **And they go with your best way** as follows:

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Hisham narrated to us, saying: Abd al-Rahman ibn Ishaq informed us, on the authority of Al-Qasim, on the authority of Ali ibn Abi Talib, who said: They turn people's faces towards them.

Abu Ja'far said: This statement that Ibn Zayd said regarding his statement: **And they go with your best way**, even if it is a statement that has a meaning that the speech can bear, the interpretation of the people of interpretation is contrary to it, so I do not permit that statement to be made.

Tafsir al-Qurtubi

The Almighty said: **Indeed, these two are magicians.** Abu Amr read **Indeed, these two are magicians.** It was narrated on the authority of Uthman and Aisha, may God be pleased with them, and others from the Companions, and so did Al-Hasan, Saeed bin Jubair, Ibrahim Al-Nakha'i, and others from the Followers. Among the reciters were Isa bin Omar and Asim Al-Jahdary, according to what An-Nahhas mentioned. This reading is in accordance with the grammar and contrary to the Mushaf. Az-Zuhri, Al-Khalil bin Ahmad, Al-Mufaddal, Abaan, Ibn Muhaisin, Ibn Kathir, and Asim in the narration of Hafs from him read **Indeed, these two** with a light *in* "are magicians. **Ibn Kathir stresses the nun of these two.**" This reading is free from contradicting the Mushaf and from corrupt grammar, and its meaning is that these two are nothing but magicians. The Medinans and Kufians

read "Indeed, these two **with a stress on** in are magicians," so they agreed with the Mushaf and differed from the grammar. Al-Nahhas said: These are three readings that the group narrated from the imams. It was narrated from Abdullah bin Masoud that he read: **Indeed these two are magicians**. Al-Kisa'i said about Abdullah's reading: **Indeed these two are magicians** without a lam. Al-Farra' said about the letter of Abi: **Indeed these two are magicians**. These are three other readings that are interpreted, not that it is permissible to read them because they contradict the Qur'an.

I said: The scholars have six opinions regarding the recitation of the people of Medina and Kufa. Ibn al-Anbari mentioned them at the end of his book Al-Radd, Al-Nahhas in his I'rab, Al-Mahdawi in his Tafsir, and others who included the words of some of them in others. Some people made mistakes with them, so Abu Amr said: I am ashamed before God to recite "Indeed, these two" and Urwah narrated on the authority of Aisha, may God be pleased with her, that she was asked about the words of God, the Most High: "But those firmly rooted in knowledge" (An-Nisa': 162), then He said: "And those who establish" (al-Ma'idah 5:69) and in (Al-Ma'idah) "Indeed, those who believed and those who were Jews **and** Indeed, these two are magicians", so she said: O son of my sister! This is a mistake by the writer. Uthman bin Affan, may God be pleased with him, said: There is a mistake in the Mushaf, and the Arabs will correct it with their tongues. Abaan bin Uthman said: I read this verse in the presence of Abu Uthman bin Affan, and he said: It is a mistake and a mistake, so someone said to him: Why don't you change it? He said: Leave it, for it does not forbid what is permissible nor does it permit what is forbidden. The first of the six opinions is that it is the language of Banu al-Harith ibn Ka'b, Zubayd, Khatham, and Kinanah ibn Zayd. They make the nominative, accusative, and genitive of two words with the alif. They say: The two Zayds came, I saw the two Zayds, and I passed by the two Zayds. From this is the saying of God Almighty: **And I could not have made you aware of it** (Yunus 10:16) based on what was mentioned above. Al-Farra' recited a poem on the authority of a man from Banu Asad - he said: I have not seen anyone more eloquent than him:

He lowered his head like a brave man, and if he had seen a way for his brave fang to stab him, he would have been deaf.

They say: His hands were broken and his upper body was ridden, meaning his hands and his upper body. Their poet said:

He was struck between his ears by a blow that made him bury himself in the dust.

Another said:

They flew over them, mushrooms flew over them

On them and on her.

Another said:

Her father and her father's father have reached the peak of glory.

That is, her father's father and her goal. Abu Ja'far

al-Nahhas said: This statement is one of the best interpretations of the verse, since this language was well-known, and it was narrated by someone whose knowledge and trustworthiness are accepted, including Abu Zaid al-Ansari, who said: If Sibawayh says, "Someone I trust told me," then he only means me. Abu al-Khattab al-Akhfash, who is a leader of the leaders of language, al-Kisa'i and al-Farra', all said this according to the language of Bani al-Harith ibn Ka'b. Abu Ubaidah narrated from Abu al-Khattab that this is the language of Bani Kinanah. Al-Mahdawi: And others narrated that it is the language of Khatham. An-Nahhas said: Among the most obvious statements in this regard is the statement of Sibawayh: Know that when you dualize a singular noun, you add two additional letters to it, the first of which is a long vowel and a soft letter, which is the letter of i'rab. Abu Ja'far said: Sibawayh's statement: which is the letter of i'rab, necessitates that the original does not change, so "inna ha-dahan" came in its original form to show that. God Almighty said: "Satan has overcome thee" (Al-Mujadilah: 19) and He did not say istihadha, so this came to indicate the original, and likewise "inna ha-dahan" and do not think about the denial of those who denied this language if the imams have narrated it. The second statement: That "in" means yes, as Al-Kisa'i narrated from Asim who said: The Arabs use "an **to mean yes, and Sibawayh narrated that in**" means ajal, and Muhammad ibn Yazid and Ismail ibn Ishaq Al-Qadi used to hold this opinion. An-Nahhas said: I saw Abu Ishaq Al-Zajaj and Ali ibn Sulayman hold this opinion. Al-Zamakhshari: Abu Ishaq was impressed by it. An-Nahhas: And Ali bin Sulaiman told us, he said: Abdullah bin Ahmad bin Abdul Salam An-Naysaburi told us, then I met this Abdullah bin Ahmad and he told me, he said: Umair bin Al-Mutawakkil told me, he said: Muhammad bin Musa An-Nawfali from the descendants of Harith bin Abdul Muttalib told us, he said: Amr bin Jami' Al-Kufi told us on the authority of Ja'far bin Muhammad on the authority of his father on the authority of Ali - who is the son of Al-Hussein - on the authority of his father on the authority of Ali bin Abi Talib, may God be pleased with them all, he said: I cannot count how many times I heard the Messenger of God, may God bless him and grant him peace, say on his pulpit:

Indeed, all praise is due to God, we praise Him and seek His help. Then he says: **I am the most eloquent of all the Quraysh, and the most eloquent after me is Aban ibn Sa'id ibn al-'As.** Abu Muhammad al-Khaffaf said: Umair said: Its parsing according to the scholars of Arabic and grammar is **Indeed, all praise is due to God** in the accusative case, except that the Arabs make *in* in the meaning of *yes*, as if he, may God bless him and grant him peace, meant **yes, all praise is due to God**. This is because the orators of the Age of Ignorance used to begin their sermons with *yes*. The poet said in the meaning of *yes*:

They said you betrayed me, so I said, perhaps the traitor will attain glory and satisfy his thirst.

Abdullah bin Qais Al-Ruqayyat said:

The firstborn of the blamers in my youth would blame me and I would blame him

They say, "Grey hair has covered you, and you have

Surat Ta-Ha 20:63

They said, "Indeed, these two are magicians who want to expel you from your land with their magic and do away with your best way."

grown old. **I said**, It is..."

Therefore, it is permissible for the statement of God Almighty: **Indeed, these two are magicians** to mean yes and not to be accusative. An-Nahhas said: Dawud ibn al-Haytham recited to me? He said: Tha'lab recited to me:

I wonder if there is a cure for the lover's pain of loving them when they meet

Al-Nahhas said: This is a good statement, except that there is something wrong with it, because it is only said: Yes, Zayd is outside, and the lam is hardly used here, even though the grammarians have spoken about that and said: The lam is intended to be presented, as he said:

My uncle is you and from Jarir, his uncle will attain glory and honor his uncles

last:

Umm Al-Halis, an old woman, is satisfied with the neck bone of a sheep.

That is, for my uncle and for Umm Al-Halis. Al-Zajaj said: The meaning of the verse is that these two are magicians, then the subject was deleted. Al-Mahdawi: Abu Ali and Abu Al-Fath bin Jinni denied it. Abu Al-Fath said: The deleted *they* was not deleted until after it was known, and if it was known, then its knowledge sufficed with its confirmation with the lam, and it is ugly to delete the confirmed and leave the confirmed. The third statement was also said by Al-Farra: I found the alif a support that is not the lam of the verb, so I added a nun to it and did not change it, as I said: *who* then I added a nun to it and said: **The ones with you came to me, and I saw the ones with you, and I passed by the ones with you.** The fourth statement was said by some of the Kufians, he said: The alif in **these two** is similar to the alif in **they do**, so it was not changed. The fifth statement: Abu Ishaq said: The ancient grammarians say that the ha' here is implied, and the meaning is: These two are magicians. Ibn al-Anbari said: So the ha' which is the accusative of *in* was implied, and **these two** is the predicate of *in* and *magicians* raises it because *they* is implied, and the meaning is that these two are magicians for them. What is more likely according to the proponents of this answer is that the ha' is the subject of *in* and **these two** is raised by the beginning, and what follows it is the predicate of the beginning. The sixth statement: Abu Ja'far al-Nahhas said: I asked Abu al-Hasan ibn Kaysan about this verse, and he said: If you wish, I will answer you with the answer of the grammarians, and if you wish, I will answer you with my statement, so I said: With your statement, so he said: Ismail ibn Ishaq asked me about it, so I said: The statement with me is that since *this* was said in the place of the nominative, accusative, and genitive in the same state, and the dual should not change the singular for it, the dual was treated as the singular, so he said: How good this is if someone preceded you in saying it so that he would be familiar with it, Ibn Kaysan said: So I said to him: So the judge says it so that he would be familiar with it, so

he smiled.

God the Almighty says: **They want to expel you from your land with their magic and do away with your best way.** This is from what Pharaoh said to the magicians, meaning their goal is to corrupt your religion that you are following, as Pharaoh said: **Indeed, I fear that he will change your religion or that corruption will appear on earth.** (Ghafir 40:26). It is said: So-and-so has a good way, meaning he has a good way. It is also said: The way of the people is the best speech, and this is what they should follow and emulate. So the meaning is: And they go with your masters and leaders, to attract them. Or they go with the Children of Israel, who are the best, even though they were slaves to you because of their lineage to the prophets. Or they go with the people of your way, so the complement was deleted. *Mithla* is the feminine of *most* just as one says *afdal* and *fazla*. The way is feminine according to the word, even though it refers to men. It is permissible for the feminization to be for the group. Al-Kisa'i said: **By your way** is by your tradition and your mark. *Mithla* is an adjective, like saying **an old woman**. The Arabs say: So-and-so is on the right path, meaning on the straight path.

Tafsir Ibn Kathir

God Almighty says, informing about Pharaoh, that when he and Moses, peace be upon him, had an appointment at a specific time and place, he took over, that is, he began to gather the magicians from the cities of his kingdom, everyone who was attributed to magic at that time, and magic was very common among them, as God Almighty said: **And Pharaoh said, 'Bring me every learned magician.'** Then he came. That is, the people gathered for a specific day, which was the day of adornment, and Pharaoh sat on the throne of his kingdom, and the leaders of his state lined up for him, and the subjects stood to the right and left, and Moses, peace be upon him, came leaning on his staff with his brother Aaron, and the magicians stood in rows before Pharaoh, and he urged them and urged them and encouraged them to do their work well on that day, and they hoped for him while he promised them and hoped for them, saying, **Will there be a reward for us if we are the victors? He said, "Yes, and then you will be among those brought near."** Moses said to them, "Woe to you! Do not invent a lie against God," that is, do not imagine to people through your actions that you have created things that have no reality and that they are created, but they are not created, for you will have lied about God, **He will destroy you with a punishment**, that is, He will destroy you with a punishment that will have no end, "And he who invents has failed. So they disputed their affair among themselves." It was said that its meaning was that they quarrelled among themselves, so someone said, **This is not the speech of a magician, rather this is the speech of a magician.** A prophet, and someone says he is a magician, and something else has been said, and God knows best.

And His statement: **And they whispered secretly** means they whispered among themselves **They said, 'Indeed, these two are magicians'** This is the language of some Arabs, and this reading came with its syntactic analysis, and some of them read **Indeed, these two are magicians** and this is the well-known language, and grammarians have expanded in answering the first reading with what is not its place. The point is that the magicians said among themselves: You know that this man and his brother - meaning Moses and Aaron - are two learned magicians, experts in the art of magic, and they want on this day to defeat you and your people and take control of the people, and the common people will follow them, and they will fight Pharaoh and his soldiers, so they will be victorious over him, and they will expel you from your land.

And his saying: **And they will take away your best way** meaning, and they will take over this way, which is magic, because they were respected because of it, and they had wealth and provisions based on it. They would say: If these two prevail, they will destroy you and expel you from the land, and they will be the only ones to do that and the leadership will be theirs without you. It was mentioned earlier in the hadith of the trials that Ibn Abbas said regarding his saying: **And they will take away your best way** meaning their kingdom that they are in and their livelihood. Ibn Abi Hatim said: My father told us, Naim bin Hammad told us, Hisham told us on the authority of Abd al-Rahman bin Ishaq, he heard al-Sha'bi narrating on the authority of Ali regarding his saying: **And they will take away your best way** he said: They will turn people's faces towards them.

Mujahid said: **And they will go with your best way.** He said: Those with honor, intelligence, and age. Abu Salih said: **With your best way are your nobles and leaders.** Ikrimah said: **With your best.** Qatada said: "And their best way at that time was the Children of Israel, and they were the most numerous and wealthy of the people, so the enemy of God said: They want to go with it for themselves." Abdurrahman bin Zaid said: **With your best way is what you are on.** "So assemble your plan, then come in ranks." That is, all of you gather in one row, and throw what is in your hands at once to dazzle the eyes, and overcome this one and his brother. **And he has succeeded today who has prevailed.** That is, from us and from him. As for us, we have promised this king a generous gift, and as for him, he will attain great leadership.

Fath al-Qadir

63- "These two are magicians." It was said that they whispered among themselves and said: If what Moses brought was magic, then we will defeat him, and if it was from God, then he will have a matter. It was said that what they took prisoner was that if he defeated them, they would follow him. This was said by Al-Farra' and Al-Zajaj. It was said that what they took prisoner was that when they heard Moses say, "Woe to you, do not fabricate lies about God," they said: This is not the saying of a magician. A secret conversation can be a noun and a source.

Abu Amr read "Indeed, these two are magicians **with a shaddah on the letter that enters the sentence and**

with the ya' in the demonstrative pronoun, according to the well-known function of in", which is the accusative of the noun and the nominative of the predicate. This reading was narrated from Uthman, Aisha and other companions. Al-Hasan, Sa'id ibn Jubayr, Al-Nakha'i and other followers read it with it. Asim Al-Jahdari and Isa ibn Umar read it with it, as narrated by Al-Nahhas. This reading is in accordance with the apparent i'rab, contrary to the script of the Mushaf, which is written with an alif. Al-Zuhri, Al-Khalil ibn Ahmad, Al-Mufaddal, Abaan, Ibn Muhaisin, Ibn Kathir and Asim, in the narration of Hafs from him, read "Indeed, these two **with a shaddah on in**", as it is a negative. This reading is in accordance with the script of the Mushaf and the i'rab. Ibn Kathir read like their reading, except that he stressed the noon of "the two". The Medinans, Kufians and Ibn Amir read "Indeed, these two **with a shaddah on in**" and with an alif, thus agreeing with the script and contrary to the apparent i'rab. A group of scholars have spoken about the interpretation of the reading of the Medinans, the Kufians, and Ibn Amir. Ibn al-Anbari and al-Nahhas have fully mentioned this. It has been said that it is the language of Banu al-Harith ibn Ka'b, Khatham, and Kinanah, who make the dual nominative, accusative, and genitive with the alif. From this, the poet said:

He lowered his head like a brave man, and if he could see a way out for us, he would be deaf like a brave man.

And the other said:

He hit us between the ears

And the other said:

Her father and her father's father have reached the peak of glory.

This is supported by the statement of Sibawayh, Al-Akhfash, Abu Zaid, Al-Kisa'i and Al-Farra' that this reading is in the language of Banu Al-Harith bin Ka'b. Abu Ubaidah narrated on the authority of Abu Al-Khattab that it is the language of Banu Kinanah, and others narrated that it is the language of Khatham. It was said that *an* means *yes* here, as Al-Kisa'i narrated on the authority of Asim, and Sibawayh narrated it likewise. Al-Nahhas said: I saw Al-Zajaj and Al-Akhfash go with it, so the meaning would be: Yes, these two are magicians. And from this is the saying of the poet:

I wonder if there is a cure for the lover's pain of loving them when they meet

Yes, the meeting. Al-Zajaj said: The meaning of the verse is that these two are magicians, then the subject, which is *they*, was deleted. Abu Ali Al-Farsi and Abu Al-Fath Ibn Jinni rejected this, and it was said that the alif in this is similar to the alif in **they do** so it was not changed. It was also said that the ha' is implied: that is, these two are magicians. Al-Zajaj narrated this from the ancient grammarians, and Ibn Al-Anbari narrated it as well. Ibn Kaysan said: Since this was said with the alif in the nominative, accusative and genitive cases in one case, and the dual does not change the singular, the dual was made the same as the singular, so the alif was fixed in the nominative, accusative and genitive cases. These statements include a correct

Surat Ta-Ha 20:63

They said, "Indeed, these two are magicians who want to expel you from your land with their magic and do away with your best way."

interpretation of this reading, and it is avoided from error. Thus, what was narrated from Uthman and Aisha, that it was a mistake by the writer of the Mushaf, is dispelled: **They want to expel you from your land** which is the land of Egypt **with their magic** which they showed **and do away with your best way**. Al-Kisa'i said: **With your way with your Sunnah**. And *best* is a description like your saying: an elderly woman. The Arabs say: **So-and-so is on the best way**, meaning on the straight path. Al-Farra' said: The Arabs say: **These are the way of their people and the ways of their people** for their nobles. And *best* is the feminine of *best*, which is the best. It is said: **So-and-so is the best of his people**, meaning the best of them, and they are the best. The meaning is: If they are defeated by their magic, the nobles and masters among you will incline towards them, or they will do away with your school of thought which is the best of schools of thought.

Tafsir al-Baghawi

63. Then they said, whispering to one another: **These two are magicians**, meaning Moses and Aaron.

Ibn Kathir and Hafs read: *Indeed* with a light *nun*, "these two" meaning these two are nothing but magicians, like His statement: **Indeed, we think you are among the liars** (Ash-Shu'ara': 186), meaning we think you are nothing but among the liars. Ibn Kathir stresses the *nun* in **these two**.

Abu Amr read *in* with emphasis on the *nun* and *thana* with a *ya* according to the original.

Others read: *in* with emphasis on the *nun*, "hadhan" with an *alif*, and they differed about it. Hisham bin Urwah narrated, on the authority of his father, on the authority of Aisha: that it was a mistake by the writer.

Some people said: This is the language of Al-Harith bin Ka'b, Khatham, and Kinanah, as they make the dual nouns in the nominative, accusative, and genitive with an *alif*. They say: The two Zayds came to me [and I saw the two Zayds] and I passed by the two Zayds. [They do not leave] the *alif* of the dual in any of it. Likewise, they make every silent *ya* that has a fatha before it an *alif*, as in the dual. They say: I broke his hands and rode him, meaning his hands and him. And their poet said:

He was provided with a blow between his ears that made him wander the dust barren.

He wants between his ears.

Another said:

Her father and her father's father have reached the peak of glory.

It was said: The meaning of the verse is: These two, so the letter *ha* was deleted.

A group of people said that the letter *an* here means yes, i.e. yes, these two. It was narrated that a Bedouin

asked Ibn al-Zubayr for something and he forbade it, so he said: May God curse the she-camel that carried me to you. Ibn al-Zubayr said: **In and its owner**, i.e. yes.

The poet said:

Early in the morning, my critics came to me and I blamed them

They say, "Grey hair has covered you, and you have grown old. **I said**, It is..."

I mean: Yes..

They want to expel you from your land, Egypt, **with their magic and do away with your best way**, Ibn Abbas said: He means the leaders and nobles of your people. It is said: These are the way of their people, meaning their nobles. **The best** is the feminine of **the best**, which is the best. Al-Sha'bi narrated on the authority of Ali, who said: They turn people's faces towards them.

Qatada said: Their best way is their best way. On that day, the Children of Israel were the most numerous and wealthy of the people. So the enemy of God said: They want to take them for themselves.

It was said: **In your best way**: meaning, according to your Sunnah and religion that you follow, and *best* is an adjective for the way. The Arabs say: So-and-so is on the best way, meaning: on the straight path.

Tafsir al-Baidawi

63- "They said, 'Indeed, these two are magicians' **is an interpretation of** they whispered a secret" as if they consulted about its fabrication, fearing that they would be defeated and people would follow them. "These two **is the name of in**" according to the language of Harith bin Ka'b, as they made the *alif* for the dual and parsed the dual as an estimate. It was said that its name is the pronoun of the deleted matter and "these two are magicians" is its predicate. It was said that "in" means yes and what comes after it is the subject and predicate and in them the lam does not enter the predicate of the subject. It was said that its origin is that these two are magicians so the pronoun was deleted and in it is that the deletion of the confirmed by the lam is not appropriate for it. Abu Amr read (**that these two**) and it is clear, and Ibn Kathir and Hafs "that these two" as it is the lightened one and the lam is the separator or the negator and the lam means except. "They want to expel you from your land" by taking control of it. **With their magic and they go with your best way** with your doctrine which is the best of doctrines by showing their doctrine and raising their religion, according to his saying: **Indeed, I fear that he will change your religion**. It was said that they meant the people of your way, who are the Children of Israel, for they were masters of knowledge among themselves, according to the saying of Moses: **Send with us the Children of Israel**. It was said that the way

is a name for the leaders and nobles of the people, as they are an example for others.

Surat Ta-Ha 20:64

So devise your plan, then come in ranks. And he has succeeded today who has prevailed.

Surat Ta-Ha 20:64

So devise your plan, then come in ranks. And he has succeeded today who has prevailed.

Tafsir al-Jalalayn

64 - **So assemble your plot** from magic with a hamzat wasl and a fatha on the meem from jamaa', meaning lammm, and with a hamzat qata' and a kasra on the meem from ajma' ahakam **Then come in ranks** a state, meaning lined up **And he has succeeded** won **today he who has prevailed** has overcome.

Tafsir al-Suyuti

Tafsir al-Tabari

The readers differed in their reading of his statement: **So, gather your plot**. The majority of the readers of Medina and Kufa read it as **So, gather your plot** with a hamza on the alif of **So, gather**. They directed the meaning of that to: So, perfect your plot and resolve to do it, from their saying: So-and-so gathered to go out, and gathered to go out, just as it is said: he resolved to do it. From this is the saying of the poet:

I wonder, for hopes are of no avail, will I ever become one day when my affair is resolved?

What he means by his saying: **agreed upon** is that he has decided and resolved to do it. From this is the saying of the Prophet, may God bless him and grant him peace: **Whoever does not resolve to fast from the night, then his fast is not valid**.

Some of the readers of Basra read it as **gather your guidikum** by connecting the alif and leaving out its hamza, from **gathered something**, as if he directed it to the meaning: **Do not leave anything of your guidance without bringing it**. And some of the readers of this reading used to find fault, as I was told, with his reading of it in this way, by saying: **So Pharaoh turned away and gathered his guidance** (Ta-Ha 20:6).

Abu Ja'far said: The correct reading of this according to us is to pronounce the hamza on the alif of ajma', because the proof of the reciters has agreed upon it, and that the magicians were those who were known for it, so there is no reason to say to them: **Gather what you have been called upon for from what you know**, because a person only gathers what he does not have with what he has, and that was not the day when their knowledge of what they were doing of magic increased, rather it was the day when it was revealed, or it was scattered from what he had, some of it to some, and the magic was not scattered with them so that they would gather it. As for his statement: **So he gathered his plot** (Ta-Ha 20:60), it is not similar in meaning to his statement: **So gather your plot**, because Pharaoh was the one who gathered and celebrated what he would defeat Moses with from what he did not have gathered and present, so it was said: So Pharaoh took

over and gathered his plot.

His saying: **Then come in rows** means: attend and come in rows. The row here is a source, and that is why it is singular. Its meaning is: then come in rows. The row in the speech of the Arabs has another place, which is the saying of the Arabs: I came to the row today, meaning the prayer place in which one prays.

And his saying: **And he who has been arrogant has succeeded today**, meaning: he who has been arrogant to his companion and has defeated him has achieved his need today.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: I was told by Wahb ibn Munabbih, who said: Pharaoh gathered the people for that gathering, then he ordered the magicians and said: **Come in rows, and today he who has gained the upper hand has succeeded**. That is, today he who has overcome his companion has succeeded.

Tafsir al-Qurtubi

The Almighty's saying: **So gather your plan**. Consensus is the ruling and determination on something. You say: I gathered to go out and on the exit, meaning I resolved. The reading of all the countries is **So gather** except for Abu Amr, who read **So gather** with a continuous vowel and a fat-ha on the meem. He used as evidence his saying: **So gather his plan then he came**. An-Nahhas said, and what was narrated to me from Muhammad bin Yazid, that he said: Abu Amr must read differently from this reading of his, which is the reading that most people follow. He said: Because he used as evidence *gather* and the Almighty's saying: **So gather his plan** has been established, so it is unlikely that it is after it **So gather** and it is likely that it is after it **So gather** meaning resolve and find, and since that was mentioned before, it is necessary that this be different from its meaning. It is said: A matter that is agreed upon and agreed upon. An-Nahhas said: The reading of Abu Amr is correct **So gather** meaning gather every plan for you and every trick and include it with its brother. Abu Ishaq said the same. Al-Tha'labi: The reading with the alif cut off and the mim broken has two meanings: One of them: meaning gathering. You say: I gathered the thing and gathered it, meaning one thing. In Al-Sahah: And I gathered the thing, I made it all together. Abu Dhu'ayb said, describing a donkey:

It is as if she is in a panic between the two tribes of Nabai and the women of Dhu al-Arja'a, a gathering of looters.

Any group. The second: It means determination and perfection. The poet said:

I wonder, for hopes are of no avail, will I ever become one day when my affair is resolved?

Any firm one. **Then come in rows**. Muqatil and Al-Kalbi said: All together. It was said: Rows so that your awe is greater. It is accusative because the verb occurs upon it according to the saying of Abu Ubaidah, who said: It

is said: I came to the row meaning the prayer place, so the meaning according to him is come to the place where you gather on the day of Eid. It was narrated from some of the eloquent Arabs: I was not able to come to the row, meaning the prayer place. Al-Zajjaj said: It is possible that the meaning is then come and the people are lined up, so it would be a verbal noun in the place of the state. That is why it was not pluralized. It was read then come with a kasra on the meem and a ya. Whoever left out the hamza replaced the hamza with an alif. **And today he who prevailed has succeeded** meaning he who overcame. And all of this is from what the magicians said to each other. It was said: from what Pharaoh said to them.

Tafsir Ibn Kathir

God Almighty says, informing about Pharaoh, that when he and Moses, peace be upon him, had an appointment at a specific time and place, he took over, that is, he began to gather the magicians from the cities of his kingdom, everyone who was attributed to magic at that time, and magic was very common among them, as God Almighty said: **And Pharaoh said, 'Bring me every learned magician.'** Then he came. That is, the people gathered for a specific day, which was the day of adornment, and Pharaoh sat on the throne of his kingdom, and the leaders of his state lined up for him, and the subjects stood to the right and left, and Moses, peace be upon him, came leaning on his staff with his brother Aaron, and the magicians stood in rows before Pharaoh, and he urged them and encouraged them to do their work well on that day, and they hoped for him while he promised them and hoped for them, saying, **Will there be a reward for us if we are the victors? He said, "Yes, and then you will be among those brought near."** "Moses said to them, 'Woe to you! Do not invent a lie against God,'" that is, do not imagine to people through your actions that you have created things that have no reality and that they are created, but they are not created, for you will have lied about God, **He will destroy you with a punishment**, that is, He will destroy you with a punishment that will have no end, "And he who invents has failed. So they disputed their affair among themselves." It was said that its meaning was that they quarrelled among themselves, so someone said, **This is not the speech of a magician, rather this is the speech of a magician.** A prophet, and someone says he is a magician, and something else has been said, and God knows best.

And His statement: **And they whispered secretly** means they whispered among themselves **They said, 'Indeed, these two are magicians'** This is the language of some Arabs, and this reading came with its syntactic analysis, and some of them read **Indeed, these two are magicians** and this is the well-known language, and grammarians have expanded in answering the first reading with what is not its place. The point is that the magicians said among themselves: You know that this man and his brother - meaning Moses and Aaron - are two learned magicians, experts in the art of magic, and they want on this day to defeat you and your people and take control of the people, and the common

people will follow them, and they will fight Pharaoh and his soldiers, so they will be victorious over him, and they will expel you from your land.

And his saying: **And they will take away your best way** meaning, and they will take over this way, which is magic, because they were respected because of it, and they had wealth and provisions based on it. They would say: If these two prevail, they will destroy you and expel you from the land, and they will be the only ones to do that and the leadership will be theirs without you. It was mentioned earlier in the hadith of the trials that Ibn Abbas said regarding his saying: **And they will take away your best way** meaning their kingdom that they are in and their livelihood. Ibn Abi Hatim said: My father told us, Naim bin Hammad told us, Hisham told us on the authority of Abd al-Rahman bin Ishaq, he heard al-Sha'bi narrating on the authority of Ali regarding his saying: **And they will take away your best way** he said: They will turn people's faces towards them.

Mujahid said: **And they will go with your best way.** He said: Those with honor, intelligence, and age. Abu Salih said: **With your best way are your nobles and leaders.** Ikrimah said: **With your best.** Qatada said: "And their best way at that time was the Children of Israel, and they were the most numerous and wealthy of the people, so the enemy of God said: They want to go with it for themselves." Abdurrahman bin Zaid said: **With your best way is what you are on.** "So assemble your plan, then come in ranks." That is, all of you gather in one row, and throw what is in your hands at once to dazzle the eyes, and overcome this one and his brother. **And he has succeeded today who has prevailed.** That is, from us and from him. As for us, we have promised this king a generous gift, and as for him, he will attain great leadership.

Fath al-Qadir

64- **So gather your plan** consensus is the rulings, and the determination to do something was said by Al-Farra'. You say I gathered to go out like I resolved. Al-Zajjaj said: Its meaning is let your determination be like the plan agreed upon, and the reciters agreed to cut the hamza in *ajma'u* except for Abu Amr, who read it by connecting it and opening the meem of the group. Al-Nahhas said: And what was narrated to me from Muhammad bin Yazid Al-Mubarrad is that he said: Abu Amr must read differently from this reading, which is the reading that most people follow. **Then come in a row** meaning lined up and gathered together so that their affairs are more organized and their awe is greater, and this is the opinion of the majority of commentators. Abu Ubaidah said: The row is the place of the gathering and it is called the prayer place, the row. Al-Zajjaj said: According to this, its meaning is: Then come to the place where you gather for your Eid and your prayers. It is said: I came to the row meaning I came to the prayer place, so according to the first interpretation, the accusative of row is in the state, and according to the interpretation of Abu Ubaidah, its accusative is in the object. Al-Zajjaj said: It is possible that the meaning is: Then come to the people in rows, so it would be a verbal noun in the place of the state, and for this reason it was not collected, and it was read

So devise your plan, then come in ranks. And he has succeeded today who has prevailed.

with a kasra over the hamza followed by a ya', and whoever left out the hamza replaced it with an alif. **And today he who prevailed has succeeded**, meaning he who overcame, it is said that he prevailed over him if he overcame him, and all of this is from what the magicians said to each other, and it was said from what Pharaoh said to them.

Tafsir al-Baghawi

64. **So assemble your plot**, Abu Amr read: **So assemble** by connecting the alif and opening the meem, from the word *gather*, meaning do not leave anything of your plot without bringing it about, as evidenced by his statement: **(So assemble his plot)**, and the others read it by cutting the alif and breaking the meem. It has been said: its meaning is also to gather, the Arabs say: I gathered the thing and I gathered it, meaning one thing.

The correct meaning is determination and firmness, i.e., all of you resolve to plot against him together, and do not differ, lest your matter be disrupted.

Then come in a row, meaning all together, said Muqatil and Al-Kalbi. Some people said: meaning lined up and gathered together so that your awe will be greater. Abu Ubaidah said: The gathered row, and the place of prayer is called a row. Its meaning: Then come to the promised place.

And today he who prevails will succeed, meaning: he who prevails will win.

Tafsir al-Baidawi

64- **So gather your plan** so resolve to do it and make it a unified plan that not one of you will fail to do. Abu Amr read **so gather** and this is supported by his saying **so gather his plan** and the pronoun in **they said** if it refers to the magicians then it is the saying of some of them to each other. **Then come in a row** lined up because it is more intimidating in the hearts of those who saw it. It was said that they were seventy thousand with each one of them a mountain and a staff and they approached him as one approach. **And today he has succeeded who has prevailed** he has won what is required from the one who has overcome and this is an objection.

Surat Ta-Ha 20:65

They said, **O Moses, either you throw or we will be the first to throw.**

Tafsir al-Jalalayn

65 - (They said, **O Moses**, choose, **either you throw down** your staff first, **or we will be the first to throw down** his staff.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So the magicians gathered their plot, then they came in a row and said to Moses: **O Moses, either you throw or we will be the first to throw.** He left out mentioning that from the speech, being satisfied with the speech indicating it.

There is a difference of opinion regarding the number of magicians who came in rows that day. Some of them said: They were seventy thousand magicians, with each magician carrying a rope and a stick.

Who said that?

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Hisham al-Dastawai: Al-Qasim ibn Abi Bazza told us: Pharaoh gathered seventy thousand magicians, and they threw down seventy thousand ropes and seventy thousand sticks. Then Moses threw down his stick, and behold, it was a clear serpent, opening its mouth and swallowing their ropes and sticks. **Then the magicians fell down in prostration** at that point, and they did not raise their heads until they saw Paradise and Hell and the reward of their people. Then they said, **We will not prefer you over the clear proofs that have come to us.**

Others said: Rather, they were more than thirty thousand men.

Who said that?

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: **They said, 'O Musa, either you throw or we will be the ones who throw.'** Musa said to them: *Throw.* So they threw their ropes and sticks, and they were thirty-two thousand men, and there was not a man among them who did not have a rope and a stick with him.

Others said: Rather, they were fifteen thousand.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: I was told by Wahb ibn Munabbih, who said: A row of fifteen thousand magicians, with each magician's ropes and sticks.

Others said: Rather, they were nine hundred.

Who said that?

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajaj told us, on the authority of Ibn Jurayj, he said: The magicians were three hundred from Al-Arish, and three hundred from Fayoum, and they doubted three hundred from Alexandria, so they said to Moses: Either you throw what you have before us, or we throw what we have before you, and that is his saying: **Or we will be the first to throw**, and that in his saying *either* is in the accusative case, and that is because the meaning of the speech is: Choose, O Moses, one of these two matters: Either you throw before us, or we will be the first to throw, and if someone said: It is a nominative, it would be a doctrine, as if he directed it to it being a predicate like the saying of the one who says:

So go, either to fulfill a need or to find a good and friendly resting place.

Tafsir al-Qurtubi

God Almighty said: "They said, 'O Moses,' meaning the magicians. 'Either you throw down your staff from your hand, or we will be the first to throw down.' They were polite with Moses, and that was the reason for their faith.

Tafsir Ibn Kathir

God Almighty says, informing about the magicians when they agreed with Moses, peace be upon him, that they said to Moses, **Either you throw** meaning you are the first **or we will be the first to throw * He said,** Rather, throw **meaning you are the first so that we may see what magic you will do, and so that the clear nature of their matter will be made clear to the people** Then behold, their ropes and staffs appeared to him from their magic as if they were moving **and in another verse that when they threw**, they said, 'By the might of Pharaoh, indeed we are the victors' **and God Almighty said**, They bewitched the eyes of the people and terrified them and produced a great magic **and He said here**, Then behold, their ropes and staffs appeared to him from their magic as if they were moving" and that is because they put in them mercury which caused them to move and become disturbed and sway, so that it would seem to the observer that they were moving by their own choice, but it was only a trick, and they were a large crowd and a great group, so each of them threw a staff and a rope until the valley became full of snakes riding on each other.

And His saying: "So Moses felt fear within himself" meaning he feared that the people would be tempted by their magic and be deceived by them before he threw what was in his right hand, so God Almighty revealed to him at that moment to throw what was in your right hand, meaning his staff, and behold it swallowed what they had made, and that was that it became a great, terrifying dragon with legs, a neck, a head and molars, so it began to follow those ropes and staffs until it did not leave anything of them except that it swallowed it and the magicians and the people were watching that clearly, openly, in broad daylight, so the

They said, "O Moses, either you throw or we will be the first to throw."

miracle occurred and the proof became clear, and the truth occurred and the magic was nullified, and for this reason God Almighty said: **They have only made a magician's trick, and the magician will not succeed wherever he goes.** Ibn Abi Hatim said: My father told us, Muhammad ibn Musa al-Shaibani told us, Hammad ibn Khalid told us, Ibn Muadh told us, I think it was al-Sayegh, on the authority of al-Hasan, on the authority of Jundub, on the authority of Abdullah al-Bajali, who said: The Messenger of God, may God bless him and grant him peace, said: **When you seize him, meaning the magician, then kill him.** Then he recited: **And he will not succeed.** The magician wherever he came from said: He does not believe in him wherever he is found. Its origin was narrated by Al-Tirmidhi as a chain of transmission ending with him and as a chain of transmission ending with him. When the magicians witnessed and witnessed that, and they had experience in the arts of magic, its methods and aspects, they knew with certainty that what Moses did was not magic or tricks, and that it was true, without doubt, and no one is able to do this except the One who says to a thing, *Be*, and it is. Then they fell down in prostration to God and said: We believe in the Lord of the worlds, the Lord of Moses and Aaron. For this reason Ibn Abbas and Ubayd ibn Umair said: They were magicians at the beginning of the day, and righteous martyrs at the end of the day. Muhammad ibn Ka'b said: They were eighty thousand. Al-Qasim ibn Abi Bazza said: They were seventy thousand. Al-Suddi said: Thirty-some thousand. Al-Thawri said on the authority of Abd Al-Aziz ibn Rafi' on the authority of Abu Thamamah: The magicians of Pharaoh were nineteen thousand. Muhammad ibn Ishaq said: They were fifteen thousand. Ka'b Al-Ahbar said: They were twelve thousand.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Ali bin Hamza told us, Ali bin Al-Hussein bin Waqid told us on the authority of his father on the authority of Yazid Al-Nahwi on the authority of Ikrimah on the authority of Ibn Abbas who said: The magicians were seventy men. They became magicians in the morning and martyrs in the evening. Ibn Abi Hatim said: My father told us, Al-Musayyab bin Wadh told us in Mecca, Ibn Al-Mubarak told us, Al-Awza'i said: When the magicians fell down in prostration, Paradise was raised up for them so that they could look at it. He said: And it was mentioned on the authority of Saeed bin Salam, Ismail bin Abdullah bin Sulaiman told us on the authority of Salim Al-Aftas on the authority of Saeed bin Jubair, his statement: **So the magicians fell down in prostration** he said: They saw their houses being built for them while they were in their prostration, and this is what Ikrimah and Al-Qasim bin Abi Bazza said.

Fath al-Qadir

And sentence 65 - **They said, 'O Moses, either you throw down'** is a resumption of the answer to an implied question, as if it was said: So what did they do after they said among themselves what they said? It was said: **They said, 'O Moses, either you throw'** and *that* with what is in its scope is in the accusative case

with an implied verb: that is, choose your throwing first or our throwing. It is permissible for it to be in the nominative case as the predicate of a deleted subject, that is, the matter is your throwing, or our throwing. It is permissible for it to be in the nominative case as the predicate of a deleted subject, that is, the matter is your throwing, or our throwing. It is permissible for it to be in the nominative case as the predicate of a deleted subject, that is, the matter is your throwing, or our throwing. The object of *throw* is deleted, and the estimate is: either you throw what you throw first **or we** "will be the first to throw" what he throws, or the first to do the throwing. What is meant is throwing the sticks on the ground, and the magicians had sticks with them, and Moses had thrown his stick on the day he entered upon Pharaoh, so when the magicians wanted to oppose him, they said this to him.

Tafsir al-Baghawi

65. **They said**, meaning the magicians, **O Moses, either you throw down**, your staff, **or we will be the first to throw down**, our staff.

Tafsir al-Baidawi

65- **They said, 'O Moses, either you throw or we will be the first to throw.'** That is, after they had come, out of respect for etiquette. *That* and what follows it is accusative with an implied verb or nominative with an omitted predicate, that is, choose whether you throw first or we throw, or the matter is your throwing or our throwing.

Surat Ta-Ha 20:66

He said, **Rather, throw.** And at once their ropes and staffs appeared to him, because of their magic, to be moving swiftly.

Tafsir al-Jalalayn

66 - (He said, **Rather, throw.** So they threw. (And behold, their ropes and their staffs) its original form is 'usaw, the two waws were changed to two ya's, and the 'ayn and the sad were broken. **It appeared to him, because of their magic, that they were** snakes *slithering* on their bellies.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **He said, 'Rather, throw'** God Almighty says: Moses said to the magicians: **Rather, you throw what you have before me.** And His statement: **Then, behold, their ropes and staffs appeared to him, because of their magic, to be crawling,** and in this statement there is an omission, which is: So they threw what they had of ropes and staffs, and behold, their ropes, he omitted mentioning it because the statement that was mentioned about it was sufficient. And He mentioned that the magicians bewitched the eyes of Moses and the eyes of the people before they threw their ropes and staffs, so it appeared to Moses then that they were crawling.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: I was told by Wahb ibn Munabbih, who said: They said, O Moses, **Either you throw or we will be the first to throw.** He said, **Rather, throw.** So the first thing they took away with their magic was the sight of Moses and the sight of Pharaoh, then the sight of the people after that. Then each man threw what he had in his hand of sticks and ropes, and behold, they were serpents like ropes, filling the valley, some riding on others.

The reading of the statement: **It appears to me that it moves** differed. The majority of the readers of the regions read it as **It appears to me that it moves** with a *ya*, meaning: It appears to them that it moves. If it is read in this way, then *an* is in the nominative case. It was narrated from Al-Hasan Al-Basri that he used to read it *takhal* with a *ta*, meaning: He used to imagine their ropes and sticks that they move. If he used to read it in this way, then *an* is in the accusative case because *takhal* is connected to it. It was mentioned from some of them that he used to read it *takhal* to mean: You imagine it to you. If it is read in this way also, then *an* is in the accusative case meaning: You imagine it to be moving for them.

The reading that I do not accept other than it is *yakhil* with a *ya*, due to the consensus of the authoritative reciters on it.

Tafsir al-Qurtubi

He said, 'Rather, throw.' But behold, their ropes in the speech were omitted, i.e., they threw, the meaning indicated it. Al-Hasan read **and their sticks** with a damma on the 'ayn. Harun al-Qari' said: The language of Banu Tamim is **and their sticks** and al-Hasan takes it. The rest use it with a kasra following the kasra on the sad. Similar to it are dali and dali and qasi and qasi. **It appeared to him from their magic that they were moving.** Ibn Abbas, Abu Haywah, Ibn Dhakwan and Ruh from Ya'qub read khayal with a ta', and they attributed it to the sticks and ropes since they are feminine. This is because they smeared the sticks with mercury, and when the sun's heat hit them, they trembled and shook. Al-Kalbi said: It appeared to Moses that the earth was alive and that it was moving on its belly. It was read khayal in the sense of imagined and its path is the path of imagination. Whoever read yakhyal with a ya' attributed it to the plot. It was read nakhil with a noon on the basis that God is the One who imagines the trial and trial. It was said: The subject is **that it is striving**, so *that* is in the nominative case, meaning that he imagines that it is striving, as Al-Zajaj said. Al-Farra' claimed that its position is in the accusative case, meaning that it is, then the ba' was deleted. The meaning in the first version is: He was made to think that their magic and their trickery were like that, until he thought that it was striving. Al-Zajaj said: Whoever reads with the ta' made *that* in the accusative case, meaning that he imagined that it was striving. He said: It is permissible for it to be in the nominative case as a substitute for the pronoun in *imagination*, which refers back to the ropes and sticks, and the substitute in it is a substitute for inclusion. And *ta'isa* means that it walks.

Tafsir Ibn Kathir

God Almighty says, informing about the magicians when they agreed with Moses, peace be upon him, that they said to Moses, **Either you throw** meaning you are the first **or we will be the first to throw *** **He said, Rather, throw** meaning **you are the first so that we may see what magic you will do, and so that the clear nature of their matter will be made clear to the people** Then behold, their ropes and staffs appeared to him from their magic as if they were moving **and in another verse that when they threw**, they said, 'By the might of Pharaoh, indeed we are the victors' **and God Almighty said**, They bewitched the eyes of the people and terrified them and produced a great magic **and He said here**, Then behold, their ropes and staffs appeared to him from their magic as if they were moving" and that is because they put in them mercury which caused them to move and become disturbed and sway, so that it would seem to the observer that they were moving by their own choice, but it was only a trick, and they were a large crowd and a great group, so each of them threw a staff and a rope until the valley became full of snakes riding on each other.

And His saying: **So Moses felt fear within himself** meaning he feared that the people would be tempted by their magic and be deceived by them before he

He said, "Rather, throw." And at once their ropes and staffs appeared to him, because of their magic, to be moving swiftly.

threw what was in his right hand, so God Almighty revealed to him at that moment to throw what was in your right hand, meaning his staff, and behold it swallowed what they had made, and that was that it became a great, terrifying dragon with legs, a neck, a head and molars, so it began to follow those ropes and staffs until it did not leave anything of them except that it swallowed it and the magicians and the people were watching that clearly, openly, in broad daylight, so the miracle occurred and the proof became clear, and the truth occurred and the magic was nullified, and for this reason God Almighty said: **They have only made a magician's trick, and the magician will not succeed wherever he goes.** Ibn Abi Hatim said: My father told us, Muhammad ibn Musa al-Shaibani told us, Hammad ibn Khalid told us, Ibn Muadh told us, I think it was al-Sayegh, on the authority of al-Hasan, on the authority of Jundub, on the authority of Abdullah al-Bajali, who said: The Messenger of God, may God bless him and grant him peace, said: **When you seize him, meaning the magician, then kill him.** Then he recited: **And he will not succeed.** The magician wherever he came from said: He does not believe in him wherever he is found. Its origin was narrated by Al-Tirmidhi as a chain of transmission ending with him and as a chain of transmission ending with him. When the magicians witnessed and witnessed that, and they had experience in the arts of magic, its methods and aspects, they knew with certainty that what Moses did was not magic or tricks, and that it was true, without doubt, and no one is able to do this except the One who says to a thing, *Be*, and it is. Then they fell down in prostration to God and said: We believe in the Lord of the worlds, the Lord of Moses and Aaron. For this reason Ibn Abbas and Ubayd ibn Umair said: They were magicians at the beginning of the day, and righteous martyrs at the end of the day. Muhammad ibn Ka'b said: They were eighty thousand. Al-Qasim ibn Abi Bazza said: They were seventy thousand. Al-Suddi said: Thirty-some thousand. Al-Thawri said on the authority of Abd Al-Aziz ibn Rafi' on the authority of Abu Thamamah: The magicians of Pharaoh were nineteen thousand. Muhammad ibn Ishaq said: They were fifteen thousand. Ka'b Al-Ahbar said: They were twelve thousand.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Ali bin Hamza told us, Ali bin Al-Hussein bin Waqid told us on the authority of his father on the authority of Yazid Al-Nahwi on the authority of Ikrimah on the authority of Ibn Abbas who said: The magicians were seventy men. They became magicians in the morning and martyrs in the evening. Ibn Abi Hatim said: My father told us, Al-Musayyab bin Wadh told us in Mecca, Ibn Al-Mubarak told us, Al-Awza'i said: When the magicians fell down in prostration, Paradise was raised up for them so that they could look at it. He said: And it was mentioned on the authority of Saeed bin Salam, Ismail bin Abdullah bin Sulaiman told us on the authority of Salim Al-Aftas on the authority of Saeed bin Jubair, his statement: **So the magicians fell down in prostration** he said: They saw their houses being built for them while they were in their prostration, and this is what Ikrimah and

Al-Qasim bin Abi Bazza said.

Fath al-Qadir

F 66- **Moses said** to them **Rather, throw** he ordered them to throw first so that his miracle would be more apparent if they threw what they had with them and then he threw his staff so that it would swallow it, and to show his indifference to their magic **Then behold, their ropes and their staffs** in the speech there is an omission, and the meaning is: So throw, then behold, their ropes, and the *fa* is eloquent, and *if* is for surprise or circumstantial. Meaning: So they threw, and Moses was surprised at the time when their ropes and staffs seemed to run. Al-Hasan read their staffs with a damma on the 'ayn, which is the language of Banu Tamim. The rest read it with a kasra, following the kasra of the sad. Ibn Abbas, Ibn Dhakwan, and Ruh from Ya'qub read it with a doubled tha' because the staffs and ropes are feminine, and that is because they smeared them with mercury, and when the heat of the sun struck them, they trembled and shook. Nakhil was read with a noon on the basis that God, the Most High, is the one who gave the impression of that. Yakhil was read with a ya' underneath, built for the agent on the basis that the imagined is the plot. It was said that the imagined is that it runs, for it is in the nominative case: meaning that its running appears to him. Al-Zajaj mentioned its meaning. Al-Farra' said: It is in the accusative case: meaning that it then deleted the ba'. Al-Zajaj said: And whoever read it with a ta', meaning the upper case, made an in the accusative case: meaning that it appears to him running. He said: It is permissible for it to be in the nominative case instead of the pronoun in *Imagine*, and it refers back to the ropes and sticks, and the substitute includes inclusion. It is said that it appeared to him if it appeared to him and he introduced the beast and the resemblance to it.

Tafsir al-Baghawi

66. "He said," Moses: "Rather, throw, **you first**, and behold, their ropes, **and there is an implication in it, meaning, so throw, and behold, their ropes** and their staffs, **the plural of staff**, appear to him, **Ibn Amir and Yaqub read (imagined) with a ta' referring to the ropes and staffs, and the others read with a ya' referring it to the trick and magic**, from their magic that it moves."

In the story, when they threw the ropes and sticks, they took the people's eyes. Moses and the people saw as if the earth was filled with snakes, and they had taken a mile on every side, and they saw that they were moving.

Tafsir al-Baidawi

66- "He said, 'Rather, throw.'" This is a polite response to politeness and indifference to their magic, and to help with what they had imagined of the tendency to

start by mentioning the first in their section and changing the system to a more eloquent way, and for them to show what they have and exhaust their utmost ability, then God will show His authority and throw the truth upon falsehood and destroy it. "Then their ropes and their staffs appeared to him, because of their magic, to be moving." That is, they threw, then their ropes and their staffs appeared to him, because of their magic, to be moving. "Then they threw, then their ropes and their staffs appeared to him, because of their magic, to be moving." That is, they threw, then their ropes and their staffs appeared to him, because of their magic, to be moving. It is for surprise and to verify that it is also a circumstantial clause that requires a dependent clause to make it an accusative and a clause to be added to it, but it was made specific so that the dependent clause is the action of surprise and the clause is introductory and the meaning is: So they threw, and Moses, peace be upon him, was surprised at the time of imagining the movement of their ropes and staffs, because they smeared them with mercury, so when the sun struck them, they became agitated and it appeared to him that they were moving. Ibn Amir read, according to the narration of Ibn Dhakwan and Ruh, *takhal* with a ta' on its attribution to the pronoun of the ropes and sticks, and the substitution that it *ta'i* from it as a substitute for inclusion. *Yakhal* was read with a ya' on its attribution to God Almighty, and *takhal* means **you imagine**.

Surat Ta-Ha 20:67

Then Moses felt fear within himself.

Surat Ta-Ha 20:67

Then Moses felt fear within himself.

Tafsir al-Jalalayn

67 - **So he felt** he sensed **in his soul the fear of Moses** that is, he feared that because their magic was of the same type as his miracle, his matter would be confusing to the people and they would not believe in him.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His saying: So Moses felt fear within himself, but he found it.

Tafsir al-Qurtubi

The Almighty said: **So Moses felt fear within himself** meaning he concealed it. It was also said: he found. It was also said: he sensed. That is, from the snakes, and this is based on what occurs from human nature as mentioned above. It was also said: he feared that the people would be tempted before he threw his staff. It was also said: he feared when the revelation was delayed to him about throwing the staff that the people would disperse before that and be tempted. Some of the people of truth said: the reason was that when Moses, peace be upon him, met the magicians and said to them: **Woe to you! Do not invent a lie against God, or He will destroy you with a punishment** (Ta-Ha 20:61), he turned and saw Gabriel on his right, so he said to him: O Moses, be gentle with the friends of God. Moses said: O Gabriel, these are magicians who came with great magic to nullify the miracle, support the religion of Pharaoh, and reject the religion of God. You say: Be gentle with the friends of God! Gabriel said: They are with you from now until the afternoon prayer, and after the afternoon prayer they are in Paradise. When he said that to him, Moses felt a sense of dread and thought that he did not know what God knew about me, so perhaps I would now be in a state, and God's knowledge about me would be different from it, as these people were.

Tafsir Ibn Kathir

God Almighty says, informing about the magicians when they agreed with Moses, peace be upon him, that they said to Moses, **Either you throw** meaning you are the first **or we will be the first to throw * He said,** Rather, throw **meaning you are the first so that we may see what magic you will do, and so that the clear nature of their matter will be made clear to the people** Then behold, their ropes and staffs appeared to him

from their magic as if they were moving **and in another verse that when they threw**, they said, 'By the might of Pharaoh, indeed we are the victors' **and God Almighty said**, They bewitched the eyes of the people and terrified them and produced a great magic **and He said here**, Then behold, their ropes and staffs appeared to him from their magic as if they were moving" and that is because they put in them mercury which caused them to move and become disturbed and sway, so that it would seem to the observer that they were moving by their own choice, but it was only a trick, and they were a large crowd and a great group, so each of them threw a staff and a rope until the valley became full of snakes riding on each other.

And His saying: **So Moses felt fear within himself** meaning he feared that the people would be tempted by their magic and be deceived by them before he threw what was in his right hand, so God Almighty revealed to him at that moment to throw what was in your right hand, meaning his staff, and behold it swallowed what they had made, and that was that it became a great, terrifying dragon with legs, a neck, a head and molars, so it began to follow those ropes and staffs until it did not leave anything of them except that it swallowed it and the magicians and the people were watching that clearly, openly, in broad daylight, so the miracle occurred and the proof became clear, and the truth occurred and the magic was nullified, and for this reason God Almighty said: **They have only made a magician's trick, and the magician will not succeed wherever he goes.** Ibn Abi Hatim said: My father told us, Muhammad ibn Musa al-Shaibani told us, Hammad ibn Khalid told us, Ibn Muadh told us, I think it was al-Sayegh, on the authority of al-Hasan, on the authority of Jundub, on the authority of Abdullah al-Bajali, who said: The Messenger of God, may God bless him and grant him peace, said: **When you seize him, meaning the magician, then kill him.** Then he recited: **And he will not succeed.** The magician wherever he came from said: He does not believe in him wherever he is found. Its origin was narrated by Al-Tirmidhi as a chain of transmission ending with him and as a chain of transmission ending with him. When the magicians witnessed and witnessed that, and they had experience in the arts of magic, its methods and aspects, they knew with certainty that what Moses did was not magic or tricks, and that it was true, without doubt, and no one is able to do this except the One who says to a thing, *Be*, and it is. Then they fell down in prostration to God and said: We believe in the Lord of the worlds, the Lord of Moses and Aaron. For this reason Ibn Abbas and Ubayd ibn Umair said: They were magicians at the beginning of the day, and righteous martyrs at the end of the day. Muhammad ibn Ka'b said: They were eighty thousand. Al-Qasim ibn Abi Bazza said: They were seventy thousand. Al-Suddi said: Thirty-some thousand. Al-Thawri said on the authority of Abd Al-Aziz ibn Rafi' on the authority of Abu Thamamah: The magicians of Pharaoh were nineteen thousand. Muhammad ibn Ishaq said: They were fifteen thousand. Ka'b Al-Ahbar said: They were twelve thousand.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Ali bin Hamza told us, Ali bin

Al-Hussein bin Waqid told us on the authority of his father on the authority of Yazid Al-Nahwi on the authority of Ikrimah on the authority of Ibn Abbas who said: The magicians were seventy men. They became magicians in the morning and martyrs in the evening. Ibn Abi Hatim said: My father told us, Al-Musayyab bin Wadh told us in Mecca, Ibn Al-Mubarak told us, Al-Awza'i said: When the magicians fell down in prostration, Paradise was raised up for them so that they could look at it. He said: And it was mentioned on the authority of Saeed bin Salam, Ismail bin Abdullah bin Sulaiman told us on the authority of Salim Al-Aftas on the authority of Saeed bin Jubair, his statement: **So the magicians fell down in prostration** he said: They saw their houses being built for them while they were in their prostration, and this is what Ikrimah and Al-Qasim bin Abi Bazza said.

Fath al-Qadir

67- "So Moses felt fear within himself" meaning he sensed, and it was said he found, and it was said he concealed, and it was said he feared, and that is because of what appears from human nature when seeing what is feared, and it was said he feared that the people would be tempted before he threw down his staff, and it was said that the reason for his fear was that their magic was of the same type as what he showed them in the staff, so he feared that his matter would be confused for the people and they would not believe.

Tafsir al-Baghawi

67. "So Moses felt fear within himself," meaning he found, and it was said: he concealed fear within himself, and they differed regarding his fear: it was said: the fear of human nature, and that is because he thought that she was intending to target him.

Muqatil said: He feared that the people would be confused about the matter and would doubt his command and not follow him.

Tafsir al-Baidawi

67- **So Moses felt fear within himself.** So he concealed within himself a fear of being surprised, as is required by human nature, or that people might have doubts and not follow him.

Surat Ta-Ha 20:68

We said, "Do not fear. Indeed, you are the highest."

Surat Ta-Ha 20:68

We said, "Do not fear. Indeed, you are the highest."

Tafsir al-Jalalayn

68 - **We said to him Do not fear, for you are the superior** over them in victory.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **We said, 'Do not fear, for you are the highest.'** God Almighty says: We said to Moses when he felt fear within himself, **Do not fear, for you are the highest**, over these magicians, and over Pharaoh and his army, and the one who conquered them.

Tafsir al-Qurtubi

When God knew what was in his heart, God revealed to him, **Do not fear, for you are the highest**, meaning the one who will prevail over them in this world and in the highest ranks in Paradise, because of the prophethood and selection that God has given you. The root of *khaifa* is khawfa, but the waw was changed to a yaa because of the kasra of the khaa.

Tafsir Ibn Kathir

God Almighty says, informing about the magicians when they agreed with Moses, peace be upon him, that they said to Moses, **Either you throw** meaning you are the first **or we will be the first to throw * He said**, Rather, throw **meaning you are the first so that we may see what magic you will do, and so that the clear nature of their matter will be made clear to the people** Then behold, their ropes and staffs appeared to him from their magic as if they were moving **and in another verse that when they threw**, they said, 'By the might of Pharaoh, indeed we are the victors' **and God Almighty said**, They bewitched the eyes of the people and terrified them and produced a great magic **and He said here**, Then behold, their ropes and staffs appeared to him from their magic as if they were moving" and that is because they put in them mercury which caused them to move and become disturbed and sway, so that it would seem to the observer that they were moving by their own choice, but it was only a trick, and they were a large crowd and a great group, so each of them threw a staff and a rope until the valley became full of snakes riding on each other.

And His saying: **So Moses felt fear within himself** meaning he feared that the people would be tempted by their magic and be deceived by them before he threw what was in his right hand, so God Almighty

revealed to him at that moment to throw what was in your right hand, meaning his staff, and behold it swallowed what they had made, and that was that it became a great, terrifying dragon with legs, a neck, a head and molars, so it began to follow those ropes and staffs until it did not leave anything of them except that it swallowed it and the magicians and the people were watching that clearly, openly, in broad daylight, so the miracle occurred and the proof became clear, and the truth occurred and the magic was nullified, and for this reason God Almighty said: **They have only made a magician's trick, and the magician will not succeed wherever he goes.** Ibn Abi Hatim said: My father told us, Muhammad ibn Musa al-Shaibani told us, Hammad ibn Khalid told us, Ibn Muadh told us, I think it was al-Sayegh, on the authority of al-Hasan, on the authority of Jundub, on the authority of Abdullah al-Bajali, who said: The Messenger of God, may God bless him and grant him peace, said: **When you seize him, meaning the magician, then kill him.** Then he recited: **And he will not succeed.** The magician wherever he came from said: He does not believe in him wherever he is found. Its origin was narrated by Al-Tirmidhi as a chain of transmission ending with him and as a chain of transmission ending with him. When the magicians witnessed and witnessed that, and they had experience in the arts of magic, its methods and aspects, they knew with certainty that what Moses did was not magic or tricks, and that it was true, without doubt, and no one is able to do this except the One who says to a thing, *Be*, and it is. Then they fell down in prostration to God and said: We believe in the Lord of the worlds, the Lord of Moses and Aaron. For this reason Ibn Abbas and Ubayd ibn Umair said: They were magicians at the beginning of the day, and righteous martyrs at the end of the day. Muhammad ibn Ka'b said: They were eighty thousand. Al-Qasim ibn Abi Bazza said: They were seventy thousand. Al-Suddi said: Thirty-some thousand. Al-Thawri said on the authority of Abd Al-Aziz ibn Rafi' on the authority of Abu Thamamah: The magicians of Pharaoh were nineteen thousand. Muhammad ibn Ishaq said: They were fifteen thousand. Ka'b Al-Ahbar said: They were twelve thousand.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Ali bin Hamza told us, Ali bin Al-Hussein bin Waqid told us on the authority of his father on the authority of Yazid Al-Nahwi on the authority of Ikrimah on the authority of Ibn Abbas who said: The magicians were seventy men. They became magicians in the morning and martyrs in the evening. Ibn Abi Hatim said: My father told us, Al-Musayyab bin Wadh told us in Mecca, Ibn Al-Mubarak told us, Al-Awza'i said: When the magicians fell down in prostration, Paradise was raised up for them so that they could look at it. He said: And it was mentioned on the authority of Saeed bin Salam, Ismail bin Abdullah bin Sulaiman told us on the authority of Salim Al-Aftas on the authority of Saeed bin Jubair, his statement: **So the magicians fell down in prostration** he said: They saw their houses being built for them while they were in their prostration, and this is what Ikrimah and Al-Qasim bin Abi Bazza said.

Fath al-Qadir

So God Almighty removed the fear that had befallen him by giving him good report of His words: 68- "We said, 'Do not fear. Indeed, you are the superior.'" That is, the one who is superior to them in victory and triumph, and the sentence is an explanation for the prohibition of fear.

Tafsir al-Baghawi

68. **We said**, to Moses: **Do not fear, for you are the superior**, meaning the victorious, meaning: you will have the upper hand and victory.

Tafsir al-Baidawi

68- "We said, 'Do not fear'" what you imagined. "Indeed, you are the highest" is a justification for the prohibition and a confirmation of his superiority, confirmed by the resumption, the letter of investigation, the repetition of the pronoun, the definition of the report, the word "highness" indicating the apparent superiority, and the comparative form.

Surat Ta-Ha 20:69

And throw down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he is.

Surat Ta-Ha 20:69

And throw down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he is.

Tafsir al-Jalalayn

69 - **And throw down what is in your right hand** which is his staff **it will swallow up** swallow (what they have made. What they have made is only the trick of a magician) meaning his kind **and the magician will not succeed wherever he is** with his magic. So Moses threw down his staff and it swallowed up everything they had made.

Tafsir al-Suyuti

Tafsir al-Tabari

And throw down what is in your right hand, it will swallow up what they have made. He says: And throw down your staff, it will swallow up their ropes and their staffs that they have used for magic, until it seems to you that they are moving.

And his saying: **They only made a magician's trick.** The reciters differed in their reading of his statement. The majority of the reciters of Medina and Basra and some of the reciters of Kufa read it as **They only made a magician's trick**, raising the word *keyed* and with the alif in *magician*, meaning: What these magicians made was a magician's trick. The majority of the reciters of Kufa read it as **They only made a magician's trick**, raising the word *keyed* and without the alif in *magic*, meaning that what they made was a magician's trick.

In my opinion, they are two well-known readings with similar meanings. Kayd is deceit and trickery. The magician is deceived and his trick is from magic, and the deceit of magic and its deception is his imagining it to the bewitched, contrary to what it really is. The magician is a deceiver with magic, and magic is a deceiver with imagination. Whichever one you add kayd to is correct. It has been mentioned that some of them read kayd magic with the accusative of kayd. Whoever reads it in this way makes innama a single letter and works sana'u in kayd.

Abu Jaafar said: This is a reading that I do not permit reading due to the consensus of the jurists among the reciters that it is not correct.

His saying: **And the magician will not succeed wherever he comes from** means: And the magician will not achieve what he seeks with his magic, wherever he is. It has been mentioned from some of them that he used to say: The meaning of that is: The magician is killed wherever he is found. Some of the grammarians of Basra mentioned that this is in the

letter of Ibn Masoud: And the magician will not succeed wherever he comes from. He said: The Arabs say: I came to you from where you do not know, and from where you do not know. And another of the Arabs said the first: The punishment for killing the magician wherever he comes from and wherever he comes from. He said: As for the saying of the Arabs: I came to you from where you do not know, and from where you do not know, it is only an answer that was not understood, so ask as they said: Where is the water and the grass.

Tafsir al-Qurtubi

The Almighty said: **And throw down what is in your right hand; it will swallow up what they have made.** He did not say **and throw down your staff**. It is possible that it is a diminutive of it, meaning do not care about the multitude of their ropes and staffs. Throw down the small, individual stick in your right hand, because by the power of God it will swallow it up despite its unity and multitude, and its smallness and greatness. It is possible that it is a glorification of it, meaning do not pay attention to these many large bodies, because in your right hand there is something greater than all of them, and these, despite their multitude, are the least and most insignificant thing compared to them, so throw it down and it will swallow it up, by God's permission, and will destroy it. *Talqaf* in the subjunctive mood is the answer to the command, as if he said: If you throw it, it will swallow up, meaning it will take and swallow. As-Salami and Hafs read *talqaf* with a silent *lām* from **laqāf yalqāf to swallow**. Ibn Dhakwan, Abu Haywah al-Shami and Yahya ibn al-Harith read *talqaf* without the *tā* and raising the *fā*, meaning that it will swallow up. The address is to Moses. It was said: to the stick. And the word *laqf* means to take quickly. It is said: **laqafat al-shay' with a kasra alqafhu laqf I caught something and talaqafatuhu I caught it** also means to grab it quickly. On the authority of Yaqub: It is said that a man is **laqafa thaqaf light and skillful**. And the word **laqf with a fatha** means the wall falling. And **laqf with a fatha** means that the basin **laqf the basin** fell, meaning that it was rushed from below and widened. And **talaqafa with a fatha** and **talaqama with a fatha** have the same meaning. It has been mentioned in *al-A'raf* **with a kasra**. **laqmat with a kasra** is **laqma with a kasra**, and **talaqamatuhu with a fatha** if he swallowed it in a while. And likewise **lamah with a kasra** if he swallowed it. **ma sana'u what they made** means that which they made. And likewise **inma sana'u in the nominative case sihr magic** with a kasra on the seen and a sukoon on the ha', and this is the reading of the Kufians except for Asim. There are two views on this: One of them: that *kayd* is added to *sihr* in imitation without estimating an omission. And the second: that there is an omission in the speech, meaning *kayd* of a magician. The rest read *kayd* in the accusative case because the action of making is upon it, and *ma* is a plural and does not imply a ha', *sahir* is an addition. In reality, according to this reading, *kayd* is an addition to the magician, not to magic. It is permissible to open *an* to mean because

what they made is the trick of a magician. **And the magician will not succeed wherever he comes from** meaning he will not win or escape wherever he comes from on earth. It was said: wherever he schemed. The ruling on the magician and the meaning of magic has already passed in (*Al-Baqarah*), so consider it there.

Tafsir Ibn Kathir

God Almighty says, informing about the magicians when they agreed with Moses, peace be upon him, that they said to Moses, **Either you throw** meaning you are the first **or we will be the first to throw** * **He said**, Rather, throw meaning you are the first so that we may see what magic you will do, and so that the clear nature of their matter will be made clear to the people Then behold, their ropes and staffs appeared to him from their magic as if they were moving **and in another verse that when they threw**, they said, 'By the might of Pharaoh, indeed we are the victors' **and God Almighty said**, They bewitched the eyes of the people and terrified them and produced a great magic **and He said here**, Then behold, their ropes and staffs appeared to him from their magic as if they were moving" and that is because they put in them mercury which caused them to move and become disturbed and sway, so that it would seem to the observer that they were moving by their own choice, but it was only a trick, and they were a large crowd and a great group, so each of them threw a staff and a rope until the valley became full of snakes riding on each other.

And His saying: **So Moses felt fear within himself** meaning he feared that the people would be tempted by their magic and be deceived by them before he threw what was in his right hand, so God Almighty revealed to him at that moment to throw what was in your right hand, meaning his staff, and behold it swallowed what they had made, and that was that it became a great, terrifying dragon with legs, a neck, a head and molars, so it began to follow those ropes and staffs until it did not leave anything of them except that it swallowed it and the magicians and the people were watching that clearly, openly, in broad daylight, so the miracle occurred and the proof became clear, and the truth occurred and the magic was nullified, and for this reason God Almighty said: **They have only made a magician's trick, and the magician will not succeed wherever he goes**. Ibn Abi Hatim said: My father told us, Muhammad ibn Musa al-Shaibani told us, Hammad ibn Khalid told us, Ibn Muadh told us, I think it was al-Sayegh, on the authority of al-Hasan, on the authority of Jundub, on the authority of Abdullah al-Bajali, who said: The Messenger of God, may God bless him and grant him peace, said: **When you seize him, meaning the magician, then kill him**. Then he recited: **And he will not succeed**. The magician wherever he came from said: He does not believe in him wherever he is found. Its origin was narrated by Al-Tirmidhi as a chain of transmission ending with him and as a chain of transmission ending with him. When the magicians witnessed and witnessed that, and they had experience in the arts of magic, its methods and aspects, they knew with certainty that what Moses did was not magic or tricks, and that it was true, without

doubt, and no one is able to do this except the One who says to a thing, *Be*, and it is. Then they fell down in prostration to God and said: We believe in the Lord of the worlds, the Lord of Moses and Aaron. For this reason Ibn Abbas and Ubayd ibn Umair said: They were magicians at the beginning of the day, and righteous martyrs at the end of the day. Muhammad ibn Ka'b said: They were eighty thousand. Al-Qasim ibn Abi Bazza said: They were seventy thousand. Al-Suddi said: Thirty-some thousand. Al-Thawri said on the authority of Abd Al-Aziz ibn Rafi' on the authority of Abu Thamamah: The magicians of Pharaoh were nineteen thousand. Muhammad ibn Ishaq said: They were fifteen thousand. Ka'b Al-Ahbar said: They were twelve thousand.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Ali bin Hamza told us, Ali bin Al-Hussein bin Waqid told us on the authority of his father on the authority of Yazid Al-Nahwi on the authority of Ikrimah on the authority of Ibn Abbas who said: The magicians were seventy men. They became magicians in the morning and martyrs in the evening. Ibn Abi Hatim said: My father told us, Al-Musayyab bin Wadh told us in Mecca, Ibn Al-Mubarak told us, Al-Awza'i said: When the magicians fell down in prostration, Paradise was raised up for them so that they could look at it. He said: And it was mentioned on the authority of Saeed bin Salam, Ismail bin Abdullah bin Sulaiman told us on the authority of Salim Al-Aftas on the authority of Saeed bin Jubair, his statement: **So the magicians fell down in prostration** he said: They saw their houses being built for them while they were in their prostration, and this is what Ikrimah and Al-Qasim bin Abi Bazza said.

Fath al-Qadir

69- "And throw what is in your right hand **means the stick, but he made it ambiguous for the sake of glorification and emphasis**, and *talqaf ma sana'u*" was made jussive as a response to the command. It was read with a shaddah on the qaf, and the original is *tatalaqafa*, so one of the two ta's was deleted, and *talqaf* was read with a kasrah on the lam from *laqafa* if he swallowed it quickly, and *talqaf* was read with the nominative case on the assumption that it is *itatalaqafa*, and the meaning of "*ma sana'u*" is what they made of ropes and sticks. Al-Zajaj said: The reading with the jussive case is a response to the command, and the nominative case is permissible in the sense of the state, as if he said: throw it, grabbing it, and the phrase "*inna sana'u kayd sahir*" is an explanation for his saying *talqaf*, and the nominative case of *kayd* is the predicate of *inna*, and this is the reading of the Kufians except for Asim. And these read "magic" with a kasrah on the seen and a sukoon on the ha', and the addition of *kayd* meaning magic in the broad sense without estimation, or by estimating the possessor of magic. The rest read **the trick of a magician and the magician will not succeed wherever he goes**, meaning the magician will not succeed wherever he goes and wherever he goes, and this is a complete explanation.

Surat Ta-Ha 20:69

And throw down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he is.

Tafsir al-Baghawi

69. "And throw down what is in your right hand, **meaning the stick**, and swallow - **it grabs and swallows**, what they made, **Ibn Amir read (talqaf) with the raising of the fa here, and the others read it with the jazm as a response to the command**, inma sana'u, **that which they made**, kayd sahir", meaning a magic trick, this is how Hamza and Al-Kisa'i read it: with the kasra of the seen without an alif, and the others read: (*sahir*) because adding the trick to the subject is more appropriate than adding it to the verb, even though that is not forbidden in Arabic, "nor will the magician succeed wherever he comes", from the earth, Ibn Abbas said: he will not be happy wherever he is. It was said: its meaning is wherever he tricked.

Tafsir al-Baidawi

69- "And throw down what is in your right hand" He made it ambiguous and did not say your staff, belittling it, meaning do not pay attention to the number of their ropes and staffs, and throw down the stick that is in your hand, or to magnify it, meaning do not pay attention to the number of these bodies and their size, for there is something in your right hand that has a greater effect than them, so throw it down. "They swallowed up what they made" You swallow it by the decree of God Almighty, and its original form is tatalaqaf, so one of the two ta's was deleted, and the ta' of the present tense can be feminine or addressed by attributing the action to the causer. Ibn Amir read it according to the narration of Ibn Dhakwan in the nominative case as a state or a resumption, and Hafs in the jussive and with emphasis on the fact that it is from laqafathu meaning talqafathu. "Inma sana'u" Indeed, what they forged and fabricated. "Kayd sahir" It was read in the accusative case on the basis that ma is a collective noun and it is the object of sana'u. Hamza and Al-Kisa'i read *magic* meaning **one who has magic**, or by calling the magician magic as an exaggeration, or by adding the word *guile* to magic for clarification, like their saying: **the science of jurisprudence**. The magician was made singular because what was meant by it was the absolute type, and for that reason he said: **And the magician will not succeed**, meaning this type, and the indefiniteness of the first is to make the added word indefinite, like the saying of Al-Ajjaj:

The day when souls will see what they have prepared in the pursuit of a world that has been so long.

As if it was said that they made a magic trick. **Where he came from** is where he was and where he came from.

Surat Ta-Ha 20:70

So the magicians fell down in prostration. They said, **We believe in the Lord of Aaron and Moses.**

Tafsir al-Jalalayn

70 - **So the magicians fell down in prostration** They fell down in prostration to God Almighty **They said, We believe in the Lord of Aaron and Moses**

Tafsir al-Suyuti

Tafsir al-Tabari

And in this speech there is something omitted that has been dispensed with by the indication of what was omitted, which is: So Moses threw his staff, and it swallowed up what they had made. **So the magicians fell down in prostration, saying, 'We believe in the Lord of Aaron and Moses.'** And it was mentioned that when Moses threw what was in his hand, it turned into a snake, and swallowed up everything that the magicians had thrown of ropes and sticks.

Mentioning the narration of the one who said that:

Ibn Humayd narrated: Ya'qub narrated to us, on the authority of Ja'far, on the authority of Sa'id, who said: When they gathered and threw down what was in their hands of magic, "It appeared to him from their magic that it was crawling. So Moses felt fear within himself. We said, 'Fear not; indeed, you are the superior. And throw down what is in your right hand; it will swallow up what they have made.' " So he threw down his staff, and behold, it was a clear serpent. He said: It opened its mouth like a pit, then placed its edge on the ground and raised the other, then it absorbed everything they had thrown of magic. Then he came to it and seized it, and behold, it was a staff. The magicians fell down in prostration. "They said, 'We believe in the Lord of Aaron and Moses.' " He said, 'You have believed in him before I give you permission. Indeed, he is your chief who has taught you magic. So I will surely cut off your hands and your feet on opposite sides.' " He said: The first to cut off hands and feet on opposite sides was Pharaoh. **And I will surely crucify you on the trunks of palm trees.** He said: The first to be crucified on the trunks of palm trees was Pharaoh.

Musa bin Harun told us, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi, **Then Moses felt fear within himself**, so God revealed to him, **Do not fear**, "and throw down what is in your right hand," **it will swallow up what they are fabricating**, "so he threw down his staff," and every snake ate them, and when they saw that they prostrated themselves and **said, 'We believe in the Lord of the worlds, the Lord of Aaron and Moses.'**

Ibn Humayd narrated to us, saying: Salamah narrated to us, on the authority of Ibn Ishaq, saying: I was told by Wahb ibn Munabbih, **So Moses felt fear in his soul** when he saw what they had thrown of ropes and sticks and it seemed to him that they were crawling, and he

said: By God, it was a stick in their hands, but it has turned into a snake, and this stick of mine does not crawl, or something like that. So God revealed to him: "Throw down what is in your right hand, it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he goes." Moses was happy and threw down his stick from his hand, and it looked at what they had thrown of their ropes and sticks, and they were snakes in the eyes of Pharaoh and the eyes of the people, crawling, so it began to swallow them, swallowing them snake by snake, until nothing could be seen in the valley, little or much of what they had thrown. Then Moses took it and it was a stick in his hand as it was, and the magicians fell down in prostration, saying: We believe in the Lord of Aaron and Moses, if this had been magic it would not have defeated us.

Tafsir al-Qurtubi

The Almighty said: **So the magicians fell down in prostration** when they saw the enormity of the matter and the extraordinary nature of the staff, as it swallowed all the ropes and sticks they had contrived with, and it was the load of three hundred camels, then it returned to being a staff, and no one knows where the ropes and sticks went except God the Almighty. This meaning has already been mentioned in *(Al-A'raf)* and the matter of the staff is complete. **They said, 'We believe in the Lord of Aaron and Moses.'**

Tafsir Ibn Kathir

God Almighty says, informing about the magicians when they agreed with Moses, peace be upon him, that they said to Moses, **Either you throw** meaning you are the first **or we will be the first to throw * He said,** Rather, throw **meaning you are the first so that we may see what magic you will do, and so that the clear nature of their matter will be made clear to the people** Then behold, their ropes and staffs appeared to him from their magic as if they were moving **and in another verse that when they threw**, they said, 'By the might of Pharaoh, indeed we are the victors' **and God Almighty said,** They bewitched the eyes of the people and terrified them and produced a great magic **and He said here**, Then behold, their ropes and staffs appeared to him from their magic as if they were moving" and that is because they put in them mercury which caused them to move and become disturbed and sway, so that it would seem to the observer that they were moving by their own choice, but it was only a trick, and they were a large crowd and a great group, so each of them threw a staff and a rope until the valley became full of snakes riding on each other.

And His saying: **So Moses felt fear within himself** meaning he feared that the people would be tempted by their magic and be deceived by them before he threw what was in his right hand, so God Almighty revealed to him at that moment to throw what was in your right hand, meaning his staff, and behold it swallowed what they had made, and that was that it

So the magicians fell down in prostration. They said, "We believe in the Lord of Aaron and Moses."

became a great, terrifying dragon with legs, a neck, a head and molars, so it began to follow those ropes and staffs until it did not leave anything of them except that it swallowed it and the magicians and the people were watching that clearly, openly, in broad daylight, so the miracle occurred and the proof became clear, and the truth occurred and the magic was nullified, and for this reason God Almighty said: **They have only made a magician's trick, and the magician will not succeed wherever he goes.** Ibn Abi Hatim said: My father told us, Muhammad ibn Musa al-Shaibani told us, Hammad ibn Khalid told us, Ibn Muadh told us, I think it was al-Sayegh, on the authority of al-Hasan, on the authority of Jundub, on the authority of Abdullah al-Bajali, who said: The Messenger of God, may God bless him and grant him peace, said: **When you seize him, meaning the magician, then kill him.** Then he recited: **And he will not succeed.** The magician wherever he came from said: He does not believe in him wherever he is found. Its origin was narrated by Al-Tirmidhi as a chain of transmission ending with him and as a chain of transmission ending with him. When the magicians witnessed and witnessed that, and they had experience in the arts of magic, its methods and aspects, they knew with certainty that what Moses did was not magic or tricks, and that it was true, without doubt, and no one is able to do this except the One who says to a thing, *Be*, and it is. Then they fell down in prostration to God and said: We believe in the Lord of the worlds, the Lord of Moses and Aaron. For this reason Ibn Abbas and Ubayd ibn Umair said: They were magicians at the beginning of the day, and righteous martyrs at the end of the day. Muhammad ibn Ka'b said: They were eighty thousand. Al-Qasim ibn Abi Bazza said: They were seventy thousand. Al-Suddi said: Thirty-some thousand. Al-Thawri said on the authority of Abd Al-Aziz ibn Rafi' on the authority of Abu Thamamah: The magicians of Pharaoh were nineteen thousand. Muhammad ibn Ishaq said: They were fifteen thousand. Ka'b Al-Ahbar said: They were twelve thousand.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Ali bin Hamza told us, Ali bin Al-Hussein bin Waqid told us on the authority of his father on the authority of Yazid Al-Nahwi on the authority of Ikrimah on the authority of Ibn Abbas who said: The magicians were seventy men. They became magicians in the morning and martyrs in the evening. Ibn Abi Hatim said: My father told us, Al-Musayyab bin Wadh told us in Mecca, Ibn Al-Mubarak told us, Al-Awza'i said: When the magicians fell down in prostration, Paradise was raised up for them so that they could look at it. He said: And it was mentioned on the authority of Saeed bin Salam, Ismail bin Abdullah bin Sulaiman told us on the authority of Salim Al-Aftas on the authority of Saeed bin Jubair, his statement: **So the magicians fell down in prostration** he said: They saw their houses being built for them while they were in their prostration, and this is what Ikrimah and Al-Qasim bin Abi Bazza said.

Fath al-Qadir

70- "So the magicians fell down in prostration." That is,

the magicians fell down in prostration to God Almighty, which they witnessed from Moses and the staff. The confirmation of this was mentioned in Surat Al-A'raf. "They said, 'We believe in the Lord of Aaron and Moses.'" Aaron was mentioned before Moses in the narration of their speech, taking into account the breaks in the verses and taking care to match their beginnings.

Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **He will destroy you with a punishment**, he said: He will destroy you. Abd Al-Razzaq and Abd Ibn Hamid narrated on the authority of Qatadah, **He will destroy you**, he said: He will uproot you. Abd Ibn Hamid and Ibn Abi Hatim narrated on the authority of Abu Salih, he said: He will slaughter you. Abd Ibn Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali, **And they will take away your best way**, he said: They will turn people's faces towards them. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse, he said: He says the best of you, and they are the Children of Israel. Abd Ibn Hamid and Abd Al-Razzaq narrated on his statement, **It swallows up what they have made**, what they fabricate, on the authority of Qatadah, he said: Moses threw it and it turned into a snake that ate their ropes and what they had made. And Abd bin Hamid, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ikrimah that the magicians of Pharaoh were nine hundred. They said to Pharaoh: If these two are magicians, then we will defeat them, for there is no magician greater than us. And if they are from the Lord of the Worlds, then we have no power over the Lord of the Worlds. So when it came to their affair that they fell down in prostration, God showed them in their prostration the stations to which they would return. Then they said: We will not prefer you over the clear proofs that have come to us. And God is better and more lasting.

Tafsir al-Baghawi

70. "So the magicians fell down in prostration. They said, 'We believe in the Lord of Aaron and Moses.'

Tafsir al-Baidawi

70- So the magicians fell down in prostration." That is, he threw and it was swallowed up. The magicians realized that it was not magic, but rather a sign from God and a miracle from His miracles. So that made them fall on their faces in prostration to God in repentance for what they had done and in reproach and glorification of what they had seen. "They said, 'We believe in the Lord of Aaron and Moses.'" Aaron was mentioned first because of his old age, or because the verse was narrated, or because Pharaoh raised Moses when he was young. If he had limited himself to Moses or mentioned him first, it might have been thought that Pharaoh was meant, and Aaron was mentioned as a consequence. It was narrated that

they saw Paradise and their dwellings in it in their prostration.

Surat Ta-Ha 20:71

He said, "You believed in him before I gave you permission. Indeed, he is your chief who taught you magic. So I will surely cut off your hands and your feet on alternate sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in punishment and more lasting."

Surat Ta-Ha 20:71

He said, "You believed in him before I gave you permission. Indeed, he is your chief who taught you magic. So I will surely cut off your hands and your feet on alternate sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in punishment and more lasting."

Tafsir al-Jalalayn

71 - **He said** Pharaoh **Have you believed** by realizing the two hamzas and replacing the second with an alif **in him before I give you permission I that he is your chief** your teacher **who taught you magic, so I will surely cut off your hands and your feet on opposite sides** a state meaning different, meaning the right hands and the left feet **and I will crucify you on the trunks of palm trees** meaning on them **and you will surely know which of us** meaning himself and the Lord of Moses **is more severe in punishment and more lasting** more lasting for his disobedience

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **He said, 'Did you believe in him before I gave you permission?'** God Almighty says: And Pharaoh said to the mockers: Did you believe and acknowledge Moses' calling to what he had called you to before I gave you permission? **He is your greatest one**, he says: Moses is your greatest one **who taught you magic**.

Ibn Humayd narrated to us, saying: Salamah narrated to us, on the authority of Ibn Ishaq, saying: I was told by Wahb ibn Munabbih, saying: When the magicians said: **We believe in the Lord of Aaron and Moses**, Pharaoh said to them, regretting and seeing the victory and the evidence: "You believed in him before I gave you permission. Indeed, he is your chief who taught you magic." That is, he is the greatest magician who taught you. And His statement: **Then I will cut off your hands and your feet on opposite sides** means: I will cut off your hands and your feet on opposite sides, between cutting that, which is to cut off the right hand and the left foot, or the left hand and the right foot, so that is cutting on opposite sides, and it was mentioned that the first to do that was Pharaoh, and we have mentioned the narration of that. And His statement: **And I will crucify you on the trunks of palm trees** means: I will crucify you on the trunks of palm trees, as the poet said:

They crucified Al-Abdi on the trunk of a palm tree, and no old man sneezed except on his trunk.

It means on a palm trunk. It was said: on trunks, because the one crucified on the wood is raised up its length, then he is placed on it, so it is said: he was crucified on it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And I will crucify you on the trunks of palm trees**, when the magicians saw what he had brought, they knew that it was from God, so they fell down in prostration, and believed at that. The enemy of God said: **Then I will cut off your hands and your feet on opposite sides...** the verse.

Musa bin Harun told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, Pharaoh said: **Then I will cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees**. So he killed them and cut them up, as Abdullah bin Abbas said when they said: **Our Lord, pour out upon us patience and let us die as Muslims** (Al Imran 3:193). He said that they were magicians at the beginning of the day, and martyrs at the end of the day.

And His saying: **And you will surely know which of us is more severe in punishment and more lasting**. He says: And you will surely know, O magicians, which of us is more severe in punishment and more lasting for you, me or Moses.

Tafsir al-Qurtubi

He said, 'You have believed in him' meaning in him, it is said: he believed in him and he believed in him, and from this **So Lot believed in him** (al-Ankabut 29:26) and in Al-A'raf He said, 'You have believed in him before I gave you permission' (al-A'raf 7:123). A denial from him to them, meaning you transgressed and did what I did not command you to do. **Indeed, he is your chief who taught you magic** meaning your leader in teaching, and he only defeated you because he was more skilled in it than you. Pharaoh only wanted by his saying this to make people think that they would not follow them and believe as they believed, otherwise Pharaoh knew that they did not learn from Moses, but rather they had learned magic before Moses came and was born. **Then I will cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees** meaning on the trunks of palm trees. Suwayd ibn Abi Kahil said:

They crucified Al-Abdi on the trunk of a palm tree, and no old man sneezed except on his trunk.

So he cut them up and crucified them until they died, may God have mercy on them. Ibn Muhaisin read here and in Al-A'raf, **So I will cut them up, and I will crucify you**, with the alif open and the letter *cut* pronounced with a light *cut* and *crucify*. "And you will surely know which of us is more severe in punishment and more

lasting," meaning me or the Lord of Moses.

Tafsir Ibn Kathir

The Almighty says, informing about Pharaoh's disbelief, stubbornness, transgression, and his opposition to truth with falsehood, when he saw what he saw of the dazzling miracle and the great sign, and saw that those whom he had sought for help had believed in the presence of all the people, and had been completely defeated, he began to be stubborn and slanderous, and turned to using his prestige and authority against the magicians, so he threatened them and warned them and said: **You believed him** meaning you believed him **before I gave you permission** meaning I did not command you to do that and you tempted me in that, and he said a statement that he and the magicians and all of creation knew was slander and a lie **He is your leader who taught you magic** meaning you only took magic from Moses, and you and him agreed against me and my subjects to make it appear, as the Almighty said in the other verse: **This is indeed a plot which you plotted in the city to expel its people from it, and you are going to know**, then he began to threaten them and said: "I will surely cut off your hands and your feet from **I will crucify you on the trunks of palm trees**, meaning, **I will make you an example, I will kill you, and I will disgrace you**. Ibn Abbas said: **He was the first to do that**. Narrated by Ibn Abi Hatim.

And His saying, **And you will surely know which of us is more severe in punishment and more lasting**, meaning, you say, **My people and I are in error, while you are with Moses and his people on guidance**, so you will know who will have the punishment and will remain in it. So when he attacked them with that and threatened them, their souls became insignificant to them in God Almighty, and **they said, 'We will never prefer you over what has come to us of clear proofs,'** meaning, we will never choose you over what we have obtained of guidance and certainty, **and He who created us**, it is possible that it is an oath, and it is possible that it is conjoined with the clear proofs, meaning, we will not choose you over our Creator and Maker who created us from nothingness, the Initiator, created us from clay, so He is the One who deserves worship and submission, not you, **so decree what you will decree**, meaning, do whatever you wish and whatever your hand reaches, **you only decree this worldly life**, meaning, you only have authority in this world, which is the world of transience, and we have desired the eternal home, **indeed, we have believed in our Lord that He may forgive us our sins**, meaning whatever we have done of Sins, especially what you forced us to do, which is regret, because it contradicts the verse of God Almighty and the miracle of His Prophet.

Ibn Abi Hatim said: My father told us, Naim bin Hammad told us, Sufyan bin Uyaynah told us, on the authority of Abu Saeed, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And what you forced us to do of magic**, he said: Pharaoh took forty boys from the Children of Israel and ordered them to learn magic in Pharma, and

he said: Teach them a teaching that no one on earth knows. Ibn Abbas said: They are among those who believed in Moses and they are among those who said: **We believe in our Lord that He may forgive us our sins and what you forced us to do of magic**. And Abd al-Rahman bin Zaid bin Aslam said the same. And his statement: **And God is better and more lasting** means better for us than you, **and more lasting** meaning more lasting in reward than what you promised us and what you promised us, and this is a narration from Ibn Ishaq, may God have mercy on him. Muhammad bin Ka'b al-Qurazi said: **And God is better** meaning more lasting in punishment than you if I obey, and **more lasting** meaning more lasting in punishment than you if I disobey, and something similar was narrated from Ibn Ishaq as well. It appears that Pharaoh - may God curse him - was determined to do that, and he did it to them out of mercy for them from God. That is why Ibn Abbas and others of the Salaf said: They became magicians in the morning and martyrs in the evening.

Fath al-Qadir

His statement: 71- "He said, 'You believed in him.'" It is said that he believed in him and he believed in him. From the first, his statement: "So Lot believed in him." From the second, his statement in al-A'raf 7: "You believed in him before I gave you permission." It was said that the verb here includes the meaning of following, and it was read as a question of reproach: that is, how did you believe in him without my permission for that? "Indeed, he is your greatest who taught you magic." That is, Moses is your greatest: that is, he is your most enchanted and the highest in rank in the art of magic, or your teacher and master as indicated by his statement: "who taught you magic." Al-Kisa'i said: When a boy in the Hijaz comes from his teacher, he says: I came from my greatest. Muhammad ibn Ishaq said: He is a great magician. Al-Wahidi said: In the language, the greatest is the leader, and that is why the teacher is called the greatest. By this statement, Pharaoh wanted to cast doubt on the people so that they would not believe. Otherwise, he would have known that they had not learned from Moses, nor was he their leader, nor was there any connection between them. **Then I will cut off your hands and your feet on opposite sides**. That is, by God, I will do that to you. Cutting off the hands and feet on opposite sides means cutting off the right hand and the left foot. *Min* is for beginning. **And I will crucify you on the trunks of palm trees**. That is, on their trunks, as he said: **Or do they have a ladder by which they listen?** That is, on it. From this is the saying of Suwaid ibn Abi Kahl:

They crucified Al-Abdi on the trunk of a palm tree, and no old man sneezed except on his trunk.

Rather, he preferred the word *fi* to indicate that they were settled on it, like the content of the envelope is settled in the envelope. **And you will surely know which of us is more severe in punishment and more lasting**. He meant that you will surely know whether I am more severe in punishment for you or Moses? The meaning of **more lasting is more lasting**. And he meant by his words this to mock Moses, because Moses was not subject to any kind of punishment. It is possible that he

Surat Ta-Ha 20:71

He said, "You believed in him before I gave you permission. Indeed, he is your chief who taught you magic. So I will surely cut off your hands and your feet on alternate sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in punishment and more lasting."

meant the punishment that Moses threatened them with if they did not believe. It was said that he meant by Moses the Lord of Moses, with the omission of the complement.

Tafsir al-Baghawi

71. "He said, 'You have believed in him before I give you permission. Indeed, he is your chief,' **that is, your leader and teacher**, who taught you magic. So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, **and you will surely know which of us is more severe in punishment, me for believing in him, or the Lord of Moses for abandoning belief in him?** "And more lasting, **that is, more permanent.**

Tafsir al-Baidawi

71- He said, 'You have believed in him' meaning in Moses, and the lam is to include the meaning of following in the verb. Qanbal and Hafs read **you have believed in him** as a report, and the rest as a question. **Before I give you permission** in believing in him. **Indeed, he is your greatest** is your greatest in your art and the most knowledgeable of you in it, or your teacher. **Who taught you magic** and you conspired in what you did. **Then I will surely cut off your hands and your feet on opposite sides** the right hand and the left foot, and *min* is an introductory particle as if the cutting began from the limb being opposite the limb, and it and the one being governed by it are in the accusative case as a state, meaning I will surely cut them off differently. It was read (*la'aqta'n*) (**wa la'aslabna**) with a light reading. **And I will surely crucify you on the trunks of palm trees** He likened the ability of the crucified to the trunk to the ability of the envelope to the envelope, and he was the first to be crucified. **And you will surely know which of us** means himself and Moses, because he said **you believed in him** and the lam with belief in the Book of God is for other than God, he intended by it to humiliate Moses and mock him, because it was not torture in any way. And it was said, **The Lord of Moses is the one in whom they believed.** "is more severe in punishment and more lasting" and more lasting in punishment.

Surat Ta-Ha 20:72

They said, "We will never prefer you over the clear proofs that have come to us and He who created us, so decide what you will decide. You can only decide this worldly life."

Tafsir al-Jalalayn

72 - **They said, We will not prefer you over the clear proofs that have come to us** indicating the truthfulness of Moses **and He who created us** created us. An oath or conjunction with what **so decree what you will decree** meaning do what you said **you only decree this worldly life** the accusative is for expansion, meaning in it, and you will be rewarded for it in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: The magicians said to Pharaoh when he threatened them with what he threatened them with, **We will not give you precedence** so that we follow you and deny Moses for your sake **over what has come to us of clear proofs** meaning the arguments and evidence for the truth of what Moses called them to. **And He Who created us** means: They said: We will not give you precedence over what has come to us of clear proofs, and over what He created us. By His saying **created us** He means He created us, so what from His saying: **And He Who created us** is in the accusative case because of His saying: **What has come to us** and it may be possible that His saying: **And He Who created us** is in the accusative case for the oath, so the meaning of the statement is: We will not give you precedence over what has come to us of clear proofs, by God. And His saying: **Then decide what you decide** means: Do what you will do, and do with us as you see fit. **You only decide this worldly life** means: You are only able to punish us in this worldly life that will perish, and the worldly life is in the accusative case for time and only is made one letter.

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

Who said that?

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, who said: I was told by Wahb ibn Munabbih: **We will not prefer you over what has come to us of clear proofs and that with which He created us.** That is, over God, over what has come to us of arguments with clear proof. **So decide what you will decide.** That is, do whatever you want. **You only decide this worldly life.** That is, you have no authority except in it. Then you will have no authority after it.

Tafsir al-Qurtubi

The Almighty said: **They said** meaning the magicians **We will not give you preference** meaning we will not

choose you **over what has come to us of clear proofs.** Ibn Abbas said: He means certainty and knowledge. Ikrimah and others said: When they prostrated, God showed them in their prostration their homes in Paradise, so that is why they said: **We will not give you preference.** Pharaoh's wife was asking who had won, and she was told: Moses and Aaron had won, so she said: I believe in the Lord of Moses and Aaron. So Pharaoh sent to her and said: Look for the largest rock, and if she continues with what she said, then throw it on her. So when they came to her, she raised her eyes to the sky and saw her home in Paradise, so she continued with what she said, so her soul was taken away, and the rock was thrown on her body, although there was no soul in her body. It was said: The leader of the magicians said to the one he trusted when he saw what he saw of Moses' staff: Look at this snake, are you afraid that it might be a jinn or are you not afraid? It is the work of the Creator, from whom nothing is hidden. He said: I am not afraid. He said: I have believed in the Lord of Aaron and Moses. **And He Who created us** It was said: It is conjoined with **What has come to us of clear proofs** meaning we will not prefer you over what has come to us of clear proofs nor over He Who created us, meaning we created. It was said: It is an oath, meaning by God we will not prefer you. **Then decide what you decide** The meaning is what you decide. *What* here, which is with the verb, is not like a source, because that is connected to verbs, while this is connected to a subject and predicate. Ibn Abbas said: **Then make what you make.** It was said: **Then rule what you rule,** meaning of cutting and solidifying. The *ya* was deleted from *qadi* in the connection because it was still and the tanween was still. Sibawayh chose to keep it in the pause because the reason for the two still letters was removed. **You only decree this worldly life** means that your command is only carried out in it. It is in the accusative case as a circumstantial, and the meaning is: You only decree the enjoyment of this worldly life. Or the time of this worldly life, so the object is deleted. It is also possible that the estimation is: You only decree the affairs of this worldly life, so it is in the accusative case as the object, and *ma* is a conjunction because of *in*. Al-Farra' permitted the nominative case on the condition that *ma* means *who* and the *ha* is deleted from *declares* and **this worldly life** is in the nominative case.

Tafsir Ibn Kathir

The Almighty says, informing about Pharaoh's disbelief, stubbornness, transgression, and his opposition to truth with falsehood, when he saw what he saw of the dazzling miracle and the great sign, and saw that those whom he had sought for help had believed in the presence of all the people, and had been completely defeated, he began to be stubborn and slanderous, and turned to using his prestige and authority against the magicians, so he threatened them and warned them and said: **You believed him** meaning you believed him **before I gave you permission** meaning I did not command you to do that and you tempted me in that, and he said a statement that he and the magicians and all of creation knew was slander and a lie **He is your leader who taught you**

They said, "We will never prefer you over the clear proofs that have come to us and He who created us, so decide what you will decide. You can only decide this worldly life."

magic meaning you only took magic from Moses, and you and him agreed against me and my subjects to make it appear, as the Almighty said in the other verse: **This is indeed a plot which you plotted in the city to expel its people from it, and you are going to know,** then he began to threaten them and said: "I will surely cut off your hands and your feet from I **will crucify you on the trunks of palm trees,** meaning, **I will make you an example, I will kill you, and I will disgrace you.** Ibn Abbas said: **He was the first to do that.** Narrated by Ibn Abi Hatim.

And His saying, **And you will surely know which of us is more severe in punishment and more lasting,** meaning, you say, **My people and I are in error, while you are with Moses and his people on guidance,** so you will know who will have the punishment and will remain in it. So when he attacked them with that and threatened them, their souls became insignificant to them in God Almighty, and **they said, 'We will never prefer you over what has come to us of clear proofs,'** meaning, we will never choose you over what we have obtained of guidance and certainty, **and He who created us,** it is possible that it is an oath, and it is possible that it is conjoined with the clear proofs, meaning, we will not choose you over our Creator and Maker who created us from nothingness, the Initiator, created us from clay, so He is the One who deserves worship and submission, not you, **so decree what you will decree,** meaning, do whatever you wish and whatever your hand reaches, **you only decree this worldly life,** meaning, you only have authority in this world, which is the world of transience, and we have desired the eternal home, **indeed, we have believed in our Lord that He may forgive us our sins,** meaning whatever we have done of Sins, especially what you forced us to do, which is regret, because it contradicts the verse of God Almighty and the miracle of His Prophet.

Ibn Abi Hatim said: My father told us, Naim bin Hamad told us, Sufyan bin Uyaynah told us, on the authority of Abu Saeed, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And what you forced us to do of magic,** he said: Pharaoh took forty boys from the Children of Israel and ordered them to learn magic in Pharma, and he said: Teach them a teaching that no one on earth knows. Ibn Abbas said: They are among those who believed in Moses and they are among those who said: **We believe in our Lord that He may forgive us our sins and what you forced us to do of magic.** And Abd al-Rahman bin Zaid bin Aslam said the same. And his statement: **And God is better and more lasting** means better for us than you, **and more lasting** meaning more lasting in reward than what you promised us and what you promised us, and this is a narration from Ibn Ishaq, may God have mercy on him. Muhammad bin Ka'b al-Qurazi said: **And God is better** meaning more lasting in punishment than you if I obey, and **more lasting** meaning more lasting in punishment than you if I disobey, and something similar was narrated from Ibn Ishaq as well. It appears that Pharaoh - may God curse him - was determined to do that, and he did it to

them out of mercy for them from God. That is why Ibn Abbas and others of the Salaf said: They became magicians in the morning and martyrs in the evening.

Fath al-Qadir

72- "They said, 'We will not prefer you over what has come to us of clear proofs'" meaning, we will not choose you over what Moses brought us of clear proofs from God Almighty, such as the hand and the staff. It was said that by clear proofs they meant what they saw in their prostration of the houses prepared for them in Paradise. "And He Who created us" is conjoined with what has come to us, meaning, we will not choose you over what Moses brought us of clear proofs and over He Who created us: meaning, He created us. It was said that it is an oath: meaning, by God Who created us, we will not prefer you, or we will not prefer you. These two aspects of the interpretation of the verse were mentioned by Al-Farra' and Al-Zajaj. "Then decide what you decide **is their answer to Pharaoh when he said to them,** I will cut off" etc. The meaning is: So do what you will do, and rule as you rule. The estimate is: what you will do. "You only decide this worldly life" meaning, your authority over us and the effect of your command over us is only in this world and you have no way over us in what comes after it. So the demonstrative pronoun is in the accusative case on Circumstantial or on the object and ma is comprehensive, and Al-Farra' permitted the nominative case on the condition that ma means which: meaning that what this worldly life decrees, your decree and rule are limited to that.

Tafsir al-Baghawi

72. **They said,** meaning the magicians: **We will not prefer you,** meaning we will not choose you, **over what has come to us of clear proofs,** meaning the evidence. Muqatil said: meaning the white hand and the staff.

It was said: Their argument was that if this was magic, then where were our ropes and sticks?

It was said: **From the clear proofs** meaning from clarification and knowledge.

Abu al-Qasim ibn Abi Bazza narrated that he said: When they prostrated, they did not raise their heads until they saw Paradise and Hell, and saw the reward of its people, and saw their homes in Paradise. Then they said: We will not prefer you over the clear proofs that have come to us. **By Him Who created us,** meaning: We will not prefer you over God Who created us. It was said: It is an oath. **Then decide what you will decide,** meaning: Do what you will do. **You only decide this worldly life,** meaning: Your affair and authority are in this world and will soon be gone.

Tafsir al-Baidawi

72- "They said, 'We will not prefer you'" We will not choose you. "Over what Moses brought us, **and it is possible that the pronoun in it refers to** of the clear proofs" the clear miracles. "And He who created us" is in apposition to what came to us or an oath. "So decide what you will decide" what you will decide, i.e. do or rule by. "You only decide this worldly life" You only do what you desire, or decide what you see in this world. "And the Hereafter is better and more lasting" So it is like the explanation for what came before it and the preparation for what comes after it. It was read "you decide this worldly life" like you say: Fast on Friday.

Surat Ta-Ha 20:73

Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us to do of magic. And God is better and more lasting.

Surat Ta-Ha 20:73

Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us to do of magic. And God is better and more lasting.

Tafsir al-Jalalayn

73 - **Indeed, we have believed in our Lord that He may forgive us our sins** of polytheism and other things **and what you compelled us to do of magic** learning and doing to oppose Moses **and God is better** than you in reward if you obey **and more lasting** than you in punishment if you disobey.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, we have believed in our Lord that He may forgive us our sins** God Almighty says: We have acknowledged the oneness of our Lord, and we have believed in His promise and His threat, and that what Moses brought is true. **That He may forgive us our sins** He says: To pardon us for our sins and cover them for us. **And what you forced us to do of magic** He says: To forgive us our sins, and we learned what we learned of magic, and we practiced what you forced us to learn and practice. And He mentioned that Pharaoh had taken them to task for teaching magic.

Who said that?

Musa bin Sahl told me, he said: Naim bin Hammad told us, he said: Sufyan bin Uyaynah told us, on the authority of Abu Saeed, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God Almighty, **And what you forced us to do of magic**, he said: Boys whom Pharaoh sent to the magicians, to teach them magic at Al-Farma.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And what you forced us to do of magic**, he said: He ordered them to learn magic, he said: They abandoned the Book of God, and ordered their people to learn magic.

And what you forced us to do of magic. He said: You ordered us to learn it.

And his saying: **And God is better and more lasting** means: And God is better than you, O Pharaoh, as a reward for those who obey Him, and more lasting as a punishment for those who disobey Him and go against His command.

As Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq: **And God is better and more lasting:** better than you in reward, but more lasting in punishment.

Al-Qasim told us, he said: Al-Hussein told us, he said:

Hajjaj told us, on the authority of Abu Ma'shar, on the authority of Muhammad bin Ka'b and Muhammad bin Qais, regarding the statement of God: **And God is better and more lasting**, they said: Better than you if I obey, and more lasting than you in punishment if I disobey.

Tafsir al-Qurtubi

Indeed, we have believed in our Lord meaning we believed in God alone, with no partner, and in what Moses brought to us **that He may forgive us our sins** meaning the polytheism they were doing. **And what you forced us to do of magic** "what" is in the accusative case, conjoined with the sins. It was said: it has no position and it is negative, meaning that He may forgive us our sins of magic and what you forced us to do. An-Nahhas: The first is more appropriate. Al-Mahdawi: There is more to it, because they said: "Shall we have a reward if we are the victors?" (Ash-Shu'ara: 41) This is not the statement of those who were forced, and because compulsion is not a sin, even though it is possible that they were forced to learn it when they were young. Al-Hasan said: They were taught magic as children, then they practiced it of their own free will later. It is possible that "what" is in the nominative case as a subject and the predicate is implied, and the estimate is: And what you forced us to do of magic is removed from us. And "of magic **according to this statement and the first statement is related to** you forced us". And that *ma* is a negative related to **our sins**. "And God is better and more lasting," meaning His reward is better and more lasting, so the complement was deleted, as Ibn Abbas said. And it was said: God is better for us than you and more lasting in punishment for us than your punishment for us. And this is the answer to His statement: **And you will surely know which of us is more severe in punishment and more lasting.** And it was said: God is better for us if we obey Him, and more lasting in punishment than you if we disobey Him.

Tafsir Ibn Kathir

The Almighty says, informing about Pharaoh's disbelief, stubbornness, transgression, and his opposition to truth with falsehood, when he saw what he saw of the dazzling miracle and the great sign, and saw that those whom he had sought for help had believed in the presence of all the people, and had been completely defeated, he began to be stubborn and slanderous, and turned to using his prestige and authority against the magicians, so he threatened them and warned them and said: "You believed him **meaning you believed him** before I gave you permission **meaning I did not command you to do that and you tempted me in that, and he said a statement that he and the magicians and all of creation knew was slander and a lie** He is your leader who taught you magic" meaning you only took magic from Moses, and

you and him agreed against me and my subjects to make it appear, as the Almighty said in the other verse: "This is indeed a plot which you plotted in the city to expel its people from it, and you are going to know", then he began to threaten them and said: "I will surely cut off your hands and your feet from **I will crucify you on the trunks of palm trees**, meaning, **I will make you an example, I will kill you, and I will disgrace you**. Ibn Abbas said: **He was the first to do that**. Narrated by Ibn Abi Hatim.

And His saying, **And you will surely know which of us is more severe in punishment and more lasting**, meaning, you say, **My people and I are in error, while you are with Moses and his people on guidance**, so you will know who will have the punishment and will remain in it. So when he attacked them with that and threatened them, their souls became insignificant to them in God Almighty, and **they said, 'We will never prefer you over what has come to us of clear proofs,'** meaning, we will never choose you over what we have obtained of guidance and certainty, **and He who created us**, it is possible that it is an oath, and it is possible that it is conjoined with the clear proofs, meaning, we will not choose you over our Creator and Maker who created us from nothingness, the Initiator, created us from clay, so He is the One who deserves worship and submission, not you, **so decree what you will decree**, meaning, do whatever you wish and whatever your hand reaches, **you only decree this worldly life**, meaning, you only have authority in this world, which is the world of transience, and we have desired the eternal home, **indeed, we have believed in our Lord that He may forgive us our sins**, meaning whatever we have done of Sins, especially what you forced us to do, which is regret, because it contradicts the verse of God Almighty and the miracle of His Prophet.

Ibn Abi Hatim said: My father told us, Naim bin Hammad told us, Sufyan bin Uyaynah told us, on the authority of Abu Saeed, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the words of God the Almighty: **And what you forced us to do of magic**, he said: Pharaoh took forty boys from the Children of Israel and ordered them to learn magic in Pharaoh, and he said: Teach them a teaching that no one on earth knows. Ibn Abbas said: They are among those who believed in Moses and they are among those who said: **We believe in our Lord that He may forgive us our sins and what you forced us to do of magic**. And Abd al-Rahman bin Zaid bin Aslam said the same. And his statement: **And God is better and more lasting** means better for us than you, **and more lasting** meaning more lasting in reward than what you promised us and what you promised us, and this is a narration from Ibn Ishaq, may God have mercy on him. Muhammad bin Ka'b al-Qurazi said: **And God is better** meaning more lasting in punishment than you if I obey, and **more lasting** meaning more lasting in punishment than you if I disobey, and something similar was narrated from Ibn Ishaq as well. It appears that Pharaoh - may God curse him - was determined to do that, and he did it to them out of mercy for them from God. That is why Ibn Abbas and others of the Salaf said: They became magicians in the morning and martyrs in the evening.

Fath al-Qadir

73- **Indeed, we have believed in our Lord that He may forgive us our sins** which we have committed in the past of disbelief and other things **and what you forced us to do of magic** is conjoined with our sins: meaning and forgive us what you forced us to do of magic in opposition to Moses. So what is in the accusative case as a direct object, and it was said that it is negative. An-Nahhas said: The first is more appropriate. It was said that it is permissible for it to be in the nominative case as a subject and the predicate is understood: meaning what you forced us to do of magic is placed on us. **And God is better and more lasting** meaning better than you in reward and more lasting than you in punishment, and this is the answer to his statement: **And you will surely know which of us is more severe in punishment and more lasting**.

Tafsir al-Baghawi

73. **Indeed, we have believed in our Lord that He may forgive us our sins and what you forced us to do of magic**. It was said: How did they say this, when they came willingly, swearing by the might of Pharaoh that they would be victorious?

It was said: It was narrated on the authority of Al-Hassan that he said: Pharaoh used to force some people to learn magic so that its origin would not be lost, and he was the most forbidding of them to begin with.

Muqatil said: There were seventy-two magicians, two from the Copts and seventy from the Children of Israel. Pharaoh forced those from the Children of Israel to learn magic, so that is what they said: **And you did not force us to do magic**.

Abdul Aziz bin Aban said: The magicians said to Pharaoh: Show us Moses when he sleeps. So he showed them Moses sleeping with his staff guarding him. They said to Pharaoh: This is not a magician. When a magician sleeps, his magic is nullified. But he refused to let them know. This is what God Almighty said: **And you did not compel us to do magic**.

"And God is better and more lasting," Muhammad ibn Ishaq said: Better than you in reward, and more lasting in punishment.

Muhammad bin Kaab said: He is better than you in reward if he obeys, and more lasting in punishment if he disobeys. This is an answer to his saying: **And you will surely know which of us is more severe in punishment and more lasting**.

Tafsir al-Baidawi

73- **Indeed, we have believed in our Lord that He may forgive us our sins** of disbelief and transgressions. **And what you compelled us to do of magic** of opposing the miracle. It was narrated that they said to Pharaoh, **Show us Moses sleeping** and they found him guarded by a staff. They said, **This is not magic, for when a**

Surat Ta-Ha 20:73

Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us to do of magic. And God is better and more lasting.

magician sleeps, his magic is nullified. But they refused except to oppose him. **And God is better and more lasting** as a reward or better as a reward and more lasting as a punishment.

Surat Ta-Ha 20:74

Indeed, whoever comes to his Lord as a criminal - for him is Hell; he will neither die therein nor live.

Tafsir al-Jalalayn

74 - God Almighty said **Indeed, whoever comes to his Lord as a criminal** as a disbeliever like Pharaoh **then for him is Hell; he will neither die therein** to rest **nor live** a life that will benefit him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what the magicians said to Pharaoh: **Whoever comes to his Lord** from among His creation **as a criminal** meaning, having acquired disbelief in Him **then for him is Hell** meaning: for him is Hell as a refuge and dwelling, a reward for his disbelief **He will neither die therein** so his soul leaves **nor will he live** so his soul settles in its place and is reassured, but it clings to their throats.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, whoever comes to his Lord as a criminal** It was said: It is from what the magicians said when they believed. It was also said: It is the beginning of a speech from God Almighty. The metaphor in *indeed* refers to the matter and the affair. It is permissible that whoever comes, and from it the poet's saying:

Whoever enters the church one day will find therein a camel and a gazelle.

He meant that he who enters, that is, this is the matter, that the criminal enters Hell, and the believer enters Paradise. And the criminal is the disbeliever. And it was said: the one who commits sins and earns them. And the first is more likely, because of His saying: **For him is Hell, wherein he will neither die nor live.** And this is the description of the disbelieving, lying, denier - as was explained previously in Surat An-Nisa and other verses - so he does not benefit from his life nor find rest in his death. The poet said:

Is there no soul that does not die, so that its misery ends, and it does not live a life that has any taste?

It was said: The soul of the unbeliever is suspended in his throat, as God Almighty informed us about it, so he does not die from its separation, nor does he live with its stability. The meaning of **whoever comes to his Lord as a criminal** is whoever comes to the appointment with his Lord.

Tafsir Ibn Kathir

It appears from the context that this is part of what the magicians preached to Pharaoh, warning him of God's vengeance and His everlasting and everlasting punishment, and encouraging him to attain His eternal and immortal reward. They said: **Whoever comes to his Lord as a criminal**, meaning he meets God on the Day of Resurrection as a criminal, **for him is Hell, wherein he will neither die nor live**, like His statement: "It will not be decreed for them to die, nor will its punishment be lightened for them. Thus do We recompense every ungrateful person." And He said: **And the most wretched will avoid it, who will enter the Great Fire, then he will neither die therein nor live.** And God Almighty said: **And they will cry, 'O Malik, let your Lord decree upon us.' He will say, 'Indeed, you will remain.'** Imam Ahmad ibn Hanbal said: Ismail told us, Saeed ibn Yazid told us on the authority of Abu Nadrah on the authority of Abu Saeed al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **As for the people of Hell who are its people, they will neither die therein nor live, but there are people who will be struck by the Fire because of their sins, so it will kill them.** Death until they become charcoal. Then permission is given for intercession, and they are brought in groups, groups, and spread out on the rivers of Paradise. It is said: O people of Paradise, pour out rain upon them. So they grow like a seed that is in the silt of a torrent." A man from the people said: It is as if the Messenger of God, may God bless him and grant him peace, was in the desert. Muslim narrated it in this way in his Sahih book on the authority of Shu'bah and Bishr ibn al-Mufaddal, both of them on the authority of Abu Salamah Sa'id ibn Yazid.

Ibn Abi Hatim said: It was mentioned on the authority of Abdul-Warith bin Abdul-Samad bin Abdul-Warith, who said: My father told us, Hayyan told us, I heard Sulayman al-Taymi on the authority of Abu Nadrah on the authority of Abu Sa'id that the Messenger of God, may God bless him and grant him peace, gave a sermon and came to this verse: **Whoever comes to his Lord as a criminal, for him is Hell; he will neither die therein nor live.** The Prophet, may God bless him and grant him peace, said: "As for its people who are its people, they will neither die therein nor live. As for those who are not its people, the Fire will touch them, then the intercessors will arise and intercede, and the she-camels will be made, and they will be brought to a river called Life or Life, and they will grow as grass grows in the mud of a torrent."

And the Almighty said: **And whoever comes to Him as a believer having done righteous deeds** meaning, and whoever meets his Lord on the Day of Resurrection with a believer in heart, having confirmed his conscience in his words and deeds, **for those are the highest degrees** meaning Paradise with its high degrees, secure rooms, and good dwellings. Imam Ahmad said: Affan told us, Hammam told us, Zaid bin Aslam told us, on the authority of Ata bin Yasar, on the authority of Ubadah bin As-Samit, on the authority of the Prophet, may God bless him and grant him peace, who said: "Paradise has one hundred degrees, between every two degrees is like the distance between the heaven and the earth, and Al-Firdaws is

Surat Ta-Ha 20:74

Indeed, whoever comes to his Lord as a criminal - for him is Hell; he will neither die therein nor live.

the highest degree, and from it flow the four rivers, and the Throne is above it, so if you ask God for them, then ask Him for Al-Firdaws.” And Al-Tirmidhi narrated it from the hadith of Yazid bin Harun, on the authority of Hammam, with the same chain.

Ibn Abi Hatim said: Sulayman ibn Abd al-Rahman al-Dimashqi told us, Khalid ibn Yazid ibn Abi Malik told us on the authority of his father, who said: It was said: Paradise has one hundred levels, each level has a hundred levels, between every two levels is like the distance between the sky and the earth, in them are rubies and jewels, in each level there is a prince to whom they see virtue and leadership. In the two Sahihs it says: “The people of ‘Illyyin will see those above them as you see a distant star in the horizon of the sky, due to the difference between them. They said: O Messenger of God, those are the dwellings of the prophets. He said: Yes, by the One in Whose Hand is my soul, men who believed in God and believed in the Messengers.” In the Sunan it says: Abu Bakr and ‘Umar were among them and were blessed. His statement: **Gardens of Eden** means residence, and it is a substitute for the highest levels. **Beneath which rivers flow, abiding therein** means remaining forever. **And that is the reward of he who purifies himself** means purifies himself from filth, evil, and polytheism, and worships God alone, with no partner. And follows the Messengers in what they brought of good and seeking.

Fath al-Qadir

74- **Whoever comes to his Lord as a criminal, for him is Hell; he will neither die therein nor live.** The criminal is the one who commits disbelief and sins. The meaning of **will neither die therein nor live** is that he will neither die and rest nor live a life that benefits him. Al-Mubarrad said: He will neither die a comfortable death nor live an enjoyable life. He feels pain as the living feel pain and he reaches the state of death in a state of distress, except that he does not cease to feel pain therein. The Arabs say: So-and-so is neither alive nor dead if he does not benefit from his life. Ibn al-Anbari recited in such a context:

Is there no soul that does not die, so that its misery ends, and it does not live a life that has any taste?

This verse is part of what God Almighty narrated of the magicians' sayings. It was said that it is the beginning of a statement, and the pronoun in **it is in this manner** refers to the matter.

Tafsir al-Baghawi

74. **Indeed, whoever comes to his Lord as a criminal,** it was said: This is the beginning of a statement from God Almighty. It was said: It is part of the magicians' statement **a criminal**, meaning: a polytheist, meaning: he died as a polytheist, **for him is Hell, where he will not die**, so he will rest, **nor will he live**, a life from which he will benefit.

Tafsir al-Baidawi

74- **It is** the matter. **Whoever comes to his Lord as a criminal** by dying in his disbelief and disobedience. **Then for him is Hell, where he will neither die** nor rest. **nor will he live** a comfortable life.

Surat Ta-Ha 20:75

And whoever comes to Him as a believer having done righteous deeds - for those will be the highest ranks.

Tafsir al-Jalalayn

75 - **And whoever comes to Him as a believer having done righteous deeds** the obligatory and voluntary deeds **they will have the highest ranks** the plural of ali is the feminine of a'la.

Tafsir al-Suyuti

Tafsir al-Tabari

And whoever comes to Him as a believer monotheist who does not associate anything with Him **and has done righteous deeds** meaning: he has done what his Lord has commanded him to do, and has refrained from what He has forbidden him to do **these will have the highest ranks** meaning: these are the ones who will have the highest ranks in Paradise.

Tafsir al-Qurtubi

The meaning of **and whoever comes to Him as a believer** is that he dies upon it and comes to Him believing in it. **He has done** means he has done **righteous deeds** meaning acts of obedience and what he was commanded to do and what he was forbidden to do. **Then those will have the highest degrees** meaning the lofty degrees that the attributes fall short of. His statement, **and whoever comes to Him as a believer** indicates that what is meant by the criminal is the polytheist.

Tafsir Ibn Kathir

It appears from the context that this is part of what the magicians preached to Pharaoh, warning him of God's vengeance and His everlasting and everlasting punishment, and encouraging him to attain His eternal and immortal reward. They said: **Whoever comes to his Lord as a criminal**, meaning he meets God on the Day of Resurrection as a criminal, **for him is Hell, wherein he will neither die nor live**, like His statement: "It will not be decreed for them to die, nor will its punishment be lightened for them. Thus do We recompense every ungrateful person." And He said: **And the most wretched will avoid it, who will enter the Great Fire, then he will neither die therein nor live.** And God Almighty said: **And they will cry, 'O Malik, let your Lord decree upon us.' He will say, 'Indeed, you will remain.'** Imam Ahmad ibn Hanbal said: Ismail told us, Saeed ibn Yazid told us on the authority of Abu Nadrah on the authority of Abu Saeed al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **As for the people of Hell who are its people, they will neither die therein nor live, but**

there are people who will be struck by the Fire because of their sins, so it will kill them. Death until they become charcoal. Then permission is given for intercession, and they are brought in groups, groups, and spread out on the rivers of Paradise. It is said: O people of Paradise, pour out rain upon them. So they grow like a seed that is in the silt of a torrent." A man from the people said: It is as if the Messenger of God, may God bless him and grant him peace, was in the desert. Muslim narrated it in this way in his Sahih book on the authority of Shu'bah and Bishr ibn al-Mufaddal, both of them on the authority of Abu Salamah Sa'id ibn Yazid.

Ibn Abi Hatim said: It was mentioned on the authority of Abdul-Warith bin Abdul-Samad bin Abdul-Warith, who said: My father told us, Hayyan told us, I heard Sulayman al-Taymi on the authority of Abu Nadrah on the authority of Abu Sa'id that the Messenger of God, may God bless him and grant him peace, gave a sermon and came to this verse: **Whoever comes to his Lord as a criminal, for him is Hell; he will neither die therein nor live.** The Prophet, may God bless him and grant him peace, said: "As for its people who are its people, they will neither die therein nor live. As for those who are not its people, the Fire will touch them, then the intercessors will arise and intercede, and the she-camels will be made, and they will be brought to a river called Life or Life, and they will grow as grass grows in the mud of a torrent."

And the Almighty said: **And whoever comes to Him as a believer having done righteous deeds** meaning, and whoever meets his Lord on the Day of Resurrection with a believer in heart, having confirmed his conscience in his words and deeds, **for those are the highest degrees** meaning Paradise with its high degrees, secure rooms, and good dwellings. Imam Ahmad said: Affan told us, Hammam told us, Zaid bin Aslam told us, on the authority of Ata bin Yasar, on the authority of Ubadah bin As-Samit, on the authority of the Prophet, may God bless him and grant him peace, who said: "Paradise has one hundred degrees, between every two degrees is like the distance between the heaven and the earth, and Al-Firdaws is the highest degree, and from it flow the four rivers, and the Throne is above it, so if you ask God for them, then ask Him for Al-Firdaws." And Al-Tirmidhi narrated it from the hadith of Yazid bin Harun, on the authority of Hammam, with the same chain.

Ibn Abi Hatim said: Sulayman ibn Abd al-Rahman al-Dimashqi told us, Khalid ibn Yazid ibn Abi Malik told us on the authority of his father, who said: It was said: Paradise has one hundred levels, each level has a hundred levels, between every two levels is like the distance between the sky and the earth, in them are rubies and jewels, in each level there is a prince to whom they see virtue and leadership. In the two Sahihis it says: "The people of 'Illyiyyin will see those above them as you see a distant star in the horizon of the sky, due to the difference between them. They said: O Messenger of God, those are the dwellings of the prophets. He said: Yes, by the One in Whose Hand is my soul, men who believed in God and believed in the Messengers." In the Sunan it says: Abu Bakr and 'Umar were among them and were blessed. His statement: **Gardens of Eden** means residence, and it

Surat Ta-Ha 20:75

And whoever comes to Him as a believer having done righteous deeds - for those will be the highest ranks.

is a substitute for the highest levels. **Beneath which rivers flow, abiding therein** means remaining forever. **And that is the reward of he who purifies himself** means purifies himself from filth, evil, and polytheism, and worships God alone, with no partner. And follows the Messengers in what they brought of good and seeking.

Fath al-Qadir

75- **And whoever comes to Him as a believer having done righteous deeds** meaning, and whoever comes to his Lord believing in Him has done righteous deeds: meaning acts of obedience, and the described is omitted, and the meaning is righteous deeds, and the phrase has done is in the accusative case as a state, and thus a believer is in the accusative case as a state, and the reference with *those* is to whom, considering its meaning, **for them are the highest degrees** meaning the lofty stations that the attributes fall short of.

Tafsir al-Baghawi

75. **And whoever comes to Him**, Abu Amr reads the ha' with a sukoon, and Abu Ja'far, Qalun, and Ya'qub steal it, and the others read it with a sukoon, **a believer**, he died in faith, **has done righteous deeds, so those will have the highest degrees**, the lofty ones, **the highest**, plural, and **(the highest)** is the feminine of the highest.

Tafsir al-Baidawi

75- **And whoever comes to Him as a believer having done righteous deeds** in this world. **For those will be the highest ranks** the lofty stations.

Surat Ta-Ha 20:76

Gardens of Eden beneath which rivers flow, wherein they abide eternally. And that is the reward of he who purifies himself.

Tafsir al-Jalalayn

76 - **Gardens of Eden** i.e. establishing a statement of it (underneath which rivers flow, wherein they abide eternally. That is the reward of he who purifies himself) purified from sins.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And whoever comes to Him as a believer having done righteous deeds - for those are the highest ranks.** Then He explained what those high ranks are, saying: They are **Gardens of Eden**, meaning: Gardens of permanence from which there is no departure, no end, and no annihilation. **Beneath which rivers flow**, meaning: rivers flow beneath its trees. **Therein abiding eternally**, meaning: remaining therein without a specific end. So the gardens in His statement: **Gardens of Eden**, are raised in response to the ranks.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement: **And whoever comes to Him as a believer having done righteous deeds - for those will be the highest degrees**, he said: Eden.

And His statement, **And that is the reward of he who purifies himself**, means: And these high ranks, which are the Gardens of Eden, as described by the Most High, the Majestic, are the reward of he who purifies himself, meaning: he who purifies himself from sins, obeys God in what He commands him, and does not defile himself by disobeying Him in what He forbade him from.

Tafsir al-Qurtubi

The Almighty's saying: **Gardens of Eden** is an explanation of the degrees and a substitute for them, and Eden is the residence, and its explanation has been presented. **Underneath them** meaning beneath their chambers and beds **rivers flow** of wine, honey, milk and water, and this has been presented. **Abiding therein** meaning staying permanently. **And that is the reward of he who purifies himself** meaning he who purifies himself from disbelief and sins. And whoever said that this is from the sayings of magicians said: Perhaps the magicians heard it from Moses, or from the Children of Israel, since there were people among them in Egypt, and among them was also the believer from the family of Pharaoh.

I said: It is possible that this was an inspiration from God to them, causing them to speak about it when

they believed, and God knows best.

Tafsir Ibn Kathir

It appears from the context that this is part of what the magicians preached to Pharaoh, warning him of God's vengeance and His everlasting and everlasting punishment, and encouraging him to attain His eternal and immortal reward. They said: **Whoever comes to his Lord as a criminal**, meaning he meets God on the Day of Resurrection as a criminal, **for him is Hell, wherein he will neither die nor live**, like His statement: "It will not be decreed for them to die, nor will its punishment be lightened for them. Thus do We recompense every ungrateful person." And He said: **And the most wretched will avoid it, who will enter the Great Fire, then he will neither die therein nor live.** And God Almighty said: **And they will cry, 'O Malik, let your Lord decree upon us.' He will say, 'Indeed, you will remain.'** Imam Ahmad ibn Hanbal said: Ismail told us, Saeed ibn Yazid told us on the authority of Abu Nadrah on the authority of Abu Saeed al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **As for the people of Hell who are its people, they will neither die therein nor live, but there are people who will be struck by the Fire because of their sins, so it will kill them.** Death until they become charcoal. Then permission is given for intercession, and they are brought in groups, groups, and spread out on the rivers of Paradise. It is said: O people of Paradise, pour out rain upon them. So they grow like a seed that is in the silt of a torrent." A man from the people said: It is as if the Messenger of God, may God bless him and grant him peace, was in the desert. Muslim narrated it in this way in his Sahih book on the authority of Shu'bah and Bishr ibn al-Mufaddal, both of them on the authority of Abu Salamah Sa'id ibn Yazid.

Ibn Abi Hatim said: It was mentioned on the authority of Abdul-Warith bin Abdul-Samad bin Abdul-Warith, who said: My father told us, Hayyan told us, I heard Sulayman al-Taymi on the authority of Abu Nadrah on the authority of Abu Sa'id that the Messenger of God, may God bless him and grant him peace, gave a sermon and came to this verse: **Whoever comes to his Lord as a criminal, for him is Hell; he will neither die therein nor live.** The Prophet, may God bless him and grant him peace, said: "As for its people who are its people, they will neither die therein nor live. As for those who are not its people, the Fire will touch them, then the intercessors will arise and intercede, and the she-camels will be made, and they will be brought to a river called Life or Life, and they will grow as grass grows in the mud of a torrent."

And the Almighty said: **And whoever comes to Him as a believer having done righteous deeds** meaning, and whoever meets his Lord on the Day of Resurrection with a believer in heart, having confirmed his conscience in his words and deeds, **for those are the highest degrees** meaning Paradise with its high degrees, secure rooms, and good dwellings. Imam Ahmad said: Affan told us, Hammam told us, Zaid bin Aslam told us, on the authority of Ata bin Yasar, on the authority of Ubadah bin As-Samit, on the authority of

Gardens of Eden beneath which rivers flow, wherein they abide eternally. And that is the reward of he who purifies himself.

the Prophet, may God bless him and grant him peace, who said: "Paradise has one hundred degrees, between every two degrees is like the distance between the heaven and the earth, and Al-Firdaws is the highest degree, and from it flow the four rivers, and the Throne is above it, so if you ask God for them, then ask Him for Al-Firdaws." And Al-Tirmidhi narrated it from the hadith of Yazid bin Harun, on the authority of Hammam, with the same chain.

Ibn Abi Hatim said: Sulayman ibn Abd al-Rahman al-Dimashqi told us, Khalid ibn Yazid ibn Abi Malik told us on the authority of his father, who said: It was said: Paradise has one hundred levels, each level has a hundred levels, between every two levels is like the distance between the sky and the earth, in them are rubies and jewels, in each level there is a prince to whom they see virtue and leadership. In the two Sahihs it says: "The people of 'Illyiyn will see those above them as you see a distant star in the horizon of the sky, due to the difference between them. They said: O Messenger of God, those are the dwellings of the prophets. He said: Yes, by the One in Whose Hand is my soul, men who believed in God and believed in the Messengers." In the Sunan it says: Abu Bakr and 'Umar were among them and were blessed. His statement: **Gardens of Eden** means residence, and it is a substitute for the highest levels. **Beneath which rivers flow, abiding therein** means remaining forever. **And that is the reward of he who purifies himself** means purifies himself from filth, evil, and polytheism, and worships God alone, with no partner. And follows the Messengers in what they brought of good and seeking.

Fath al-Qadir

76- **Gardens of Eden** is an explanation of the degrees or a substitute for them, and Eden is the residence, and its explanation has been presented, and the phrase **underneath which rivers flow** is a state of the gardens, because it is added to Eden, and Eden is a name for residence as was presented, and the accusative of **abiding therein** is a state of the pronoun of the group in them: meaning staying permanently, and *the* reference **with that** is to what was presented to them of the reward, and it is a subject, and **the reward of he who purifies himself** is its predicate: meaning the reward of he who purifies himself from disbelief and the sins that necessitate Hell.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And what you forced us to do of magic**, he said: Pharaoh took forty boys from the Children of Israel and ordered them to learn magic in Pelusium. He said: Teach them a teaching that no one on earth can defeat. Ibn Abbas said: They are among those who believed in Moses, and they are the ones who said: We believe in our Lord that He may forgive us our sins and what you forced us to do of magic. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Muhammad ibn Ka'b al-Qurazi regarding his statement: **And God is better and more lasting**, he said: Better than you if you obey and more lasting in

punishment if you disobey. Ahmad, Muslim, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abu Saeed that the Messenger of God (peace and blessings of God be upon him) delivered a sermon and recited this verse: **Whoever comes to his Lord as a criminal, for him is Hell; he will neither die therein nor live.** The Messenger of God (peace and blessings of God be upon him) said: "As for its people who are its people, they will neither die therein nor live. As for those who are not its people, the Fire will kill them completely. Then the intercessors will arise and intercede, and they will be brought in groups on a river called Al-Hayat or Al-Hayawan, and they will grow like scum grows in the mud of a torrent." Abu Dawud and Ibn Mardawayh narrated on the authority of Abu Saeed that the Messenger of God (peace and blessings of God be upon him) said: "The people of the highest ranks will be seen by those beneath them as you see a shining star in the horizon of the sky. Abu Bakr and Umar are among them, and they are blessed." In the two Sahihs it is worded as: **The people of the highest ranks will be seen by those above them as you see a setting star in the horizon of the sky.**

Tafsir al-Baghawi

76. "Gardens of Eden beneath which rivers flow, wherein they abide eternally. That is the reward of he who purifies himself." That is, he is purified from sins. Al-Kalbi said: He gave zakat on his soul and said, **There is no god but God.**

Ahmad ibn Abdullah al-Salihi told us, Abu al-Qasim Abd al-Rahman ibn Ubayd al-Sammar told us, Abu Ahmad Hamza ibn Muhammad ibn Abbas al-Dahqan told us, Ahmad ibn Abd al-Jabbar al-Attardi told us, Abu Muawiyah told us, on the authority of al-A'mash, on the authority of Atiyya, 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 people of the highest ranks will be seen by those beneath them as you see a shining star in one of the horizons of the sky, and Abu Bakr and Umar are among them and they are blessed.**

Tafsir al-Baidawi

76- **Gardens of Eden** instead of degrees. **Underneath them rivers flow, wherein they abide eternally** is a state, and the factor in it has the meaning of indication or stability. **And that is the reward of he who purifies himself** purifies himself from the filth of disbelief and sins, and the three verses may be the words of the magicians or the beginning of a speech from God Almighty.

Surat Ta-Ha 20:77

And We had already inspired Moses, "Travel by night with My servants and strike for them a dry path through the sea. Do not fear being overtaken and do not fear the punishment of the Fire."

Tafsir al-Jalalayn

77 - (And We inspired Moses, **Take My servants by night** with a hamzat qata' from asra and with a hamzat wasl and a kasra on the noon from sara, two dialects, meaning take them by night from the land of Egypt (and strike for them) make for them with your staff **a dry path through the sea** meaning dry, so he complied with what he was commanded and God dried up the land so they passed through it **do not fear being overtaken** meaning that Pharaoh would overtake you and **do not fear** drowning.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We had certainly inspired** Our Prophet *Moses* when We had followed up with him the arguments against Pharaoh, but he refused to respond to the command of his Lord, and he transgressed and persisted in his transgression **that you should travel by night with My servants** meaning My servants from the Children of Israel **and strike for them a dry path through the sea** meaning: so make for them a dry path through the sea. And dryness and yabis: the plural of aybas, you say: they stopped in a dry place on the earth. And yabis in the light form: the plural of yabous.

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, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement *dry* he said: dry.

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.

As for his saying, **Do not fear being overtaken, nor do you fear**, it means: Do not fear Pharaoh and his soldiers overtaking you from behind, and do not fear drowning in front of you or being in the mud.

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

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, regarding his statement, **Do not fear being overtaken, nor do you fear**, he said: **Do not fear** from the people of Pharaoh **being overtaken, nor**

do you fear drowning in the sea.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Do not fear being overtaken, nor do you fear**. He said: Do not fear that Pharaoh will overtake you after you, nor do you fear drowning before you.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said: The companions of Moses said: This is Pharaoh who has caught up with us, and this is the sea that has covered us, so God revealed: **Do not fear the overtaking** of the companions of Pharaoh, **nor fear** the sea's mud.

Ahmad bin Al-Waleed Al-Ramli told me, he said: Amr bin Awn told us, he said: Hisham told us, on the authority of some of his companions, regarding his saying, **Do not fear being overtaken, nor do you fear**, he said: The mud.

The reciters differed in reading his statement, **Do not fear overtaking**. The majority of reciters of the regions, except for Al-A'mash and Hamzah, read it as, **Do not fear overtaking** as a new sentence with /a, as he said, "And be patient over it. We ask you for no provision." (Ta-Ha 20:132), so he raised it. Most of what came in this matter is the answer with /a. Al-A'mash and Hamzah read it as, **Do not fear overtaking**, so they made **Do not fear** in the jussive mood as a responsivity, and they raised **Do not fear** as a new sentence, as He, the Most High, said, **They will turn their backs to you, then they will not be helped**. (Al Imran 3:111), so he resumed with *thumma*. If he had intended with his statement, **Do not fear**, the jussive mood, and in it was the *ya*, it would have been permissible, as the rajaz poet said:

Shake the trunk towards you and you will reap the harvest

The reading that I like the most is the reading of **la takhaf** in the nominative case, because that is the more eloquent of the two languages, although the other is permissible. Some grammarians of Basra used to say: The meaning of his saying **la takhaf** is **strike for them a path where you do not fear being overtaken**. He said: And there is an omission in it, just as you say: **I honored Zayd**, meaning **I honored him**, and just as you say: **And fear a Day when no soul will suffice for another soul at all** (Al-Baqarah 2:48-123), meaning it will not be sufficed in it. As for the grammarians of Kufa, they reject the omission in it except in the cases of times, because it is appropriate to say: **I stood up today** or **in the day**, but they do not permit that in the cases of nouns.

Tafsir al-Qurtubi

The Almighty said: **And We inspired Moses, saying, 'Travel by night with My servants.'** This has been fully discussed. **And strike for them a dry path through the sea**. That is, dry, with no mud or water in it. Moses struck the sea and gave it a nickname, and drowned Pharaoh, so there is no point in repeating it. **Do not fear being overtaken**. That is, being caught up with by Pharaoh and his soldiers. **And do not fear**. Ibn Jurayj

And We had already inspired Moses, "Travel by night with My servants and strike for them a dry path through the sea. Do not fear being overtaken and do not fear the punishment of the Fire."

said that the companions of Moses said: This is Pharaoh who has caught up with us, and this sea has covered us. So God revealed: **Do not fear being overtaken, nor do you fear.** That is, do not fear being overtaken by Pharaoh, nor do you fear drowning from the sea that it might touch you if it overtakes you. Hamza read **Do not fear** as an answer to the command. The meaning is that if you strike for them a path through the sea, do not fear. **Do not fear** is a new sentence based on the meaning: Nor do you fear. Or it may be in the subjunctive mood and the alif is filled with a fatha, like his saying: **So they led us astray from the path** (al-Ahzab 33:67), or it may be like the saying of the poet:

As if you have never seen a Yemeni prisoner before me

Assuming the vowel is deleted as the vowel is deleted in the correct word. This is the view of Al-Farra'. Another said:

I satirized Zaban, then I came to apologize for satirizing Zaban. You did not satirize and did not claim

Another said:

Didn't the report reach you, spreading report of what happened to the camels of Banu Ziyad?

Al-Nahhas said: This is one of the worst mistakes to interpret the Book of God, the Almighty, as anomalous poetry. Also, what he brought from poetry does not resemble anything in the verse, because the ya and waw are different from the alif, because they move and the alif does not move. If the poet is forced to consider them to be moving, then the movement is deleted for the jazm, and this is impossible in the alif. The first reading is clearer because after it **nor fear** is agreed upon without jazm, and there are three interpretations in it: The first: That **nor fear** is in the position of a state of the addressee, the interpretation is **strike for them a dry path in the sea, neither afraid nor afraid.** The second: That it is in the position of an adjective for the path, because it is conjoined with dryness, which is an adjective, and the interpretation is that you do not fear in it, so the referent from the adjective is deleted. The third: That it is disconnected, the predicate of a deleted beginning, the interpretation is **and you do not fear.**

Tafsir Ibn Kathir

The Almighty says, informing us that He ordered Moses, peace be upon him, when Pharaoh refused to send the Children of Israel with him, to travel with them at night, and to take them out of Pharaoh's grip. God has elaborated on this matter in other than this noble surah, and that is because when Moses went out with the Children of Israel, they became without any of them in Egypt, neither a caller nor an answerer, so Pharaoh became very angry, and sent gatherers to the cities, meaning those who would gather soldiers for him from his countries and villages, saying: **Indeed, these are a small group * And indeed, they are a**

source of anger to us. Then when he gathered his soldiers and his army was ready for him, he went in pursuit of them, so they followed them at sunrise, meaning at sunrise. **So when the two hosts saw each other,** meaning each group looked at the other, **the companions of Moses said, 'Indeed, we are surely overtaken.' He said, 'No, indeed, my Lord is with me; He will guide me.'** Moses stopped with the Children of Israel at sea in front of them, and Pharaoh was behind them, so at that time God inspired him, **Then strike for them a dry path through the sea.** So he struck the sea. With his staff, he said: Cleft for me by the permission of God, so it split and each part was like a great mountain, meaning a great mountain, then God sent the wind on the land of the sea and it blew it until it became dry land like the face of the earth, so that is why He said: **Then strike for them a dry path in the sea, fearing no overtaking** meaning from Pharaoh **nor fearing** meaning from the sea that your people would drown, then God the Almighty said: **So Pharaoh pursued them with his soldiers, but there covered them from the sea** meaning the sea **that which covered them** meaning that which is well-known and famous, and this is said in the case of a well-known and famous matter, as God the Almighty said: **And the overturned land he inclined * So there covered it that which covered it** and the poet said:

I am the father of the star and my hair is my hair

That is, the one who is known and famous. And just as Pharaoh preceded them and led them into the sea and led them astray and did not guide them to the path of righteousness, so will he precede his people on the Day of Resurrection and lead them into the Fire, and what an evil place they will be led to.

Fath al-Qadir

This is the beginning of the rescue of the Children of Israel and the destruction of their enemy, and it was mentioned previously in Al-Baqarah, Al-A'raf, and Yunus. The lam in **La qad** is the one that introduces the oath, and in that there is an emphasis that is not hidden, and 77- *An* in **An Tasbih bi-'Abadi** is either explanatory because in revelation there is the meaning of saying, or it is a source: that is, that I will take them by storm, that is, by taking them by storm from Egypt. This was mentioned previously in full. **So strike for them a dry path in the sea** means make a path for them, and the meaning of dry is dry, and the subject was described with it as an exaggeration, and that is because God Almighty dried up that path for them until there was no water or mud in it. And it was read *Yabsa* with a sukoon on the ba' as a lightened form of *Yabsa* with a vowel, or the plural of *Yabs* like *Sahib* in *Sahib*, and the phrase **Do not fear a dharkan** is in the accusative case as a state: that is, we are safe from the enemy catching up with you, or another description of a path, and the dharkan is the catching up with them from Pharaoh and his soldiers. Hamza read **do not fear** as a response to the command, and the meaning is: if you strike, do not fear. Do not fear according to this reading is a new sentence: that is, you do not fear

Pharaoh or the sea. The majority read **do not fear** and this is more likely because there is no jussive in **do not fear**. It is possible that this sentence according to the reading of the majority is another description of the path: that is, do not fear it and do not fear from it.

Tafsir al-Baghawi

77. The Almighty said: **And We had already inspired Moses, 'Travel with My servants by night'**, meaning: Travel with them by night from the land of Egypt, **and strike for them a path through the sea**, meaning make a path for them through the sea by striking with a stick, *dry*, dry, with no water or mud in it, because God made the path dry for them through the sea, **do not fear being overtaken**, Hamza read (**do not fear**) with the jussive mood as a prohibition, and the rest read it with the alif and the nominative mood as a negation, because the Almighty said: **and do not fear**, it was said: do not fear that Pharaoh will overtake you from behind, and do not fear that the sea will drown you in front of you.

Tafsir al-Baidawi

77- **And We inspired Moses, saying, 'Take My servants by night'** meaning from Egypt. **And strike for them a path** so make for them, from their saying he struck for him a share in his wealth or he took from striking milk if he worked it. **In the sea is dry land** Dry is a source of description with which it is said yabasan yabasan and yabasan like saqam saqman and saqam, and for this reason it is used to describe the feminine, so it is said a sheep yabas for the one whose milk has dried up, and it is read *yabasan* and it is either an abbreviation of it or a description on the basis of fa`l like sa`b or the plural of yabas like sahab, with which it is used to describe the singular as an exaggeration like his saying:

As if the camels of my camel, when they gathered their milkers, were hungry, or because of its multiplicity, there is a meaning, for He made a path for each tribe of them. **Do not fear being overtaken** is a state of the commanded one, meaning we are safe from the enemy overtaking you, or a second description, and the pronoun is omitted. Hamza read **Do not fear** as an answer to the command. **Do not fear** is a resumption, meaning you do not fear, or it is a conjunction to it, and the alif in it is for generality, like their saying **and you think about God suspicions**, or a state with the waw, and the meaning is do not fear drowning.

Surat Ta-Ha 20:78

Then Pharaoh pursued them with his soldiers, but the sea overwhelmed them.

Surat Ta-Ha 20:78

Then Pharaoh pursued them with his soldiers, but the sea overwhelmed them.

Tafsir al-Jalalayn

78 - **So Pharaoh pursued them with his soldiers** while he was with them **and the sea covered them** meaning the sea **that which covered them** so he drowned them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So Moses traveled with the Children of Israel when We inspired him to travel with them. Then Pharaoh pursued them with his soldiers when they crossed the sea. Then Pharaoh and his soldiers were overwhelmed by the sea, and they were all drowned.

Tafsir al-Qurtubi

The Almighty said: **So Pharaoh pursued them with his soldiers** meaning he pursued them and his soldiers with him. It is also read *Fataba'ahum* with emphasis, so the *ba* in *bijunudihi* returns the verb to the second object, because *taba'a* is transitive to one object. That is, he followed them to catch up with his soldiers, that is, with his soldiers, as it is said: the prince rode with his sword, that is, with his sword. And whoever cuts off *Fataba'a*, it is transitive to two objects: so it is possible that the *ba* is redundant, or it is possible that it was limited to one object. It is said: *taba'ahu, ataba'ahu, lahaqah*, and *lahaqah* all mean the same thing. And his saying: *bijunudihi* is in the place of the state, as if he said: **So he pursued them, driving his soldiers.** "So what covered them from the sea covered them" meaning what drowned them from the sea befell them, and it was repeated to mean glorification and knowledge of the matter.

Tafsir Ibn Kathir

The Almighty says, informing us that He ordered Moses, peace be upon him, when Pharaoh refused to send the Children of Israel with him, to travel with them at night, and to take them out of Pharaoh's grip. God has elaborated on this matter in other than this noble surah, and that is because when Moses went out with the Children of Israel, they became without any of them in Egypt, neither a caller nor an answerer, so Pharaoh became very angry, and sent gatherers to the cities, meaning those who would gather soldiers for him from his countries and villages, saying: **Indeed, these are a small group * And indeed, they are a source of anger to us.** Then when he gathered his

soldiers and his army was ready for him, he went in pursuit of them, so they followed them at sunrise, meaning at sunrise. **So when the two hosts saw each other**, meaning each group looked at the other, **the companions of Moses said, 'Indeed, we are surely overtaken.'** He said, **'No, indeed, my Lord is with me; He will guide me.'** Moses stopped with the Children of Israel at sea in front of them, and Pharaoh was behind them, so at that time God inspired him, **Then strike for them a dry path through the sea.** So he struck the sea. With his staff, he said: Cleft for me by the permission of God, so it split and each part was like a great mountain, meaning a great mountain, then God sent the wind on the land of the sea and it blew it until it became dry land like the face of the earth, so that is why He said: **Then strike for them a dry path in the sea, fearing no overtaking** meaning from Pharaoh **nor fearing** meaning from the sea that your people would drown, then God the Almighty said: **So Pharaoh pursued them with his soldiers, but there covered them from the sea** meaning the sea **that which covered them** meaning that which is well-known and famous, and this is said in the case of a well-known and famous matter, as God the Almighty said: **And the overturned land he inclined * So there covered it that which covered it** and the poet said:

I am the father of the star and my hair is my hair

That is, the one who is known and famous. And just as Pharaoh preceded them and led them into the sea and led them astray and did not guide them to the path of righteousness, so will he precede his people on the Day of Resurrection and lead them into the Fire, and what an evil place they will be led to.

Fath al-Qadir

78- "So Pharaoh pursued them with his soldiers. **Here**, follow **is the passive form of follow. It is said that I** followed them" if you follow them, and that is if you preceded you and caught up with them, so the meaning is: Pharaoh followed them with his soldiers. It was said that the "**ba is redundant and the original is his soldiers followed them**": that is, he ordered them to follow Moses and his people. It was read "so he followed them" with emphasis: that is, he caught up with his soldiers and he was with them, as it is said: the prince rode with his sword: that is, he had his sword with him. The place of "his soldiers" is the accusative case in the state of the state, that is, his soldiers preceded him. "So there covered them from the sea that which covered them" means that it rose above them and what rose above them and afflicted them, and the repetition is for glorification and intimidation as in His statement: "The Inevitable * What is the Inevitable?" It was said that what you heard of its story covered them. Ibn al-Anbari said: Some of what covered them covered them covered them, because not all of the sea water covered them, but what covered them was some of it. This phrase indicates that what drowned them was some water, and the first is more appropriate because of what it indicates of terror and glorification. It was read: **And what covered them from the sea covered them:**

meaning what covered them covered them.

Tafsir al-Baghawi

78. "So he followed them, **so he caught up with them**, Pharaoh with his soldiers", and it was said: its meaning is that Pharaoh ordered his soldiers to follow Moses and his people, and the "**ba in it is redundant and he was among them**, so he covered them, **he afflicted them**, from the sea that which covered them", which is drowning. [And it was said: he covered them means that some of the sea's water covered them and concealed them, not all of it].

It was said: They were overwhelmed by the same sea that overwhelmed the people of Moses, so they drowned, but Moses and his people were saved.

Tafsir al-Baidawi

78- "So Pharaoh pursued them with his soldiers." Moses, peace be upon him, went out with them at the beginning of the night and informed Pharaoh of that, so he traced their tracks. The meaning is that Pharaoh himself pursued them with his soldiers, so the second object was omitted. It was said that "So he pursued them **means** So he pursued them. **This is supported by the reading of it with the letter ba**" for transitivity. It was also said that the letter "ba" is an extra letter, and the meaning is: So his soldiers pursued them and pursued them behind them. "So what overcame them from the sea covered them." The pronoun refers to his soldiers, first, and to them. It is an exaggeration and brevity, meaning: What you heard covered their story, and no one knows its true nature except God. It was also read as "So what overcame them covered them," meaning what covered them covered them, and the subject is God, the Most High, or what overcame them, or Pharaoh, because he is the one who led them to destruction.

Surat Ta-Ha 20:79

And Pharaoh led his people astray, and he did not guide them.

Surat Ta-Ha 20:79

And Pharaoh led his people astray, and he did not guide them.

Tafsir al-Jalalayn

79 - **And Pharaoh led his people astray** by calling them to worship him **and he did not guide** rather he caused them to perish contrary to his saying: And I do not guide you except to the path of right guidance.

Tafsir al-Suyuti

Tafsir al-Tabari

And Pharaoh led his people astray and did not guide them. God Almighty says: And Pharaoh led his people astray from the straight path, and took them astray, and that is because he led them on the path of the people of Hell, by ordering them to disbelieve in God and to deny His messengers. **And he did not guide them.** He says: And he did not lead them on the straight path, and that is because he forbade them from following God's Messenger Moses and believing in him, so they obeyed him, but he did not guide them by ordering them to do so, and they were not guided by following him.

Tafsir al-Qurtubi

And Pharaoh led his people astray and did not guide them meaning he led them astray from the right path and did not guide them to good or salvation, because he had determined that Moses, peace be upon him, and those with him would not escape him, because the sea was in front of them. So when Moses struck the sea with his staff, twelve paths split from it, and between the paths was water standing like mountains. And in Surat Ash-Shu'ara' **So each section was like a great mountain** (Ash-Shu'ara': 63) meaning a great mountain, so each tribe took a path. And God inspired the mountains of water to interlock, so they became networks, and they could see each other and hear each other's speech. This was one of the greatest miracles and greatest signs. So when Pharaoh approached and saw the paths in the sea and the water standing, he made them think that the sea had done this out of awe of him, so he and his companions entered and the sea closed over them. It was said that his saying: **And did not guide** is an emphasis on his leading them astray. It was said: It is the answer to Pharaoh's saying: **I do not show you except what I see, and I do not guide you except to the path of right conduct** (Ghafir 40:29), so God Almighty denied him. Ibn Abbas said: **And he did not guide** means he did not guide himself, but rather he destroyed himself and his people.

Tafsir Ibn Kathir

The Almighty says, informing us that He ordered Moses, peace be upon him, when Pharaoh refused to send the Children of Israel with him, to travel with them at night, and to take them out of Pharaoh's grip. God has elaborated on this matter in other than this noble surah, and that is because when Moses went out with the Children of Israel, they became without any of them in Egypt, neither a caller nor an answerer, so Pharaoh became very angry, and sent gatherers to the cities, meaning those who would gather soldiers for him from his countries and villages, saying: **Indeed, these are a small group * And indeed, they are a source of anger to us.** Then when he gathered his soldiers and his army was ready for him, he went in pursuit of them, so they followed them at sunrise, meaning at sunrise. **So when the two hosts saw each other,** meaning each group looked at the other, **the companions of Moses said, 'Indeed, we are surely overtaken.'** He said, 'No, indeed, my Lord is with me; **He will guide me.'** Moses stopped with the Children of Israel at sea in front of them, and Pharaoh was behind them, so at that time God inspired him, **Then strike for them a dry path through the sea.** So he struck the sea. With his staff, he said: Cleft for me by the permission of God, so it split and each part was like a great mountain, meaning a great mountain, then God sent the wind on the land of the sea and it blew it until it became dry land like the face of the earth, so that is why He said: **Then strike for them a dry path in the sea, fearing no overtaking** meaning from Pharaoh **nor fearing** meaning from the sea that your people would drown, then God the Almighty said: **So Pharaoh pursued them with his soldiers, but there covered them from the sea** meaning the sea **that which covered them** meaning that which is well-known and famous, and this is said in the case of a well-known and famous matter, as God the Almighty said: **And the overturned land he inclined * So there covered it that which covered it** and the poet said:

I am the father of the star and my hair is my hair

That is, the one who is known and famous. And just as Pharaoh preceded them and led them into the sea and led them astray and did not guide them to the path of righteousness, so will he precede his people on the Day of Resurrection and lead them into the Fire, and what an evil place they will be led to.

Fath al-Qadir

79- **And Pharaoh led his people astray and did not guide them.** That is, he led them astray from the right path, and did not guide them to the paths of salvation because he had decreed that Moses and those with him would not escape him because they were in front of him walking on a dry path, and the sea was in front of them. And in His saying: **and did not guide**, there is an emphasis on his misguidance, because the one who misguides may guide the one he misguides in some matters.

Tafsir al-Baghawi

79. **And Pharaoh led his people astray and did not guide them**, meaning: he did not guide them, and this is a denial of Pharaoh's treatment of his people. **And I do not guide you except to the path of right conduct**
Ghafir-29.

Tafsir al-Baidawi

79- **And Pharaoh led his people astray and did not guide them**. That is, he led them astray in religion and did not guide them. This is a mockery of him in his saying, **And I guide you only to the path of right conduct**. Or he led them astray in the sea and did not escape.

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 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.

Tafsir al-Jalalayn

80 - O Children of Israel, We have delivered you from your enemy Pharaoh by drowning him and We made an appointment with you on the right side of the Mount so that we would give Moses the Torah to work by it and We sent down to you manna and quails they are the taranjabin and the quail bird with a lightened and shortened meem and the one being called is from the Jews who were present at the time of the Prophet, may God bless him and grant him peace, and they were addressed with what God bestowed upon their ancestors at the time of the Prophet Moses as a prelude to God Almighty's saying to them

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So when Moses and his people were saved from the sea, and Pharaoh's people were overwhelmed by the sea, We said to the people of Moses, **O Children of Israel, We have saved you from your enemy Pharaoh and made an appointment with you on the right side of the Mount, and sent down to you manna and quails.** We have already mentioned how God made an appointment with Moses and his people on the right side of the Mount. We have explained the manna and quails with the differences of those who differed about them, and we have mentioned the evidence for the correctness of the statement on that in what has passed before, so that there is no need to repeat it in this place.

The reciters differed in their reading of His statement, **Qad anjinakum**. The majority of the reciters of Medina and Basra read it, **Qad anjinakum** with the letter *nun* and the letter *alif*, and the rest of the other letters with it in the same way. The majority of the reciters of Kufa read it, **Qad anjinakum** with the letter *ta*, and the rest of the other letters with it in the same way, except for His statement, **And We sent down upon you the manna and the quails**, for they agreed with the others in that and read it with the letter *nun* and the letter *alif*.

In my opinion, they are two well-known readings that agree on the meaning, so whichever one the reader reads, he is correct.

Tafsir al-Qurtubi

The Almighty said: **O Children of Israel, We have**

delivered you from your enemy. When He delivered them from Pharaoh, He said to them, **This is so that they may be grateful.** "And We made an appointment with you on the right side of the Mount. Side is in the accusative case as the second object of We made an appointment." It is not appropriate for it to be in the accusative case as an adverb of place, because it is a purely vague adverb of place. Verbs and verbal nouns are transitive to adverbs of place without a preposition if they are vague. Makki said: This is a basic principle that is not disputed. The meaning of the verse is: And We made an appointment with you to come to the side of the Mount, then the noun was deleted. An-Nahhas said: That is, We ordered Moses to command you to go out with him so that he could speak to him in your presence and you could hear the speech. It was said: Moses promised after drowning Pharaoh that he would come to the right side of the Mount and give him the Torah. So the promise was for Moses, but they were addressed with it because the promise was for their sake. Abu Amr read **Wa wa'adnakum** without an alif, and Abu Ubaid chose it, because the promise was from God Almighty to Moses specifically, and a promise can only be made by two people. This meaning has already been mentioned in *Al-Baqarah*. "The right" is in the accusative case, because it describes the side, and the mountain has neither a right nor a left. So if it is said: Take to the right of the mountain, it means take to your right from the mountain. The mountain was to the right of Moses when he came to it. **And We sent down upon you manna and quails** meaning in the wilderness, and this has already been mentioned.

Tafsir Ibn Kathir

God Almighty mentions His great blessings and immense favors upon the Children of Israel, as He saved them from their enemy Pharaoh, and comforted their eyes from him while they watched him and his soldiers drown in one morning, and none of them escaped, as He said: **And We drowned Pharaoh's people while you were looking on.** Al-Bukhari said: Yaqub bin Ibrahim told us, Ruh bin Ubadah told us, Shu'bah told us, Abu Bishr told us on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas, who said: When the Messenger of God, may God bless him and grant him peace, came to Medina, he found the Jews fasting on Ashura, so he asked them and they said: This is the day on which God gave Moses victory over Pharaoh, so he said: **We are more deserving of Moses, so fast on it.** Muslim also narrated it in his Sahih.

Then, after the destruction of Pharaoh, God Almighty promised Moses and the Children of Israel to be on the right side of the mountain, which is where God Almighty spoke to him, and asked for a vision, and gave him the Torah there. In the meantime, the Children of Israel worshipped the calf, as God Almighty will tell us shortly. As for the manna and quails, we have already discussed that in Surat

Al-Baqarah and other surahs. Manna was a sweet that would descend upon them from the sky, and quail was a bird that would fall upon them, so they would take from it whatever they needed until the next day, out of God's kindness, mercy, and goodness to them. For this reason, God Almighty said: **Eat from the good things We have provided for you, and do not transgress therein, lest My wrath should descend upon you.** That is, eat from this provision that I have provided you, and do not transgress therein, so that you take it without need, and disobey what I have commanded you, **or My wrath should descend upon you**, that is, I should become angry with you. **And he upon whom My wrath descends has certainly perished.** Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both: That is, he has become wretched. Shafi bin Mani' said: There is a palace in Hell from which the unbeliever is thrown, and he falls into Hell for forty autumns before reaching the clay. This is what he said: **And whoever incurs My wrath has certainly fallen.** Ibn Abi Hatim narrated it.

And His statement: **And indeed, I am Forgiving to whoever repents, believes and does righteousness** means whoever repents to Me, I will accept his repentance from whatever sin he may have committed, even to the extent that He accepted the repentance of those from the Children of Israel who worshipped the calf. And His statement: **He repented** means he turned back from what he was in of disbelief, polytheism, disobedience or hypocrisy. And His statement: **And believed** means in his heart. **And did righteousness** means with his limbs. And His statement: **Then he was guided** Ali ibn Abi Talhah said on the authority of Ibn Abbas: meaning then he did not doubt. And Saeed ibn Jubayr said: **Then he was guided** means he adhered to the Sunnah and the Jama'ah. Something similar was narrated on the authority of Mujahid, Ad-Dahhak and more than one of the early Muslims. And Qatadah said: **Then he was guided** means he adhered to Islam until he died. And Sufyan Ath-Thawri said: **Then he was guided** means he knew that there was a reward for this, and *then* here is to arrange the report on the report, like His statement: **But as for those who believed and did righteous deeds.**

Fath al-Qadir

80- "O Children of Israel, We have delivered you from your enemy." God Almighty mentioned what He bestowed upon the Children of Israel after their rescue, and the meaning is We said to them after their rescue: O Children of Israel. It is possible that it is addressed to the Jews who were contemporary with our Prophet, may God bless him and grant him peace, because the blessing upon the fathers is counted among the blessings upon the sons, and what is meant by their enemy here is Pharaoh and his soldiers, by drowning him and his people in the sea in the sight of the Children of Israel. "And We made an appointment with you on the right side of the Mount. **The accusative case of side**" is as a direct object, not as a circumstantial case because it is a specific, non-vague place. Places are only accusative as a circumstantial case if they are vague. Makki said: This is a principle that is not disputed. An-Nahhas said: The meaning is that Moses commanded us to order you to go out with

him so that we may speak to him in your presence and you may hear the speech. It was said that Moses promised after drowning Pharaoh that he would come to the side of the mountain, so the promise was to Moses, and they were only addressed by it because the promise was for them. Abu Amr, Abu Jaafar, and Yaqub read **We promised you** without an alif, and Abu Ubaidah chose it because the promise was from God specifically to Moses, and a promise can only be made by two people. We have already mentioned this meaning in Surat Al-Baqarah. The right hand is accusative as an attribute of the side, and what is meant is the right of the person, because the mountain has no right or left, so if it is said **Take from the right of the mountain**, it means **from your right of the mountain**. It was read with the right hand in the genitive case as an attribute of the complement to it. **And We sent down upon you the manna and the quails.** The interpretation of manna as taranjabin and the quails as samani has already been mentioned, and we have explained that in a way that cannot be added to it. And sending that down upon them was in the wilderness.

Tafsir al-Baghawi

80. The Almighty said: **O Children of Israel, We delivered you from your enemy, Pharaoh, and We made an appointment with you on the right side of the Mount and sent down to you manna and quails.**

Tafsir al-Baidawi

80- "O Children of Israel **is addressed to them after their rescue from the sea and the destruction of Pharaoh, with the implication of We said**", or to those of them in the time of the Prophet, peace and blessings be upon him, for what he did to their fathers. "We have saved you from your enemy" Pharaoh and his people. "And We made an appointment with you on the right side of the Mount **to talk to Moses and send down the Torah, and the appointment was only made to them and it was for Moses or for him and the seventy chosen for association** And We sent down upon you manna and quails" meaning in the wilderness.

Surat Ta-Ha 20:81

Eat from the good things We have provided for you and do not transgress therein, lest My wrath descend upon you. And he upon whom My wrath descends has certainly perished.

Surat Ta-Ha 20:81

Eat from the good things We have provided for you and do not transgress therein, lest My wrath descend upon you. And he upon whom My wrath descends has certainly perished.

Tafsir al-Jalalayn

81 - **Eat from the good things with which We have provided you** meaning the blessings with which We have bestowed upon you **and do not transgress therein** by being ungrateful for the blessings therein **lest My wrath descend upon you** with a kasra on the ha' meaning it must be, and with a damma on it meaning it descends **and whoever incurs My wrath has certainly fallen** has fallen into the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Eat from the good things which We have provided for you**, God Almighty says to them: Eat, O Children of Israel, from the delicious things of Our provision which We have provided for you, and the lawful things which We have made permissible for you. **And do not transgress therein**, He says: And do not transgress therein, and do not wrong one another therein.

As Ali told us, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And do not transgress therein**, he said: And do not wrong.

And his saying, **My wrath will descend upon you**, means: My punishment will descend upon you.

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, his statement, **Then My wrath will descend upon you**, meaning: Then My wrath will descend upon you.

The reciters differed in their reading of this. The majority of the reciters of Hijaz, Madinah, Basra and Kufa read it as **fiḥalu 'alaykum** with a kasra on the ha', and those who read it with a kasra on the lam. They interpreted it as meaning: My wrath is due upon you. A group of the people of Kufa read it as **fiḥalu 'alaykum** with a damma on the ha', and they interpreted it as what we mentioned from Qatadah, that it will happen and My wrath will descend upon you.

Abu Ja'far said: The correct statement regarding this is that they are two well-known readings, each of which was recited by scholars of the Qur'an. God warned those of the Children of Israel to whom this statement was made that His punishment would befall them and descend upon them because of their disobedience to Him if they disobeyed Him, and He

feared that it would be obligatory for them. So whether it was recited as *occurrence* or *obligation*, they had feared both meanings.

God Almighty says: And whoever deserves My wrath, and it befalls him, has fallen, meaning he has fallen and become miserable.

As 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 **then he has fallen** means: he has become miserable.

Tafsir al-Qurtubi

Eat from the good things We have provided for you meaning from the delicious provisions. It was also said: from what is lawful, since no human being has made any effort in it, so that doubt would enter into it. **And do not transgress therein** meaning do not let abundance and well-being lead you to disobey, because transgression is going beyond what is permissible. It was also said: the meaning is, do not be ungrateful for the blessing and do not forget to thank the One who bestowed it upon you. It was also said: that is, do not exchange it for anything else, as He said: **Would you exchange that which is better for that which is less?** (al-Baqarah 2:61). It was also said: Do not store up any of it for more than a day and a night. Ibn Abbas said: So that what they have stored up will worm its way into them, and were it not for that, no food would ever worm its way. **So My wrath will descend upon you** meaning it will be necessary and will descend, and it is in the accusative case with the fa' in response to the prohibition in His statement: **And do not transgress.** "My wrath will descend upon you, and whoever incurs My wrath has certainly perished. **Al-A'mash, Yahya ibn Waththab and Al-Kisa'i read fiḥal with a damma on the ha', and** man yahllul" with a damma on the first lam. The rest read it with a kasra, and they are two dialects. Abu Ubaidah and others narrated that it is said: "hala yahllu **means it became obligatory, and** hala yahllu" means it descended. Al-Farra' also said: The damma is from hulul meaning it occurred, and the kasra is from wujub. The two meanings are close, except that the kasra is more appropriate, because they agreed on the statement of Al-Ash'ari: "and a lasting torment will descend upon him" (Hud 11:39). And the wrath of God is His punishment, vengeance and torment. "hawa" means he has perished, meaning he has reached the abyss, which is the depth of the Fire, from hawa yahwu hawayan meaning he fell from a high place to a low place, and hawa fulan means he died. Ibn al-Mubarak said: Ismail bin Ayyash told us: Tha'laba bin Muslim told us on the authority of Ayoub bin Bashir on the authority of Shafi al-Asbahi who said: In Hell there is a mountain called Ascending, which the disbeliever ascends for forty autumns before he ascends it. God Almighty said: **I will make him ascend with a mighty ascent** (al-Muddaththir 74:17). And in Hell there is a palace called Hawa, from the top of which the disbeliever is thrown, and he falls for forty autumns

before he reaches its base. God Almighty said: **And whoever incurs My wrath has certainly fallen.** And he mentioned the hadith, and we have mentioned it in the Book of Remembrance.

Tafsir Ibn Kathir

God Almighty mentions His great blessings and immense favors upon the Children of Israel, as He saved them from their enemy Pharaoh, and comforted their eyes from him while they watched him and his soldiers drown in one morning, and none of them escaped, as He said: **And We drowned Pharaoh's people while you were looking on.** Al-Bukhari said: Yaqub bin Ibrahim told us, Ruh bin Ubadah told us, Shu'bah told us, Abu Bishr told us on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas, who said: When the Messenger of God, may God bless him and grant him peace, came to Medina, he found the Jews fasting on Ashura, so he asked them and they said: This is the day on which God gave Moses victory over Pharaoh, so he said: **We are more deserving of Moses, so fast on it.** Muslim also narrated it in his Sahih.

Then, after the destruction of Pharaoh, God Almighty promised Moses and the Children of Israel to be on the right side of the mountain, which is where God Almighty spoke to him, and asked for a vision, and gave him the Torah there. In the meantime, the Children of Israel worshipped the calf, as God Almighty will tell us shortly. As for the manna and quails, we have already discussed that in Surat Al-Baqarah and other surahs. Manna was a sweet that would descend upon them from the sky, and quail was a bird that would fall upon them, so they would take from it whatever they needed until the next day, out of God's kindness, mercy, and goodness to them. For this reason, God Almighty said: **Eat from the good things We have provided for you, and do not transgress therein, lest My wrath should descend upon you.** That is, eat from this provision that I have provided you, and do not transgress therein, so that you take it without need, and disobey what I have commanded you, or **My wrath should descend upon you**, that is, I should become angry with you. **And he upon whom My wrath descends has certainly perished.** Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both: That is, he has become wretched. Shafi bin Mani' said: There is a palace in Hell from which the unbeliever is thrown, and he falls into Hell for forty autumns before reaching the clay. This is what he said: **And whoever incurs My wrath has certainly fallen.** Ibn Abi Hatim narrated it.

And His statement: **And indeed, I am Forgiving to whoever repents, believes and does righteousness** means whoever repents to Me, I will accept his repentance from whatever sin he may have committed, even to the extent that He accepted the repentance of those from the Children of Israel who worshipped the calf. And His statement: **He repented** means he turned back from what he was in of disbelief, polytheism, disobedience or hypocrisy. And His statement: **And believed** means in his heart. **And did righteousness** means with his limbs. And His statement: **Then he was**

guided Ali ibn Abi Talhah said on the authority of Ibn Abbas: meaning then he did not doubt. And Saeed ibn Jubayr said: **Then he was guided** means he adhered to the Sunnah and the Jama'ah. Something similar was narrated on the authority of Mujahid, Ad-Dahhak and more than one of the early Muslims. And Qatadah said: **Then he was guided** means he adhered to Islam until he died. And Sufyan Ath-Thawri said: **Then he was guided** means he knew that there was a reward for this, and *then* here is to arrange the report on the report, like His statement: **But as for those who believed and did righteous deeds.**

Fath al-Qadir

81- **Eat from the good things with which We have provided you** meaning, We said to them, *Eat*, and what is meant by the good things are the pleasures, and it was said that it means the permissible according to the well-known disagreement on that. Hamzah, Al-Kisa'i, and Al-A'mash read: **We have saved you from your enemy and made an appointment with you at the side of the mountain** "Eat from the good things with which We have provided you" with the first-person pronoun *ta* in all three. The rest read it with the letter *nūn* of majesty in it **and do not transgress therein.**

Transgression is transgression: that is, do not transgress what is permissible to what is not permissible. It was said that the meaning is: do not deny the blessing of God, lest you become transgressors. It was also said that do not be ungrateful for the blessing and do not forget to thank Him for it. It was also said that do not disobey the Benefactor: that is, do not let abundance and well-being lead you to disobedience. There is no objection to interpreting transgression as having all of these meanings, for each one of them is true of transgression. **So My wrath will descend upon you** is the answer to the prohibition: that is, My wrath will be upon you and will descend upon you. It is taken from the descent of the debt: that is, the time for its payment is present. **And whoever My wrath descends upon has certainly perished.** Al-A'mash, Yahya ibn Waththāb, and Al-Kisa'i read **so that** with a damma on the ha'. They also read **he will descend** with a damma on the first lam. The rest read it with a kasra in both of them, and they are two dialects. Al-Farra' said: "I prefer the kasra to the damma because the damma is from the word 'halul' which means 'occurring', and 'halul' with the kasra means 'occurring'. The interpretation came with the 'obligation' not 'occurring', and something similar to this was mentioned by Abu Ubaidah and others. The meaning of 'he has fallen' is 'he has perished'."

Hawiya: Al-Zajjaj said, **He fell** meaning he went to the abyss, which is the bottom of Hell. From hawa yahwi hawiya: meaning he fell from a high place to a low place. And hawa so-and-so: meaning he died.

Tafsir al-Baghawi

81. "Eat from the good things that We have provided for you." Hamza and Al-Kisa'i read: (*Anjitektum*), (*Wa'adtukum*), and (*Razaktum*) with the ta' for the sake

Surat Ta-Ha 20:81

Eat from the good things We have provided for you and do not transgress therein, lest My wrath descend upon you. And he upon whom My wrath descends has certainly perished.

of singularity, and the others read it with the nun and the alif for the sake of glorification, and they did not differ about *Wa-Nazlna* because it is written with the alif.

And do not transgress therein. Ibn Abbas said: Do not be unjust. Al-Kalbi said: Do not be ungrateful for the blessing, lest you become transgressors.

It was said: Do not spend in disobedience to Me.

It was said: Do not hoard, then hoard and it will worm, **it will be destroyed**, Al-A'mash and Al-Kisa'i read: **(it will be destroyed)** with a damma on the ha', **(and whoever descends)** with a damma on the lam, meaning: he descends, and the others read it with a kasra, meaning: it is necessary, **upon you is My wrath, and whoever descends upon Him is My wrath has fallen**, he has perished and fallen into the fire.

Tafsir al-Baidawi

81- "Eat from the good things that We have provided you" its pleasures or its lawful things, and Hamza and Al-Kisa'i read (*Anjitektum*) (*Wa'adtum*) and (*Razaktum*) with the ta'. And (*Wa'adtum*) (*Wa'adnakum*) were read, and Al-Ayman with the genitive case as a preposition like: A ruined lizard's stone. "And do not transgress therein" in what We have provided you by failing to thank Him and transgressing what God has set for you in it, such as extravagance, arrogance, and withholding from what is due. "So My wrath will descend upon you" so My punishment will be binding upon you and you will be entitled to a debt if it is due. "And whoever My wrath descends upon has certainly fallen" has fallen and perished. It was said that he fell into the abyss, and Al-Kisa'i read (*Yahlu*) and "Yahlul" with the damma from Halal Yahlu if he descends.

Surat Ta-Ha 20:82

And indeed, I am Forgiving to whoever repents and believes and does righteousness and then continues in guidance.

Tafsir al-Jalalayn

82 - **And indeed, I am Forgiving to whoever repents** from polytheism **and believes** in the Oneness of God **and does righteousness** believes in the obligatory and voluntary deeds **and then is guided** by continuing in what was mentioned until his death.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And indeed, I am Forgiving to whoever repents**, means: And indeed, I am the Possessor of forgiveness for whoever repents from his polytheism, and returns from it to faith in Me and believes, meaning: And devotes divinity to Me, and does not associate anyone with Me in his worship. **And does righteousness**, meaning: And performs My obligations that I have imposed upon him, and avoids my sins. **Then is guided**, meaning: Then he adheres to that, so he is upright and does not waste anything of it.

And similar to what we said in the interpretation of His statement, **And indeed, I am Forgiving to whoever repents and believes and does righteousness and then continues in guidance**, the people of interpretation said.

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, **And indeed, I am Forgiving to whoever repents** from polytheism, **and believes**, he says: he believes in the Oneness of God, **and does righteousness**, he says: he performs the obligatory duties.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And I am indeed Forgiving to whoever repents** from his sin, **believes** in Him, **and does righteousness** between himself and God.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Ja'far Al-Razi, on the authority of Al-Rabi': **And I am Forgiving to whoever repents** from polytheism **and believes** he says: and is sincere to God, and acts in sincerity to Him.

They differed about the meaning of his saying, **Then he was guided**. Some of them said: Its meaning is: He did not doubt his faith.

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, **Then he was guided**, meaning: he did not doubt.

Others said: The meaning of this is: Then adhere to faith and righteous deeds.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then he was guided**. He said: Then he adhered to Islam until he died upon it.

Others said: Rather, the meaning of this is: Then he became righteous.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Ja'far Al-Razi, on the authority of Al-Rabi' bin Anas, **Then he was guided**. He said: He followed the Sunnah of his Prophet, may God bless him and grant him peace.

Others said: Rather, it means: He did the work.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding his statement, **And he did righteousness and then was guided**, he said: He did the right thing.

Others said: The meaning of this is: He knew the matter of his reward.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Al-Kalbi: **And indeed, I am Forgiving to whoever repents** from sin **and believes** from polytheism **and does righteousness** fulfills what is required of him **and then is guided** knows his reward, if good then good, and if evil then evil.

Others said:

Ismail bin Musa Al-Fazari told us: Omar bin Shaker told us: I heard Thabit Al-Bunani say about His statement, **And indeed, I am Forgiving to whoever repents and believes and does righteousness and then continues in guidance**, he said: To the guardianship of the family of the Prophet, may God bless him and grant him peace.

Abu Ja'far said: We chose the statement that we chose in this regard because guidance is steadfastness on guidance, and there is no meaning to steadfastness on it unless it is combined with faith and righteous deeds. So whoever does that and remains steadfast on it, there is no doubt about his guidance.

Tafsir al-Qurtubi

The Almighty said: **And indeed, I am Forgiving to whoever repents** meaning from polytheism. **And believes and does righteousness** then is guided, meaning he remained in his faith until he died upon it, as stated by Sufyan Ath-Thawri, Qatadah and others. Ibn Abbas said: meaning he did not doubt his faith, as

And indeed, I am Forgiving to whoever repents and believes and does righteousness and then continues in guidance.

stated by Al-Mawardi and Al-Mahdawi. Sahl bin Abdullah Al-Tustari and Ibn Abbas also said: He remained upon the Sunnah and the Jama'ah, as stated by Al-Tha'labi. Anas said: He followed the Sunnah of the Prophet, may God bless him and grant him peace, as stated by Al-Mahdawi, and Al-Mawardi narrated it from Al-Rabi' bin Anas. A fifth statement: He did the right thing, as stated by Ibn Zayd, and from him also he learned knowledge to be guided on how to act, as stated by Al-Mahdawi the first, and Al-Tha'labi the second. Al-Sha'bi, Muqatil and Al-Kalbi said: He knew that there is a reward for that and a punishment for it, as stated by Al-Farra'. An eighth statement: **Then he was guided** is in the guardianship of the family of the Prophet, may God bless him and grant him peace, as stated by Thabit Al-Bunani. The first statement is the best of these statements - God willing - and the rest of them go back to it. Wakee' said on the authority of Sufyan: We used to hear regarding the words of God Almighty: **And indeed, I am Forgiving to whoever repents** meaning from polytheism **and believes** meaning after polytheism **and does righteousness** "prays and fasts" **then is guided** "and dies in that state."

Tafsir Ibn Kathir

God Almighty mentions His great blessings and immense favors upon the Children of Israel, as He saved them from their enemy Pharaoh, and comforted their eyes from him while they watched him and his soldiers drown in one morning, and none of them escaped, as He said: **And We drowned Pharaoh's people while you were looking on.** Al-Bukhari said: Yaqub bin Ibrahim told us, Ruh bin Ubadah told us, Shu'bah told us, Abu Bishr told us on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas, who said: When the Messenger of God, may God bless him and grant him peace, came to Medina, he found the Jews fasting on Ashura, so he asked them and they said: This is the day on which God gave Moses victory over Pharaoh, so he said: **We are more deserving of Moses, so fast on it.** Muslim also narrated it in his Sahih.

Then, after the destruction of Pharaoh, God Almighty promised Moses and the Children of Israel to be on the right side of the mountain, which is where God Almighty spoke to him, and asked for a vision, and gave him the Torah there. In the meantime, the Children of Israel worshipped the calf, as God Almighty will tell us shortly. As for the manna and quails, we have already discussed that in Surat Al-Baqarah and other surahs. Manna was a sweet that would descend upon them from the sky, and quail was a bird that would fall upon them, so they would take from it whatever they needed until the next day, out of God's kindness, mercy, and goodness to them. For this reason, God Almighty said: **Eat from the good things We have provided for you, and do not transgress therein, lest My wrath should descend upon you.** That is, eat from this provision that I have

provided you, and do not transgress therein, so that you take it without need, and disobey what I have commanded you, **or My wrath should descend upon you**, that is, I should become angry with you. **And he upon whom My wrath descends has certainly perished.** Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both: That is, he has become wretched. Shafi bin Mani' said: There is a palace in Hell from which the unbeliever is thrown, and he falls into Hell for forty autumns before reaching the clay. This is what he said: **And whoever incurs My wrath has certainly fallen.** Ibn Abi Hatim narrated it.

And His statement: **And indeed, I am Forgiving to whoever repents, believes and does righteousness** means whoever repents to Me, I will accept his repentance from whatever sin he may have committed, even to the extent that He accepted the repentance of those from the Children of Israel who worshipped the calf. And His statement: **He repented** means he turned back from what he was in of disbelief, polytheism, disobedience or hypocrisy. And His statement: **And believed** means in his heart. **And did righteousness** means with his limbs. And His statement: **Then he was guided** Ali ibn Abi Talhah said on the authority of Ibn Abbas: meaning then he did not doubt. And Saeed ibn Jubayr said: **Then he was guided** means he adhered to the Sunnah and the Jama'ah. Something similar was narrated on the authority of Mujahid, Ad-Dahhak and more than one of the early Muslims. And Qatadah said: **Then he was guided** means he adhered to Islam until he died. And Sufyan Ath-Thawri said: **Then he was guided** means he knew that there was a reward for this, and *then* here is to arrange the report on the report, like His statement: **But as for those who believed and did righteous deeds.**

Fath al-Qadir

82- **And indeed, I am Forgiving to whoever repents, believes, and does righteousness.** That is, whoever repents from the sins, the greatest of which is associating partners with God, and believes in God, His angels, His books, His messengers, and the Last Day, and does righteous deeds that the Shari'ah encourages and approves of. **Then is guided.** That is, remains steadfast in that until he dies. This is what Al-Zajaj and others said. It was said that he did not doubt his faith, and it was said that he adhered to the Sunnah and the Jama'ah, and it was said that he learned knowledge in order to be guided by it, and it was said that he knew that there is a reward for that and a punishment for abandoning it. The first is more likely than the following.

Tafsir al-Baghawi

82. **And indeed, I am Forgiving to whoever repents,** Ibn Abbas said: repents from polytheism, **and believes,** and believes in the Oneness of God and confirms Him, **and does righteousness,** performs the obligatory duties, **and then is guided,** Ata' said on the authority of

Ibn Abbas: He knows that this is a success from God.

Qatada and Sufyan al-Thawri said: It means he adhered to Islam until he died upon it.

Al-Sha'bi, Muqatil, and Al-Kalbi said: He knew that there was a reward for that.

Zaid bin Aslam said: Learn knowledge to be guided by it in how to act.

Ad-Dahhak said: He remained steadfast. Saeed bin Jubair said: He adhered to the Sunnah and the community.

Tafsir al-Baidawi

82- **And indeed, I am Forgiving to whoever repents** from polytheism. **And believes** in what must be believed. **And does righteousness and then is guided** and then remains steadfast in the aforementioned guidance.

Surat Ta-Ha 20:83

And what made you hasten to leave your people, O Moses?

Surat Ta-Ha 20:83

And what made you hasten to leave your people, O Moses?

Tafsir al-Jalalayn

83 - **And what made you hasten to leave your people** for the time to take the Torah **O Moses** came?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: What made you hurry? What made you hurry away from your people, O Moses, so that you went ahead of them and left them behind you, and you were not with them?

Tafsir al-Qurtubi

The Almighty said: **And what made you hasten from your people, O Moses?** meaning what made you precede them. It was said: By the people he meant all the Children of Israel, so based on this it was said: He appointed Aaron as his successor over the Children of Israel, and he went out with him with seventy men to the appointed time. So his saying: **They are on my trail** does not mean that they are walking behind him heading towards him, but rather he meant that they are near me waiting for me to return to them. And it was said: Rather, Aaron was ordered to follow his trail with the Children of Israel and join him. And some people said: He meant the seventy people whom he had chosen, and when Moses approached the mountain, he preceded them out of longing to hear the word of God. And it was said: When he came to Tursina with the promise, he longed for his Lord, and the distance became long for him because of the intensity of his longing for God Almighty, so the matter became difficult for him until he tore his shirt, then he could not wait until he left them and went alone, so when he stood in his place God Almighty said: **And what made you hasten from your people, O Moses?**

Tafsir Ibn Kathir

When Moses, peace be upon him, set out with the Children of Israel after the destruction of Pharaoh, "they came upon a people who were devoted to their idols. They said, 'O Moses, make for us a god as they have gods.' He said, 'Indeed, you are a people behaving ignorantly. Indeed, what they are doing is ruined, and what they have been doing is futile.'" And his Lord promised him thirty nights, then He followed them with ten, so forty nights were completed, meaning that he fasted them night and day. This was explained in the hadith of the trials, so Moses, peace

be upon him, hastened to the mountain, and he appointed his brother Aaron as his successor over the Children of Israel. For this reason, the Almighty said, **And what made you leave your people, O Moses? He said, 'They are on my heels.'** That is, they are coming and descending close to the mountain. **And I hastened to You, my Lord, that You may be pleased.** That is, so that My pleasure may increase. **He said, 'Indeed, We have tried your people after you, and the Samiri led them astray.'** The Almighty informed His Prophet Moses of what happened after him among the Children of Israel and their worship of the calf that the Samiri made for them.

In the Israelite books, his name was also Aaron, and God Almighty wrote for him during this period the tablets containing the Torah, as God Almighty said: "And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things. So take it with determination and command your people to take the best of it. I will show you the home of the wicked." That is, the consequence of those who disobey Me and oppose My command.

And His saying: **So Moses returned to his people, angry and grieved,** meaning after God Almighty informed him of that, he was extremely angry and furious with them. He was concerned about their matter and received the Torah, which contained their law and honor for them. They were a people who worshipped other than God. No rational person with a mind and wisdom knows the falsehood of what they were doing and the foolishness of their minds and intellects. For this reason He said: He returned to them, angry and grieved. Grief is intense anger. Mujahid said: **Ghadban with sorrow** meaning *angry*. Qatada and As-Suddi said: **He was sad and grieving over what his people did after him.** "He said, 'O my people, did not your Lord promise you a good promise?'" meaning, "Did He not promise you on my tongue every good thing in this world and the hereafter and a good end, as you witnessed of His victory over your enemy and your victory over him and other favors of God?" "Has the covenant been prolonged for you?" meaning, in anticipation of what God promised you and forgetting what had passed of His blessings and what was in the covenant, **Or did you desire that the wrath of your Lord should descend upon you?** "Or did you desire that the wrath of your Lord should descend upon you?" **Or did you desire that the wrath of your Lord should descend upon you?** "So you broke your promise to Me." The Children of Israel said in response to what Moses rebuked and rebuked them: **We did not break your promise to you by our own power.** That is, by our own power and choice. Then they began to make a cold excuse, telling him about their piety regarding the Coptic jewelry that they had in their hands, which they had borrowed from them when they were in Egypt. They left Egypt, so we threw it away.

It was mentioned in the hadith of the tribulations that it was Aaron, peace be upon him, who ordered them to throw the jewelry into a pit in which there was fire. In the narration of al-Suddi on the authority of Abu Malik on the authority of Ibn Abbas, Aaron wanted all the jewelry to be gathered in that pit and made into one

stone, so that when Moses, peace be upon him, returned, he would see in it what he wanted. Then that Samaritan came and threw that handful that he had taken from the trace of the Messenger on it, and asked Aaron to ask God to answer his prayer. Aaron prayed for him, not knowing what he wanted, and he was answered. Then the Samaritan said: I ask God that it be a calf. So it was a calf that made a lowing sound, as a lure, a respite, a trial and a test. For this reason, he said: **So the Samaritan threw * And brought out for them a calf, a body that made a lowing sound.**

Ibn Abi Hatim said: Muhammad bin Ubadah bin Al-Najjari told us, Yazid bin Harun told us, Hammad told us, on the authority of Samak, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that Harun passed by the Samaritan while he was carving a calf, and he said to him: What are you doing? He said: I am doing what is harmful and not beneficial. Harun said: O God, give him what he asked for, despite what is in his heart, and Harun went on. The Samaritan said: O God, I ask You to make Fakhar fall down, so when he fell down, they prostrated to him, and when he fell down, they raised their heads. Then he narrated it from another chain of transmission on the authority of Hammad and said: I am doing what is beneficial and not harmful. Al-Suddi said: He was mooing and walking, so they said: Which of them were astray who were tempted by the calf and worshipped it: **This is your god and the god of Moses, but he forgot.** That is, he forgot it here and went looking for it. This is what was mentioned previously in the hadith of the trials on the authority of Ibn Abbas, and Mujahid said the same. Samak said on the authority of Ikrimah on the authority of Ibn Abbas: **So he forgot**, that is, he forgot to remind you that this is your god. Muhammad bin Ishaq said on the authority of Hakim bin Jubayr on the authority of Saeed bin Jubayr on the authority of Ibn Abbas, so he said: **This is your god and the god of Moses.** He said: So they devoted themselves to it and loved it with a love they had never loved anything, meaning the like of it. God says: **So he forgot**, meaning he abandoned what he was upon of Islam, meaning the Samaritan. God the Almighty said in response to them, rebuking them, and explaining their disgrace and the foolishness of their minds in what they went to: **Do they not see that it returns no word to them, nor does it possess for them any harm or benefit?** That is, the calf. Do they not see that it does not answer them when they ask it or when they address it, **nor does it possess for them any harm or benefit?** That is, in their worldly life or in their afterlife? Ibn Abbas **may God be pleased with him** said: No, by God, its mooing was nothing but the gas entering its anus. It comes out of its mouth and a sound is heard from it. It was mentioned earlier in the hadith of Al-Fitun on the authority of Al-Hasan Al-Basri that the name of this calf was Bahamut. The gist of what these ignorant people used as an excuse is that they were reluctant to wear the adornments of the Copts, so they threw them away and worshipped the calf. They were reluctant to do something insignificant and did something major, as came in the authentic hadith on the authority of Abdullah bin Omar that a man from Iraq asked him about the blood of a mosquito if it got on a garment, meaning should one pray in it or not? Ibn Omar, may God be pleased with them both, said: Look at the

people of Iraq. They killed the son of the daughter of the Messenger of God, meaning Al-Hussein, and they are asking about the blood of a mosquito.

Fath al-Qadir

83- And what made you leave your people in such a hurry, O Moses? This is a narration of what happened between God Almighty and Moses when he reached the appointed time. The commentators said: The appointment was that Moses and a group of the notables of his people would meet, so Moses set out with them, then he hurried away from them out of longing for his Lord, so God said to him: What made you leave in such a hurry? What made you leave your people and go out from among them?

Tafsir al-Baghawi

83. And what made you hasten, meaning: what made you hasten, **from your people**, that is, Moses chose seventy men from his people to go with him to the mountain, to take the Torah, so he went with them and then he was hastened to Moses from among them out of longing for his Lord, the Almighty, the Majestic, and he left the seventy, and ordered them to follow him to the mountain, so God Almighty said to him: **And what made you hasten from your people, O Moses?**

Tafsir al-Baidawi

83- And what made you hasten to leave your people, O Moses? A question about the reason for the haste includes denying it in that it is a defect in itself, joined by neglecting the people and the illusion of arrogance towards them. Therefore, Moses answered the two matters and presented the answer of denial because it is more important.

Surat Ta-Ha 20:84

He said, "They are on my heels, and I hastened to You, my Lord, that You might be pleased."

Surat Ta-Ha 20:84

He said, **They are on my heels, and I hastened to You, my Lord, that You might be pleased.**

Tafsir al-Jalalayn

84 - (He said: They are) meaning near me, they will come **on my heels, and I hastened to You, my Lord, that You might be pleased** with me, meaning more than Your pleasure. And before the answer, he came with an apology according to his assumption, and the one who was assumed stayed behind because of

Tafsir al-Suyuti

Tafsir al-Tabari

He said, '**They are on my trail.**' He said, "My people are on my trail, catching up with me. "And I hastened to You, my Lord, that You might be pleased. **He said,** And I hastened and outran them, my Lord, so that You might be pleased with me."

God Almighty said to Moses: What made you leave your people in such a hurry? Because He, glory be to Him, as we have been told, when He saved him and the Children of Israel from Pharaoh and his people, and crossed the sea with them, and counted them on the right side of the mountain, Moses hurried to his Lord, and Aaron remained among the Children of Israel, walking with them in the footsteps of Moses.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: God promised Moses, when He destroyed Pharaoh and his people and saved him and his people, thirty nights, then He completed them with ten, so the appointed time of his Lord was forty nights, in which He met him as He wished. So Moses left Aaron in charge of the Children of Israel, and with him was the Samaritan, who would follow in the footsteps of Moses to catch up with him. So when God spoke to Moses, He said to him, **What made you hasten to leave your people, O Moses? He said, 'They are on my trail, and I hastened to You, my Lord, that You may please.'**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And I hastened to You, my Lord, that You might be pleased,** he said: To please You.

Tafsir al-Qurtubi

So the Prophet (peace and blessings of God be upon him) remained perplexed about the answer and he referred to it by saying: "They are on my heels." He only asked him about the reason that made him hurry by saying: "What?" So he informed about their coming by the heels. Then he said: "And I hastened to You, my Lord, that You may be pleased." So he referred to

mentioning the longing and his sincerity in seeking pleasure. Abd al-Razzaq mentioned on the authority of Muammar on the authority of Qatadah regarding his statement: "And I hastened to You, my Lord, that You may be pleased," he said: Longing. And Aisha **may God be pleased with her** when she went to bed would say: Bring me the glorious Qur'an. Then she would be brought the Qur'an and she would hold it in her chest and sleep with it, consoling herself with that. It was narrated by Sufyan on the authority of Misa'ar on the authority of Aisha **may God be pleased with her.** "And when it rained, the Prophet (peace and blessings of God be upon him) would take off his clothes and strip off until the rain fell on him and he would say:

It is a recent occurrence with my Lord. This is from the Messenger, may God bless him and grant him peace, and those who came after him, in the sense of longing. Therefore, God, blessed be His name, said in what is narrated from him: **(The longing of the righteous to meet Me has been long, and I am even more longing to meet them.)** Ibn Abbas said: God knew, but He said, **And what made you hasten away from your people?** out of mercy for Moses, and honoring him with this statement, and calming his heart, and tenderness towards him, so he said in response to his Lord: **They are the ones following in my footsteps.** Abu Hatim said: Isa said: Banu Tamim say: **They are the ones following in my footsteps** shortened and extended, and the people of Hijaz say **the ones following in my footsteps.** Al-Farra' narrated: They are the ones following in my footsteps. Abu Ishaq Al-Zajaj claimed that this has no basis. Al-Nahhas said: It is as he said, because this is not something that can be added, so it is like my guidance. It is not without one of two aspects: Either it is an ambiguous name, so its addition is impossible, or it is in the meaning of those, so it is not added either, because what comes after it is complete and it is definite. Ibn Abi Ishaq read: Nasr and Rawis on the authority of Yaqub, on my trace, with a kasra on the hamza and a sukoon on the tha', and it means trace, two languages. **And I hastened to You, my Lord, that You might be pleased** meaning I hastened to the place that You commanded me to go to so that You might be pleased with me. It is said: a man who is hasty, hasty, hasty, and hasty between haste, and haste is the opposite of slowness.

Tafsir Ibn Kathir

When Moses, peace be upon him, set out with the Children of Israel after the destruction of Pharaoh, "they came upon a people who were devoted to their idols. They said, 'O Moses, make for us a god as they have gods.' He said, 'Indeed, you are a people behaving ignorantly. Indeed, what they are doing is ruined, and what they have been doing is futile.'" And his Lord promised him thirty nights, then He followed them with ten, so forty nights were completed, meaning that he fasted them night and day. This was explained in the hadith of the trials, so Moses, peace be upon him, hastened to the mountain, and he appointed his brother Aaron as his successor over the

Children of Israel. For this reason, the Almighty said, **And what made you leave your people, O Moses? He said, 'They are on my heels.'** That is, they are coming and descending close to the mountain. **And I hastened to You, my Lord, that You may be pleased.** That is, so that My pleasure may increase. **He said, 'Indeed, We have tried your people after you, and the Samiri led them astray.'** The Almighty informed His Prophet Moses of what happened after him among the Children of Israel and their worship of the calf that the Samiri made for them.

In the Israelite books, his name was also Aaron, and God Almighty wrote for him during this period the tablets containing the Torah, as God Almighty said: "And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things. So take it with determination and command your people to take the best of it. I will show you the home of the wicked." That is, the consequence of those who disobey Me and oppose My command.

And His saying: **So Moses returned to his people, angry and grieved,** meaning after God Almighty informed him of that, he was extremely angry and furious with them. He was concerned about their matter and received the Torah, which contained their law and honor for them. They were a people who worshipped other than God. No rational person with a mind and wisdom knows the falsehood of what they were doing and the foolishness of their minds and intellects. For this reason He said: He returned to them, angry and grieved. Grief is intense anger. Mujahid said: **Ghadban with sorrow** meaning *angry*. Qatada and As-Suddi said: **He was sad and grieving over what his people did after him.** "He said, 'O my people, did not your Lord promise you a good promise?'" meaning, "Did He not promise you on my tongue every good thing in this world and the hereafter and a good end, as you witnessed of His victory over your enemy and your victory over him and other favors of God?" "Has the covenant been prolonged for you?" meaning, in anticipation of what God promised you and forgetting what had passed of His blessings and what was in the covenant, **Or did you desire that the wrath of your Lord should descend upon you?** "Or did you desire that the wrath of your Lord should descend upon you?" **Or did you desire that the wrath of your Lord should descend upon you?** "So you broke your promise to Me." The Children of Israel said in response to what Moses rebuked and rebuked them: **We did not break your promise to you by our own power.** That is, by our own power and choice. Then they began to make a cold excuse, telling him about their piety regarding the Coptic jewelry that they had in their hands, which they had borrowed from them when they were in Egypt. They left Egypt, so we threw it away.

It was mentioned in the hadith of the tribulations that it was Aaron, peace be upon him, who ordered them to throw the jewelry into a pit in which there was fire. In the narration of al-Suddi on the authority of Abu Malik on the authority of Ibn Abbas, Aaron wanted all the jewelry to be gathered in that pit and made into one stone, so that when Moses, peace be upon him, returned, he would see in it what he wanted. Then that Samaritan came and threw that handful that he had taken from the trace of the Messenger on it, and asked

Aaron to ask God to answer his prayer. Aaron prayed for him, not knowing what he wanted, and he was answered. Then the Samaritan said: I ask God that it be a calf. So it was a calf that made a lowing sound, as a lure, a respite, a trial and a test. For this reason, he said: **So the Samaritan threw * And brought out for them a calf, a body that made a lowing sound.**

Ibn Abi Hatim said: Muhammad bin Ubadah bin Al-Najtari told us, Yazid bin Harun told us, Hammad told us, on the authority of Samak, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that Harun passed by the Samaritan while he was carving a calf, and he said to him: What are you doing? He said: I am doing what is harmful and not beneficial. Harun said: O God, give him what he asked for, despite what is in his heart, and Harun went on. The Samaritan said: O God, I ask You to make Fakhral fall down, so when he fell down, they prostrated to him, and when he fell down, they raised their heads. Then he narrated it from another chain of transmission on the authority of Hammad and said: I am doing what is beneficial and not harmful. Al-Suddi said: He was mooing and walking, so they said: Which of them were astray who were tempted by the calf and worshipped it: **This is your god and the god of Moses, but he forgot.** That is, he forgot it here and went looking for it. This is what was mentioned previously in the hadith of the trials on the authority of Ibn Abbas, and Mujahid said the same. Samak said on the authority of Ikrimah on the authority of Ibn Abbas: **So he forgot,** that is, he forgot to remind you that this is your god. Muhammad bin Ishaq said on the authority of Hakim bin Jubayr on the authority of Saeed bin Jubayr on the authority of Ibn Abbas, so he said: **This is your god and the god of Moses.** He said: So they devoted themselves to it and loved it with a love they had never loved anything, meaning the like of it. God says: **So he forgot,** meaning he abandoned what he was upon of Islam, meaning the Samaritan. God the Almighty said in response to them, rebuking them, and explaining their disgrace and the foolishness of their minds in what they went to: **Do they not see that it returns no word to them, nor does it possess for them any harm or benefit?** That is, the calf. Do they not see that it does not answer them when they ask it or when they address it, **nor does it possess for them any harm or benefit?** That is, in their worldly life or in their afterlife? Ibn Abbas **may God be pleased with him** said: No, by God, its mooing was nothing but the gas entering its anus. It comes out of its mouth and a sound is heard from it. It was mentioned earlier in the hadith of Al-Fitun on the authority of Al-Hasan Al-Basri that the name of this calf was Bahamut. The gist of what these ignorant people used as an excuse is that they were reluctant to wear the adornments of the Copts, so they threw them away and worshipped the calf. They were reluctant to do something insignificant and did something major, as came in the authentic hadith on the authority of Abdullah bin Omar that a man from Iraq asked him about the blood of a mosquito if it got on a garment, meaning should one pray in it or not? Ibn Omar, may God be pleased with them both, said: Look at the people of Iraq. They killed the son of the daughter of the Messenger of God, meaning Al-Hussein, and they are asking about the blood of a mosquito.

Surat Ta-Ha 20:84

He said, "They are on my heels, and I hastened to You, my Lord, that You might be pleased."

Fath al-Qadir

So Moses answered that 84- **He said, 'They are on my trail'** meaning they are near me, following my trail and continuing after me. It was said that he did not mean that they were walking behind him, but rather he meant that they were near him waiting for him to return to them, then he said explicitly the reason for what God asked him about, saying: **And I hastened to You, my Lord, that You might be pleased** meaning that You might be pleased with me for my haste to obey Your command or that You might increase Your pleasure with me by that. Abu Hatim said: Isa bin Omar said: Banu Tamim say *Oula* shortened, and the people of Hijaz say *Oula* extended. Ibn Abi Ishaq, Nadr, and Ruways read on the authority of Ya'qub *Ala'* with a kasra on the hamza and a sukoon on the tha', and the rest read it with a fatha, and they are two dialects. The meaning of **I hastened to You** is: I hastened to the place that You commanded me to go to so that You might be pleased with me. It is said: a man who is hasty, hasty, and hasty: between haste, and haste is the opposite of slowness.

Tafsir al-Baghawi

84. **He said**, answering his Lord Almighty: **They are on my heels**, meaning: they are close to me and will come after me, **and I hastened to You, my Lord, that You might be pleased**, that is, to increase Your pleasure.

Tafsir al-Baidawi

84- **He said** Moses. **They are on my heels** meaning I preceded them only by a few steps that are not usually taken into account, and there was only a short distance between me and them by which the companions precede one another. **And I hastened to You, my Lord, that You might be pleased** for hastening to obey Your command and fulfilling Your covenant necessitates Your pleasure.

Surat Ta-Ha 20:85

He said, **Then indeed We have tested your people after you, and the Samaritan has led them astray.**

Tafsir al-Jalalayn

85 - *He* the Most High said **Then We have certainly tried your people after you** meaning after your separation from them **and the Samaritan led them astray** so they worshipped the calf.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: God said to Moses: O Moses, We have tested your people after you with the worship of the calf, and that was their trial after Moses. And by His saying **after you** He means: after your separation from them. God the Most High says: **And the Samaritan led them astray.** The Samaritan's misleading of them was his calling them to worship the calf.

Tafsir al-Qurtubi

The Almighty said: **So We have tried your people after you** meaning We tested them and tried them by asking them to find evidence for God Almighty. **And the Samiri led them astray** meaning he called them to misguidance or he was the cause of it. It was said: We tested them and threw them into temptation: meaning We made the worship of the calf attractive to them, and for this reason Moses said: **It is only your temptation** (al-A'raf 7:155). Ibn Abbas, may God be pleased with him, said: The Samiri was from a people who worshipped cows, so he settled in the land of Egypt and entered the religion of the Children of Israel outwardly, but in his heart was what was in it of the worship of cows. It was said: He was a Copt, and he was a neighbor of Moses, who believed in him and went out with him. It was said: He was a great man from the great men of the Children of Israel, from a tribe known as the Samaria, and they are known in the Levant. Saeed bin Jubair said: He was from the people of Kerman.

Tafsir Ibn Kathir

When Moses, peace be upon him, set out with the Children of Israel after the destruction of Pharaoh, "they came upon a people who were devoted to their idols. They said, 'O Moses, make for us a god as they have gods.' He said, 'Indeed, you are a people behaving ignorantly. Indeed, what they are doing is ruined, and what they have been doing is futile.'" And his Lord promised him thirty nights, then He followed them with ten, so forty nights were completed, meaning that he fasted them night and day. This was

explained in the hadith of the trials, so Moses, peace be upon him, hastened to the mountain, and he appointed his brother Aaron as his successor over the Children of Israel. For this reason, the Almighty said, **And what made you leave your people, O Moses? He said, 'They are on my heels.'** That is, they are coming and descending close to the mountain. **And I hastened to You, my Lord, that You may be pleased.** That is, so that My pleasure may increase. **He said, 'Indeed, We have tried your people after you, and the Samiri led them astray.'** The Almighty informed His Prophet Moses of what happened after him among the Children of Israel and their worship of the calf that the Samiri made for them.

In the Israelite books, his name was also Aaron, and God Almighty wrote for him during this period the tablets containing the Torah, as God Almighty said: "And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things. So take it with determination and command your people to take the best of it. I will show you the home of the wicked." That is, the consequence of those who disobey Me and oppose My command.

And His saying: **So Moses returned to his people, angry and grieved,** meaning after God Almighty informed him of that, he was extremely angry and furious with them. He was concerned about their matter and received the Torah, which contained their law and honor for them. They were a people who worshipped other than God. No rational person with a mind and wisdom knows the falsehood of what they were doing and the foolishness of their minds and intellects. For this reason He said: He returned to them, angry and grieved. Grief is intense anger. Mujahid said: **Ghadban with sorrow** meaning *angry*. Qatada and As-Suddi said: **He was sad and grieving over what his people did after him.** "He said, 'O my people, did not your Lord promise you a good promise?'" meaning, "Did He not promise you on my tongue every good thing in this world and the hereafter and a good end, as you witnessed of His victory over your enemy and your victory over him and other favors of God? 'Has the covenant been prolonged for you?'" meaning, in anticipation of what God promised you and forgetting what had passed of His blessings and what was in the covenant, **Or did you desire that the wrath of your Lord should descend upon you?** "Or did you desire that the wrath of your Lord should descend upon you?" **Or did you desire that the wrath of your Lord should descend upon you?** "So you broke your promise to Me." The Children of Israel said in response to what Moses rebuked and rebuked them: **We did not break your promise to you by our own power.** That is, by our own power and choice. Then they began to make a cold excuse, telling him about their piety regarding the Coptic jewelry that they had in their hands, which they had borrowed from them when they were in Egypt. They left Egypt, so we threw it away.

It was mentioned in the hadith of the tribulations that it was Aaron, peace be upon him, who ordered them to throw the jewelry into a pit in which there was fire. In the narration of al-Suddi on the authority of Abu Malik on the authority of Ibn Abbas, Aaron wanted all the jewelry to be gathered in that pit and made into one stone, so that when Moses, peace be upon him,

He said, "Then indeed We have tested your people after you, and the Samaritan has led them astray."

returned, he would see in it what he wanted. Then that Samaritan came and threw that handful that he had taken from the trace of the Messenger on it, and asked Aaron to ask God to answer his prayer. Aaron prayed for him, not knowing what he wanted, and he was answered. Then the Samaritan said: I ask God that it be a calf. So it was a calf that made a lowing sound, as a lure, a respite, a trial and a test. For this reason, he said: **So the Samaritan threw * And brought out for them a calf, a body that made a lowing sound.**

Ibn Abi Hatim said: Muhammad bin Ubadah bin Al-Najitari told us, Yazid bin Harun told us, Hammad told us, on the authority of Samak, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that Harun passed by the Samaritan while he was carving a calf, and he said to him: What are you doing? He said: I am doing what is harmful and not beneficial. Harun said: O God, give him what he asked for, despite what is in his heart, and Harun went on. The Samaritan said: O God, I ask You to make Fakhar fall down, so when he fell down, they prostrated to him, and when he fell down, they raised their heads. Then he narrated it from another chain of transmission on the authority of Hammad and said: I am doing what is beneficial and not harmful. Al-Suddi said: He was mooing and walking, so they said: Which of them were astray who were tempted by the calf and worshipped it: **This is your god and the god of Moses, but he forgot.** That is, he forgot it here and went looking for it. This is what was mentioned previously in the hadith of the trials on the authority of Ibn Abbas, and Mujahid said the same. Samak said on the authority of Ikrimah on the authority of Ibn Abbas: **So he forgot**, that is, he forgot to remind you that this is your god. Muhammad bin Ishaq said on the authority of Hakim bin Jubayr on the authority of Saeed bin Jubayr on the authority of Ibn Abbas, so he said: **This is your god and the god of Moses.** He said: So they devoted themselves to it and loved it with a love they had never loved anything, meaning the like of it. God says: **So he forgot**, meaning he abandoned what he was upon of Islam, meaning the Samaritan. God the Almighty said in response to them, rebuking them, and explaining their disgrace and the foolishness of their minds in what they went to: **Do they not see that it returns no word to them, nor does it possess for them any harm or benefit?** That is, the calf. Do they not see that it does not answer them when they ask it or when they address it, **nor does it possess for them any harm or benefit?** That is, in their worldly life or in their afterlife? Ibn Abbas **may God be pleased with him** said: No, by God, its mooing was nothing but the gas entering its anus. It comes out of its mouth and a sound is heard from it. It was mentioned earlier in the hadith of Al-Fitun on the authority of Al-Hasan Al-Basri that the name of this calf was Bahamut. The gist of what these ignorant people used as an excuse is that they were reluctant to wear the adornments of the Copts, so they threw them away and worshipped the calf. They were reluctant to do something insignificant and did something major, as came in the authentic hadith on the authority of Abdullah bin Omar that a man from Iraq asked him about the blood of a mosquito if it got on a garment,

meaning should one pray in it or not? Ibn Omar, may God be pleased with them both, said: Look at the people of Iraq. They killed the son of the daughter of the Messenger of God, meaning Al-Hussein, and they are asking about the blood of a mosquito.

Fath al-Qadir

And the sentence 85 - **He said, 'We have indeed tested your people after you'** is a resumption of the answer to an implied question, as if it was said, so what did God say to him? So it was said, He said, 'We have indeed tested your people after you': meaning, We tested them, tried them, and threw them into trial and tribulation. Ibn al-Anbari said: We made them tempted and wretched by worshipping the calf after you left among them, and they are the ones who left them with Aaron. **And the Samaritan led them astray** meaning, he called them to misguidance, and he was from a people who worshipped cows, so he entered the religion of the Children of Israel outwardly, but in his heart was what was in it of worshipping cows, and he was from a tribe known as the Samaria, and he said to those with him from the Children of Israel: Moses only differed from the appointment that was between you and him because of the jewelry that you had with you, and it was forbidden to you, and he ordered them to throw it into the fire, so what happened with the calf happened.

Tafsir al-Baghawi

85. **He said, 'We have indeed tried your people after you,'** meaning: We tested those whom you left behind with Aaron, and they were six hundred thousand, and they were tempted by the calf, except for twelve thousand, **after you**, meaning: after you went to the mountain, **and the Samaritan led them astray**, meaning: He called them and turned them towards worshipping the calf and attributed it to the Samaritan because they went astray because of him.

Tafsir al-Baidawi

85- "He said, 'We have indeed tried your people after you.' We have tried them with the worship of the calf after you left them, and they were those whom he left behind with Aaron, and they were six hundred thousand, and none of them escaped from the worship of the calf except twelve thousand. "And the Samaritan led them astray" by taking the calf and calling to worship it. It was also read, "and led them astray" meaning the most astray of them because he was astray and misleading. And if it is true that they remained on the religion after it had gone for twenty nights and they counted its days as forty and they said, "We have completed the number." Then came the matter of the calf, and this address was to him at his arrival, since there is nothing in the verse that indicates it, it was God informing him about the one

who is expected in the form of the actual according to His custom, for the origin of the occurrence of something is that it is in His knowledge and according to His will. And "the Samaritan" is attributed to a tribe of the Children of Israel called Samaria. And it was said that he was a foreigner from Kerman. It was said that he was from the people of Bajarma and his name was Musa bin Dhafar and he was a hypocrite.

Surat Ta-Ha 20:86

Then Moses returned to his people, angry and grieved. He said, "O my people, did not your Lord promise you a good promise? Has the covenant been prolonged upon you? Or did you desire that the wrath of your Lord should descend upon you? So you broke my promise."

Surat Ta-Ha 20:86

Then Moses returned to his people, angry and grieved. He said, **O my people, did not your Lord promise you a good promise? Has the covenant been prolonged upon you? Or did you desire that the wrath of your Lord should descend upon you? So you broke my promise.**

Tafsir al-Jalalayn

86 - **So Moses returned to his people, angry** towards them **and grieved** deeply sad **he said, O my people, did not your Lord promise you a good promise?** meaning, truthfully, that He would give you the Torah **was the covenant prolonged with you** the period of my separation from you **or did you desire that the wrath of your Lord should descend upon you** by your worship of the calf **so you broke your promise to me** and did not come after me

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **So Moses returned to his people,** means: So Moses returned to his people from the Children of Israel after the forty nights had passed, **angry and grieved,** angry at his people, saddened by what they had done after him of disbelief in God.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **angry and grieved,** meaning: sad. And he said in Az-Zukhruf [verse 55], **So when they angered us,** meaning: they angered us. And grief has two meanings: anger and sadness.

Musa told me: Amr told us: Asbat told us, on the authority of Al-Suddi: **Angry and sad** means: sad.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And when Moses returned to his people, angry and grieved:** meaning, sad about what his people had done after him.

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 *regrettably* he said: sad.

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 statement, **He said, 'O my people, did not your Lord promise you a good promise?'** means: Did not your Lord promise you that He is Forgiving to whoever

repents, believes, and does righteousness and then is guided, and that He will promise you the right side of the Mount, and send down upon you manna and quails? That is the good promise of God to the Children of Israel, to whom Moses said: Did not your Lord promise you? And His statement, **Has the covenant been prolonged with you, or did you desire that the wrath of your Lord should descend upon you?** means: Has the covenant with Me, and with the beautiful blessings of God with you, and His favors with you, been prolonged, or did you desire that the wrath of your Lord should descend upon you? He says: Or did you desire that the wrath of your Lord should befall you, and that you would deserve it by your worship of the calf and your disbelief in God, so you broke your promise to Me? And their breaking their promise to Him was their devotion to the calf, and their abandonment of following in the footsteps of Moses for the appointment that God had promised them, and their saying to Aaron when he forbade them from worshipping the calf, and called them to follow in the footsteps of Moses, **We will not cease to be devoted to it until Moses returns to us.** (Ta-Ha 20:91)

Tafsir al-Qurtubi

The Almighty said: **So Moses returned to his people, angry and grieved.** This is a state, and its full explanation has already been given in Al-A'raf. **He said, 'O my people, did not your Lord promise you a good promise?'** God Almighty promised them Paradise if they remained obedient to Him, and He promised them that He would let them hear His words in the Torah through Moses, so that they would act according to what was in it and deserve the reward for their actions. It was said: He promised them victory and triumph. It was also said: His promise was in His statement: **And indeed, I am Forgiving to whoever repents and believes.** The verse. **Has the covenant been prolonged for you?** That is, have you forgotten, as was said, and something may be forgotten due to the length of the covenant. **Or did you want the wrath of your Lord to descend upon you?** "Did descend" means it must be and descend. Anger is punishment and vengeance. The meaning is: Or did you want to do an action that would be the cause of the wrath of God descending upon you, because no one seeks the wrath of God, but rather he may commit what would be the cause of wrath. "So you broke your promise to me" because they promised him that they would remain obedient to God Almighty until he returned to them from Mount Tur. It was said: He promised them after him the meals, but they stopped.

Tafsir Ibn Kathir

When Moses, peace be upon him, set out with the Children of Israel after the destruction of Pharaoh, "they came upon a people who were devoted to their

idols. They said, 'O Moses, make for us a god as they have gods.' He said, 'Indeed, you are a people behaving ignorantly. Indeed, what they are doing is ruined, and what they have been doing is futile.'" And his Lord promised him thirty nights, then He followed them with ten, so forty nights were completed, meaning that he fasted them night and day. This was explained in the hadith of the trials, so Moses, peace be upon him, hastened to the mountain, and he appointed his brother Aaron as his successor over the Children of Israel. For this reason, the Almighty said, "And what made you leave your people, O Moses? He said, 'They are on my heels.'" That is, they are coming and descending close to the mountain. "And I hastened to You, my Lord, that You may be pleased." That is, so that My pleasure may increase. "He said, 'Indeed, We have tried your people after you, and the Samiri led them astray.'" The Almighty informed His Prophet Moses of what happened after him among the Children of Israel and their worship of the calf that the Samiri made for them.

In the Israelite books, his name was also Aaron, and God Almighty wrote for him during this period the tablets containing the Torah, as God Almighty said: "And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things. So take it with determination and command your people to take the best of it. I will show you the home of the wicked." That is, the consequence of those who disobey Me and oppose My command.

And His saying: **So Moses returned to his people, angry and grieved**, meaning after God Almighty informed him of that, he was extremely angry and furious with them. He was concerned about their matter and received the Torah, which contained their law and honor for them. They were a people who worshipped other than God. No rational person with a mind and wisdom knows the falsehood of what they were doing and the foolishness of their minds and intellects. For this reason He said: He returned to them, angry and grieved. Grief is intense anger. Mujahid said: **Ghadban with sorrow** meaning *angry*. Qatada and As-Suddi said: **He was sad and grieving over what his people did after him**. "He said, 'O my people, did not your Lord promise you a good promise?'" meaning, "Did He not promise you on my tongue every good thing in this world and the hereafter and a good end, as you witnessed of His victory over your enemy and your victory over him and other favors of God? "Has the covenant been prolonged for you?" meaning, in anticipation of what God promised you and forgetting what had passed of His blessings and what was in the covenant, **Or did you desire that the wrath of your Lord should descend upon you?** "Or did you desire that the wrath of your Lord should descend upon you?" **Or did you desire that the wrath of your Lord should descend upon you?** "So you broke your promise to Me." The Children of Israel said in response to what Moses rebuked and rebuked them: **We did not break your promise to you by our own power**. That is, by our own power and choice. Then they began to make a cold excuse, telling him about their piety regarding the Coptic jewelry that they had in their hands, which they had borrowed from them when they were in Egypt. They left Egypt, so we threw it away.

It was mentioned in the hadith of the tribulations that it was Aaron, peace be upon him, who ordered them to throw the jewelry into a pit in which there was fire. In the narration of al-Suddi on the authority of Abu Malik on the authority of Ibn Abbas, Aaron wanted all the jewelry to be gathered in that pit and made into one stone, so that when Moses, peace be upon him, returned, he would see in it what he wanted. Then that Samaritan came and threw that handful that he had taken from the trace of the Messenger on it, and asked Aaron to ask God to answer his prayer. Aaron prayed for him, not knowing what he wanted, and he was answered. Then the Samaritan said: I ask God that it be a calf. So it was a calf that made a lowing sound, as a lure, a respite, a trial and a test. For this reason, he said: **So the Samaritan threw * And brought out for them a calf, a body that made a lowing sound**.

Ibn Abi Hatim said: Muhammad bin Ubadah bin Al-Najtari told us, Yazid bin Harun told us, Hammad told us, on the authority of Samak, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that Harun passed by the Samaritan while he was carving a calf, and he said to him: What are you doing? He said: I am doing what is harmful and not beneficial. Harun said: O God, give him what he asked for, despite what is in his heart, and Harun went on. The Samaritan said: O God, I ask You to make Fakhar fall down, so when he fell down, they prostrated to him, and when he fell down, they raised their heads. Then he narrated it from another chain of transmission on the authority of Hammad and said: I am doing what is beneficial and not harmful. Al-Suddi said: He was mooing and walking, so they said: Which of them were astray who were tempted by the calf and worshipped it: **This is your god and the god of Moses, but he forgot**. That is, he forgot it here and went looking for it. This is what was mentioned previously in the hadith of the trials on the authority of Ibn Abbas, and Mujahid said the same. Samak said on the authority of Ikrimah on the authority of Ibn Abbas: **So he forgot**, that is, he forgot to remind you that this is your god. Muhammad bin Ishaq said on the authority of Hakim bin Jubayr on the authority of Saeed bin Jubayr on the authority of Ibn Abbas, so he said: **This is your god and the god of Moses**. He said: So they devoted themselves to it and loved it with a love they had never loved anything, meaning the like of it. God says: **So he forgot**, meaning he abandoned what he was upon of Islam, meaning the Samaritan. God the Almighty said in response to them, rebuking them, and explaining their disgrace and the foolishness of their minds in what they went to: **Do they not see that it returns no word to them, nor does it possess for them any harm or benefit?** That is, the calf. Do they not see that it does not answer them when they ask it or when they address it, **nor does it possess for them any harm or benefit?** That is, in their worldly life or in their afterlife? Ibn Abbas **may God be pleased with him** said: No, by God, its mooing was nothing but the gas entering its anus. It comes out of its mouth and a sound is heard from it. It was mentioned earlier in the hadith of Al-Fitun on the authority of Al-Hasan Al-Basri that the name of this calf was Bahamut. The gist of what these ignorant people used as an excuse is that they were reluctant to wear the adornments of the Copts, so they threw them away and worshipped the calf. They were reluctant to do

Surat Ta-Ha 20:86

Then Moses returned to his people, angry and grieved. He said, "O my people, did not your Lord promise you a good promise? Has the covenant been prolonged upon you? Or did you desire that the wrath of your Lord should descend upon you? So you broke my promise."

something insignificant and did something major, as came in the authentic hadith on the authority of Abdullah bin Omar that a man from Iraq asked him about the blood of a mosquito if it got on a garment, meaning should one pray in it or not? Ibn Omar, may God be pleased with them both, said: Look at the people of Iraq. They killed the son of the daughter of the Messenger of God, meaning Al-Hussein, and they are asking about the blood of a mosquito.

Fath al-Qadir

86- "So Moses returned to his people, angry and grieved." It was said that the return to his people was after he had completed forty days: Dhul-Qi'dah and ten days of Dhul-Hijjah. Grief is intense anger, and it was said that it is sorrow. This has been explained in full in Al-A'raf. "He said, 'O my people, did not your Lord promise you a good promise?'" The question is for reproachful denial, and the good promise is his promise to them of Paradise if they remained obedient to Him. He promised them that He would let them hear His words in the Torah through the tongue of Moses so that they would act according to what is in it, and thus they would deserve the reward for their actions. It was said that he promised them victory and triumph. It was said that it is his statement: "And indeed, I am Forgiving to whoever repents." The verse. "Has the covenant been prolonged upon you?" The fa' is for connecting to an implied meaning: that is, he promised you that, so the time was prolonged for you and you forgot. "Or did you want the wrath of your Lord to descend upon you?" That is, to befall you and descend upon you. Anger is punishment and vengeance. The meaning is: Or did you want to do an action that would be the cause of the wrath of God descending upon you? **So you broke your appointment with me**, meaning your appointment with me. The source is added to the object, because they promised him that they would remain obedient to God Almighty until he returned to them from Mount Tur. It was said that they promised him that they would follow him to the appointed time, so they stopped and answered him.

Tafsir al-Baghawi

86. "So Moses returned to his people, angry and grieved," sad. "He said, 'O my people, did not your Lord promise you a good promise,' **meaning that He would truly give you the Torah**, was the covenant prolonged for you, **meaning the period of my separation from you**, or did you desire that the wrath of your Lord should descend upon you," meaning: did you desire to do an act that would necessitate the wrath of your Lord upon you, "but you broke your promise to me?"

Tafsir al-Baidawi

86- So Moses returned to his people **after completing forty days and taking the Torah** angry" with them. "grievous" saddened by what they had done. "He said, 'O my people, did not your Lord promise you a good promise?'" That he would give you the Torah, in which there is guidance and light. "Was the covenant prolonged for you?" That is, the time, meaning the time of his separation from them. "Or did you want the wrath of your Lord to descend upon you?" That it should be upon you. "Then you broke my promise." Your promise to me to remain steadfast in the faith in God and to carry out what I commanded you to do. It was said that it is from "I broke my promise" if there was a breach in it, that is, you found a breach in my promise to you to return after forty, and it does not fit the order of the hesitation nor the part that follows it nor their answer to it.

Surat Ta-Ha 20:87

They said, **We did not fail to meet your appointment of our own accord, but we were burdened with some of the people's adornments, so we threw them away.** Thus did the Samaritan throw away the burden.

Tafsir al-Jalalayn

87 - (They said, **We did not fail to meet you by our will**, meaning by our power or command, **but we carried**, with the opening of the ha', lightened, and with the damma and the kasra of the meem, stressed, *burdens*, "of the adornments of the people," meaning the jewelry of the people of Pharaoh, which the Children of Israel borrowed from them for the sake of a wedding, and they remained with them. "So we threw it," we threw it into the fire by the command of the Samaritan. "Thus, **as we threw**, the Samaritan threw," what he had of their jewelry and of the dust that he took from the trace of Gabriel's horse's hoof, in the manner that follows.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The people of Moses said to Moses: We did not break our promise to you. By his promise, they meant his covenant that he had made to them.

As Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa H told us, and Al-Harith told us, 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, his statement **My appointment**, he said: My covenant, and that covenant and appointment is what we explained before.

His saying, **We own it**, informs the Almighty about them that they admitted their error and said, **We did not force ourselves to do what is right, and we did not control our affairs until we fell into the trial that we fell into.**

The reciters differed in their recitation of this. The majority of the reciters of Medina read it as *bi-malakna* with a fatha on the *mim*. The majority of the reciters of Kufa read it as *bi-malakna* with a damma on the *mim*. Some of the people of Basra read it as *bi-malakna* with a kasra. As for the fatha and the damma, they have the same meaning, and they are *bi-qudratna* and *bi-qadhiratna*, except that one of them is a verbal noun and the other is a noun. As for the kasra, it means the possession of something and its being the owner's.

The interpreters also differed in their interpretation of it. Some of them said: Its meaning is: We did not fail to fulfill our promise to you by our command.

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of my uncle, on the authority of Ibn Abbas, his statement, **We did not fail to**

keep our appointment with you by Our will, meaning: by Our command.

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 **by our kingdom** he said: by our command.

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: It means: our card.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **They said, 'We did not fail to meet you by our own will'**: meaning, by our own ability.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **They said, 'We did not fail to meet you by our own will.'** He said: By our own will.

Others said: Its meaning is: We did not break your appointment because of our own desires, but we could not control ourselves.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **We did not fail to meet you by Our will**, he said: He means by our own desire. He said: But three came, he said: And with them were ornaments that they had borrowed from the people of Pharaoh, and clothes.

Abu Ja'far said: All of these three statements on this matter are close in meaning, because whoever does not destroy himself, due to his desires overpowering him in what he was commanded, then it is not impossible in the language for him to say: So-and-so did this thing, and he does not control himself, and he did it, and he does it, and he does it, and he cannot bear to leave it. If that is the case, then it is the same with which of the three readings that reciter recites, because whoever breaks the meem of the word *king* directs the meaning of the speech to **We have not failed to fulfill your promise, and we have the power to fulfill it because our souls have overcome us in the matter of it**, and makes it from the saying of the speaker: **This is the property of so-and-so because of what he owns of the possessions**, and whoever opens it directs the meaning of the speech to something like that, except that he makes it a source from the saying of the speaker: **I possessed the thing, I possess it as a possession and a kingdom**, just as it is said: **I overcame so-and-so, I overpowered him with overpowering and overpowering**, and whoever closes it directs its meaning to **We have not failed to fulfill your promise by our power and ability**, meaning that we are able to prevent it, because whoever subdues something has acquired power over it. Some people have rejected the reading of those who read it with the dammah, and said: What king was there at that time for the Children of Israel? They were only weak in

Surat Ta-Ha 20:87

They said, "We did not fail to meet your appointment of our own accord, but we were burdened with some of the people's adornments, so we threw them away." Thus did the Samaritan throw away the burden.

Egypt. So he ignored the meaning of the people and went far beyond what they intended. And those who read it with the dammah did not intend the meaning that this denier thought of them, but rather they intended that its meaning is: We did not break your promise because of the authority we had over ourselves that we could have turned it back from what it had done, because its desires overcame us in breaking your promise.

And his saying, **But we carried burdens of the adornments of the people**, meaning: But we carried heavy loads and loads of the adornments of the people, meaning the adornments of the people of Pharaoh. That is because when Moses wanted to take them by night from Egypt by God's command to him, the Children of Israel were commanded to borrow from the goods and adornments of the people of Pharaoh, and he said, **God will give you that as spoils**, so they did, and they borrowed from the adornments of their women and their goods. That is what they said to Moses when he said to them, **Has the covenant been prolonged upon you, or did you wish for the wrath of your Lord to descend upon you, so you broke your promise to Me?** They said, **We did not break your promise to you of our own accord, but we carried burdens of the adornments of the people.**

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, **But we carried burdens of the adornments of the people**, refers to what the Children of Israel had of the adornments of the people of Pharaoh. He says: We were wronged by what we took of the adornments of our enemy.

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, his statement, *burdens*, he said: heavy loads. And his statement, **of the adornments of the people**, he said: they are the ornaments that they borrowed from the people of Pharaoh, so they are the heavy loads.

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: **But we carried burdens** he said: heavy loads **of the adornment of the people** he said: their jewelry.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **But we carried burdens of the adornments of the people**, meaning: of the Copts' jewelry.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **But we carried burdens of the adornments of the people**, he said: The

ornaments that they borrowed and the clothing are not sins at all. If they were sins, we would have carried them, so they are not sins at all.

The reciters differed in their recitation of this. The majority of the reciters of Medina and some of the Meccans recited *hamalna* with a damma on the ha' and a shaddah on the meem, meaning that Moses carried them that. The majority of the reciters of Kufa and Basra and some of the Meccans recited it with a sukoon on the ha' and the meem and a fatha on them, meaning that they carried that without anyone ordering them to carry it.

Abu Jaafar said: My interpretation of this is that they are two well-known readings with similar meanings, because the people carried it and Moses ordered them to carry it, so whichever one the reader reads, he is correct.

And his saying, **So we threw them**, means: So we threw those burdens of the people's adornment into the pit. So did the Samaritan throw in the same way? He says: Just as we threw in those burdens, so did the Samaritan throw in the soil of Gabriel's horse's hoof that he had with him.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **So we threw it**, he said: So we threw it. **And thus did the Samaritan throw it**, he did this.

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 we threw it**. He said: So we cast it. **And thus did the Samaritan throw**. And thus did he do.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So we threw it away**: meaning, we cast it away.

Tafsir al-Qurtubi

"They said, 'We did not break your appointment by our own power'" with the opening of the meem, and this is the reading of Nafi', Asim, and Isa bin Omar. Mujahid and Al-Suddi said: Its meaning is with our ability. Ibn Zayd: We did not control ourselves, meaning we were forced. Ibn Kathir, Abu Amr, and Ibn Amir read "by our own power" with the breaking of the meem. Abu Ubaid and Abu Hatim chose it because it is the elevated language. It is the source of the verb "malakat al-shay", I own it, I own it, a kingdom." The source is added to the subject and the object is deleted, because he said: "by our own power" is correct, rather we made a

mistake, so it is an admission of their mistake. Hamza and Al-Kisa'i read "by our own power" with the closing of the meem, and the meaning is by our authority. That is, we did not have the power to break your appointment. Then it was said that his saying: **They said** is general and what is meant by it is specific, that is, those who remained steadfast in obeying God until He returned to them from the Mount said: **We did not fail to meet you by our will** and they were twelve thousand, and all the Children of Israel were six hundred thousand. **But we carried** with a damma on the ha' and a shaddah on the meem with a kasra, Nafi', Ibn Kathir, Ibn Amir, Hafs and Ruways read it. The rest read it with a fatha on both letters and a light one. Abu Ubaid and Abu Hatim chose it because they carried the people's jewelry with them and they did not carry it unwillingly. **Burdens** means heavy loads **from the people's adornments** meaning from their jewelry, and they borrowed it when they wanted to go out with Moses, peace be upon him, and they made them think that they were meeting for a festival or a banquet. It was said: It is what they took from the people of Pharaoh when the sea threw them up to the shore. It was called burdens because they were sins, that is, it was not permissible for them to take it and it was not permissible for them to take the spoils, and also burdens are weights in the language. **So we threw it** meaning that the burden of what we had with us of jewelry was too heavy for us, so we threw it into the fire to melt, meaning we threw it into it. It was also said: We threw it to the Samaritan so that you could come back and make up your mind about it. Qatada said: The Samaritan said to them when the people were slow to see Moses: He was only held back from you because of the jewelry you have, so they gathered it and gave it to the Samaritan, so he threw it into the fire.

Tafsir Ibn Kathir

When Moses, peace be upon him, set out with the Children of Israel after the destruction of Pharaoh, "they came upon a people who were devoted to their idols. They said, 'O Moses, make for us a god as they have gods.' He said, 'Indeed, you are a people behaving ignorantly. Indeed, what they are doing is ruined, and what they have been doing is futile.'" And his Lord promised him thirty nights, then He followed them with ten, so forty nights were completed, meaning that he fasted them night and day. This was explained in the hadith of the trials, so Moses, peace be upon him, hastened to the mountain, and he appointed his brother Aaron as his successor over the Children of Israel. For this reason, the Almighty said, "And what made you leave your people, O Moses? He said, 'They are on my heels.'" That is, they are coming and descending close to the mountain. "And I hastened to You, my Lord, that You may be pleased." That is, so that My pleasure may increase. "He said, 'Indeed, We have tried your people after you, and the Samiri led them astray.'" The Almighty informed His Prophet Moses of what happened after him among the Children of Israel and their worship of the calf that the Samiri made for them.

In the Israelite books, his name was also Aaron, and God Almighty wrote for him during this period the tablets containing the Torah, as God Almighty said: "And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things. So take it with determination and command your people to take the best of it. I will show you the home of the wicked." That is, the consequence of those who disobey Me and oppose My command.

And His saying: **So Moses returned to his people, angry and grieved**, meaning after God Almighty informed him of that, he was extremely angry and furious with them. He was concerned about their matter and received the Torah, which contained their law and honor for them. They were a people who worshipped other than God. No rational person with a mind and wisdom knows the falsehood of what they were doing and the foolishness of their minds and intellects. For this reason He said: He returned to them, angry and grieved. Grief is intense anger. Mujahid said: **Ghadban with sorrow** meaning *angry*. Qatada and As-Suddi said: **He was sad and grieving over what his people did after him**. "He said, 'O my people, did not your Lord promise you a good promise?'" meaning, "Did He not promise you on my tongue every good thing in this world and the hereafter and a good end, as you witnessed of His victory over your enemy and your victory over him and other favors of God? "Has the covenant been prolonged for you?" meaning, in anticipation of what God promised you and forgetting what had passed of His blessings and what was in the covenant, **Or did you desire that the wrath of your Lord should descend upon you?** "Or did you desire that the wrath of your Lord should descend upon you?" **Or did you desire that the wrath of your Lord should descend upon you?** "So you broke your promise to Me." The Children of Israel said in response to what Moses rebuked and rebuked them: **We did not break your promise to you by our own power**. That is, by our own power and choice. Then they began to make a cold excuse, telling him about their piety regarding the Coptic jewelry that they had in their hands, which they had borrowed from them when they were in Egypt. They left Egypt, so we threw it away.

It was mentioned in the hadith of the tribulations that it was Aaron, peace be upon him, who ordered them to throw the jewelry into a pit in which there was fire. In the narration of al-Suddi on the authority of Abu Malik on the authority of Ibn Abbas, Aaron wanted all the jewelry to be gathered in that pit and made into one stone, so that when Moses, peace be upon him, returned, he would see in it what he wanted. Then that Samaritan came and threw that handful that he had taken from the trace of the Messenger on it, and asked Aaron to ask God to answer his prayer. Aaron prayed for him, not knowing what he wanted, and he was answered. Then the Samaritan said: I ask God that it be a calf. So it was a calf that made a lowing sound, as a lure, a respite, a trial and a test. For this reason, he said: **So the Samaritan threw * And brought out for them a calf, a body that made a lowing sound**.

Ibn Abi Hatim said: Muhammad bin Ubadah bin Al-Najtari told us, Yazid bin Harun told us, Hammad told us, on the authority of Samak, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that

They said, "We did not fail to meet your appointment of our own accord, but we were burdened with some of the people's adornments, so we threw them away." Thus did the Samaritan throw away the burden.

Harun passed by the Samaritan while he was carving a calf, and he said to him: What are you doing? He said: I am doing what is harmful and not beneficial. Harun said: O God, give him what he asked for, despite what is in his heart, and Harun went on. The Samaritan said: O God, I ask You to make Fakhra fall down, so when he fell down, they prostrated to him, and when he fell down, they raised their heads. Then he narrated it from another chain of transmission on the authority of Hammad and said: I am doing what is beneficial and not harmful. Al-Suddi said: He was mooing and walking, so they said: Which of them were astray who were tempted by the calf and worshipped it: **This is your god and the god of Moses, but he forgot.** That is, he forgot it here and went looking for it. This is what was mentioned previously in the hadith of the trials on the authority of Ibn Abbas, and Mujahid said the same. Samak said on the authority of Ikrimah on the authority of Ibn Abbas: **So he forgot**, that is, he forgot to remind you that this is your god. Muhammad bin Ishaq said on the authority of Hakim bin Jubayr on the authority of Ibn Abbas, so he said: **This is your god and the god of Moses.** He said: So they devoted themselves to it and loved it with a love they had never loved anything, meaning the like of it. God says: **So he forgot**, meaning he abandoned what he was upon of Islam, meaning the Samaritan. God the Almighty said in response to them, rebuking them, and explaining their disgrace and the foolishness of their minds in what they went to: **Do they not see that it returns no word to them, nor does it possess for them any harm or benefit?** That is, the calf. Do they not see that it does not answer them when they ask it or when they address it, **nor does it possess for them any harm or benefit?** That is, in their worldly life or in their afterlife? Ibn Abbas (may God be pleased with him) said: No, by God, its mooing was nothing but the gas entering its anus. It comes out of its mouth and a sound is heard from it. It was mentioned earlier in the hadith of Al-Fitun on the authority of Al-Hasan Al-Basri that the name of this calf was Bahamut. The gist of what these ignorant people used as an excuse is that they were reluctant to wear the adornments of the Copts, so they threw them away and worshipped the calf. They were reluctant to do something insignificant and did something major, as came in the authentic hadith on the authority of Abdullah bin Omar that a man from Iraq asked him about the blood of a mosquito if it got on a garment, meaning should one pray in it or not? Ibn Omar, may God be pleased with them both, said: Look at the people of Iraq. They killed the son of the daughter of the Messenger of God, meaning Al-Hussein, and they are asking about the blood of a mosquito.

Fath al-Qadir

And 87- "They said, 'We did not break your appointment' which we promised you 'by our king'" with the opening of the meem, and this is the reading of Nafi', Abu Ja'far, Asim, and Isa bin Omar, and Ibn Kathir, Abu Amr, and Ibn Amir read with the breaking

of the meem, and Abu Ubaid and Abu Hatim chose this reading because it is in the high and eloquent language, and it is the source of the verb "malakat al-shay", I own it, and the source is added to the subject and the object is deleted: that is, by our kingship of our affairs, or by our kingship of the right, rather we made a mistake and did not control ourselves and we were forced to make a mistake, and Hamza and Al-Kisa'i read **by our kingship** with the damma of the meem, and the meaning is by our authority: that is, we did not have a king so we would break your appointment, and it was said that the opening, the breaking, and the damma in **by our kingship** are all languages in the source of **malakat al-shay'** "but we carried burdens of the ornaments of the people **Nafi', Ibn Kathir, Ibn Amir, Hafsa, Abu Ja'far, and Ruways** read hamalna" with the damma of the ha' And the emphasis on the meem, and the rest read with the opening of the ha and the light meem, and Abu Ubaid and Abu Hatim chose this reading because they carried the people's ornaments with them by their choice, and they did not carry them by force, for they had borrowed them from them when they wanted to go out with Moses, and they made them think that they were meeting for a festival or a feast, and it was said that it is what they took from the people of Pharaoh when the sea threw them up to the shore, and it was called burdens: meaning sins, because it is not permissible for them to take it, and spoils are not permissible for them according to their law, and burdens are originally heavy as the linguists have stated, and what is meant by adornment here is the jewelry **So we threw it** meaning we threw it into the fire seeking to be freed from its sin, and it was said that the meaning is: we threw it to the Samaritan so that it would remain with him until Moses returned and he would consider it, **So the Samaritan threw** meaning the Samaritan threw it like that, before the Samaritan said to them when the people were slow in returning Moses: He was only held back from you because of the jewelry you have, so they gathered it and gave it to him, so he threw it into the fire He fashioned a calf for them from it, then threw a handful of the trace of the Messenger, who was Gabriel, on it.

Tafsir al-Baghawi

87. "They said, 'We did not fail to meet you by our own power.'" Nafi', Abu Ja'far, and Asim read: "by our own power **with the mim open, Hamza and Al-Kisa'i read it with the damma, and the others read it with the kasra**", meaning: We control our own affairs. It was said: By our choice, and whoever read it with the "damma" then its meaning is by our power and authority, and that is because when a person falls into a calamity and a trial he does not control himself.

But we carried, Abu Amr, Hamza, Al-Kisa'i, Abu Bakr, and Ya'qub read: (*hamalna*) with the ha' open and the mim soft. The others read it with the ha' closed and the mim doubled, meaning: they made us carry it and

charged us with carrying it, **burdens of the people's adornments**, from the jewelry of Pharaoh's people. He called them burdens because they took them as a loan and did not return them. This is because the Children of Israel had borrowed jewelry from the Copts, and that was with them when they left Egypt.

It was said: When God Almighty drowned Pharaoh, the sea threw up their jewelry and they took it, and it was spoils, and spoils were not permissible for them at that time, so He called them burdens for that reason.

"So we threw it, **it was said that the Samaritan said to them**, Dig a hole and throw it into it until Moses returns."

Al-Suddi said: Aaron said to them: This is spoils of war that are not permissible, so dig a hole and throw them into it until Moses returns and decides what he thinks about it. So they did. His statement: **So we threw it** means: we threw it into the hole. **Likewise the Samaritan threw** meaning what he had of jewelry into it. Saeed bin Jubair said on the authority of Ibn Abbas, may God be pleased with them both: Aaron lit a fire and said: Throw into it what you have, so they threw it into it. Then the Samaritan threw what he had of dirt from the hoof of Gabriel's horse that he had with him.

Qatada said: He had taken a handful of that dirt in his turban.

Tafsir al-Baidawi

87- "They said, 'We did not break your appointment of our own accord'" that our authority is our command, if we were left alone and our command was not suggested to us, we would not have broken it. Nafi' and Asim read "by our own authority **with the fat-ha, and Hamza and Al-Kisa'i with the damma, and all three are originally languages in the source of the word** malakt al-shay". "But we carried burdens of the people's adornments" we carried loads of the Copts' jewelry that we borrowed from them when we intended to leave Egypt in the name of a wedding. It was said that they borrowed it for a festival that they had, then for those they would return to when they left, fearing that they would know about it. It was said that it is what the sea threw on the shore after drowning them, so they took it, and perhaps they called it burdens because they were sins, since spoils were not yet permissible, or because they were granted protection, and it is not permissible for the one granted protection to take the money of the enemy. "So we threw it" meaning into the fire. "So the Samaritan threw" meaning what he had of it. It was narrated that when they thought that the number had been completed, As-Samar said to them: Moses broke his promise to you because of the people's jewelry that you have with you, which is forbidden to you. So the best opinion is that we dig a hole, light a fire in it, and throw everything we have into it. So they did. Abu Amr, Hamza, Al-Kisa'i, Abu Bakr, and Ruh read *hamalna* with the fat-ha and the takhfif.

Surat Ta-Ha 20:88

Then he brought out for them a calf, a body that had a lowing sound. They said, "This is your god and the god of Moses, but he forgot."

Surat Ta-Ha 20:88

Then he brought out for them a calf, a body that had a lowing sound. They said, **This is your god and the god of Moses, but he forgot.**

Tafsir al-Jalalayn

88 - **So he brought out for them a calf** he fashioned it from ornaments **with a body** flesh and blood **with a lowing sound** that is, a sound that could be heard, that is, it turned like that because of the dust that had the effect of life in what it was placed in and placed it after fashioning it in its mouth **and they said** that is, the Samaritan and his followers **This is your god and the god of Moses, but Moses forgot** his Lord here and went looking for him.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Then he brought out for them a calf, a body that mooed**, means: So the Samaritan brought out for them from what they had thrown out and from what he had cast out, a calf, a body that mooed, and by mooing he means: the sound, which is the sound of cows.

Then the scholars differed about how the Samaritan made the calf. Some of them said: He fashioned it, then threw dust from Gabriel's horse's hoof into its mouth, making it potterly.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And thus did the Samaritan cast** He said: God had set thirty nights for Moses, then completed them with ten. When the thirty had passed, the enemy of God, the Samaritan, said: What has befallen you has only befallen you as a punishment for the jewelry that was with you, so come. And it was jewelry that they were borrowing from the people of Pharaoh. So they set out with it and they threw it to him, and he made it into the shape of a cow. He had tied a handful of the traces of Gabriel's horse in his turban or in his garment, so he threw it with the jewelry and the image. **And he brought out for them a calf with a body that had a lowing** It began to moo like a cow, and he said, **This is your god and the god of Moses.**

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, he said: When Moses' people were slow to return, the Samaritan said to them: He was only delayed from you because of the jewelry you have. They had borrowed jewelry from the people of Pharaoh, so they collected it and gave it to the Samaritan, who fashioned a calf from it. Then he took the handful that he had seized,

from the traces of the king's horse, and threw it into its stomach, and behold, it was a calf with a body that mooed. They said: This is your god and the god of Moses, but Moses forgot his Lord among you.

Others said about this:

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: The Samaritan took some of the soil from the hoof of Gabriel's horse, so Moses set out and appointed Aaron as his successor over the Children of Israel and promised them thirty nights, but God completed them with ten. Aaron said to them: O Children of Israel, the spoils are not lawful for you, and the jewelry of the Copts is only spoils, so gather them all together, dig a hole for them and bury them, and if Moses comes and makes them lawful, you will take them, otherwise it will be something that you will not eat. So they gathered that jewelry in that hole, and the Samaritan came with that handful and threw it, and God brought out from the jewelry a calf with a body that mooed, and the Children of Israel made an appointment with Moses, so they counted the night as one day, and the day as one day, and when it was twenty, the calf came out to them, and when they saw it, the Samaritan said to them, **This is your god and the god of Moses, but he forgot**, so they devoted themselves to it worshipping it, and it mooed and walked. **And so did the Samaritan cast it**, that is when Aaron said to them: Dig. For this jewelry, dig a hole and throw it in it. So they threw it, and the Samaritan threw up its dirt. And His statement, **And they said, 'This is your god and the god of Moses,'** means: So the people of Moses who worshipped the calf said, **This is your god and the god of Moses.** And His statement, **And he forgot**, means: he was left behind and abandoned.

Then the people of interpretation differed regarding his saying **so he forgot** as to who said it, who was described by it, and what its meaning was. Some of them said: This is from God, report about the Samaritan, and the Samaritan is the one described by it. They said: Its meaning is that he abandoned the religion with which God sent Moses, which is Islam.

Who said that?

Ibn Hamid told us, he said: Salamah told us, he said: Muhammad ibn Ishaq told us, on the authority of Hakim ibn Jubayr, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, he said: God says, **So he forgot**: meaning he abandoned what he was upon of Islam, meaning the Samaritan.

Others said: Rather, this is report from God about the Samaritan, that he said to the Children of Israel, and that he described Moses as having gone to seek his Lord, but lost his place, which was this calf.

Who said that?

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me on the authority of his father, on the authority of Ibn 'Abbas: **So we threw it away**, meaning the adornment

of the people when we ordered the Samaritan when he took a handful of the trace of Gabriel, peace be upon him, and threw the handful on their adornment and it became a calf with a body that mooed. "And they said: This is your god and the god of Moses," whom he set out to seek. **But he forgot**, meaning: Moses forgot, he went astray from it and was not guided to it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **He forgot** means: Moses asked for this, but the road deviated from his path.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, **He forgot**, meaning: The Samaritan said: Moses forgot his Lord among you.

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, **So Moses forgot**, he said: They say that the Lord made a mistake with the calf.

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 forgot**, he said: Moses forgot. The Lord made a mistake, the calf. The people of Moses say it.

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, *Fansa'i* says: Moses left his god here and went looking for him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding his statement, **This is your god and the god of Moses, but he forgot**, he said: He says: So he forgot where his Lord promised him here, but he forgot.

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, **This is your god and the god of Moses, but he forgot**. He said: Moses forgot his Lord and missed Him, and this calf is the god of Moses.

Abu Ja'far said: What is more appropriate to interpret that statement that we mentioned about these people is that it is report from God Almighty about the Samaritan that He described Moses as having forgotten his Lord, and that his Lord whom he went to want was the calf that the Samaritan brought out, due to the consensus of the people of interpretation on it, and that it came after the mention of Moses, which is that it is report from the Samaritan about him, more likely than anything else.

Tafsir al-Qurtubi

And he fashioned a calf for them from it, then he threw on it a handful of the traces of the Prophet's horse, which was Gabriel, peace be upon him. Muammar said: The horse that Gabriel was riding was life, and when he threw the handful on it, it became a calf with a body that mooed. And mooing is the sound of cows. Ibn Abbas said: When the jewelry was poured into the

fire, the Samaritan came and said to Aaron: O Prophet of God, should I throw what is in my hand - and he thought that it was like some of the jewelry that others had brought - so he threw dirt into it and said: Be a calf with a body that moos, and it was as he said, for affliction and trial, so it mooed once and was not followed by another. It was said: Its mooing and sound were with wind, because he had made holes in it, and when wind entered its body it mooed but there was no life in it. This is the saying of Mujahid. According to the first saying, it was a calf of flesh and blood, which is the saying of Al-Hasan, Qatada and Al-Suddi. Hammad narrated on the authority of Samak on the authority of Saeed bin Jubair on the authority of Ibn Abbas who said: Aaron passed by the Samaritan while he was making the calf, and he said: What is this? He said: It benefits and does not harm. He said: O God, give him what he asked for in his heart. He said: O God, I ask you to make him moo. And when he mooed, they prostrated themselves, and the mooing was because of Aaron's supplication. Ibn Abbas said: It mooed like the mooing of a living calf. It was narrated that Moses said: O Lord, this Samaritan brought out for them a calf with a body that mooed from their jewelry, so who made the body and the mooing? God the Blessed and Exalted said: I. Moses, peace be upon him, said: By Your glory and majesty and Your elevation and Your power, none led them astray except You. He said: You have spoken the truth, O Wise of the wise. All of this has been mentioned previously in Surat Al-A'raf. **And they said, 'This is your god and the god of Moses.'** That is, the Samaritan and those who followed him said, and they were inclined to liken God to Him, as they said: **Make for us a god as they have gods** (al-A'raf 7:138). **So he forgot** means he preferred Moses and went looking for him but did not know where he was, and he lost his way to his Lord. It was said that its meaning is: Moses left him here and went out looking for him. That is, Moses left his God here. Israel narrated on the authority of Samak on the authority of Ikrimah on the authority of Ibn Abbas who said: That is, Moses forgot to tell you that he was his God. It was said that the address is about the Samaritan. That is, the Samaritan left what Moses commanded him to do of faith, which is a preference, as Ibn al-A'rabi said.

Tafsir Ibn Kathir

When Moses, peace be upon him, set out with the Children of Israel after the destruction of Pharaoh, "they came upon a people who were devoted to their idols. They said, 'O Moses, make for us a god as they have gods.' He said, 'Indeed, you are a people behaving ignorantly. Indeed, what they are doing is ruined, and what they have been doing is futile.'" And his Lord promised him thirty nights, then He followed them with ten, so forty nights were completed, meaning that he fasted them night and day. This was explained in the hadith of the trials, so Moses, peace be upon him, hastened to the mountain, and he appointed his brother Aaron as his successor over the Children of Israel. For this reason, the Almighty said, **And what made you leave your people, O Moses? He said, 'They are on my heels.'** That is, they are coming

Then he brought out for them a calf, a body that had a lowing sound. They said, "This is your god and the god of Moses, but he forgot."

and descending close to the mountain. **And I hastened to You, my Lord, that You may be pleased.** That is, so that My pleasure may increase. **He said, 'Indeed, We have tried your people after you, and the Samiri led them astray.'** The Almighty informed His Prophet Moses of what happened after him among the Children of Israel and their worship of the calf that the Samiri made for them.

In the Israelite books, his name was also Aaron, and God Almighty wrote for him during this period the tablets containing the Torah, as God Almighty said: "And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things. So take it with determination and command your people to take the best of it. I will show you the home of the wicked." That is, the consequence of those who disobey Me and oppose My command.

And His saying: **So Moses returned to his people, angry and grieved,** meaning after God Almighty informed him of that, he was extremely angry and furious with them. He was concerned about their matter and received the Torah, which contained their law and honor for them. They were a people who worshipped other than God. No rational person with a mind and wisdom knows the falsehood of what they were doing and the foolishness of their minds and intellects. For this reason He said: He returned to them, angry and grieved. Grief is intense anger. Mujahid said: **Ghadban with sorrow** meaning *angry*. Qatada and As-Suddi said: **He was sad and grieving over what his people did after him.** "He said, 'O my people, did not your Lord promise you a good promise?'" meaning, "Did He not promise you on my tongue every good thing in this world and the hereafter and a good end, as you witnessed of His victory over your enemy and your victory over him and other favors of God? "Has the covenant been prolonged for you?" meaning, in anticipation of what God promised you and forgetting what had passed of His blessings and what was in the covenant, **Or did you desire that the wrath of your Lord should descend upon you?** "Or did you desire that the wrath of your Lord should descend upon you?" **Or did you desire that the wrath of your Lord should descend upon you?** "So you broke your promise to Me." The Children of Israel said in response to what Moses rebuked and rebuked them: **We did not break your promise to you by our own power.** That is, by our own power and choice. Then they began to make a cold excuse, telling him about their piety regarding the Coptic jewelry that they had in their hands, which they had borrowed from them when they were in Egypt. They left Egypt, so we threw it away.

It was mentioned in the hadith of the tribulations that it was Aaron, peace be upon him, who ordered them to throw the jewelry into a pit in which there was fire. In the narration of al-Suddi on the authority of Abu Malik on the authority of Ibn Abbas, Aaron wanted all the jewelry to be gathered in that pit and made into one stone, so that when Moses, peace be upon him, returned, he would see in it what he wanted. Then that Samaritan came and threw that handful that he had taken from the trace of the Messenger on it, and asked

Aaron to ask God to answer his prayer. Aaron prayed for him, not knowing what he wanted, and he was answered. Then the Samaritan said: I ask God that it be a calf. So it was a calf that made a lowing sound, as a lure, a respite, a trial and a test. For this reason, he said: **So the Samaritan threw * And brought out for them a calf, a body that made a lowing sound.**

Ibn Abi Hatim said: Muhammad bin Ubadah bin Al-Najtari told us, Yazid bin Harun told us, Hammad told us, on the authority of Samak, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that Harun passed by the Samaritan while he was carving a calf, and he said to him: What are you doing? He said: I am doing what is harmful and not beneficial. Harun said: O God, give him what he asked for, despite what is in his heart, and Harun went on. The Samaritan said: O God, I ask You to make Fakhar fall down, so when he fell down, they prostrated to him, and when he fell down, they raised their heads. Then he narrated it from another chain of transmission on the authority of Hammad and said: I am doing what is beneficial and not harmful. Al-Suddi said: He was mooing and walking, so they said: Which of them were astray who were tempted by the calf and worshipped it: **This is your god and the god of Moses, but he forgot.** That is, he forgot it here and went looking for it. This is what was mentioned previously in the hadith of the trials on the authority of Ibn Abbas, and Mujahid said the same. Samak said on the authority of Ikrimah on the authority of Ibn Abbas: **So he forgot,** that is, he forgot to remind you that this is your god. Muhammad bin Ishaq said on the authority of Hakim bin Jubayr on the authority of Saeed bin Jubayr on the authority of Ibn Abbas, so he said: **This is your god and the god of Moses.** He said: So they devoted themselves to it and loved it with a love they had never loved anything, meaning the like of it. God says: **So he forgot,** meaning he abandoned what he was upon of Islam, meaning the Samaritan. God the Almighty said in response to them, rebuking them, and explaining their disgrace and the foolishness of their minds in what they went to: **Do they not see that it returns no word to them, nor does it possess for them any harm or benefit?** That is, the calf. Do they not see that it does not answer them when they ask it or when they address it, **nor does it possess for them any harm or benefit?** That is, in their worldly life or in their afterlife? Ibn Abbas **may God be pleased with him** said: No, by God, its mooing was nothing but the gas entering its anus. It comes out of its mouth and a sound is heard from it. It was mentioned earlier in the hadith of Al-Fitun on the authority of Al-Hasan Al-Basri that the name of this calf was Bahamut. The gist of what these ignorant people used as an excuse is that they were reluctant to wear the adornments of the Copts, so they threw them away and worshipped the calf. They were reluctant to do something insignificant and did something major, as came in the authentic hadith on the authority of Abdullah bin Omar that a man from Iraq asked him about the blood of a mosquito if it got on a garment, meaning should one pray in it or not? Ibn Omar, may God be pleased with them both, said: Look at the people of Iraq. They killed the son of the daughter of

the Messenger of God, meaning Al-Hussein, and they are asking about the blood of a mosquito.

Fath al-Qadir

So it became 88- **a calf with a body that moos** meaning it moos like a living calf, and moos is the sound of a cow. It was said that its mooing was due to the wind, because it had holes made in it, so when the wind entered its cavity it moos and there was no life in it.

They said, 'This is your god and the god of Moses'

meaning the Samaritan and those who agreed with him said this **so he forgot** meaning he preferred Moses and did not know the location of this god of his, and he went looking for him in the mountain. It was said that the meaning is: Moses forgot to mention to you that this is his god and your god. It was said that the people are the Samaritan: meaning the Samaritan left what Moses was commanded to do of faith and went astray. This is what Ibn al-A'rabi said.

Tafsir al-Baghawi

88. **So he brought out for them a calf with a body that mooed, and they said, 'This is your god and the god of Moses, but he forgot.'** That is, Moses left it here and went looking for it. It was also said that he lost his way and went astray.

Tafsir al-Baidawi

88- **So he brought out for them a calf with a body** from those melted ornaments. **It had a lowing sound** the sound of a calf. **They said** meaning the Samaritan and those who were fascinated by it when they first saw it, **This is your god and the god of Moses, but he forgot** meaning Moses forgot it and went looking for it at the mountain, or the Samaritan forgot to abandon what he had been doing of showing faith.

Surat Ta-Ha 20:89

Do they not see that He does not return to them a word, and that He does not possess for them any harm or benefit?

Surat Ta-Ha 20:89

Do they not see that He does not return to them a word, and that He does not possess for them any harm or benefit?

Tafsir al-Jalalayn

89 - **Do they not see that** n is lightened from the heavy one and its subject is omitted, meaning that the calf does not *return* to them a word, meaning that it does not return an answer to them, **nor does it possess for them harm** meaning that it repels it, **nor benefit** meaning that it brings it, meaning how can it be taken as a god?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, rebuking the worshippers of the calf, and those who said to it, **This is your god and the god of Moses, but he forgot**, and He criticized them for that, and belittled their dreams for what they did and what they did to him: Do they not see that the calf, which they claimed was their god and the god of Moses, does not speak to them, and if they spoke to it, it would not respond to them, and it is not able to harm or benefit, so how can something with this description be a god?

As 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **That he should not return to them a word** the calf.

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: **Do they not see that no word will return to them?** He said: The calf.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, God said: **Do they not see that the calf they took will not return to them in word and that it has no power to harm or benefit them?**

Tafsir al-Qurtubi

Then God the Almighty said, arguing with them: **Do they not see** meaning consider and think about *that* He **does not return to them with speech** meaning He does not speak to them. It was said: He does not return to lowing and sound. **And He does not possess for them harm or benefit** So how can He be a god?! The one whom Moses, peace be upon him, worships harms and benefits and rewards and gives and prevents. That He does not return means that He does not return,

so the verb was raised and *that* was lightened and the pronoun was deleted. This is the choice in seeing, knowledge and conjecture. He said:

In the youth of the swords of India, they knew that whoever is barefoot and wears shoes will perish.

It may be deleted with emphasis. He said:

If I were a lizard, you would know my kinship, but I am a black man with big lips.

But you.

Tafsir Ibn Kathir

When Moses, peace be upon him, set out with the Children of Israel after the destruction of Pharaoh, "they came upon a people who were devoted to their idols. They said, 'O Moses, make for us a god as they have gods.' He said, 'Indeed, you are a people behaving ignorantly. Indeed, what they are doing is ruined, and what they have been doing is futile.'" And his Lord promised him thirty nights, then He followed them with ten, so forty nights were completed, meaning that he fasted them night and day. This was explained in the hadith of the trials, so Moses, peace be upon him, hastened to the mountain, and he appointed his brother Aaron as his successor over the Children of Israel. For this reason, the Almighty said, **And what made you leave your people, O Moses? He said, 'They are on my heels.'** That is, they are coming and descending close to the mountain. **And I hastened to You, my Lord, that You may be pleased.** That is, so that My pleasure may increase. **He said, 'Indeed, We have tried your people after you, and the Samiri led them astray.'** The Almighty informed His Prophet Moses of what happened after him among the Children of Israel and their worship of the calf that the Samiri made for them.

In the Israelite books, his name was also Aaron, and God Almighty wrote for him during this period the tablets containing the Torah, as God Almighty said: "And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things. So take it with determination and command your people to take the best of it. I will show you the home of the wicked." That is, the consequence of those who disobey Me and oppose My command.

And His saying: **So Moses returned to his people, angry and grieved**, meaning after God Almighty informed him of that, he was extremely angry and furious with them. He was concerned about their matter and received the Torah, which contained their law and honor for them. They were a people who worshipped other than God. No rational person with a mind and wisdom knows the falsehood of what they were doing and the foolishness of their minds and intellects. For this reason He said: He returned to them, angry and grieved. Grief is intense anger. Mujahid said: **Ghadban with sorrow** meaning *angry*. Qatada and As-Suddi said: **He was sad and grieving over what his**

people did after him. "He said, 'O my people, did not your Lord promise you a good promise?'" meaning, "Did He not promise you on my tongue every good thing in this world and the hereafter and a good end, as you witnessed of His victory over your enemy and your victory over him and other favors of God? "Has the covenant been prolonged for you?" meaning, in anticipation of what God promised you and forgetting what had passed of His blessings and what was in the covenant, **Or did you desire that the wrath of your Lord should descend upon you?** "Or did you desire that the wrath of your Lord should descend upon you?" **Or did you desire that the wrath of your Lord should descend upon you?** "So you broke your promise to Me." The Children of Israel said in response to what Moses rebuked and rebuked them: **We did not break your promise to you by our own power.** That is, by our own power and choice. Then they began to make a cold excuse, telling him about their piety regarding the Coptic jewelry that they had in their hands, which they had borrowed from them when they were in Egypt. They left Egypt, so we threw it away.

It was mentioned in the hadith of the tribulations that it was Aaron, peace be upon him, who ordered them to throw the jewelry into a pit in which there was fire. In the narration of al-Suddi on the authority of Abu Malik on the authority of Ibn Abbas, Aaron wanted all the jewelry to be gathered in that pit and made into one stone, so that when Moses, peace be upon him, returned, he would see in it what he wanted. Then that Samaritan came and threw that handful that he had taken from the trace of the Messenger on it, and asked Aaron to ask God to answer his prayer. Aaron prayed for him, not knowing what he wanted, and he was answered. Then the Samaritan said: I ask God that it be a calf. So it was a calf that made a lowing sound, as a lure, a respite, a trial and a test. For this reason, he said: **So the Samaritan threw * And brought out for them a calf, a body that made a lowing sound.**

Ibn Abi Hatim said: Muhammad bin Ubadah bin Al-Najjari told us, Yazid bin Harun told us, Hammad told us, on the authority of Samak, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that Harun passed by the Samaritan while he was carving a calf, and he said to him: What are you doing? He said: I am doing what is harmful and not beneficial. Harun said: O God, give him what he asked for, despite what is in his heart, and Harun went on. The Samaritan said: O God, I ask You to make Fakhra fall down, so when he fell down, they prostrated to him, and when he fell down, they raised their heads. Then he narrated it from another chain of transmission on the authority of Hammad and said: I am doing what is beneficial and not harmful. Al-Suddi said: He was mooing and walking, so they said: Which of them were astray who were tempted by the calf and worshipped it: **This is your god and the god of Moses, but he forgot.** That is, he forgot it here and went looking for it. This is what was mentioned previously in the hadith of the trials on the authority of Ibn Abbas, and Mujahid said the same. Samak said on the authority of Ikrimah on the authority of Ibn Abbas: **So he forgot**, that is, he forgot to remind you that this is your god. Muhammad bin Ishaq said on the authority of Hakim bin Jubayr on the authority of Saeed bin Jubayr on the authority of Ibn Abbas, so he said: **This is your god and the god of**

Moses. He said: So they devoted themselves to it and loved it with a love they had never loved anything, meaning the like of it. God says: **So he forgot**, meaning he abandoned what he was upon of Islam, meaning the Samaritan. God the Almighty said in response to them, rebuking them, and explaining their disgrace and the foolishness of their minds in what they went to: **Do they not see that it returns no word to them, nor does it possess for them any harm or benefit?** That is, the calf. Do they not see that it does not answer them when they ask it or when they address it, **nor does it possess for them any harm or benefit?** That is, in their worldly life or in their afterlife? Ibn Abbas **may God be pleased with him** said: No, by God, its mooing was nothing but the gas entering its anus. It comes out of its mouth and a sound is heard from it. It was mentioned earlier in the hadith of Al-Fitun on the authority of Al-Hasan Al-Basri that the name of this calf was Bahamut. The gist of what these ignorant people used as an excuse is that they were reluctant to wear the adornments of the Copts, so they threw them away and worshipped the calf. They were reluctant to do something insignificant and did something major, as came in the authentic hadith on the authority of Abdullah bin Omar that a man from Iraq asked him about the blood of a mosquito if it got on a garment, meaning should one pray in it or not? Ibn Omar, may God be pleased with them both, said: Look at the people of Iraq. They killed the son of the daughter of the Messenger of God, meaning Al-Hussein, and they are asking about the blood of a mosquito.

Fath al-Qadir

89- **Do they not see that he does not return to them a word?** That is, do they not consider and reflect that this calf does not return to them a word: that is, he does not respond to them, and does not speak to them if they speak to him? So how can they imagine that he is a god incapable of speaking? For in **does he not return** it is the lightened form of the heavy form, and in it there is an implied pronoun that refers to the calf, and for this reason the verb was raised after it, and from it is the saying of the poet:

In the youth of the swords of India, they knew that whoever is barefoot and wears shoes will perish.

That is, he is lost. And it was read with the verb in the accusative case, as if it were the accusative, and the sentence **and he does not possess for them any harm or benefit** is conjoined with the sentence **he does not return**: that is, do they not see that he is not able to ward off any harm from them or bring them any benefit?

Tafsir al-Baghawi

89. God Almighty said: **Do they not see that it does not return to them a word?** That is, they do not see that the calf does not speak to them or answer them if they call upon it, **nor does it possess for them any harm or benefit.** It was said that Aaron passed by the Samaritan while he was making the calf and said to him: What is this? He said: I make what benefits and does not harm, so pray for me. Aaron said: O God,

Surat Ta-Ha 20:89

Do they not see that He does not return to them a word, and that He does not possess for them any harm or benefit?

give him what he asked for based on what is in his soul.
So he threw dirt into the calf's mouth and said: Be a calf that bellows like that at the prayer of Aaron.

The truth is that this was a trial with which God afflicted the Children of Israel.

Tafsir al-Baidawi

89- **Do they not see?** Do they not know? **Does He not return to them a word?** That is, He does not return to them a word nor does He give them an answer.

Returns was read in the accusative case, but it is weak because the accusative *an* does not come after verbs of certainty. **And He does not possess for them harm or benefit.** He is not able to benefit or harm them.

Surat Ta-Ha 20:90

And Aaron had already said to them before, **O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my command.**

Tafsir al-Jalalayn

90 - **And Aaron had said to them before** that is, before he returned that Moses **O my people, you are only being tested by him, and your Lord is the Most Merciful, so follow me in and obey my command** in it

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And Aaron had said to them before:** He says: Aaron had said to the calf worshippers among the Children of Israel, before Moses returned to them, and what he said to them, of what God informed us about, **You are only being tested by it**, meaning: God only tested your faith and your adherence to your religion with this calf, which caused the lowing among them, to know by it the one among you who is sound in faith from the one who is sick in heart, who doubts his religion.

As Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, Aaron said to them, **You were only tested by it**, meaning: You were only tested by it, meaning: by the calf.

And His statement, **And your Lord is the Most Gracious, so follow me and obey my command.** He says: And your Lord is the Most Gracious, whose blessings encompass all creation, so follow me in what I command you to do of worshipping God and abandoning the worship of the calf, and obey my command in what I command you to do of obeying God and sincerely worshipping Him.

Tafsir al-Qurtubi

God Almighty says: **And Aaron had already said to them before**, that is, before Moses came and returned to them, **O my people, you have only been tested by it**, that is, you were tested and led astray by it, that is, by the calf, **and your Lord is the Most Merciful**, not the calf, **so follow me**, in His worship, **and obey my command**, not the command of the Samaritan. Or follow me in my journey to Moses and abandon the calf.

Tafsir Ibn Kathir

The Almighty tells us about what happened when Aaron, peace be upon him, forbade them from worshipping the calf and told them, "This is only a trial for you, and your Lord is the Most Merciful, who

created everything and determined it with [precise] determination, the Possessor of the Glorious Throne, the Doer of whatever He wills. "So follow me and obey my command," meaning in what I command you to do, and leave what I forbid you from doing. **They said, 'We will not cease to be devoted to it until Moses returns to us,'** meaning we will not leave its worship until we hear Moses' words about it. They opposed Aaron in that and fought him and almost killed him.

Fath al-Qadir

90- **And Aaron had said to them before** The lam is the one that introduces the oath, and the sentence confirms what the sentence before it included of denial and rebuke of them: that is, Aaron had said to them before Moses came and returned to them, **O my people, you were only tempted by it** that is, you fell into temptation because of the calf and were afflicted by it and went astray from the path of truth because of it. It was said that the meaning of the restriction derived from *only* is that the calf became a cause of their temptation, not for their guidance, and it does not mean that they were tempted by the calf and not by anything else, **And your Lord is the Most Merciful, so follow me and obey my command** that is, your Lord is the Most Merciful, not the calf, and obey my command, not his command.

Tafsir al-Baghawi

90. **And Aaron had said to them before**, before Moses returned, **O my people, you are only being tested by it**, you were tested by the calf, **and your Lord is the Most Merciful, so follow me**, in my religion in worshipping God, **and obey my command**, in abandoning the worship of the calf.

Tafsir al-Baidawi

90- **And Aaron had already said to them before** before the return of Moses, peace be upon him, or the words of the Samaritan, as if it was the first thing his eyes fell upon when he came out of the pit, he imagined that and hastened to warn them. **O my people, you are only being tempted by it** with the calf. **And indeed, your Lord is the Most Merciful** and none other. **So follow me and obey my command** in steadfastness in the religion.

Surat Ta-Ha 20:91

They said, "We will not cease to devote ourselves to it until Moses returns to us."

Surat Ta-Ha 20:91

They said, **We will not cease to devote ourselves to it until Moses returns to us.**

Tafsir al-Jalalayn

91 - (They said, **We will not cease to be devoted to it until Moses returns to us.**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **They said, 'We will never cease to worship it,'** means: The calf worshippers from the people of Moses said: We will never cease to worship the calf, until Moses returns to us.

Tafsir al-Qurtubi

So they disobeyed him and said, **We will not cease to be devoted to it** meaning, we will not cease to worship the calf **until Moses returns to us** to see if he will worship it as we worshipped it. They thought that Moses was worshipping the calf, so Aaron separated from them with twelve thousand of those who did not worship the calf. When Moses returned and heard the shouting and the commotion and they were dancing around the calf, he said to the seventy with him: This is the sound of the tribulation.

Tafsir Ibn Kathir

The Almighty tells us about what happened when Aaron, peace be upon him, forbade them from worshipping the calf and told them, "This is only a trial for you, and your Lord is the Most Merciful, who created everything and determined it with [precise] determination, the Possessor of the Glorious Throne, the Doer of whatever He wills. "So follow me and obey my command," meaning in what I command you to do, and leave what I forbid you from doing. **They said, 'We will not cease to be devoted to it until Moses returns to us,'** meaning we will not leave its worship until we hear Moses' words about it. They opposed Aaron in that and fought him and almost killed him.

Fath al-Qadir

91- **They said, 'We will not cease to be devoted to it until Moses returns to us.'** They answered Aaron about his previous statement with this answer that included his disobedience and his refusal to accept what he called them to of good and warned them against of evil: meaning, we will not cease to worship this calf until Moses returns to us, and we will see whether he will confirm our worship of it or forbid us from it. At that

time, Aaron withdrew from them with twelve thousand who denied what the Samaritan had done.

Saeed bin Mansour, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Muhammad bin Kaab regarding his statement: *dry*, he said: dry, with no water or mud in it. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid something similar. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **Do not fear being overtaken** by the people of Pharaoh, **nor fear** drowning from the sea. They also narrated on his authority regarding his statement: **Then he has fallen**, "has fallen," **has been miserable**. They also narrated on his authority: **And indeed, I am Forgiving to whoever repents**, he said from polytheism, **and believes**, he said: he believes in the Oneness of God, **and does righteousness**, he said: he performs the obligatory duties, **and then is guided**, he said: he did not doubt. Saeed bin Mansour and Al-Firyabi also narrated on his authority: **And indeed, I am Forgiving to whoever repents**, he said: whoever repents from sin, believes from polytheism, and does righteousness between himself and his Lord, **and then is guided**, he knows that his work will be rewarded for it. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, **Then he was guided**. He said: Then he remained steadfast and adhered to the Sunnah and the Jama'ah. Saeed bin Mansour, Ibn Abi Shaybah, and Al-Bayhaqi narrated in Al-Ba'th on the authority of Amr bin Maymun on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: Moses hurried to his Lord, so God said: **And what made you hasten from your people, O Moses?** He said: Then he saw a man in the shade of the Throne and was amazed by him, so he said: Who is this, O Lord? He said: I will not tell you who he is, but I will tell you three things about him: He did not envy people for what God had given them of His grace, nor did he disobey his parents, nor did he spread gossip. Al-Faryabi, Abd bin Hamid, Ibn al-Mundhir, Ibn Abi Hatim, and al-Hakim narrated, and authenticated it, on the authority of Ali, who said: When Moses hastened to his Lord, the Samaritan gathered what he could of the jewelry of the Children of Israel and made it into a calf. Then he threw a handful into its stomach, and behold, it was a calf with a body that bellowed. The Samaritan said to them: This is your god and the god of Moses. Aaron said to them: O people, did not your Lord promise you a good promise? When Moses returned, he took hold of his brother's head, and Aaron said to him what he said. Moses said to the Samaritan: What is the matter with you? He said: I took a handful of the traces of the Messenger and threw it away, and thus my soul prompted me. Moses went to the calf, and Moses put the files on it and cut it with them while he was on the bank of a river. No one who worshipped that calf drank from that water except that his face turned yellow like gold. They said to Moses: What is our repentance? He said: Some of you will kill each other. So they took knives and a man would kill his brother, his father and his son, and he did not care who he killed until seventy thousand of them were killed. Then God revealed to Moses, **Order them to raise their hands, for I have**

forgiven those who were killed and accepted the repentance of those who remained. There are many narrations of this story. Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **By Our kingdom**, he said: By Our command. Abd al-Razzaq, Abd ibn Humayd and Ibn al-Mundhir narrated from Qatadah: **By Our kingdom**, he said: By Our power. Ibn Abi Hatim narrated from al-Suddi something similar. He also narrated from al-Hasan, he said: By Our authority. Al-Faryabi, Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **This is your god and the god of Moses, but he forgot**, he said: Moses forgot to tell you that this was his god.

Tafsir al-Baghawi

91. **They said, 'We will not cease,' meaning, we will not stop, 'dedicating ourselves to it,' in worshipping it, 'remaining,' 'until Moses returns to us.'** So Aaron withdrew from them with twelve thousand of those who did not worship the calf. When Moses returned and heard the shouting and the commotion and they were dancing around the calf, he said to the seventy who were with him, 'This is the sound of the tribulation.' When Aaron saw it, he took hold of the hair of his head with his right hand and his beard with his left.

Tafsir al-Baidawi

91- **They said, 'We will not cease to worship it,'** the calf and its worship. *Devoted* to it, **until Moses returns to us.** This answer is supported by the first aspect.

Surat Ta-Ha 20:92

He said, "O Aaron, what prevented you when you saw them going astray?

Surat Ta-Ha 20:92

He said, "O Aaron, what prevented you when you saw them going astray?

Tafsir al-Jalalayn

92 - **He said** Moses after his return **O Aaron, what prevented you when you saw them going astray** in worshipping Him?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Moses said to his brother Aaron when he finished addressing his people and reviewing them:

To them, for what they had done wrong: O Aaron, what prevented you when you saw them go astray?

Their religion, so they disbelieved in God and worshipped the calf. Will you not follow me?

The people of interpretation differed regarding the meaning of what Moses blamed his brother for not following him.

Some of them said: He blamed him for not following those who obeyed him in his footsteps as he had been entrusted with.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Hakim bin

Jubair, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, said, when the people said, **We will not cease to be devoted to it until Moses returns to us**, Aaron remained among those Muslims who followed him who did not...

He was tempted, and he established those who worshipped the calf on the worship of the calf, and Aaron was afraid if he went with those with him

It was said to him by Muslims that Moses said to him, **You have divided the Children of Israel and have not observed my word.**

He is obedient and fearful.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement:

What prevented you, when you saw them going astray, from following them? He said: **Leave them.**

Others said: Rather, he blamed him for not correcting the corruption of the people.

Tafsir al-Qurtubi

When Aaron saw it, he took hold of his hair with his right hand and his beard with his left in anger and said, "O Aaron, what prevented you when you saw them going astray?" That is, they lost their way and disbelieved. "That you do not follow. **Do is redundant** for follow my command and advice." It was said: What prevented you from following me in denouncing them? It was said: Its meaning is, why didn't you fight them when you knew that if I were among them, I would fight them for their disbelief? It was said: What prevented you from joining me when they were tempted?

Tafsir Ibn Kathir

God Almighty tells about Moses, peace be upon him, when he returned to his people and saw what had happened to them of the great matter, so he was filled with anger and threw down what was in his hand of the divine tablets, and grabbed his brother's head, dragging him towards him. We have already explained this in detail in Surat Al-A'raf, and we mentioned there the hadith "Hearing is not like seeing." And he began to blame his brother Aaron, so he said: "What prevented you when you saw them go astray * That you did not follow **meaning that you inform me of this matter when it first happened** Did you disobey my command" meaning in what I had presented to you, which is His saying: "Take my place among my people and do good and do not follow the way of the corrupters He said, O son of my mother" He was softening him by mentioning the mother even though he was his brother from both parents, because mentioning the mother here is more tender and more eloquent in tenderness and affection, and for this reason he said: "O son of my mother, do not seize me by my beard or by my head" the verse, this is an apology from Aaron to Moses for the reason for his delay from him as he did not catch up with him to inform him of what had happened of this matter The body said: **I feared** that I would follow you and tell you this, and you would say to me, **Why did you leave them alone and separate them?** "And did you not observe my word?" That is, and did you not observe what I commanded you to do when I appointed you as their successor. Ibn Abbas said: And Aaron was fearful and obedient to him.

Fath al-Qadir

Sentence 92 - **He said, O Aaron** is a resumption of the answer to an implied question, and the meaning is: When Moses reached them, he took hold of the hair of his brother Aaron's head and beard and said, **What prevented you** from following me and catching up with me when they fell into this misguidance and entered into the trial.

Tafsir al-Baghawi

92. "He said, 'O Aaron, what prevented you when you saw them going astray?'" They associated partners with God.

Tafsir al-Baidawi

92- **He said, O Aaron**, meaning Moses said to him when he returned. **What prevented you when you saw them going astray?** by worshipping the calf.

Surat Ta-Ha 20:93

Do not follow me. Have you disobeyed my command?

Surat Ta-Ha 20:93

Do not follow me. Have you disobeyed my command?

Tafsir al-Jalalayn

93 - **Do you not follow** La is redundant **Have you disobeyed My command** by staying among those who worship other than God Almighty

Tafsir al-Suyuti

Tafsir al-Tabari

Who said that:

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **What prevented you, when you saw them going astray, from following them?** He said: Moses ordered Aaron to reform and not follow the path of the corruptors, so that is what he said, "that you do not follow. Did you disobey my command?" with that.

Tafsir al-Qurtubi

Did you disobey my command? He means that your standing among them while they worshipped other than God is disobedience from you to me, as Ibn Abbas said. It was said: Its meaning is why did you not leave them so that your leaving them would be a rebuke and a warning to them. The meaning of **Did you disobey my command?** It was said: His command is what God Almighty narrated about him: **And Moses said to his brother Aaron, Take my place among my people and do right and do not follow the way of the corrupters.** (al-A'raf 7:142) So when he stayed with them and did not exaggerate in preventing them and denouncing them, he attributed it to his disobedience and opposition to his command.

Question: All of this is the basis for enjoining good and forbidding evil, changing it and leaving its people, and that the one who resides among them, especially if he is satisfied, his ruling is the same as their ruling. This meaning has already been mentioned in Al Imran, An-Nisa, Al-Ma'idah, Al-An'am, Al-A'raf and Al-Anfal. Imam Abu Bakr Al-Tartushi **may God have mercy on him** was asked: What does our master the jurist say about the Sufi school of thought? I know - may God protect his life - that a group of men gathered, and they would frequently mention God the Almighty and Muhammad (peace be upon him), then they would strike a stick on a piece of leather, and some of them would stand up and dance and become excited until they would faint, and they would bring something to eat. Is it permissible to be present with them or not? Please advise us, may you be rewarded. This is what they say:

Oh Sheikh, stop committing sins before you become

divided and make mistakes.

Do good for yourself as long as it benefits you.

Youth has passed and your hair has turned grey

And in such and similar cases. The answer: - May God have mercy on you - the Sufi doctrine is idleness, ignorance and misguidance. Islam is nothing but the Book of God and the Sunnah of His Messenger. As for dancing and ecstasy, the first to encourage it were the companions of the Samaritan, when he made for them a calf with a body that moored, they began to dance around it and ecstasy. It is the religion of the infidels and the worshippers of the calf. As for the rod, the first to be used by the heretics was to distract the Muslims from the Book of God Almighty. The Prophet, may God bless him and grant him peace, used to sit with his companions as if there were birds on their heads out of dignity. Therefore, the ruler and his deputies should prevent them from attending mosques and elsewhere. It is not permissible for anyone who believes in God and the Last Day to attend with them or help them in their falsehood. This is the doctrine of Malik, Abu Hanifa, Al-Shafi'i, Ahmad ibn Hanbal and other imams of the Muslims. And God is the Grantor of success.

Tafsir Ibn Kathir

God Almighty tells about Moses, peace be upon him, when he returned to his people and saw what had happened to them of the great matter, so he was filled with anger and threw down what was in his hand of the divine tablets, and grabbed his brother's head, dragging him towards him. We have already explained this in detail in Surat Al-A'raf, and we mentioned there the hadith **Hearing is not like seeing.** And he began to blame his brother Aaron, so he said: **What prevented you when you saw them go astray * That you did not follow** meaning that you inform me of this matter when it first happened **Did you disobey my command** meaning in what I had presented to you, which is His saying: **Take my place among my people and do good and do not follow the way of the corrupters** "He said, O son of my mother" He was softening him by mentioning the mother even though he was his brother from both parents, because mentioning the mother here is more tender and more eloquent in tenderness and affection, and for this reason he said: "O son of my mother, do not seize me by my beard or by my head" the verse, this is an apology from Aaron to Moses for the reason for his delay from him as he did not catch up with him to inform him of what had happened of this matter The body said: **I feared** that I would follow you and tell you this, and you would say to me, **Why did you leave them alone and separate them?** "And did you not observe my word?" That is, and did you not observe what I commanded you to do when I appointed you as their successor. Ibn Abbas said: And Aaron was fearful and obedient to him.

Fath al-Qadir

It was said that the meaning of 93-"What prevented

you, when you saw them going astray, from following me" is what prevented you from following me in denouncing them. It was said that its meaning is: Why did you not fight them, since you knew that if I were among them, I would fight them. It was also said that its meaning is: Why did you not leave them? "La in not following" is redundant, and it is in the accusative case as a second object of preventing: meaning, what prevented you, when you saw their going astray, from following me? The question in "did you disobey my command **is for denial and rebuke, and the fa**" is for conjunction with an implied word like its counterparts. The meaning is: How did you disobey my command to you by standing up for God and opposing those who disobeyed His religion and you stayed among those who took the calf as a god? It was said that what is meant by his saying "my command **is his saying that God narrated about him** Moses said to his brother Aaron, **Take my place among my people and reform and do not follow the way of the corrupters.** So when he stayed with them and did not exaggerate in denouncing them, he attributed it to His disobedience.

Tafsir al-Baghawi

93. **That you do not follow**, meaning: that you follow me, and **do not** is a conjunction, meaning that you follow my command and my will, meaning: Why did you not fight them, knowing that if I were among them, I would fight them for their disbelief.

It was said: **That you do not follow me**, meaning: What prevented you from joining me and informing me of their misguidance, so that your separation from them would be a deterrent to them from what they did? **Did you disobey my command?** meaning did you go against my command.

Tafsir al-Baidawi

93- **That you do not follow** that you follow me in anger for the sake of God and fighting with those who disbelieve in Him, or that you come after me and catch up with me. *La* is redundant as in His statement, **What prevented you from prostrating?** "Did you disobey my command" by being steadfast in religion and defending it.

Surat Ta-Ha 20:94

He said, "O son of my mother, do not seize me by my beard or my head. Indeed, I feared that you would say, 'You have caused division among the Children of Israel and did not observe my word.'"

Surat Ta-Ha 20:94

He said, "O son of my mother, do not seize me by my beard or my head. Indeed, I feared that you would say, 'You have caused division among the Children of Israel and did not observe my word.'"

Tafsir al-Jalalayn

94 - **He said** Aaron **O son of my mother** with a kasra on the meem and a fatha on it, he meant my mother and mentioned her more tender to his heart **do not seize me by my beard** and he seized it with his left hand **nor by my head** and he seized his hair with his right hand out of anger **Indeed, I feared** if I followed you, and it is inevitable that a group of those who did not worship the calf would follow me **that you would say, You have divided the Children of Israel** and you would be angry with me **and you did not wait** await **my word** regarding what you saw in that.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **He said, 'O son of my mother, do not seize me by my beard or by my head.'** And in this speech there is something omitted, he omitted mentioning it because the speech indicates it, which is: Then Moses took hold of his brother Aaron's beard and his head, pulling him towards him, and Aaron said, **O son of my mother, do not seize me by my beard or by my head.**

And his saying, **Indeed, I feared that you would say, 'You have divided the Children of Israel and did not observe my word,'** the scholars differed about the nature of the division between them that Aaron feared. Some of them said: Aaron was afraid that he would lead those who obeyed him and remained in his religion in the footsteps of Moses, and leave behind the worshippers of the calf. They had said to him, **We will not cease to be devoted to it until Moses returns to us.** So Moses would say to him, **You have divided the Children of Israel and did not observe my word,** by leading a group and leaving a group behind him.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God Almighty, **What prevented you, when you saw them going astray, from following them? Did you disobey my command?** He said, **I feared that you would say, 'You have divided the Children of Israel and did not observe my word.'** He said, **I feared that some of them would follow me and some would stay behind.**

Others said: Rather, the meaning of this is: I feared that we would fight and kill each other.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **I feared that you would say, 'You have divided the Children of Israel and have not respected my word.'** He said: We would be two groups, and some of us would kill each other until we were all gone.

Abu Ja'far said: The more correct of the two statements on this matter is the statement made by Ibn 'Abbas, that Moses rebuked his brother Aaron for not following his command with those who followed him from the people of faith. Aaron said to him: I feared that you would say: You have divided their group, so you left some of them behind you and brought some of them. This is clear in Aaron's statement to the al-Nas 114: **O my people, you are only being tested by it, and your Lord is the Most Merciful, so follow me and obey my command.** And in the people's response to him and their saying: **We will not cease to be devoted to it until Moses returns to us.**

His saying, **And you did not observe my words,** means: And you did not observe my words and memorize them. From a man observing something, which is debating it based on his memory.

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 you did not observe my word,** he said: You did not memorize my word.

Tafsir al-Qurtubi

God the Almighty said: **O son of my mother, do not seize me by my beard or by my head.** Ibn Abbas: He took his hair with his right hand and his beard with his left, because jealousy for God made him his master, meaning do not do this so that they think that it is from you to belittle or punish. It has been said that Moses, peace be upon him, did this without belittling or punishing him, as a person seizes his beard. This has been mentioned in full in (*Al-A'raf*) and God the Almighty knows best what His Prophet, peace be upon him, intended. **Indeed, I feared that you would say, 'You have divided the Children of Israel.'** That is, I feared that I would go out and leave them, and you had ordered me to go out with them. If I went out, some people would follow me and some people would stay behind with the calf, and perhaps the matter would lead to bloodshed. I feared that if I rebuked them, a fight would break out and you would blame me for that. This is Aaron's answer to Moses, peace be upon him, about his saying: **Did you disobey my command?** And in al-A'raf 7: "Indeed, the people considered me weak and almost killed me. So do not let the enemies rejoice over me" (al-A'raf 7:150) because you ordered me to be with them. It has been mentioned before. The meaning of **and you did not wait for my word** is you did not act according to my advice to preserve it, as Muqatil said. Abu Ubaidah said: you did not wait for my covenant and my arrival.

Tafsir Ibn Kathir

God Almighty tells about Moses, peace be upon him, when he returned to his people and saw what had happened to them of the great matter, so he was filled with anger and threw down what was in his hand of the divine tablets, and grabbed his brother's head, dragging him towards him. We have already explained this in detail in Surat Al-A'raf, and we mentioned there the hadith **Hearing is not like seeing**. And he began to blame his brother Aaron, so he said: **What prevented you when you saw them go astray * That you did not follow** meaning that you inform me of this matter when it first happened **Did you disobey my command** meaning in what I had presented to you, which is His saying: **Take my place among my people and do good and do not follow the way of the corrupters** "He said, O son of my mother" He was softening him by mentioning the mother even though he was his brother from both parents, because mentioning the mother here is more tender and more eloquent in tenderness and affection, and for this reason he said: "O son of my mother, do not seize me by my beard or by my head" the verse, this is an apology from Aaron to Moses for the reason for his delay from him as he did not catch up with him to inform him of what had happened of this matter The body said: **I feared** that I would follow you and tell you this, and you would say to me, **Why did you leave them alone and separate them?** "And did you not observe my word?" That is, and did you not observe what I commanded you to do when I appointed you as their successor. Ibn Abbas said: And Aaron was fearful and obedient to him.

Fath al-Qadir

94- "He said, O son of my mother, do not seize me by my beard or by my head." It was read with the fat-ha and the kasra of the meem. We have already discussed this in Surat Al-A'raf. He attributed it to his mother, even though he was his brother from his father and mother, according to the majority, to gain sympathy for him and soften his heart. The meaning of "nor by my head **and** nor by the hair of my head" is: do not do this to me as a punishment from you to me, for I have an excuse, which is: "Indeed, I feared that you would say, 'I have divided the Children of Israel'," meaning I feared that if I went out from them and left them, they would disperse and you would say, 'I have divided their group.' This is because if Aaron had gone out, a group of them would have followed him and others would have stayed behind with the Samaritan at the calf, and perhaps this would have led to fighting between them. The meaning of "and you did not observe my word" and you did not act upon my advice to you regarding them, I feared that you would say, 'I have divided them' and you would say, 'You did not act upon my advice to you regarding them and preserve it.' What he meant by Moses' advice to him is his saying: "Take my place among my people and do good." Abu Ubaid said: The meaning of **And you did not wait for my word** and you did not wait for my covenant and my arrival because you ordered me to be with them, so Aaron apologized to Moses here with this, and he apologized to him in Al-A'raf with what God narrated about him there where he said: **Indeed, the people weakened me and almost killed me.**

Tafsir al-Baghawi

94. "He said, 'O son of my mother, do not seize me by my beard or by my head,' meaning by the hair of my head and he had taken its forelocks, 'I feared', if I denied them they would become two parties killing each other, 'that you would say, **You have divided the Children of Israel**, meaning I feared that if I left them and followed you they would become parties fighting each other, and you would say, **You have divided the Children of Israel, and you did not observe my word**, and you did not keep my command when I said to you, **Take my place among my people, and reform**, meaning be gentle with them. Then Moses turned to the Samaritan.

Tafsir al-Baidawi

94- **He said, O son of my mother** He singled out the mother as a sign of sympathy and tenderness, and it was said that he was his brother from his mother, and the majority are of the opinion that they were from the same father and mother. **Do not seize me by my beard or my head** meaning by the hair of my head, he grabbed them and dragged him towards him from the intensity of his anger and excessive wrath for the sake of God, and he, peace and blessings be upon him, was a rough, hardened iron in everything, so he could not control himself when he saw them worshipping the calf. **Indeed, I feared that you would say, 'I have divided the Children of Israel'** if you had fought or separated some of them from others. **And you did not observe my words** when I said, "Take my place among my people and make peace" because the peace was in preserving the common people and being lenient with them, so that you would return to them and remedy the matter with your opinion.

Surat Ta-Ha 20:95

He said, "What is the matter with you, O Samaritan?"

Surat Ta-Ha 20:95

He said, **What is the matter with you, O Samaritan?**

Tafsir al-Jalalayn

95 - **He said, What is the matter with you, O Samaritan?**

What is your matter that prompted you to do what you did?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **What is the matter with you, O Samaritan?** Moses said to the Samaritan: What is the matter with you, O Samaritan, and what made you do what you did?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **What is the matter with you, O Samaritan?** He said: What is your matter? What is your affair? What is this that has brought you into what you have entered into.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, "He said: What is the matter with you, O Samaritan?" He said: What is the matter with you, O Samaritan?

Tafsir al-Qurtubi

Then Moses left him and turned to the Samaritan and said, **What is the matter with you, O Samaritan?** That is, what is your matter and your affair, and what made you do what you did? Qatada said: The Samaritan was a great man among the Children of Israel from a tribe called Samaria, but the enemy of God became a hypocrite after he crossed the sea with Moses. So when the Children of Israel passed by the Amalekites while they were worshipping their idols, **They said, O Moses, make for us a god as they have gods.** (al-A'raf 7:138) So the Samaritan took advantage of this and knew that they were inclined to worship the calf, so he made the calf.

Tafsir Ibn Kathir

Moses, peace be upon him, said to the Samaritan: What made you do what you did? What happened to you that you did what you did? Muhammad bin Ishaq said on the authority of Hakim bin Jubair, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Samaritan was a man from the people of Bajarma, and he was from a people who worshipped cows, and he loved worshipping cows in his soul, and he had declared Islam with the Children of Israel, and his name was Musa bin Thafar, and in a

narration on the authority of Ibn Abbas it is said that he was from Kerman, and Qatada said: He was from the village of Samarra. **He said, I saw what they did not see**, meaning I saw Gabriel when he came to destroy Pharaoh, **and I took a handful of the Messenger's trace**, meaning the trace of his horse, and this is the well-known view among many or most of the commentators.

Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us, Ubayd God ibn Musa told me, Israel told us, on the authority of al-Suddi, on the authority of Abi ibn Ammarah, on the authority of Ali, may God be pleased with him, who said: When Gabriel, peace be upon him, descended and took Moses, peace be upon him, up to heaven, the Samaritan saw him from among the people, so he grabbed a handful of the horse's mark. He said: Gabriel carried Moses, peace be upon them both, behind him until he approached the gate of heaven, he ascended and God wrote the tablets, and he heard the creaking of the pens on the tablets. When he informed him that his people had been tempted after him, he said: Moses descended, took the calf and burned it. Strange.

Mujahid said: **So I took a handful from the trace of the Messenger.** He said: From under the hoof of Gabriel's horse. He said: A handful is the size of a palm, and a handful is the tips of the fingers. Mujahid said: The Samaritan threw what was in his hand onto the ornaments of the Children of Israel, and it formed a calf with a body that had a lowing sound, the rustling of the wind in it, so it made it low. Ibn Abi Hatim said: Muhammad bin Yahya told us, Ali bin Al-Madini told us, Yazid bin Zari' told us, Amara told us, Ikrimah told us that the Samaritan saw the Messenger, and it was cast into his mind that if you took a handful from the footprint of this horse and threw it into something and said to it, *Be*, then it was. So he took a handful from the footprint of the Messenger, and his fingers dried up on the handful. When Moses went to the appointed time, and the Children of Israel had borrowed the jewelry of the people of Pharaoh, the Samaritan said to them: It only happened to you because of this jewelry, so gather it. So they gathered it and lit a fire over it and it melted. The Samaritan saw it and it was cast into his mind that if you threw this handful into this and said, *Be*, then it was. So he threw the handful and said, *Be*, and it was a calf with a body that mooed. So he said, **This is your god and the god of Moses.** That is why he said, **So I threw it**, meaning I threw it with whomever I threw it. **And thus my soul enticed me**, meaning it made it good and pleased me. At that time, **He said, 'Then go, for in life you will have the ability to say, 'No.' Touching"** means just as you took and touched what you were not allowed to take or touch from the trace of the Messenger, then your punishment in this world is that you say **no touching**, meaning do not touch people and they will not touch you. **And indeed, you have an appointment**, meaning the Day of Resurrection, **that you will not fail to fulfill**, meaning you will have no escape from it. Qatada said, **that you say "no touching**, meaning: A punishment for them and their remnants today, who say **no touching**.

And His statement: **And indeed, you have an**

appointment which you will not fail to keep. Al-Hasan, Qatadah, and Abu Nahik said: You will not be absent from it. And His statement: **And look at your god,** meaning your object of worship, **to which you have been devoted,** meaning you have continued to worship it, meaning the calf. **We will burn it.** Ad-Dahhak said on the authority of Ibn Abbas and As-Suddi: He dragged it with a file and threw it into the fire. Qatadah said: The calf was transformed from gold into flesh and blood, so he burned it with fire, then threw its ashes into the sea. That is why He said: **Then We will scatter it into the sea, a blast.** Ibn Abi Hatim said: My father told us, Abdullah bin Raja told us, Israel told us, on the authority of Abu Ishaq, on the authority of Ammarah bin Abd and Abu Abd al-Rahman, on the authority of Ali, may God be pleased with him, who said: When Moses hastened to his Lord, the Samaritan gathered what he could of the jewelry of the women of the Children of Israel, then he made it into a calf. Moses went to the calf and put the files on it, and he cooled it with them while he was on the bank of a river. No one who used to worship the calf drank from that water except that his face turned yellow like gold. They said to Moses: What is our repentance? He said: Some of you will kill one another. And this is what al-Suddi said, and it was mentioned earlier in the interpretation of Surat al-Baqarah, then in the hadith of the trials he elaborated on that.

And the Almighty says: "Your god is only God, other than whom there is no god. He encompasses all things in knowledge." Moses, peace be upon him, says to them: This is not your god. Your god is only God, other than whom there is no god. And worship is due only to Him, for everything is in need of Him and is a slave to Him. And His saying: **He encompasses all things in knowledge** is in the accusative case of specification, meaning He is All-Knowing of everything. **He encompasses all things in knowledge,** and **He has counted all things in number,** so **not an atom's weight escapes Him.** "Not a leaf falls but He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is [written] in a clear register." "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and its place of storage. All is in a clear register." And the verses on this are very many.

Fath al-Qadir

Then he stopped talking to his brother and addressed the Samaritan, saying: 95- "He said: What is the matter with you, O Samaritan?" That is, what is the matter with you and what made you do what you did.

Tafsir al-Baghawi

95. He said, 'What is the matter with you?' What is your affair and your condition? What made you do what you did? 'O Samaritan.'

Tafsir al-Baidawi

95- He said, 'What is the matter with you, O

Samaritan? That is, then he turned to him and said to him in a strange tone, **What is the matter with you?** That is, what did you ask for him and what made you do it? It is a noun derived from the verb **to ask for something**, meaning to ask for it.

Surat Ta-Ha 20:96

He said, "I saw what they did not see, so I took a handful from the trace of the Messenger and threw it away. And thus my soul tempted me."

Surat Ta-Ha 20:96

He said, "I saw what they did not see, so I took a handful from the trace of the Messenger and threw it away. And thus my soul tempted me."

Tafsir al-Jalalayn

96 - (He said, **I saw what they did not see**. With the letter *ya* and the letter *ta*, meaning I knew what they did not know. **So I took a handful of** the dust (the trace) of the hoof of the horse **of the Messenger Gabriel and threw it** I threw it in the form of the shaped calf. **And thus my soul made it seem good to me** and it was cast into it that I should take a handful of the dust of what was mentioned and throw it on something that has no soul so that it would become soulful. And I saw that your people asked you to make a god for them, so my soul told me that that calf should be their god.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **I saw what they did not see**, means: The Samaritan said: I knew what they did not know, and it is an action from insight: meaning I became seeing and knowing with what I did.

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: When Pharaoh killed the children, the mother of the Samaritan said: If you would remove him from me so that I do not see him, nor know who killed him, so she put him in a cave, and Gabriel came and put his hand in his mouth, and he began to nurse him with honey and milk, and he kept going back and forth to him until he recognized him, and from that he recognized him when he said: **So I took a handful from the trace of the Messenger**.

Others said: It means: I saw what they did not see. They said: It is said: I saw the thing and I saw it, just as it is said: I hastened and I hastened as I wished.

It was mentioned that it means I saw.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "He said: I saw what they did not see," meaning the horse of Gabriel, peace be upon him.

And his saying, **So I took a handful from the trace of the Messenger**, means: I took a handful from the trace of Gabriel's horse.

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: Muhammad ibn Ishaq told us, on the authority of Hakim ibn Jubayr, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When the Children of Israel threw the ornaments of Pharaoh's family into the fire, and they were broken, the Samaritan saw the mark of Gabriel's horse, peace be upon him, so he took some dirt from the mark of his hoof, then he went to the fire and threw it into it. He said: Be a calf with a body that moos, so it was for affliction and tribulation.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he told me, my father told me, on the authority of his father, on the authority of Ibn Abbas, he said: He took a handful of it from the trace of Gabriel, and threw the handful on their jewelry, and it became a calf with a body that mooed, and he said: This is your god and the god of Moses.

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 Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **So I took a handful from the trace of the Messenger and threw it**, he said: From under the hoof of Gabriel's horse, the Samaritan threw it onto the adornment of the Children of Israel, and it descended into a calf with a body that mooed, the rustle of the wind in it, so it is its moo, and the calf is the offspring of a cow.

The readers differed in the reading of these two letters. The majority of the readers of Medina and Basra read it as **basarat bi ma lam yabasara bih** with a *ya'*, meaning: The Samaritan said: I saw what the Children of Israel did not see. The majority of the readers of Kufa read it as **basarat bi ma lam tbasara bih** with a *ta'*, addressing Moses, peace be upon him, and his companions, meaning: The Samaritan said to Moses: I saw what you and your companions did not see.

In my opinion, they are two well-known readings. Scholars of the Qur'an recited each of them, with the meaning of each of them being correct. This is because it is possible that the Samaritan saw Gabriel, and he had what it was, because his soul told him that, or for some other reason, that the dust of his horse's hoof that he was wearing was suitable for what he had said when he threw it into the calf. Moses did not know that, nor did his companions from the Children of Israel. Therefore, he said to Moses, **I saw what they did not see**, meaning I knew what they did not know. But if it is read, **I saw what they did not see**, with the letter *ya*, then there is no difficulty in that, because it is known that the Children of Israel did not know what that dust was suitable for.

As for his saying, **So I took a handful of the Messenger's trace**, the reciters of the regions read it with the letter *Dād*, meaning: So I took with my hand some dirt from the dirt of the Messenger's horse's trace.

It was narrated on the authority of Al-Hasan Al-Basri and Qatada that:

Ahmad bin Yusuf told me, he said: Al-Qasim told us, he said: Hisham told us, on the authority of Ibad bin Auf, on the authority of Al-Hasan, that he read it as *fa-qadbat-qadbat* with a *sad*.

Ahmad bin Yusuf told me, he said: Al-Qasim told us, he said: Hisham told us, on the authority of Ibad, on the authority of Qatada, likewise with the letter *sad*. Meaning: I took with my fingers some of the dirt from the traces of the Messenger's horse. The fist among the Arabs means taking with the entire hand, and the handful means taking with the tips of the fingers.

His saying, **So I threw it away**, means: So I threw it away. **And thus my soul enticed me**, means: And just as I did when I threw the handful that I had taken from the horse's trace onto the ornament that was lit until it flowed and became a calf with a body that mooed. **My soul enticed me**, means: My soul made it seem good to me that it would be like this.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **And thus my soul prompted me**. He said: Thus my soul prompted me.

Tafsir al-Qurtubi

So the Samaritan said in response to Moses: **I saw what they did not see** meaning: I saw what they did not see. I saw Gabriel, peace be upon him, on the horse of life, so I thought to myself that I would take a handful of his trace, but I did not throw it on anything except that it became a soul, flesh and blood. So when they asked you to make a god for them, my soul made that seem good to me. And Ali, may God be pleased with him, said: When Gabriel descended to ascend with Moses, peace be upon him, to the heavens, the Samaritan saw him from among the people, so he took a handful of the horse's trace. And it was said that the Samaritan said: I saw Gabriel on the horse, and it was making its stride as far as the eye could see, so I thought to myself that I would take a handful of its trace, but I did not throw it on anything except that it became a soul and blood. And it was said: He saw Gabriel on the day he descended on Ramkah and Daqiq, so he advanced the horses of Pharaoh to enter the sea. It is said that the mother of the Samaritan placed him in a cave when she gave birth to him, fearing that Pharaoh would kill him. Then Gabriel, peace be upon him, came to him and put the hand of the Samaritan in the mouth of the Samaritan, and he suckled honey and milk. Then he went to him and recognized him from that time. This meaning was mentioned in Al-A'raf. It is said that the Samaritan heard the words of Moses, peace be upon him, when he made two statues of wax, one of them a bull and the other a horse, and threw them into the Nile, seeking the grave of Joseph, peace be upon him, which was in a stone coffin in the Nile. The bull brought him on his horn, and the Samaritan spoke the words that he heard from Moses, and threw the handful into the belly of the calf, and it became fragrant. Hamzah, Al-Kisa'i, Al-A'mash, and Khalaf read **By what you have not seen** with the *ta'* of addressing. The rest read with the *ya'* of reporting. Abi bin Ka'b, Ibn Mas'ud, Al-Hasan, and Qatadah read **Fa-qabasat Qabsa** with an unvoiced *sad*. It was

narrated from Al-Hasan with a damma on the qaf of qabsa and an unvoiced *sad*. The rest read **Fa-qabasat Qabsa** with the voiced *dad*. The difference between them is that grasping is done with the whole hand, and grasping is done with the tips of the fingers, and the like, such as khadam and qadam. The fist with a damma on the qaf is the amount that is grasped, as mentioned by Al-Mahdawi. Al-Jawhari did not mention a fist with a damma on the qaf and an unvoiced *sad*, but rather he mentioned the fist with a damma on the qaf and an unvoiced *dad*, which is what you grasp of something. It is said: He gave him a fistful of gruel or dates, meaning a handful of it, and sometimes it is said with a fatha. He said: And grasping with a kasra on the qaf and an unvoiced *sad* is a large number of people. Al-Kumait said:

You have the two mosques of God, the two graves, and you have a handful of pebbles from among the richest and the poorest.

So I threw it away means I threw it in the bucket.

And my soul tempted me means it adorned it, said Al-Akhfash. Ibn Zayd said: My soul told me. The meaning is close.

Tafsir Ibn Kathir

Moses, peace be upon him, said to the Samaritan: What made you do what you did? What happened to you that you did what you did? Muhammad bin Ishaq said on the authority of Hakim bin Jubair, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Samaritan was a man from the people of Bajarma, and he was from a people who worshipped cows, and he loved worshipping cows in his soul, and he had declared Islam with the Children of Israel, and his name was Musa bin Thafar, and in a narration on the authority of Ibn Abbas it is said that he was from Kerman, and Qatada said: He was from the village of Samarra. **He said, I saw what they did not see**, meaning I saw Gabriel when he came to destroy Pharaoh, **and I took a handful of the Messenger's trace**, meaning the trace of his horse, and this is the well-known view among many or most of the commentators.

Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us, Ubayd God ibn Musa told me, Israel told us, on the authority of al-Suddi, on the authority of Abi ibn Ammarah, on the authority of Ali, may God be pleased with him, who said: When Gabriel, peace be upon him, descended and took Moses, peace be upon him, up to heaven, the Samaritan saw him from among the people, so he grabbed a handful of the horse's mark. He said: Gabriel carried Moses, peace be upon them both, behind him until he approached the gate of heaven, he ascended and God wrote the tablets, and he heard the creaking of the pens on the tablets. When he informed him that his people had been tempted after him, he said: Moses descended, took the calf and burned it. Strange.

Mujahid said: **So I took a handful from the trace of the Messenger**. He said: From under the hoof of Gabriel's horse. He said: A handful is the size of a palm, and a

Surat Ta-Ha 20:96

He said, "I saw what they did not see, so I took a handful from the trace of the Messenger and threw it away. And thus my soul tempted me."

handful is the tips of the fingers. Mujahid said: The Samaritan threw what was in his hand onto the ornaments of the Children of Israel, and it formed a calf with a body that had a lowing sound, the rustling of the wind in it, so it made it low. Ibn Abi Hatim said: Muhammad bin Yahya told us, Ali bin Al-Madini told us, Yazid bin Zari' told us, Amara told us, Ikrimah told us that the Samaritan saw the Messenger, and it was cast into his mind that if you took a handful from the footprint of this horse and threw it into something and said to it, *Be*, then it was. So he took a handful from the footprint of the Messenger, and his fingers dried up on the handful. When Moses went to the appointed time, and the Children of Israel had borrowed the jewelry of the people of Pharaoh, the Samaritan said to them: It only happened to you because of this jewelry, so gather it. So they gathered it and lit a fire over it and it melted. The Samaritan saw it and it was cast into his mind that if you threw this handful into this and said, *Be*, then it was. So he threw the handful and said, *Be*, and it was a calf with a body that mooed. So he said, **This is your god and the god of Moses**. That is why he said, **So I threw it**, meaning I threw it with whomever I threw it. **And thus my soul enticed me**, meaning it made it good and pleased me. At that time, **He said, 'Then go, for in life you will have the ability to say, 'No.'** Touching" means just as you took and touched what you were not allowed to take or touch from the trace of the Messenger, then your punishment in this world is that you say **no touching**, meaning do not touch people and they will not touch you. **And indeed, you have an appointment**, meaning the Day of Resurrection, **that you will not fail to fulfill**, meaning you will have no escape from it. Qatadah said, **that you say "no touching**, meaning: A punishment for them and their remnants today, who say **no touching**.

And His statement: **And indeed, you have an appointment which you will not fail to keep**. Al-Hasan, Qatadah, and Abu Nahik said: You will not be absent from it. And His statement: **And look at your god**, meaning your object of worship, **to which you have been devoted**, meaning you have continued to worship it, meaning the calf. **We will burn it**. Ad-Dahhak said on the authority of Ibn Abbas and As-Suddi: He dragged it with a file and threw it into the fire. Qatadah said: The calf was transformed from gold into flesh and blood, so he burned it with fire, then threw its ashes into the sea. That is why He said: **Then We will scatter it into the sea, a blast**. Ibn Abi Hatim said: My father told us, Abdullah bin Raja told us, Israel told us, on the authority of Abu Ishaq, on the authority of Ammarah bin Abd and Abu Abd al-Rahman, on the authority of Ali, may God be pleased with him, who said: When Moses hastened to his Lord, the Samaritan gathered what he could of the jewelry of the women of the Children of Israel, then he made it into a calf. Moses went to the calf and put the files on it, and he cooled it with them while he was on the bank of a river. No one who used to worship the calf drank from that water except that his face turned yellow like gold. They said to Moses: What is our repentance? He said: Some of you will kill one another. And this is what al-Suddi said, and it was mentioned earlier in the interpretation of

Surat al-Baqarah, then in the hadith of the trials he elaborated on that.

And the Almighty says: "Your god is only God, other than whom there is no god. He encompasses all things in knowledge." Moses, peace be upon him, says to them: This is not your god. Your god is only God, other than whom there is no god. And worship is due only to Him, for everything is in need of Him and is a slave to Him. And His saying: **He encompasses all things in knowledge** is in the accusative case of specification, meaning He is All-Knowing of everything. **He encompasses all things in knowledge**, and **He has counted all things in number, so not an atom's weight escapes Him**. "Not a leaf falls but He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is [written] in a clear register." "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and its place of storage. All is in a clear register." And the verses on this are very many.

Fath al-Qadir

96- **He said, 'I saw what they did not see.'** That is, the Samaritan said in response to Moses: I saw what they did not see, or I knew what they did not know, and I understood what they did not understand. What he meant by that was that he saw Gabriel in the prime of life, so it occurred to him to take a handful of the Messenger's trace, and that trace does not fall on an inanimate object except that it becomes alive. Hamzah, Al-Kisa'i, Al-A'mash, and Khalaf read **with what they did not see** with the doubled letter above as a direct address. The rest read it with a lower syllable, which is better, because it is very unlikely that Moses would be addressed with this and claim for himself that he knew what Moses did not know. It was read with a damma on the sad in both cases, and with a kasra on the first and a fatha on the second. Abi bin Ka'b, Ibn Mas'ud, al-Hasan, and Qatadah read **Fa-qabasat Qabsa** with a silent sad in both cases, and the rest read it with a voiced dad in both cases. The difference between them is that *qabd* with a voiced sad means taking with the whole hand, and with a silent sad with the tips of the fingers, and *qabdah* with a damma on the qaf means the amount that is being grasped. Al-Jawhari said: It is what you have seized of something. He said: It may have come with the fat-ha, and it has been read as fist with the qaf with a damma or a fat-ha, and the meaning of the fat-ha is the time of seizing, then it was applied to what is seized, which is the meaning of fist with the qaf with a damma, and the meaning of **from the trace of the Messenger** is from the place on which the hoof of Gabriel's horse fell, and the meaning of **I threw it away** is so I cast it into the molten jewelry cast in the form of a calf. **And thus my soul tempted me** Al-Akhfash said: meaning it adorned: meaning and like that temptation my soul tempted me, and it was said that the meaning of my soul tempted me.

Tafsir al-Baghawi

96. **He said, 'I saw what they did not see.'** I saw what they did not see, I knew what they did not see, and I knew what they did not know.

Hamza and Al-Kisa'i read: **By what they did not see** with the letter ta' as an address, while the others read it with the letter ya' as a report. **So I took a handful from the trace of the Messenger**, meaning from the dust of Gabriel's trace, **and threw it**, meaning I threw it into the calf's mouth.

Some of them said: He only appeared because the dust was taken from under the hoof of Gabriel's horse. If it is said: How did he recognize him and see Gabriel among all the other people?

It was said: Because when his mother gave birth to him in the year in which the sons were killed, she placed him in the cave to protect him, so God sent Gabriel to raise him because of the strife he caused at his hands.

And so it has made my soul beautiful, that is, it has adorned it, **for me**.

Tafsir al-Baidawi

96- **He said, 'I saw what they did not see.'** Hamzah and Al-Kisa'i read it with a ta' as a direct address, meaning I knew what you did not know and I became aware of what you did not become aware of, which is that the Messenger who came to you is spiritual, and nothing is touched by his trace except that he revives it, or I saw what you did not see, which is that Gabriel, peace be upon him, came to you on the horse of life. It was said that he only knew him because his mother threw him out when she gave birth to him out of fear of Pharaoh, and Gabriel used to feed him until he became independent. **So I took a handful from the trace of the Messenger** from the soil of his tread, and the handful is bitter from grasping, so it was applied to what is grasped, like striking the prince. It was read with a sad, and the first is for taking with the whole hand and the second is for taking with the tips of the fingers and similar to them, crushing and biting, and the Messenger is Gabriel, peace be upon him, and perhaps he did not name him because he did not know that he was Gabriel, or he wanted to draw attention to the time, which was when he was sent to him to take him to the mountain. **Then I threw it** into the molten jewelry or into the belly of the calf until it came back to life. **And thus my soul enticed me** I adorned it and made it beautiful for me.

Surat Ta-Ha 20:97

He said, "Then go, for indeed you have in this life that you will say, 'No touch,' and indeed you have an appointment that you will not fail to keep. And look at your god to whom you have been devoted. We will surely burn him, then We will surely scatter him into the sea, a blast."

Surat Ta-Ha 20:97

He said, "Then go, for indeed you have in this life that you will say, 'No touch,' and indeed you have an appointment that you will not fail to keep. And look at your god to whom you have been devoted. We will surely burn him, then We will surely scatter him into the sea, a blast."

Tafsir al-Jalalayn

97 - **He said** to Moses **Then go** from among us **for you will have in life** that is, for the duration of your life **that you will say** to whoever you saw **Do not touch** that is, do not come near me. So he was wandering in the wilderness, and if he touched someone or someone touched him, they both became feverish **and indeed, you have an appointment** for your punishment **that you will not fail** with a kasra on the lam, that is, you will not be absent from him, and with a fatha on it, that is, rather you will be sent to him **and look to your god, to whom you have remained** its original is *dalāt* without a mil, the first of them is a kasra, deleted for ease, that is, you have remained *devoutly* that is, residing, worshipping him **We will burn him** with fire **then We will blow him into the sea as a blast** We will scatter him in the air of the sea. And Moses did what he mentioned after slaughtering him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Moses said to the Samaritan: Go, for during your lifetime you will have the right to say: No touching, meaning no yesterday, no yesterday... And it was mentioned that Moses ordered the Children of Israel not to eat with him, nor mix with him, nor sell to him, so he said to him: You will have the right to say no touching during your lifetime, and that remained, as mentioned, in his tribe.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: By God, the Samaritan was a great man among the great men of the Children of Israel, from a tribe called Samaria, but the enemy of God became a hypocrite after he crossed the sea with the Children of Israel. His saying, **Then go, for in this life you will have the right to say, 'No touching,'** so their remnants today say, **No touching.**

The Qur'an reciters differed in their reading of the verse. The majority of the reciters of Medina and Kufa read it as **lan takhlafu** with a damma on the ta' and a fatha on the lam, meaning: "And indeed, you have an appointment for your torment and punishment for what you did in leading my people astray until they worshipped the calf instead of God. God will not fail to

fulfill it, but will make you taste it." Al-Hasan, Qatadah, and Abu Nahik read it as **and indeed, you have an appointment that you will not fail to fulfill, O Samaritan.** They interpreted it to mean: **You will not be absent from it.**

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Abdul-Mumin told us: I heard Abu Nahik recite **You will not be absent from Him**, meaning: You will not be absent from Him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **You have an appointment that you will not miss!** He said: You will not be absent from it.

Abu Ja'far said: The statement regarding this, in my opinion, is that they are two well-known readings with similar meanings, because there is no doubt that God will fulfill His promise to His creation by gathering them for the place of reckoning, and that the creation will meet that day, so God will not fail them in that, nor will they fail Him by failing to do so. So whichever of the two the reader recites, he is correct in that.

His saying, **And look at your god, to whom you have been devoted**, means: And look at your deity, to whom you have been devoted, worshipping Him.

As 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: **I remained devoted to it** means I stayed there.

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: Moses said to him, **And look at your god to whom you have been devoted**, meaning: to whom you have stayed. And the Arabs have two dialects for *shadow*: the opening in the *dhaal*, and the readers of the regions read it with the opening, and the breaking in it, and those who broke it transferred the movement of the *lam* which is the *ayn* of the verb from *shadow* to it, and those who opened it maintained its movement that it had before something was deleted from it, and the Arabs do that with the letters that have doubling, so they say in *masat* "masat" and *mast* and in *hammat* with that: **hamt bih** and **hala ahassat fulan** and **ahassatuhu**, as the poet said:

Except that the freed ones are better for him, so they are more suitable for him

And his saying, **We will burn him**, the reciters differed in their recitation of that. The majority of the reciters of Hijaz and Iraq read it as *lanharqannahu* with a damma on the noon and a shaddah on the ra', meaning: We will burn him with fire, piece by piece. It was narrated from Al-Hasan Al-Basri that he used to read it as *lanharqannahu* with a damma on the noon and a soft ra', meaning: We will burn him with fire in one burning. Abu Ja'far Al-Qari' read it as *lanharqannahu* with a

fatha on the noon and a damma on the ra', meaning: We will cool him with the files from haraqatuhu, a haraqahu and a haraqahu, as the poet said:

In this two groups, the day when the Banu Habib will turn their fangs against us, they will burn us, and the truth is

In this regard, we have the reading *lanharqannahu* with a damma on the *nun* and a shaddah on the *ra*, from burning with fire.

As 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: **We will burn him** means: with fire.

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: **We will burn him**. So he burned him and then scattered him in the sea. I chose this reading because of the consensus of the jurists on it.

As for Abu Jaafar, I think he went to what:

Musa bin Harun narrated to us, he said: Amr narrated to us, he said: Asbat narrated to us on the authority of Al-Suddi: "And look at your god to which you have been devoted. We will burn him and then scatter him into the sea as a blast." Then he took him and slaughtered him, then burned him with a file, then scattered him in the sea, and there was not a sea that day but that some of him fell into it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "And look at your god to whom you have been devoted. We will surely burn him, then scatter him into the sea." He said: And in some readings: We will surely slaughter him, then burn him, then scatter him into the sea.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada in the letter of Ibn Masoud: "And look at your god to whom you have been devoted. We will burn him and then scatter him into the sea like a blast."

His saying, **Then We will scatter it into the sea like a blast**, means: Then We will scatter it into the sea like a blast. It is said: So-and-so blew the food with a blower: if he scatter it and scattered its husks and dust with the hand or the wind.

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, **Then We will scatter it into the sea like a blast**, meaning: We will scatter it in 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: He threw him into the sea, and the sea is the sea.

Musa told us, he said: Amr told us, he said: Asbat told

us, on the authority of Al-Suddi, he said: He threw him into the sea.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, in the sea, he said: in the sea.

Tafsir al-Qurtubi

God Almighty said: **He said, 'Then go.'** That is, Moses said to him, **Then go**, that is, from among us. **For in this life you will have the right to say, 'No touch.'** That is, neither yesterday nor yesterday throughout your life. So Moses banished him from his people and ordered the Children of Israel not to mix with him, nor come near him, nor speak to him as a punishment for him. The poet said:

Tamim, like the Samaritan, said: **The Samaritan does not want to touch you.**

Al-Hasan said: God made the punishment of the Samaritan that he should not touch people and that they should not touch him, a punishment for him and for those who were like him until the Day of Resurrection. It is as if God, the Almighty, made the ordeal difficult for him, by making him not touch anyone and not allowing anyone to touch him, and made that a punishment for him in this world. It is said: He was afflicted with obsessive thoughts, and the origin of obsessive thoughts is from that time. Qatada said: Their remnants to this day say that - no touching - and if one of the others touches one of them, they both die at the same time. It is said: Moses intended to kill the Samaritan, but God, the Almighty, said to him: Do not kill him, for he is generous. It is said that when Moses said to him: **Then go, for in this life you will have the right to say no touching**, he was afraid and fled and wandered in the wilderness with wild beasts and beasts, not finding anyone to touch him until he became like someone who says no touching, because of his distance from people and people being far from him, as the poet said:

A flag bearer with a mask, until the Azd say, **No competition.**

Question: This verse is the basis for banishing the people of innovation and sins and abandoning them and not mixing with them. The Prophet (peace and blessings of God be upon him) did that with Ka'b ibn Malik and the three who stayed behind. Whoever seeks refuge in the Haram and is required to be killed is not to be killed according to some jurists, but he is not to be dealt with, sold to, or bought from, and it is exhausting to leave. From this category is banishment as a punishment for adultery. All of this has been mentioned in its place, so there is no point in repeating it. Praise be to God alone. Harun al-Qari' said: The language of the Arabs is **la masas** with a kasra on the seen and a fatha on the meem, and grammarians have spoken about it. Sibawayh said: It is built on the kasra as you say **hit the man**. Abu Ishaq said: **la masas** is a negation and the kasra is from the sign of femininity, you say: **I did it, woman**. Al-Nahhas said: I heard Ali bin Sulaiman say: I heard Muhammad bin Yazid say: If something is defective in three ways, it must be built,

He said, "Then go, for indeed you have in this life that you will say, 'No touch,' and indeed you have an appointment that you will not fail to keep. And look at your god to whom you have been devoted. We will surely burn him, then We will surely scatter him into the sea, a blast."

and if it is defective in two ways, it must not be declined, because after leaving the declension there is nothing but construction. So Masaas and Darak are defective in three ways: one is that it is modified, one is that it is feminine, and one is definite. So when construction is required in it and the alif before the seen is silent, the seen is broken because of the meeting of two silent letters, as you say: hit the man. And I saw Abu Ishaq go to the view that this statement is wrong, and he obliged Abu al-Abbas if he calls a woman by the name of Pharaoh, he builds it, and no one says this. Al-Jawhari said in Al-Sahah: As for the Arabs saying La Masaas, like Qatam, it is built on the kasra because it is modified from the source, which is touch. Abu Haywah read **La Masaas**. "And indeed, you have an appointment that you will not fail to fulfill," meaning on the Day of Resurrection. And the appointment is a source, meaning that you have a promise for your punishment. Ibn Kathir and Abu Amr read *takhalafhu* with a kasra on the lam, and it has two meanings: One of them is: you will come to him and will not find him left behind, just as you say: I praised him, meaning I found him praised. The second is as a threat, meaning you must go to him. The rest read it with a fatha on the lam, meaning: God will not leave him behind you.

The Almighty said: **And look at your God, to whom you have remained.** That is, you have remained and abode. *Adhering* means adhering, and its root is **I shaded**. He said:

Except that the freed ones are better for him, so they are more suitable for him

Meaning: better. And Al-A'mash also read it with two lams according to the original. And in the reading of Ibn Mas'ud, *dhalt* with a kasra on the dhaal. It is said: I continued to do such and such if I did it during the day, and *dhalt* and *dhalt*. So whoever says *dhalt* deletes the first lam for ease, and whoever says *dhalt* puts the vowel of the lam on the dhaal. And *lanharqannahu* is the reading of the common people with a damma on the noon and a stressed raa from haraqa yahriku. Al-Hasan and others read with a damma on the noon and a sukoon on the haa and a light raa, from ahraqa yahriquhu. Ali, Ibn Abbas, Abu Ja'far, Ibn Muhaisin and Ashhab Al-'Uqaili read *lanharqannahu* with a fatha on the noon and a light damma on the raa, from haraqat al-shay' aharqahu haraqan bi radthu wa hakattu bi haraqatu wa hakattu bi haraqatu, and from it their saying: haraqa nabah yaharquhu wa yaharquhu i.e. he crushed it until a creaking sound was heard from it, so the meaning of this reading is *lanbardanhu* with files, and the filer is called al-muharrq. The first two readings mean burning with fire. It may be possible to combine this in it. Al-Suddi said: The calf was slaughtered and flowed from it as flows from a calf when slaughtered, then its bones were cooled with a file and burned. In the letter of Ibn Masoud, it is: **We will slaughter it, then we will burn it.** The flesh and blood, when burned, become ashes, so it is possible to scatter them in the sea, but gold does not become

ashes. It was said: Moses knew what made the gold ashes, and that this was one of his signs. The meaning of **We will blow it away** is **We will scatter it**. Abu Raja read **We will blow it away** with a damma on the seen, two dialects. Nasaf is shaking something to blow it away, which is winnowing. Mansaf is what food is blown away with, and it is something erect and raised above the chest. Nasafah is what falls from it. It is said: Remove the nasaafah and all of the pure. It is said: So-and-so came to us as if his beard was scatter, narrated by Abu Nasr Ahmad bin Hatim. Mansafah is a tool used to remove a building. To blow up a building means to remove it. A camel blows up grass, meaning it uproots it from its roots. To uproot something means to pull it out, on the authority of Abu Zaid.

Tafsir Ibn Kathir

Moses, peace be upon him, said to the Samaritan: What made you do what you did? What happened to you that you did what you did? Muhammad bin Ishaq said on the authority of Hakim bin Jubair, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Samaritan was a man from the people of Bajarma, and he was from a people who worshipped cows, and he loved worshipping cows in his soul, and he had declared Islam with the Children of Israel, and his name was Musa bin Thafar, and in a narration on the authority of Ibn Abbas it is said that he was from Kerman, and Qatada said: He was from the village of Samarra. **He said, I saw what they did not see**, meaning I saw Gabriel when he came to destroy Pharaoh, **and I took a handful of the Messenger's trace**, meaning the trace of his horse, and this is the well-known view among many or most of the commentators.

Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us, Ubayd God ibn Musa told me, Israel told us, on the authority of al-Suddi, on the authority of Abi ibn Ammarah, on the authority of Ali, may God be pleased with him, who said: When Gabriel, peace be upon him, descended and took Moses, peace be upon him, up to heaven, the Samaritan saw him from among the people, so he grabbed a handful of the horse's mark. He said: Gabriel carried Moses, peace be upon them both, behind him until he approached the gate of heaven, he ascended and God wrote the tablets, and he heard the creaking of the pens on the tablets. When he informed him that his people had been tempted after him, he said: Moses descended, took the calf and burned it. Strange.

Mujahid said: **So I took a handful from the trace of the Messenger.** He said: From under the hoof of Gabriel's horse. He said: A handful is the size of a palm, and a handful is the tips of the fingers. Mujahid said: The Samaritan threw what was in his hand onto the ornaments of the Children of Israel, and it formed a calf with a body that had a lowing sound, the rustling of the wind in it, so it made it low. Ibn Abi Hatim said:

Muhammad bin Yahya told us, Ali bin Al-Madini told us, Yazid bin Zari' told us, Amara told us, Ikrimah told us that the Samaritan saw the Messenger, and it was cast into his mind that if you took a handful from the footprint of this horse and threw it into something and said to it, *Be*, then it was. So he took a handful from the footprint of the Messenger, and his fingers dried up on the handful. When Moses went to the appointed time, and the Children of Israel had borrowed the jewelry of the people of Pharaoh, the Samaritan said to them: It only happened to you because of this jewelry, so gather it. So they gathered it and lit a fire over it and it melted. The Samaritan saw it and it was cast into his mind that if you threw this handful into this and said, *Be*, then it was. So he threw the handful and said, *Be*, and it was a calf with a body that mooded. So he said, **This is your god and the god of Moses.** That is why he said, **So I threw it**, meaning I threw it with whomever I threw it. **And thus my soul enticed me**, meaning it made it good and pleased me. At that time, **He said, 'Then go, for in life you will have the ability to say, 'No.'** Touching" means just as you took and touched what you were not allowed to take or touch from the trace of the Messenger, then your punishment in this world is that you say **no touching**, meaning do not touch people and they will not touch you. **And indeed, you have an appointment**, meaning the Day of Resurrection, **that you will not fail to fulfill**, meaning you will have no escape from it. Qatadah said, **that you say "no touching**, meaning: A punishment for them and their remnants today, who say **no touching**.

And His statement: **And indeed, you have an appointment which you will not fail to keep.** Al-Hasan, Qatadah, and Abu Nahik said: You will not be absent from it. And His statement: **And look at your god**, meaning your object of worship, **to which you have been devoted**, meaning you have continued to worship it, meaning the calf. **We will burn it.** Ad-Dahhak said on the authority of Ibn Abbas and As-Suddi: He dragged it with a file and threw it into the fire. Qatadah said: The calf was transformed from gold into flesh and blood, so he burned it with fire, then threw its ashes into the sea. That is why He said: **Then We will scatter it into the sea, a blast.** Ibn Abi Hatim said: My father told us, Abdullah bin Raja told us, Israel told us, on the authority of Abu Ishaq, on the authority of Ammarah bin Abd and Abu Abd al-Rahman, on the authority of Ali, may God be pleased with him, who said: When Moses hastened to his Lord, the Samaritan gathered what he could of the jewelry of the women of the Children of Israel, then he made it into a calf. Moses went to the calf and put the files on it, and he cooled it with them while he was on the bank of a river. No one who used to worship the calf drank from that water except that his face turned yellow like gold. They said to Moses: What is our repentance? He said: Some of you will kill one another. And this is what al-Suddi said, and it was mentioned earlier in the interpretation of Surat al-Baqarah, then in the hadith of the trials he elaborated on that.

And the Almighty says: "Your god is only God, other than whom there is no god. He encompasses all things in knowledge." Moses, peace be upon him, says to them: This is not your god. Your god is only God, other than whom there is no god. And worship is due only to Him, for everything is in need of Him and is a slave to

Him. And His saying: **He encompasses all things in knowledge** is in the accusative case of specification, meaning He is All-Knowing of everything. **He encompasses all things in knowledge, and He has counted all things in number, so not an atom's weight escapes Him.** "Not a leaf falls but He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is [written] in a clear register." "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and its place of storage. All is in a clear register." And the verses on this are very many.

Fath al-Qadir

97- When Moses heard that from him, he said, **Then go, for in life you will have the right to say, 'No touching'** meaning, go from among us and leave us, for in life you will have the right to say, 'No touching'. Touching is taken from contact: meaning, no one touches you and you do not touch anyone, but not according to your choice, but rather according to the compulsion that forced you to do so, because God Almighty commanded Moses to banish the Samaritan from his people, and commanded the Children of Israel not to mix with him or come near him or speak to him as a punishment for him. It was said that when Moses said that to him, he fled, and began to wander in the wilderness with wild beasts and wild animals, not finding anyone to touch him until he became like someone who says, 'No touching' because of his distance from people and people being far from him, as the poet said:

A flag bearer with a mask, until the Azd say, **No, I will not be mocked.**

Sibawayh said: It is built on the kasra. Al-Zajaj said: The seen was broken because the kasra is a sign of femininity. Al-Jawhari said in Al-Sahah: As for the Arabs saying **La masaas** like *Qatam*, it is built on the kasra because it is modified from the source, which is *touch*. Al-Nahhas said: I heard Ali bin Sulaiman say: I heard Muhammad bin Yazid Al-Mubarrad say: If something is defective in three ways, it must be built, and if it is defective in two ways, it must not be declined, because after declension there is nothing but construction. So **Masaas Darak** is defective in three ways: one of them is that it is modified, one of them is that it is feminine, and one of them is that it is definite. So when construction is required in it and the alif before the seen is silent, the seen was broken because of the meeting of two silent letters. I have seen Abu Ishaq, meaning Al-Zajaj, who believed that this statement was wrong and he obliged Abu Al-Abbas if a woman is named Pharaoh to build it, and no one says this. Abu Haywah read the meem with a fatha and the rest with a kasra. The gist of what has been said about the meaning of **no touching** is threefold: The first is that it was forbidden for him to touch people, and if someone touched him, he would become a fever for the touched and the touched. That is why he would cry out if he saw someone **no touching**. The second is that what is meant is to prevent people from mixing with him. It has been objected that if a man is abandoned, he should not say **no touching**, but rather it is said to him. It has been answered that what

Surat Ta-Ha 20:97

He said, "Then go, for indeed you have in this life that you will say, 'No touch,' and indeed you have an appointment that you will not fail to keep. And look at your god to whom you have been devoted. We will surely burn him, then We will surely scatter him into the sea, a blast."

is meant is the narration: that is, make you, O Samaritan, such that if you tell about your situation, you say **no touching**. The third opinion is that what is meant is the cessation of his offspring, and that he should tell that he will not be able to touch a woman. This was said by Abu Muslim, and it is very weak. Then he mentioned his situation in the Hereafter and said: **And indeed, for you is an appointment that you will not fail to fulfill**. That is, God will not fail you in that appointment, which is the Day of Resurrection. The appointment is a source: that is, for you is a promise for your punishment, and it will inevitably happen. Al-Zajaj said: that is, God will reward you for what you did on the Day of Resurrection, and God does not fail in His promise. Ibn Kathir, Abu Amr, Yaqub, Ibn Muhaisin, Al-Yazidi and Al-Hasan read **lan takhlafhu** with a kasra on the lam, and according to this reading it has two meanings: one is that you will come to him and will not find him left behind, as you say *ahmadtuhu* meaning you found him praised, and the second is a threat meaning you must go to him. Ibn Mas'ud read **lan nakhlafhu** with a noon meaning God will not leave him behind. The rest read it with a fatha on the lam and with a fatha on the fawqiyah in the passive form, meaning what we mentioned before. **And look at your god to whom you have been devoted**. The original form of *dhala* is *dhalatu*, so the first lam was deleted for ease, and the Arabs do that a lot. Al-A'mash read it with two lams according to the original form. In the reading of Ibn Mas'ud, *dhalatu* is with a kasra on the dhad. The meaning is: Look at your god to whom you have been devoted and established in His worship, and the devoted one is the one who is constant. *Lahannahu* The majority read it with a damma on the noon and a shaddah on the ra from **harqahu yaharquhu**.

Al-Hasan read it with a damma on the noon, a sukoon on the ha' and a light ra' from *ahraqahu yuharquhu*. Ali, Ibn Abbas, Abu Ja'far, Ibn Muhaisin, Ashab and Al-Uqaili read *lanharqunahu* with a fatha on the noon and a damma on the ra' and lightened from *harqat al-shay'* *aharqahu harqan* if you cool it and rub some of it against others: that is, we will cool it with the files, and the file is called *al-muharraq*. The first reading is better, and its meaning is burning with fire, and so is the meaning of the second reading. These three readings were combined by saying that he burned, then cooled with the file. In the reading of Ibn Mas'ud, *landhahbanhu thumma lanharqunahu*, and the lam is the one that introduces the oath, **Then we will blow it into the sea a blast**. Blasting is shaking something so that the wind blows it away. Abu Raja' read *lannasfanhu* with a damma on the seen, and the rest read it with a kasra, and they are two dialects. Mansaf is what food is used to blow away, and it is something that is straight and raised above the chest, and *nasafat* is what falls from it.

Tafsir al-Baghawi

97. "He said, 'Then go, for you have in life' - that is, as long as you are alive - 'to say, 'Do not touch' - that is, do not mix with anyone, and no one will mix with you.' And Moses, son of Israel, was commanded not to mix with him, nor to come near him.

Ibn Abbas said: You and your father are not to be touched. *Masas* comes from *mamasa*, meaning: we do not touch each other. So the Samaritan wandered in the wilderness with the wild animals and beasts, neither touching any of us nor being touched by anyone. God punished him with that, and whenever he met someone he would say *lammamas*, meaning do not come near me and do not touch me.

It was said: If he touched someone or someone touched him, they would all get a fever, to the point that even their remnants today say that. And if someone other than them touched one of them, they would all get a fever at the same time.

And indeed, you have, O Samaritan, an appointment for your punishment, **which you will not fail to fulfill**. Ibn Kathir, Abu Amr, and Yaqub read: **which you will not fail to fulfill** with a kasra on the lam, meaning you will not be absent from him, nor will you be able to leave him, but you will meet him on the Day of Resurrection. The others read with a fatha on the lam, meaning you will not lie to him and God will not fail you. Its meaning is that God Almighty will reward you for your action and you will not miss it.

And look at your god, you claim, to whom you have remained devoted, meaning you have remained devoted to Him, worshipping Him. The Arabs say: **I continued to do such-and-such**, meaning I remained, and **I touched** means I touched.

We will burn it, with fire. Abu Ja'far read it with a lightened burning. **Then we will blow it away**, to scatter it, **into the sea**, in the sea, **blown away**. It was narrated that Moses took the calf and slaughtered it, and blood flowed from it, because it had become flesh and blood. Then he burned it with fire, and from this the burnt threshing floor was called *al-Muharr*. Al-Suddi said: Moses took the calf, then burned it with the threshing floor, then scattered it in the sea.

Tafsir al-Baidawi

97- "He said, 'Go, for in this life you will have a punishment for what you did. 'That you say, **No touching**, for fear that someone might touch you, and you will be seized by fever, and from touching you, people will avoid you and you will be a fugitive and alone like a wild beast. **No touching**, like *fijar*, is a name for touch. **And you have an appointment**, in the Hereafter. **You will not fail it**, God will not fail you and

will fulfill it for you in the Hereafter after He punished you in this world. Ibn Kathir and the two Basrans read with a kasra on the lam, meaning you will not fail to fulfill your promise to Him and He will inevitably come to you. So the first object was deleted because what is meant is the appointment. It is possible that it is from **akhlafat al-ma'ud**, if you find it broken. It was read with a noon, based on the narration of God's statement.

And look at your God, to whom you have remained devoted, you have remained devoted to His worship, so the first lam was deleted for ease. It was read with a kasra on the dhad, based on the transfer of the movement of the lam to it. **We will burn him** meaning with fire, and this is supported by the reading **We will burn him** or with the cooler, as it is an exaggeration of burning since it cooled with the cooler, and this is supported by the reading **We will burn him**. "Then we will blow it away" then we will scatter it as ashes or cooled, and it was read with a damma on the seen.

Into the sea as a blast so that nothing of it will be found, and the purpose of that is to increase his punishment and to show the stupidity of those who are infatuated with him to anyone who has the slightest insight.

Surat Ta-Ha 20:98

Your God is only God, other than whom there is no god. His knowledge encompasses all things.

Surat Ta-Ha 20:98

Your God is only God, other than whom there is no god. His knowledge encompasses all things.

Tafsir al-Jalalayn

98 - (Your god is only God, other than whom there is no god. His knowledge encompasses all things.) A distinguishing feature that is transformed from the subject, meaning His knowledge encompasses all things.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Your god is only God, other than whom there is no god** means: You, O people, have no deity other than Him to whom all creation is to be worshipped. Worship is not appropriate for anyone other than Him, and it should not be for anyone other than Him. **His knowledge encompasses all things** means: He encompasses all things in knowledge, so He knows them, so nothing of them is hidden from Him, and the knowledge of all of that is not difficult for Him. It is said from this: So-and-so is capable of this matter: if he is able to do it and is strong enough to do it, and he is not capable of it: if he is unable to do it, so he is not able to do it and is not strong enough to do it.

Qatada used to say about this:

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, his statement, **His knowledge encompasses all things**, meaning: He knows all things, blessed and exalted be He.

Tafsir al-Qurtubi

The Almighty said: "Your god is only God, other than whom there is no god. His knowledge encompasses all things." Not the calf, meaning His knowledge encompasses all things. The verb is derived from knowledge, and the accusative is used for explanation. Mujahid and Qatada read **His knowledge encompasses all things**.

Tafsir Ibn Kathir

Moses, peace be upon him, said to the Samaritan: What made you do what you did? What happened to you that you did what you did? Muhammad bin Ishaq said on the authority of Hakim bin Jubair, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Samaritan was a man from the people of Bajarma, and he was from a people who worshipped cows, and he loved worshipping cows in

his soul, and he had declared Islam with the Children of Israel, and his name was Musa bin Thafar, and in a narration on the authority of Ibn Abbas it is said that he was from Kerman, and Qatada said: He was from the village of Samarra. **He said, I saw what they did not see**, meaning I saw Gabriel when he came to destroy Pharaoh, **and I took a handful of the Messenger's trace**, meaning the trace of his horse, and this is the well-known view among many or most of the commentators.

Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us, Ubayd God ibn Musa told me, Israel told us, on the authority of al-Suddi, on the authority of Abi ibn Ammarah, on the authority of Ali, may God be pleased with him, who said: When Gabriel, peace be upon him, descended and took Moses, peace be upon him, up to heaven, the Samaritan saw him from among the people, so he grabbed a handful of the horse's mark. He said: Gabriel carried Moses, peace be upon them both, behind him until he approached the gate of heaven, he ascended and God wrote the tablets, and he heard the creaking of the pens on the tablets. When he informed him that his people had been tempted after him, he said: Moses descended, took the calf and burned it. Strange.

Mujahid said: **So I took a handful from the trace of the Messenger**. He said: From under the hoof of Gabriel's horse. He said: A handful is the size of a palm, and a handful is the tips of the fingers. Mujahid said: The Samaritan threw what was in his hand onto the ornaments of the Children of Israel, and it formed a calf with a body that had a lowing sound, the rustling of the wind in it, so it made it low. Ibn Abi Hatim said: Muhammad bin Yahya told us, Ali bin Al-Madini told us, Yazid bin Zari' told us, Amara told us, Ikrimah told us that the Samaritan saw the Messenger, and it was cast into his mind that if you took a handful from the footprint of this horse and threw it into something and said to it, *Be*, then it was. So he took a handful from the footprint of the Messenger, and his fingers dried up on the handful. When Moses went to the appointed time, and the Children of Israel had borrowed the jewelry of the people of Pharaoh, the Samaritan said to them: It only happened to you because of this jewelry, so gather it. So they gathered it and lit a fire over it and it melted. The Samaritan saw it and it was cast into his mind that if you threw this handful into this and said, *Be*, then it was. So he threw the handful and said, *Be*, and it was a calf with a body that mooed. So he said, **This is your god and the god of Moses**. That is why he said, **So I threw it**, meaning I threw it with whomever I threw it. **And thus my soul enticed me**, meaning it made it good and pleased me. At that time, **He said, 'Then go, for in life you will have the ability to say, 'No.' Touching'** means just as you took and touched what you were not allowed to take or touch from the trace of the Messenger, then your punishment in this world is that you say **no touching**, meaning do not touch people and they will not touch you. **And indeed, you have an appointment**, meaning the Day of Resurrection, **that you will not fail to fulfill**, meaning you will have no escape from it. Qatada said, **that you say "no touching**, meaning: A punishment for them and their remnants today, who say **no touching**.

And His statement: **And indeed, you have an appointment which you will not fail to keep.** Al-Hasan, Qatadah, and Abu Nahik said: You will not be absent from it. And His statement: **And look at your god, meaning your object of worship, to which you have been devoted,** meaning you have continued to worship it, meaning the calf. **We will burn it.** Ad-Dahhak said on the authority of Ibn Abbas and As-Suddi: He dragged it with a file and threw it into the fire. Qatadah said: The calf was transformed from gold into flesh and blood, so he burned it with fire, then threw its ashes into the sea. That is why He said: **Then We will scatter it into the sea, a blast.** Ibn Abi Hatim said: My father told us, Abdullah bin Raja told us, Israel told us, on the authority of Abu Ishaq, on the authority of Ammarah bin Abd and Abu Abd al-Rahman, on the authority of Ali, may God be pleased with him, who said: When Moses hastened to his Lord, the Samaritan gathered what he could of the jewelry of the women of the Children of Israel, then he made it into a calf. Moses went to the calf and put the files on it, and he cooled it with them while he was on the bank of a river. No one who used to worship the calf drank from that water except that his face turned yellow like gold. They said to Moses: What is our repentance? He said: Some of you will kill one another. And this is what al-Suddi said, and it was mentioned earlier in the interpretation of Surat al-Baqarah, then in the hadith of the trials he elaborated on that.

And the Almighty says: "Your god is only God, other than whom there is no god. He encompasses all things in knowledge." Moses, peace be upon him, says to them: This is not your god. Your god is only God, other than whom there is no god. And worship is due only to Him, for everything is in need of Him and is a slave to Him. And His saying: **He encompasses all things in knowledge** is in the accusative case of specification, meaning He is All-Knowing of everything. **He encompasses all things in knowledge, and He has counted all things in number, so not an atom's weight escapes Him.** "Not a leaf falls but He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is [written] in a clear register." "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and its place of storage. All is in a clear register." And the verses on this are very many.

Fath al-Qadir

98- **Your god is only God, other than whom there is no god** not this calf with which you were tempted by the Samaritan **His knowledge encompasses all things** The majority read Wasaa with a kasra on the seen and a lightened one. It is transitive with one object, which is everything, and the accusative of the word Wasaa is a specification transferred from the subject: meaning His knowledge encompasses all things. Mujahid and Qatadah read Wasaa with a shaddah on the seen and a fatha on it, so it is transitive with two objects, and the accusative of the word Wasaa is as the first object even though it is delayed, because it is originally the subject, and the meaning is: His knowledge encompasses all things, and something similar to this has been mentioned in Al-A'raf.

Tafsir al-Baghawi

98. "Your God is only God, other than whom there is no god. His knowledge encompasses all things." His knowledge encompasses all things.

Tafsir al-Baidawi

98- **Your god** is the one who deserves your worship. **God, other than whom there is no god** because no one is like Him or comes close to Him in perfect knowledge and power. **His knowledge encompasses all things** His knowledge encompasses everything that can be known, not the calf that is shaped and burned, even if it were alive in itself it would be an example of stupidity. **And encompassed** was read, so *knowledge* is in the accusative case because even though it is in the accusative case as a distinguishing feature in the well-known case, it is the subject in meaning. So when the verb is transitive with two objects, it becomes the object.

Surat Ta-Ha 20:99

Thus do We relate to you some of the news of what preceded. And We have given you from Ourselves a reminder.

Surat Ta-Ha 20:99

Thus do We relate to you some of the report of what preceded. And We have given you from Ourselves a reminder.

Tafsir al-Jalalayn

99 - *Likewise* that is, just as We related to you, O Muhammad, this story **We relate to you from the report of what came before** of the nations **and We have given you** We gave you **from Us** from Us **a reminder** a Qur'an.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: Just as We have related to you, O Muhammad, the report of Moses, Pharaoh and his people, and the report of the Children of Israel with Moses, **Thus do We relate to you some of the report of what has already occurred**. He says: Thus do We inform you of the report of things that have already occurred before you, but you have not seen or witnessed them. And His statement, **And We have given you from Ourselves a reminder**, God the Almighty says to Muhammad, peace and blessings be upon him: And We have given you, O Muhammad, from Ourselves a reminder by which people of reason and understanding may remember and be admonished, and it is this Qur'an that God revealed to him, making it a reminder for the worlds.

Tafsir al-Qurtubi

The Almighty said: *Likewise* the kaf is in the accusative case as an attribute of a deleted source. That is, just as We related to you the story of Moses, **Likewise We relate to you** stories likewise from the report of what came before, to be a consolation for you, and to indicate your truthfulness. **And We have given you from Ourselves a reminder** meaning the Qur'an. And the Qur'an was called a reminder because of the reminder in it, just as the Messenger was called a reminder because the reminder was revealed to him. And it was said: **We have given you from Ourselves a reminder** meaning honor, as the Almighty said: **And indeed, it is a reminder for you** (al-Zukhruf 43:44) meaning honor and mention of your name.

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Just as We

related to you the story of Moses and what happened to him with Pharaoh and his soldiers in plain terms and as a reality, so do We relate to you the past stories as they occurred, without addition or subtraction. This is what We have given you from Us, that is, from Us, a reminder, which is the great Qur'an that falsehood cannot approach from before it or behind it, a revelation from the Wise, the Praiseworthy, who has not given any prophet from the prophets since they were sent until they were sealed with Muhammad, may God bless him and grant him peace, a book like it, nor more complete than it, nor more comprehensive of the report of what came before and the report of what will be, and the judgment of judgment between people from it.

That is why God the Almighty said: **Whoever turns away from it** meaning, denies it and turns away from following its commands and requests, and seeks guidance from someone other than it, then God will misguide him and guide him to the lowest part of Hell. That is why He said: **Whoever turns away from it will bear a burden on the Day of Resurrection** meaning a sin, as God the Almighty said: **And whoever disbelieves in it from the parties, the Fire will be his promised destination**. This is general for everyone to whom the Qur'an has reached, from the Arabs and non-Arabs, the People of the Book and others, as He said: **That I may warn you thereby and whomever it reaches**. So everyone to whom the Qur'an has reached, it is a warner and a farewell. Whoever follows it will be guided, and whoever opposes it and turns away from it will go astray and be wretched in this world, and Hell will be his promised destination on the Day of Resurrection. That is why He said: **Whoever turns away from it will bear a burden on the Day of Resurrection, abiding eternally therein** meaning, they will have no escape from it or escape. **And evil will be their burden on the Day of Resurrection** meaning, what an evil burden they will bear.

Fath al-Qadir

99- **Thus do We relate to you** The kaf is in the accusative case as an adjective for a deleted source, meaning just as We related to you the story of Moses, so do We relate to you **of the report of what has already occurred** meaning of the report of past incidents in the past nations, to be a consolation for you and an indication of your truthfulness, and *min* is for partiality: meaning some of the report of that **And We have given you from Ourselves a reminder** what is meant by the reminder is the Qur'an, and it is called a reminder because of what it contains of reasons for remembrance and consideration, and it is said that what is meant by the reminder is honor, like His saying: **And indeed, it is a reminder for you and your people**.

Tafsir al-Baghawi

99. **Thus do We relate to you some of the report of what has already occurred**, of matters, **and We have**

given you from Ourselves a reminder, meaning the Qur'an.

Tafsir al-Baidawi

99- *Likewise* such a narration means narrating the story of Moses, peace be upon him. **We relate to you from the report of what has preceded** of the report of past matters and the nations that have passed away, as insight for you and an increase in your knowledge and an increase in your miracles and as a warning and reminder for those who seek insight from your nation. **And We have given you from Ourselves a reminder** a book that includes these stories and report, worthy of contemplation and consideration, and the indefinite article in it is for glorification and it was said a beautiful reminder and a great reputation among the people.

Surat Ta-Ha 20:100

Whoever turns away from it will bear a burden on the Day of Resurrection.

Surat Ta-Ha 20:100

Whoever turns away from it will bear a burden on the Day of Resurrection.

Tafsir al-Jalalayn

100 - **Whoever turns away from it** and does not believe in it **will bear a burden on the Day of Resurrection** a heavy burden of sin.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Whoever turns away from it**, the Most High says: Whoever turns away from it and does not believe in it or acknowledge it, **then he will bear a burden on the Day of Resurrection**, meaning: He will come to his Lord on the Day of Resurrection carrying a heavy burden, and that is a great sin.

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, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **On the Day of Resurrection, a burden**, he said: *Sin*.

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 Muhad, the same.

Tafsir al-Qurtubi

God Almighty says: **Whoever turns away from it** meaning the Qur'an, and does not believe in it, and does not act according to what is in it, **he will bear a burden on the Day of Resurrection** meaning a great sin and a heavy load.

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Just as We related to you the story of Moses and what happened to him with Pharaoh and his soldiers in plain terms and as a reality, so do We relate to you the past stories as they occurred, without addition or subtraction. This is what We have given you from Us, that is, from Us, a reminder, which is the great Qur'an that falsehood cannot approach from before it or behind it, a revelation from the Wise, the Praiseworthy, who has not given any prophet from the prophets since they were sent until they were sealed with Muhammad, may God bless him and grant him peace, a book like it, nor more complete than it, nor more comprehensive of the report of what came before and the report of what

will be, and the judgment of judgment between people from it.

That is why God the Almighty said: **Whoever turns away from it** meaning, denies it and turns away from following its commands and requests, and seeks guidance from someone other than it, then God will misguide him and guide him to the lowest part of Hell. That is why He said: **Whoever turns away from it will bear a burden on the Day of Resurrection** meaning a sin, as God the Almighty said: **And whoever disbelieves in it from the parties, the Fire will be his promised destination**. This is general for everyone to whom the Qur'an has reached, from the Arabs and non-Arabs, the People of the Book and others, as He said: **That I may warn you thereby and whomever it reaches**. So everyone to whom the Qur'an has reached, it is a warner and a farewell. Whoever follows it will be guided, and whoever opposes it and turns away from it will go astray and be wretched in this world, and Hell will be his promised destination on the Day of Resurrection. That is why He said: **Whoever turns away from it will bear a burden on the Day of Resurrection, abiding eternally therein** meaning, they will have no escape from it or escape. **And evil will be their burden on the Day of Resurrection** meaning, what an evil burden they will bear.

Fath al-Qadiri

Then He, the Most High, threatened those who turn away from this remembrance, saying: 100- **Whoever turns away from it will bear a burden on the Day of Resurrection**. That is, he turned away from it and did not believe in it or act according to what was in it. It was said that he turned away from God, the Most High, for whoever turns away from it will bear a burden on the Day of al-Qiyamah 75:that is, a great sin and a heavy punishment because of his turning away.

Tafsir al-Baghawi

100. **Whoever turns away from it**, meaning: from the Qur'an, and does not believe in it or act upon what is in it, **will bear a burden on the Day of Resurrection**, a heavy load of sin.

Tafsir al-Baidawi

100- **Whoever turns away from it** from the remembrance which is the Qur'an which includes all aspects of happiness and salvation. It was also said about God. **He will bear a burden on the Day of Resurrection** a heavy, terrible punishment for his disbelief and sins. He called it *burden* as a likening of its weight on the punished and the difficulty of bearing it to a load that weighs down the one who bears it and breaks his back, or a great sin.

Surat Ta-Ha 20:101

Abiding therein, and evil for them on the Day of Resurrection is the burden.

Surat Ta-Ha 20:101

Abiding therein, and evil for them on the Day of Resurrection is the burden.

Tafsir al-Jalalayn

101 - **They will abide therein** meaning in the punishment of sin **and evil will be their burden on the Day of Resurrection** a distinguishing feature explaining the pronoun in *bad'* and the one specifically blamed is omitted, its meaning is their sin and the lam is for clarification and is replaced by the Day of Resurrection

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: They will abide in their burden, so He, the Most High, the Most Praised, brought out the report about these people, you will ignore mentioning in this world, that they will abide in their burdens, and the meaning is: They will abide in the Fire with their burdens, but since the intended meaning of the speech was known, He was satisfied with what was mentioned over what was not mentioned.

And His statement, **And evil will be their burden on the Day of Resurrection**, God Almighty says: And evil will be that burden and the weight of sin on the Day of Resurrection, and it is right that it should be evil for them, and it has led them to a destruction from which there is no escape.

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 wretched will be their burden on the Day of Resurrection**, meaning: What a wretched burden they have borne.

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 evil will be their burden on the Day of Resurrection**, meaning by that: their sins.

Tafsir al-Qurtubi

They will abide therein eternally meaning they will reside therein, meaning in his recompense, and his recompense is Hell. **And evil will be their burden on the Day of Resurrection** meaning what an evil burden they will bear on the Day of Resurrection. Dawud ibn Rafi' read **For he will bear**.

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Just as We related to you the story of Moses and what happened to him with Pharaoh and his soldiers in plain terms and as a reality, so do We relate to you the past stories as they occurred, without addition or subtraction. This is what We have given you from Us, that is, from Us, a reminder, which is the great Qur'an that falsehood cannot approach from before it or behind it, a revelation from the Wise, the Praiseworthy, who has not given any prophet from the prophets since they were sent until they were sealed with Muhammad, may God bless him and grant him peace, a book like it, nor more complete than it, nor more comprehensive of the report of what came before and the report of what will be, and the judgment of judgment between people from it.

That is why God the Almighty said: **Whoever turns away from it** meaning, denies it and turns away from following its commands and requests, and seeks guidance from someone other than it, then God will misguide him and guide him to the lowest part of Hell. That is why He said: **Whoever turns away from it will bear a burden on the Day of Resurrection** meaning a sin, as God the Almighty said: **And whoever disbelieves in it from the parties, the Fire will be his promised destination**. This is general for everyone to whom the Qur'an has reached, from the Arabs and non-Arabs, the People of the Book and others, as He said: **That I may warn you thereby and whomever it reaches**. So everyone to whom the Qur'an has reached, it is a warner and a farewell. Whoever follows it will be guided, and whoever opposes it and turns away from it will go astray and be wretched in this world, and Hell will be his promised destination on the Day of Resurrection. That is why He said: **Whoever turns away from it will bear a burden on the Day of Resurrection, abiding eternally therein** meaning, they will have no escape from it or escape. **And evil will be their burden on the Day of Resurrection** meaning, what an evil burden they will bear.

Fath al-Qadir

101- **They will abide in it** meaning in the burden, and the meaning is: that they will abide in its punishment, and the accusative of **they will abide** is in the state of **the state of** "And evil for them on the Day of Resurrection is a burden" meaning evil is the burden on the Day of Resurrection, and the specific blame is omitted: meaning evil is the burden of their burden, and the lam is for clarification as in "Heet lak".

Ibn al-Mundhir narrated on the authority of Ibn Jurayj regarding his statement: **O Aaron, what prevented you?** to his statement: **Did you disobey my command?** He said: Moses ordered him to reform and not follow the path of the corruptors. So part of his reform was to denounce the calf. He also narrated on his authority regarding his statement: **And you did not wait for My word**. He said: You did not wait for My word to be said: What am I going to do? Ibn Abbas said: You did not

wait for it means you did not keep My word. Abd al-Razzaq, Abd ibn Humayd, and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **Then you will have in this life that you will say, 'No contact.'** He said: A punishment for it. **And indeed, you have an appointment that you will not fail to fulfill.** He said: You will not be absent from it. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And look at your god to whom you have been devoted.** He said: I have established. **We will surely burn him.** He said: With fire. **Then We will surely scatter him into the sea.** He said: We will scatter him into the sea. Ibn Abi Hatim narrated on the authority of Ibn Abbas that he used to recite **lan harqanahu** lightly and he would say: gold and silver are not burned in fire, rather they are ground with a file and then thrown into the fire and they turn to ash. Ibn Abi Hatim narrated on his authority that he said: *al-yamm* means the sea. He also narrated on the authority of Ali that he said: *al-yamm* means the river. He also narrated on the authority of Qatada regarding his statement: **His knowledge encompasses all things** he said: filled. He also narrated on the authority of Ibn Zayd regarding his statement: **from Us is a reminder** he said: the Qur'an. Abd bin Hamid, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid *wazran* he said: sin. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And evil for them on the Day of Resurrection is their burden** he said: evil is what they have borne.

Tafsir al-Baghawi

101. **They will abide therein eternally**, residing in the torment of sin, **and evil will be their burden on the Day of Resurrection**, meaning evil is the sin they have taken upon themselves out of disbelief in the Qur'an.

Tafsir al-Baidawi

101- "They will abide therein **in the burden or in carrying it, and the plural in it and the singular in A'radh**" are for the burden of meaning and wording. "And evil for them on the Day of Resurrection is a burden **meaning evil for them, so there is an ambiguous pronoun in it that explains bearing, and the one specifically blamed is omitted meaning evil is their burden, and the lam in for them is for clarification as in Hayt lak and if you made sa'a mean saddened and the pronoun in it is for the burden, the matter of the lam and the accusative of bearing**" would be difficult and would not provide any additional meaning.

Surat Ta-Ha 20:102

The Day the Trumpet will be blown, and We will gather the criminals that Day blue.

Surat Ta-Ha 20:102

The Day the Trumpet will be blown, and We will gather the criminals that Day blue.

Tafsir al-Jalalayn

102 - **The Day the Trumpet is blown** the second trumpet blast **and We shall gather the criminals** the disbelievers **on that Day with blue eyes** their faces black.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **On the Day the Trumpet is blown**, the Most High says: And evil will be for them on the Day of Resurrection, on the Day the Trumpet is blown. So His statement, **On the Day the Trumpet is blown**, is a response to the Day of Resurrection. We have already explained the meaning of blowing the Trumpet, and we have mentioned the differences of opinion among those who differ on the meaning of the Trumpet. The correct statement in this regard, in my opinion, is its evidence, which makes it unnecessary to repeat it in this place before.

The reciters differed in their reading of this. The majority of the reciters of the regions read it as **the Day when the Trumpet is blown** with a ya' and a damma on it for what the agent is not named, meaning: the Day when God commands Israfil to blow the Trumpet. Abu Amr ibn al-Ala' used to read it as **the Day when we blow the Trumpet** with a nun, meaning: the Day when we blow the Trumpet. What prompted him to read it this way was his request to reconcile it with his statement **and we will gather the criminals**, since there was no disagreement among the reciters that **we will gather** is with a nun.

Abu Ja'far said: What I chose in this reading is **the day it is blown** with the letter *ya* in the form of what its agent is not named, because that is the reading that the readers of the regions follow, because what Abu 'Amr read had a non-corrupted form.

And His statement, **And We shall gather the criminals that Day blue-eyed**, means, **And We shall drive the people of disbelief in God that Day to the place of Resurrection, provided with provision**. It was said that what is meant by blue in this place is what appears in their eyes from the intensity of thirst that will be with them when they are gathered, due to the sight of blue-eyedness. It was also said that what is meant by this is that they will be gathered blind, like what God said, **And We shall gather them on the Day of Resurrection, blind** (al-Isra' 17:67).

Tafsir al-Qurtubi

The Almighty's saying: **On the Day the Trumpet is blown** The general reading is *Yanfakh* with a damma on the yaa' for the passive verb. Abu Amr and Ibn Abi Ishaq read with a noon as the name of the agent. Abu Amr provided evidence with the Almighty's saying: **And We gather** with a noon. And from Ibn Hormuz *Yanfakh* with a fatha on the yaa' meaning Israfil will blow. Abu Ayyad: **In the Trumpet**. The rest: **In the Trumpet**. This has been presented in full in (*Al-An'am*) and in the Book of Remembrance. Talhah bin Masraf read **And will be gathered** with a damma on the yaa' **the criminals** in the nominative case, unlike the Mushaf. The rest read **And We gather the criminals** meaning the polytheists. *Zarqan* is a state of the criminals, and zarq is the opposite of kohl. The Arabs consider zarqan eyes to be a bad omen and criticize it, meaning their creation is disfigured by the blueness of their eyes and the blackness of their faces. Al-Kalbi and Al-Farraa said: *Zarqan* means blind. Al-Azhari said: Thirsty, their eyes have turned blue from the intensity of thirst. Al-Zajaj said the same, he said: Because the blackness of the eye changes and turns blue from thirst. It was said: It is false greed if it is followed by disappointment. It is said: My eyes turned white from my long wait for such-and-such. A fifth saying: What is meant by blueness is the staring of the eyes from the intensity of fear. The poet said:

Your eyes are blue, son of a mule, like every gazelle's eyes are blue from meanness.

It is said: A man with blue eyes, and a woman with blue eyes, clearly blue. The noun is zarqa. His eye is blue with a kasra, and his eye is blue, and his eye is blue with zarqaan. Saeed bin Jubair said: Ibn Abbas was asked about his statement: **And We will gather the criminals on that Day blue**, and he said in another place: **And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf** (al-Isra' 17:97), so he said: The Day of Resurrection has states, so there is a state in which they will be blue, and a state in which they will be blind.

Tafsir Ibn Kathir

It was proven in the hadith that the Messenger of God, may God bless him and grant him peace, was asked about the trumpet, and he said: **A horn that will be blown**. It was mentioned in the hadith of the trumpet on the authority of Abu Hurairah that it is a great horn, the circle of which is the size of the heavens and the earth, and Israfil, peace be upon him, will blow into it. It was mentioned in the hadith: **How can I enjoy myself while the owner of the trumpet has taken hold of the trumpet and bowed his forehead, and is waiting for permission to be given to him?** They said: O Messenger of God, 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 saying: **And We shall gather the criminals on that Day blue-eyed** It was said: Its meaning is blue-eyed from the intensity of the horrors they are in. **They whisper among themselves**. Ibn

Abbas said: They whisper among themselves, meaning some of them say to each other: **You have only remained ten** meaning in this worldly abode. Your stay in it was short, ten days or so. God the Most High said: **We know best what they say** meaning in the state of their whispering among themselves **When the best of them in conduct says** meaning the most rational and complete among them **You have only remained a day** meaning because the duration of this world is short in their minds on the Day of Resurrection, because the entire world, even if its times are repeated and its nights, days and hours follow one another, is as if it were one day. For this reason the disbelievers shorten the duration of worldly life on the Day of Resurrection, and their purpose in that was to prevent the argument from being established against them because of the short duration. For this reason God the Most High said: "And on the Day the Hour will appear, the criminals will swear that they had not remained except for an hour. Thus were they deluded. And those who were given knowledge and faith will say, "Indeed, you have remained in the Book of God until the Day of Resurrection." So this is the Day of Resurrection, but you did not know." And He said: God Almighty said: **Did We not give you life long enough for whoever would remember to remember, and a warner came to you?** The verse. God Almighty also said: **How many years did you remain on the earth? They said, "We remained a day or part of a day, so ask the counters.** He said, **You remained only a little, if you only knew.** That is, your stay on it was only a little. If you only knew, you would have preferred the everlasting over the transient, but you acted in a bad way. You preferred the present transient over the everlasting.

Fath al-Qadir

The circumstance is 102- "The Day it is blown" related to the implied word, which is remember. It was said that it is a substitute for the Day of Resurrection, but the first is more appropriate. The majority read "Yanfakh" with a damma on the lower yaa as a passive participle. Abu Amr and Ibn Abi Ishaq read it with a noon as an active participle. Abu Amr provided evidence for this reading by his saying, "And We will gather", for it is with a noon. Ibn Hormuz read "yanfakh" with a lower sukoon, in the passive voice, meaning that the subject is God, the Most High, or Israfil. Abu Ayyad read "fi al-Suwar **with a fatha on the waw, plural of suwar**", while the rest read it with a sukoon on the waw. Talha ibn Masraf and al-Hasan read "yahshar **with a lower sukoon, in the passive voice, and al-mujrimin**" was raised, which is contrary to the script of the Mushaf. The rest read it with a nun, and the explanation of this has been previously mentioned in Al-An'am. What is meant by the mujrimin are the polytheists and the disobedient who are seized with their sins that God has not forgiven them. What is meant by "that day" is the day of the blowing of the trumpet. The accusative of "zarqan **is in the state of al-mujrimin**", meaning the blue of the eyes. Blueness is the greenness of the eye like the eye of a cat, and the Arabs consider blueness of the eye to be a bad omen. Al-Farra' said "zarqan" means blind. Al-Azhari said: "thirsty", which is the opinion of Al-Zajaj because the blackness of the eye changes to blue with thirst. It was said that he used his word *blue* to refer to false

greed if disappointment follows it, and it was said that it is a metaphor for the eyes staring out from intense greed, and from it is the poet's saying:

Your eyes are blue, son of Ma'kabir, like every gazelle's eyes are blue from meanness.

The first statement is more appropriate, and the combination between this verse and His statement: **And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf** is what was said that on the Day of Resurrection there are states and situations in which their characteristics differ and their punishment varies.

Tafsir al-Baghawi

102. "On the Day the Trumpet is Blown, **Abu Amr read Blows**" with a noon and a fatha and a damma on the fa', because of the statement: "And We will gather them, **and the others read it with a ya' and a damma on the fa' without naming the subject**, And We will gather the criminals, **the polytheists**, On that Day blue", and blueness is the greenness: in the blackness of the eye, so they will be gathered blue-eyed and black-faced. It was said: "blue" means blind. It was said: thirsty.

Tafsir al-Baidawi

102- "On the Day when the Trumpet is blown." Abu Amr read it with a noon, attributing the blowing to the one who ordered it, in order to magnify him or to the blower. It was read with an open yaa, as it contains the pronoun of God or the pronoun of Israfil, even though it was not mentioned, because it is the well-known one for that. It was read "in the Trumpets, **which is the plural of image**," and this was previously explained. "And We will gather the criminals on that Day. **It was read (and the criminals will be gathered) blue**," blue-eyed. They were described with that because blue is the worst eye color and the most hated by the Arabs, because the Romans were their most hostile enemies and they were blue-eyed. Therefore, they said: The description of the enemy is black-livered, ruddy-haired, blue-eyed, or blind, because the pupil of the blind is blue.

Surat Ta-Ha 20:103

They whisper among themselves, "You remained only ten days."

Surat Ta-Ha 20:103

They whisper among themselves, **You remained only ten days.**

Tafsir al-Jalalayn

103 - **They whisper among themselves** they whisper (*that* you have not remained) in this world **except for ten** of the nights and days.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **They whisper among themselves, 'You have only remained ten days.'** God Almighty says: They whisper among themselves, and some of them whisper to others, **You have only remained ten days in this world.** That is, they say to each other, **You have only remained ten days in this world.**

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

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, **They whisper among themselves**, meaning: They whisper among themselves.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **They whisper among themselves**: meaning they whisper among themselves, **You remained only ten days.**

Tafsir al-Qurtubi

They whisper among themselves The root of *khuff* in the language is stillness, then it was said that someone who lowers his voice has lowered it. They whisper, Mujahid said, meaning some of them say to each other in the gathering secretly **If you remained** meaning as long as you remained, meaning in this world, and it was said: in the graves **except for ten** meaning ten nights. And it was said: He meant what is between the two blasts, which is forty years, the punishment is lifted from the disbelievers during that period - according to Ibn Abbas - so they shorten that period. Or the period of their stay in this world due to the severity of what they see of the horrors of the Day of Resurrection.

Tafsir Ibn Kathir

It was proven in the hadith that the Messenger of God, may God bless him and grant him peace, was asked

about the trumpet, and he said: **A horn that will be blown.** It was mentioned in the hadith of the trumpet on the authority of Abu Hurairah that it is a great horn, the circle of which is the size of the heavens and the earth, and Israfil, peace be upon him, will blow into it. It was mentioned in the hadith: **How can I enjoy myself while the owner of the trumpet has taken hold of the trumpet and bowed his forehead, and is waiting for permission to be given to him?** They said: O Messenger of God, 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 saying: **And We shall gather the criminals on that Day blue-eyed** It was said: Its meaning is blue-eyed from the intensity of the horrors they are in. **They whisper among themselves.** Ibn Abbas said: They whisper among themselves, meaning some of them say to each other: **You have only remained ten** meaning in this worldly abode. Your stay in it was short, ten days or so. God the Most High said: **We know best what they say** meaning in the state of their whispering among themselves **When the best of them in conduct says** meaning the most rational and complete among them **You have only remained a day** meaning because the duration of this world is short in their minds on the Day of Resurrection, because the entire world, even if its times are repeated and its nights, days and hours follow one another, is as if it were one day. For this reason the disbelievers shorten the duration of worldly life on the Day of Resurrection, and their purpose in that was to prevent the argument from being established against them because of the short duration. For this reason God the Most High said: "And on the Day the Hour will appear, the criminals will swear that they had not remained except for an hour. Thus were they deluded. And those who were given knowledge and faith will say, "Indeed, you have remained in the Book of God until the Day of Resurrection." So this is the Day of Resurrection, but you did not know." And He said: God Almighty said: **Did We not give you life long enough for whoever would remember to remember, and a warner came to you?** The verse. God Almighty also said: **How many years did you remain on the earth? They said, "We remained a day or part of a day, so ask the counters.** He said, **You remained only a little, if you only knew.** That is, your stay on it was only a little. If you only knew, you would have preferred the everlasting over the transient, but you acted in a bad way. You preferred the present transient over the everlasting.

Fath al-Qadir

And the sentence 103 - "They whisper among themselves **is in the accusative case as a state, or it is a new sentence to explain what they are in that day, and the word khaf in the language means stillness, then it was said to someone who lowered his voice, khaf**". The meaning is that they whisper: that is, some of them say to each other secretly "You have not remained except ten" meaning you have not remained in this world except ten nights, and it was said in the graves, and it was said between the two blasts. The meaning is that they will shorten the duration of their stay in this world, or in the graves, or between the two blasts due to the severity of what they see of the

horrors of the Resurrection. It was said that what is meant by "ten" is ten hours.

Tafsir al-Baghawi

103. "They whisper among themselves, **meaning they consult among themselves and speak secretly**, If you remain, **meaning how long you remain in this world**, except ten," meaning ten nights. And it was said: in the graves. And it was said: in the two blasts, which is forty years, because the punishment is lifted from them between the two blasts. They considered the length of their stay short because of the horror of what they witnessed.

Tafsir al-Baidawi

103- "They whisper among themselves" They lower their voices because of the fear and terror that fills their hearts, and fear is lowering the voice and concealing it. "You have not remained except for ten" meaning in this world they consider the period of their stay in it short because it has passed, or because the period of the Hereafter has been prolonged or because they regret it when they witness the hardships and know that they deserved them by wasting them in fulfilling desires and following lusts, or in the grave because of His saying "And on the Day the Hour will arise" to the end of the verses.

Surat Ta-Ha 20:104

We know best what they say when the best of them in way says, "You have only remained a day."

Surat Ta-Ha 20:104

We know best what they say when the best of them in way says, **You have only remained a day.**

Tafsir al-Jalalayn

104 - **We know best what they say** about that, that is, it is not as they said **when the best of them** the most just of them **in a way** says about it, **You have only remained a day** they consider their remaining in this world to be very small because of what they will witness in the Hereafter of its horrors.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: We know better than they do when they whisper and say to each other, **You have only remained ten days**, with what they say. Nothing of what they whisper to each other is hidden from Us. **When the best of them in conduct says, 'You have only remained a day,'** God Almighty says when He says the most perfect of them in reason and the most knowledgeable of them: **You have only remained in this world a day.**

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

Who said that?

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Shu'bah, regarding His statement, **When the best of them in way will say**, the most intelligent of them. And what He, the Most High, meant by the report of their saying this statement on that day was to inform His servants that the people of disbelief in Him will forget, because of the great terror they will witness on the Day of Resurrection, and the intensity of their distress over the great pleasures they will be subjected to in this world, and the extent of the time they lived in it, until it will seem to the most intelligent of them, the most mindful and the most understanding, that they did not live in it except for one day.

Tafsir al-Qurtubi

And it will seem to the best of them, that is, the most just in speech, the most rational, and the most knowledgeable of them in his own eyes, that they only remained one day, meaning their stay in this world, according to Qatada, so the meaning is: except like a day. And it was said: that because of the horror of the rising, they forgot what they were in of worldly pleasures until they saw it as a day. And it was said: what he meant by a day is their stay between the two blasts, or their stay in the graves as mentioned above. **And ten and a day** are in the accusative case with **you**

remained.

Tafsir Ibn Kathir

It was proven in the hadith that the Messenger of God, may God bless him and grant him peace, was asked about the trumpet, and he said: **A horn that will be blown.** It was mentioned in the hadith of the trumpet on the authority of Abu Hurairah that it is a great horn, the circle of which is the size of the heavens and the earth, and Israfil, peace be upon him, will blow into it. It was mentioned in the hadith: **How can I enjoy myself while the owner of the trumpet has taken hold of the trumpet and bowed his forehead, and is waiting for permission to be given to him?** They said: O Messenger of God, 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 saying: **And We shall gather the criminals on that Day blue-eyed** It was said: Its meaning is blue-eyed from the intensity of the horrors they are in. **They whisper among themselves.** Ibn Abbas said: They whisper among themselves, meaning some of them say to each other: **You have only remained ten** meaning in this worldly abode. Your stay in it was short, ten days or so. God the Most High said: **We know best what they say** meaning in the state of their whispering among themselves **When the best of them in conduct says** meaning the most rational and complete among them **You have only remained a day** meaning because the duration of this world is short in their minds on the Day of Resurrection, because the entire world, even if its times are repeated and its nights, days and hours follow one another, is as if it were one day. For this reason the disbelievers shorten the duration of worldly life on the Day of Resurrection, and their purpose in that was to prevent the argument from being established against them because of the short duration. For this reason God the Most High said: "And on the Day the Hour will appear, the criminals will swear that they had not remained except for an hour. Thus were they deluded. And those who were given knowledge and faith will say, "Indeed, you have remained in the Book of God until the Day of Resurrection." So this is the Day of Resurrection, but you did not know." And He said: God Almighty said: **Did We not give you life long enough for whoever would remember to remember, and a warner came to you?** The verse. God Almighty also said: **How many years did you remain on the earth? They said, "We remained a day or part of a day, so ask the counters.** He said, **You remained only a little, if you only knew.** That is, your stay on it was only a little. If you only knew, you would have preferred the everlasting over the transient, but you acted in a bad way. You preferred the present transient over the everlasting.

Fath al-Qadir

Then when they said this statement, God Almighty said 104- **We know best what they say when the best of them in way says** meaning the most just of them in speech, the most eloquent of them in opinion, and the most knowledgeable of them in his own eyes **You have**

only remained a day meaning you have only remained a single day, and this statement is attributed to the best of them because it is more indicative of the intensity of the terror, not because it is closer to the truth.

Tafsir al-Baghawi

104. God Almighty said: **We know best what they say**, meaning what they discuss among themselves, **when the best of them in conduct says**, the most perfect of them in mind and the most just of them in speech, **You have only remained a day**, shortening that in their eyes compared to the horrors that await them on the Day of Resurrection. It was said: They forgot the length of time they had remained because of the severity of what had befallen them.

Tafsir al-Baidawi

104- **We know best what they say**, which is the length of their stay. **When the most just of them in way says**, the most just of them in opinion or action. **You have only stayed a day**, which is to support the statement of someone who is more stubborn than them.

Surat Ta-Ha 20:105

And they ask you about the mountains. Say, "My Lord will blow them away with a blast."

Surat Ta-Ha 20:105

And they ask you about the mountains. Say, **My Lord will blow them away with a blast.**

Tafsir al-Jalalayn

105 - **And they ask you about the mountains** how they will be on the Day of Resurrection *say* to them **my Lord will blow them away with a blast** by breaking them up like liquid sand and then blowing them away like the wind.

Tafsir al-Suyuti

God Almighty said: And they ask you about the mountains, the verse. Ibn al-Mundhir narrated on the authority of Ibn Jurayj that the Quraysh said: O Muhammad, how will your Lord deal with these mountains on the Day of Resurrection? So the verse was revealed: And they ask you about the mountains, the verse.

Tafsir al-Tabari

God Almighty says: Your people ask you, O Muhammad, about the mountains. Say to them: My Lord scatters them completely, and He flies them by uprooting them and uprooting them from their roots, crushing some of them upon others, and turning them into scattered dust.

Tafsir al-Qurtubi

The Almighty said: **And they ask you about the mountains** meaning about the condition of the mountains on the Day of Resurrection. *Say* This came with a *fa* and every question in the Qur'an *Say* without a *fa* except this, because the meaning is if they ask you about the mountains then say, so the statement includes the meaning of a condition. And God knew that they would ask Him about them, so He answered them before the question, and those were questions that they asked the Prophet, may God bless him and grant him peace, about, so the answer came after the question, and that is why it was without a *fa*, and this is a question that they had not asked him about yet, so understand it. **Blows it away** means blows it away. **Blowing away** Ibn al-A'rabi and others said: He uproots it by uprooting it, then turns it into sand that flows like a torrent, then makes it like carded wool that the winds blow away like this and like this. He said: And wool is not made of wool except dyed, then like scattered dust.

Tafsir Ibn Kathir

God Almighty says: **And they ask you about the mountains**, meaning will they remain on the Day of Resurrection or will they disappear? "Say, 'My Lord will

blow it away with a blast,' meaning He will sweep it away from its place, obliterate it, and disperse it, 'and leave it,' meaning the earth, 'a flat plain,' meaning a single carpet. A flat plain is a confirmation of the meaning of that, and it was said that which has no vegetation in it. The first is more appropriate, although the second is also intended by the intransitive. That is why He said, 'You will not see therein any crookedness or unevenness,' meaning you will not see on the earth on that day any valley or hill, nor any low or high place. This is what Ibn Abbas, Ikrimah, Mujahid, Al-Hasan Al-Basri, Ad-Dahhak, Qatadah, and more than one of the early Muslims said. 'On that Day they will follow the Caller, with no crookedness in him,' meaning on the day they see these conditions and terrors, they will respond quickly to the Caller, wherever they are commanded, they will hasten to him. If this had been in this world, it would have been more beneficial for them, but it will not benefit them, as God Almighty said, 'I will hear of them and see them on the Day they come to Us,' and He said, 'Rushing to the Caller.' Muhammad ibn Ka'b Al-Qurazi said: God will gather the people on the Day of Resurrection in Darkness, the sky is folded up, the stars are scattered, the sun and moon go, and a caller calls out, and the people follow the voice, and that is His statement: "On that Day they will follow the Caller, with no crookedness in him." Qatada said: **With no crookedness in him**, meaning they will not deviate from him. Abu Salih said: **With no crookedness in him**, meaning **with no crookedness from him**.

And his saying: **And the voices are humbled before the Most Gracious**, Ibn Abbas said: They are still. Al-Suddi said the same. **So you will not hear anything but a whisper**, Saeed bin Jubair said on the authority of Ibn Abbas: He means the trampling of feet. And this is what Ikrimah, Mujahid, Ad-Dahhak, Ar-Rabi' bin Anas, Qatadah, Ibn Zayd and others said. Ali bin Abi Talhah said on the authority of Ibn Abbas: **So you will not hear anything but a whisper**, the low voice, and this is a narration on the authority of Ikrimah and Ad-Dahhak. Saeed bin Jubair said: **So you will not hear anything but a whisper**, the hadith and its secret and the trampling of feet, Saeed combined both sayings, and it is possible. As for the trampling of feet, what is meant is the people's striving towards the place of gathering, which is their walking in stillness and submission. As for the low speech, it may be in one situation and not another, as God the Almighty said: "On the Day He comes, no soul will speak except by His permission. So among them will be the wretched and the blessed."

Fath al-Qadir

105- **And they ask you about the mountains** that is, about the state of the mountains on the Day of Resurrection. They had asked the Prophet, may God bless him and grant him peace, about that, so God Almighty commanded him to answer them, saying: **Then say, 'My Lord will blow them away with a blast.'** Ibn al-A'rabi and others said: By uprooting them from their roots, then turning them into sand that flows like a torrent. Then He makes them flow like patterned wool, blown by the winds like this and that, then like

scattered dust. The *fa* in His statement, *say* is an implied condition, and the meaning is: If they ask you, then say, or to hasten to oblige the questioners.

Tafsir al-Baghawi

105. The Almighty said: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast.'" Ibn Abbas said: A man from Thaqeef asked the Messenger of God, may God bless him and grant him peace, and said: How will the mountains be on the Day of Resurrection? Then God revealed this verse.

Blasting is uprooting, meaning he uproots it from its roots and turns it into scattered dust.

Tafsir al-Baidawi

105- **And they ask you about the mountains** about the outcome of their matter. A man from Thaqeef asked about them. **So say** to them, **My Lord will blow them away completely** making them like sand, then He will send winds upon them to scatter them.

Surat Ta-Ha 20:106

Then He will leave it as a level plain.

Surat Ta-Ha 20:106

Then He will leave it as a level plain.

Tafsir al-Jalalayn

106 - **He will leave it as a plain** flat and level.

Tafsir al-Suyuti

Tafsir al-Tabari

He leaves it as a level plain. God Almighty says: He leaves its places on the earth when He blows it away completely. A level plain means: a smooth land. A level plain means: flat with no vegetation, no elevation, and no elevation.

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

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, **a flat plain**, meaning: level with no vegetation in it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And He will leave it a level plain**, he said: Level. Level means flat.

Yunus told me, he said: Abdullah bin Yusuf told us, he said: Abdullah bin Lahi'ah told us, he said: Abu Al-Aswad told us, on the authority of Urwah, he said: We were sitting with Abdul Malik when Ka'b said: The rock is the place where the Most Merciful's foot will be on the Day of Resurrection. He said: Ka'b lied, the rock is only a mountain among the mountains. God says: "They ask you about the mountains. Say: My Lord will blow them away with a blast." So Abdul Malik was silent.

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 *straight* he said: level.

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.

Abu Jaafar said: Some of the scholars of the Arabic language from Kufa used to say: Al-Qaa' is a swamp, and Al-Safsaf is that in which there is no vegetation.

Tafsir al-Qurtubi

He leaves it meaning he leaves its places **a flat plain** Al-Qa' is the smooth ground without plants or buildings, said Ibn Al-A'rabi. Al-Jawhari said: The plain is the flat

part of the ground, and the plural is aqwa', aqwa', and qi'an, the waw became a ya' because of the kasra before it. Al-Farra' said: The plain is the swamp and the saffaf is the barren. Al-Kalbi said: It is that in which there is no vegetation. It was said: The flat part of the ground is as if it is in a single row in its flatness, said Mujahid. The meaning is the same in the plain and the plain, so the plain is the exposed place, and the saffaf is the smooth flat. Sibawayh recited:

How many sand dunes and knots are there before your house?

Qa'an is in the accusative case as a state and *Safsaf*.

Tafsir Ibn Kathir

God Almighty says: **And they ask you about the mountains**, meaning will they remain on the Day of Resurrection or will they disappear? "Say, 'My Lord will blow it away with a blast,' meaning He will sweep it away from its place, obliterate it, and disperse it, 'and leave it,' meaning the earth, 'a flat plain,' meaning a single carpet. A flat plain is a confirmation of the meaning of that, and it was said that which has no vegetation in it. The first is more appropriate, although the second is also intended by the intransitive. That is why He said, 'You will not see therein any crookedness or unevenness,' meaning you will not see on the earth on that day any valley or hill, nor any low or high place. This is what Ibn Abbas, Ikrimah, Mujahid, Al-Hasan Al-Basri, Ad-Dahhak, Qatadah, and more than one of the early Muslims said. 'On that Day they will follow the Caller, with no crookedness in him,' meaning on the day they see these conditions and terrors, they will respond quickly to the Caller, wherever they are commanded, they will hasten to him. If this had been in this world, it would have been more beneficial for them, but it will not benefit them, as God Almighty said, 'I will hear of them and see them on the Day they come to Us,' and He said, 'Rushing to the Caller.' Muhammad ibn Ka'b Al-Qurazi said: God will gather the people on the Day of Resurrection in Darkness, the sky is folded up, the stars are scattered, the sun and moon go, and a caller calls out, and the people follow the voice, and that is His statement: "On that Day they will follow the Caller, with no crookedness in him." Qatada said: **With no crookedness in him**, meaning they will not deviate from him. Abu Salih said: **With no crookedness in him**, meaning **with no crookedness from him**.

And his saying: **And the voices are humbled before the Most Gracious**, Ibn Abbas said: They are still. Al-Suddi said the same. **So you will not hear anything but a whisper**, Saeed bin Jubair said on the authority of Ibn Abbas: He means the trampling of feet. And this is what Ikrimah, Mujahid, Ad-Dahhak, Ar-Rabi' bin Anas, Qatadah, Ibn Zayd and others said. Ali bin Abi Talhah said on the authority of Ibn Abbas: **So you will not hear anything but a whisper**, the low voice, and this is a narration on the authority of Ikrimah and Ad-Dahhak. Saeed bin Jubair said: **So you will not hear anything but a whisper**, the hadith and its secret and the

trampling of feet, Saeed combined both sayings, and it is possible. As for the trampling of feet, what is meant is the people's striving towards the place of gathering, which is their walking in stillness and submission. As for the low speech, it may be in one situation and not another, as God the Almighty said: "On the Day He comes, no soul will speak except by His permission. So among them will be the wretched and the blessed."

Fath al-Qadir

The pronoun in his saying: 106- **He leaves it** refers to the mountains in terms of their locations: that is, He leaves their locations after blowing away what was on them of mountains **a flat plain**. Ibn al-A'rabi said: The flat plain is the smooth land in which there is no vegetation. Al-Jawhari said: The flat plain is the ground, and the plural is *aqwa'*, *aqwa'*, and *qi'an*. It is apparent from the language of the Arabs that the plain is the exposed place, and the flat plain is the smooth plain. Sibawayh recited:

How many sand dunes and knots are there before your house?

The word *qa'an* is in the accusative case as a second object of *yadhar* because it includes the meaning of making, or as a state, and *safasafa* is an attribute of it.

Tafsir al-Baghawi

106. **He will leave it**, meaning he will leave the places of the mountains on the earth, **a flat, level plain**, meaning a smooth, level land with no vegetation. **The flat plain** means the flat part of the earth, and **the smooth plain** means the smooth.

Tafsir al-Baidawi

106- **He leaves it** means he leaves its places, or the earth, and its omission without mentioning it is due to the indication of **the mountains** on it, as in the Almighty's saying: **He did not leave upon it any creature**. "A plain empty, straight" level, as if its parts were in one row.

Surat Ta-Ha 20:107

You will not see therein any crookedness or unevenness.

Surat Ta-Ha 20:107

You will not see therein any crookedness or unevenness.

Tafsir al-Jalalayn

107 - **You will not see therein any crookedness** any depression **nor any elevation** any straightness.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **You will not see therein any crookedness or unevenness**, means: You will not see any crookedness or unevenness on the earth.

The people of interpretation differed about the meaning of *al-Awj* and *al-Amat*. Some of them said: *Al-Awj* in this place means valleys, and *al-Amat* means hills and highlands.

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, **You will not see therein any crookedness or undulations**, meaning: a valley, and no undulations, meaning: a hill.

Muhammad ibn Abdullah al-Mukhrami told me: Abu Amer al-Aqdi told us, on the authority of Abd al-Wahid ibn Safwan, the freed slave of Uthman, who said: I heard Ikrimah say: Ibn Abbas was asked about his statement, **You will not see therein any crookedness or unevenness**. He said: It is the white land, or he said: the smooth land in which there is no raised brick.

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, **You will not see therein any crookedness or unevenness**, he said: No elevation or depression.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **You will not see therein any crookedness or unevenness**, he said: There will be no enmity. Unevenness means enmity.

Others said: Rather, what is meant by *crookedness* in this place is the cracks, and *umt* is the height of the hills and the like.

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **You will not see therein any crookedness**, he said: a crack, **nor a ridge**, he said: nor a hill.

Others said: By crookedness he meant: inclination, and by *umt*: trace.

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, **You will not see therein any crookedness or unevenness**, meaning: You will not see therein any inclination, and unevenness is the trace like a strap.

Others said: The nation is the afflicted and the humpbacked.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: The humpbacked person.

Abu Jaafar said: The most correct of the sayings on this matter is the saying of the one who said: What is meant by crookedness is the inclination, and that is because that is what is known in the speech of the Arabs.

If someone were to say: Is there any crookedness on earth? It would be said: You will not see any crookedness on that day. It would be said: The meaning of that is: There are no valleys or obstacles in it that prevent the observer or the traveler from taking it in a straight path, just as today someone who takes some of its paths needs to take sometimes to the right and sometimes to the left, because of the mountains, valleys and seas in it. As for the word *umt*, among the Arabs, it means bending and weakness. It is heard from them: He stretched his rope until he left no bend in it, meaning a bend, and he filled his water skin until he left no bend in it. And from this is the saying of the rajaz poet:

There is no attraction to his biography from the nation

Meaning: from weakness and frailty. So if that is the meaning of the nation according to them, then the most correct statement in its interpretation should be neither rising nor falling, because the falling was only due to rising. So if that is the case, then the interpretation of the statement is: You do not see in it any inclination from being level, nor rising, nor falling, but it is level and smooth, as the Most High said, **a flat plain**.

Tafsir al-Qurtubi

And **La Ta'ara** is in the position of an adjective. **In it is a crookedness**. Ibn al-A'rabi said: Al-Awj is the crookedness in the valleys. And al-Amat is the Nabak. Abu Amr said: Al-Amat is the Nabak, and they are the small hills, the singular of which is Nabak, meaning it is a flat land with no depression or elevation. You say, it is full, so it is not a Matt, and I filled the water skin with a fullness without a Matt, meaning there is no relaxation in it. Al-Amat in the language is a high place. Ibn Abbas said: *Awj* is a slope. He said: And Al-Amat is the trace like the strap. And from him also *Awj*, a valley, and **La Amta** is a hill. And from him also: Al-Awj

is the depression and Al-Amat is the elevation. Qatada said: *Awj* is a crack, and **La Amta** means a hill. Yaman said: Al-Amat is the cracks in the ground. And it was said: Al-Amat is when a place in the open space or mountain becomes thick and narrow in another place, narrated by al-Suli.

I said: This verse falls under the category of incantations. Warts are treated with it, which we call *barariq* (singular: baruqa). They appear on the body, especially on the hand. Take three sticks of barley straw, with a knot at the end of each stick. Pass each knot over the warts and recite the verse once. Then bury the sticks in a damp place. They will rot and the warts will rot, leaving no trace of them. I tried this on myself and on others and found it beneficial, God willing.

Tafsir Ibn Kathir

God Almighty says: **And they ask you about the mountains**, meaning will they remain on the Day of Resurrection or will they disappear? "Say, 'My Lord will blow it away with a blast,' meaning He will sweep it away from its place, obliterate it, and disperse it, 'and leave it,' meaning the earth, 'a flat plain,' meaning a single carpet. A flat plain is a confirmation of the meaning of that, and it was said that which has no vegetation in it. The first is more appropriate, although the second is also intended by the intransitive. That is why He said, 'You will not see therein any crookedness or unevenness,' meaning you will not see on the earth on that day any valley or hill, nor any low or high place. This is what Ibn Abbas, Ikrimah, Mujahid, Al-Hasan Al-Basri, Ad-Dahhak, Qatadah, and more than one of the early Muslims said. 'On that Day they will follow the Caller, with no crookedness in him,' meaning on the day they see these conditions and terrors, they will respond quickly to the Caller, wherever they are commanded, they will hasten to him. If this had been in this world, it would have been more beneficial for them, but it will not benefit them, as God Almighty said, 'I will hear of them and see them on the Day they come to Us,' and He said, 'Rushing to the Caller.' Muhammad ibn Ka'b Al-Qurazi said: God will gather the people on the Day of Resurrection in Darkness, the sky is folded up, the stars are scattered, the sun and moon go, and a caller calls out, and the people follow the voice, and that is His statement: "On that Day they will follow the Caller, with no crookedness in him." Qatada said: **With no crookedness in him**, meaning they will not deviate from him. Abu Salih said: **With no crookedness in him**, meaning **with no crookedness from him**.

And his saying: **And the voices are humbled before the Most Gracious**, Ibn Abbas said: They are still. Al-Suddi said the same. **So you will not hear anything but a whisper**, Saeed bin Jubair said on the authority of Ibn Abbas: He means the trampling of feet. And this is what Ikrimah, Mujahid, Ad-Dahhak, Ar-Rabi' bin Anas, Qatadah, Ibn Zayd and others said. Ali bin Abi Talhah said on the authority of Ibn Abbas: **So you will not hear anything but a whisper**, the low voice, and this is a narration on the authority of Ikrimah and Ad-Dahhak. Saeed bin Jubair said: **So you will not hear anything**

but a whisper, the hadith and its secret and the trampling of feet, Saeed combined both sayings, and it is possible. As for the trampling of feet, what is meant is the people's striving towards the place of gathering, which is their walking in stillness and submission. As for the low speech, it may be in one situation and not another, as God the Almighty said: "On the Day He comes, no soul will speak except by His permission. So among them will be the wretched and the blessed."

Fath al-Qadir

And location 107 - **You will not see therein any crookedness** The accusative case is as a second description of a valley, and the pronoun refers to the mountains in that regard, and the crooked with the kasra of the 'ayn is crookedness, Ibn al-A'rabi said. And the small hills, and the 'amt in the language is a high place, and it was said that the crooked is the inclination and the 'amt is the trace like the strap, and the crooked is said to be the valley, and the 'amt is the hill, and it was said that they are the height, and it was said that the crooked is for the cracks, and the 'amt is the hill, and the 'amt is the cracks in the ground, and the 'amt is said to be thick in one place and thin in another, and describing the places of the mountains with the crooked with the kasra of the 'ayn here refutes what is said: that the crooked with the kasra of the 'ayn is in the meanings and with the fatha of it in the objects, and the author of Al-Kashshaf took it upon himself to do so in this place with what is sufficient for him, and in others it is spacious.

Tafsir al-Baghawi

107. **You will not see therein any crookedness or unevenness**. Mujahid said: lowness or highness.

Al-Hasan said: *Al-Awj* is the low part of the land, and *Al-Amat* is the elevated part of the hills, meaning: you do not see a valley or a hill.

Qatada said: You will not see any crack or hill in it.

Tafsir al-Baidawi

107- **You will not see therein any crookedness or unevenness** crookedness or protrusion if you contemplate it by geometrical analogy, and the three are successive states, the first two by consideration of sensation and the third by consideration of the analogy, and for this reason the crookedness is mentioned with a kasra, which is specific to meanings, and the unevenness is a slight protrusion, and it was said that you will not see is a resumption explaining the two states.

Surat Ta-Ha 20:108

On that Day they will follow the Caller, with no crookedness in him, and voices will be hushed before the Most Merciful, so you will hear nothing but a whisper.

Surat Ta-Ha 20:108

On that Day they will follow the Caller, with no crookedness in him, and voices will be hushed before the Most Merciful, so you will hear nothing but a whisper.

Tafsir al-Jalalayn

108 - **On that Day** meaning the day when the mountains are blown away **they will follow** meaning the people after rising from the graves **the caller** to the place of assembly with his voice, and he is Israfil, saying: Come to the presentation of the Most Gracious **there is no crookedness in it** meaning in their following, meaning they will not be able not to follow **and the voices will be humbled** will be still **before the Most Gracious, and you will not hear except a whisper** the sound of the trampling of feet in transporting them to the place of assembly like the sound of the hooves of camels in their gait.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: On that Day, people will follow the voice of God's caller who calls them to the place of Resurrection, and He will gather them to Him. **There is no crookedness in it.** He says: There is no crookedness for them from it nor deviation, but they will hasten to it and be gathered. It was also said: There is no crookedness in it. The meaning is: There is no crookedness for them from it, because the meaning of the speech is what we mentioned, that they do not crook to it or from it, but they turn to it and come to it. Just as it is said in speech: So-and-so called me with a call from which I have no crookedness: meaning I do not crook from it. And His statement: **And the voices were humbled before the Most Merciful** God the Almighty says: And the voices of the creatures were stilled before the Most Merciful, so He described the voices as humble, and the meaning for its people is that they have all submitted to their Lord, so you will not hear a speaker from them except for he to whom the Most Merciful has given permission.

As 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, **And the voices are hushed before the Most Merciful**, meaning: they are still.

His saying, **You will hear nothing but a whisper**, means: It is the trampling of feet to the place of assembly. Its origin is: a low voice. It is said that someone whispered to someone else his speech if he confided it to him and concealed it. And from this is the saying of the rajaz poet:

They walk with us whispering, if the bird is truthful, we

will tell you about Lamisa

He means by whispering: the sound of camels' hooves as they walk.

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

Who said that?

Abu Kuraib told us: Ali bin Abbas told us, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **You will not hear anything but a whisper.** He said: The trampling of feet.

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 the voices are hushed before the Most Merciful, and you hear nothing but a whisper**, meaning: the whisper of feet, which is trampling.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: **You will not hear anything but a whisper**, meaning: a low voice.

Ismail bin Musa Al-Suddi told us: Sharik told us, on the authority of Abd Al-Rahman bin Al-Asbahani, on the authority of Ikrimah: **You will not hear anything but a whisper.** He said: The trampling of feet.

Ibn Bashar told us, he said: Sulayman told us, he said: Hammad told us, on the authority of Hamid, on the authority of Al-Hasan: **You will not hear anything but a whisper.** He said: The whisper of feet.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **You will not hear anything but a whisper.** Qatada said: Al-Hasan used to say: The sound of people's footsteps.

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Ibn Abi Nujayh told us, on the authority of Mujahid, regarding his statement, **So you will not hear anything but a whisper**, he said: A low voice, and he said: A low voice.

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, his statement *whispering* he said: lowering the voice.

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: Lowering the voice, he said: And Abdullah bin Katheer informed me, on the authority of Mujahid, he said: A person's speech, you cannot hear the movement of his lips and tongue.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, his statement, **You will not hear anything but a whisper**, meaning: You will not hear anything but walking. He said: Walking is a whisper: the trampling of feet.

Tafsir al-Qurtubi

The Almighty says: **On that Day they will follow the Caller** meaning Israfil, peace be upon him, when he blows the Trumpet. **Without any crookedness** meaning they will have no turning away from it, meaning from his call, they will not deviate or turn away, rather they will hasten to it and not deviate from it. Most scholars agree with this. It was also said: **Without any crookedness** meaning to his call. It was also said: They will follow the Caller with a following without any crookedness, so the source is implied, and the meaning is: They will follow the voice of the Caller to the place of assembly, similar to: **And listen on the Day when the Caller will call from a place nearby** (Qaf: 41) the verse. And it will come. **And the voices will be hushed** meaning they will be humbled and still, on the authority of Ibn Abbas, who said: When the report of Az-Zubayr came, the walls of Madinah and the humble mountains were humbled, so every tongue there was silent out of awe. **For the Most Gracious** meaning for his sake. **So you will not hear except a whisper** A whisper is a low voice, said Mujahid. On the authority of Ibn Abbas: A lowly sensation. Al-Hasan and Ibn Jurayj: It is the sound of feet falling on each other until the place of resurrection. From this comes the saying of the rajaz poet:

They walk with us whispering

It means the sound of camels' hooves as they walk. The lion is called *al-Hamoos* because it whispers in the darkness, meaning it treads quietly. Ru'bah said, describing himself as strong:

A lion beats the lion, the elephant, and the buffalo.

And the food was chewed, meaning it was chewed with its mouth closed. The rajaz poet said:

I have seen wonders since yesterday, old women like five coughs

They eat what I make, whisper by whisper.

It was said: Whispering is moving the lip and tongue. Abi bin Kaab read: They do not speak except in a whisper. The meaning is close, that is, no speech, talk, or footsteps are heard from them. The structure of **H M S** is originally concealment, however it is conjugated, and from it are the whispered letters, which are ten and are collected in your saying: **Hatha shakhs fasakt**. The letter is called whispered because the dependence on its position is weak until the breath flows with it.

Tafsir Ibn Kathir

God Almighty says: **And they ask you about the mountains**, meaning will they remain on the Day of Resurrection or will they disappear? "Say, 'My Lord will blow it away with a blast,' meaning He will sweep it away from its place, obliterate it, and disperse it, 'and leave it,' meaning the earth, 'a flat plain,' meaning a single carpet. A flat plain is a confirmation of the

meaning of that, and it was said that which has no vegetation in it. The first is more appropriate, although the second is also intended by the intransitive. That is why He said, 'You will not see therein any crookedness or unevenness,' meaning you will not see on the earth on that day any valley or hill, nor any low or high place. This is what Ibn Abbas, Ikrimah, Mujahid, Al-Hasan Al-Basri, Ad-Dahhak, Qatadah, and more than one of the early Muslims said. 'On that Day they will follow the Caller, with no crookedness in him,' meaning on the day they see these conditions and terrors, they will respond quickly to the Caller, wherever they are commanded, they will hasten to him. If this had been in this world, it would have been more beneficial for them, but it will not benefit them, as God Almighty said, 'I will hear of them and see them on the Day they come to Us,' and He said, 'Rushing to the Caller.' Muhammad ibn Ka'b Al-Qurazi said: God will gather the people on the Day of Resurrection in Darkness, the sky is folded up, the stars are scattered, the sun and moon go, and a caller calls out, and the people follow the voice, and that is His statement: "On that Day they will follow the Caller, with no crookedness in him." Qatada said: **With no crookedness in him**, meaning they will not deviate from him. Abu Salih said: **With no crookedness in him**, meaning **with no crookedness from him**.

And his saying: **And the voices are humbled before the Most Gracious**, Ibn Abbas said: They are still. Al-Suddi said the same. **So you will not hear anything but a whisper**, Saeed bin Jubair said on the authority of Ibn Abbas: He means the trampling of feet. And this is what Ikrimah, Mujahid, Ad-Dahhak, Ar-Rabi' bin Anas, Qatadah, Ibn Zayd and others said. Ali bin Abi Talhah said on the authority of Ibn Abbas: **So you will not hear anything but a whisper**, the hadith and its secret and the trampling of feet, Saeed combined both sayings, and it is possible. As for the trampling of feet, what is meant is the people's striving towards the place of gathering, which is their walking in stillness and submission. As for the low speech, it may be in one situation and not another, as God the Almighty said: "On the Day He comes, no soul will speak except by His permission. So among them will be the wretched and the blessed."

Fath al-Qadir

108- On that Day they will follow the Caller, with no crookedness in him. That is, on the Day when the mountains are blown away, people will follow the Caller of God to the place of assembly. Al-Farra' said: It means the sound of the assembly. It was also said that the Caller is Israfil when he blows the Trumpet, with no crookedness in him: that is, they will have no way of turning away from his call, so they will not be able to deviate from it or turn away from it, rather they will hasten to it. This is what most of the commentators said. It was also said that there is no crookedness in his call. **And the voices will be humbled before the Most Merciful**, that is, they will submit to His awe. It was also said that they will be humbled, and it was also said that they will be still. From this is the saying of the poet:

Surat Ta-Ha 20:108

On that Day they will follow the Caller, with no crookedness in him, and voices will be hushed before the Most Merciful, so you will hear nothing but a whisper.

When the report of Al-Zubayr came, the city walls and the mountains were humbled.

You will hear nothing but a whisper. A whisper is a low voice. Most commentators said: It is the sound of the feet being carried to the place of resurrection.

And from it the poet said:

They walk with us whispering

It means the sound of camel hooves.

Ru'bah described himself as:

A lion beats the lion's whispers, but is not afraid of the elephant or the buffalo.

The lion is called *whispering* because it whispers in the darkness, meaning it treads lightly. It appears that what is meant here is every low sound, whether made by the foot, the mouth, or something else. This is supported by the reading of Abi bin Ka'b: **They do not speak except in a whisper.**

called will not crook and will not deviate from it. **And the voices will be hushed before the Most Merciful** they will be lowered out of awe of Him. **You will not hear except a whisper** a low voice, and from this comes the whisper for the sound of the camels' hooves, and the whisper has been interpreted as the flapping of their feet and their transfer to the place of assembly.

Tafsir al-Baghawi

108. **On that Day they will follow the Caller**, meaning the voice of the Caller who calls them to the place of Resurrection, and he is Israfil, and he places the trumpets in his mouth and says: O decayed bones, torn skins, and scattered flesh, come to the presence of the Most Merciful.

There is no crookedness in it, meaning: in his supplication, and it is from the inverted, meaning: there is no crookedness for them in the supplication of the supplicant, they do not deviate from it to the right or to the left, nor are they able to do it, but rather they follow it quickly.

And the voices will be hushed before the Most Merciful, meaning: they will be still, humbled, and submissive. He described the voices as being hushed, meaning their people, **so you will hear nothing but a whisper**, meaning the sound of feet trampling on the Day of Resurrection. *Whispering* is a low sound like the sound of camels' hooves when walking. Mujahid said: It is the softening of speech and lowering of the voice.

Saeed bin Jubair narrated on the authority of Ibn Abbas, who said: Moving the lips without speaking.

Tafsir al-Baidawi

108- **On that Day** meaning the day when it is blown away, adding the day to the time of the blasting, and it is possible that it is a second substitute for the Day of Resurrection. **They will follow the Caller** the Caller of God to the place of assembly. It was said that he is Israfil calling the people while standing on the rock of the Holy House, so they will turn from every direction to its side. **There is no crookedness in Him** the one

Surat Ta-Ha 20:109

On that Day, no intercession will benefit except for one to whom the Most Merciful has given permission and whose word is acceptable to Him.

Tafsir al-Jalalayn

109 - **On that Day, no intercession will benefit anyone except for one to whom the Most Gracious has given permission to intercede for him and whose word is acceptable by saying, There is no god but God.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **On that Day, no intercession will benefit except the intercession of one to whom the Most Merciful has given permission *** to intercede and is pleased with his word. And He included in the speech for him evidence of adding the word to a metaphor of *of*, like the saying of another speaker: **I am pleased with your work for you, and I am pleased with it from you.** And the position of *of* in His saying **except for one to whom He has given permission** is accusative because it is the opposite of intercession.

Tafsir al-Qurtubi

The Almighty says: **On that Day, no intercession will benefit except for one to whom the Most Gracious has given permission.** "Min" is in the accusative case as an exception coming from the first, meaning that intercession will not benefit anyone except the intercession of one to whom the Most Gracious has given permission. "And was pleased with his word" means that his word regarding intercession was pleased. It was said: The meaning is that intercession will only benefit for one to whom the Most Gracious has given permission to intercede, and he has a word that pleases. Ibn Abbas said: It is the saying, "There is no god but God."

Tafsir Ibn Kathir

God Almighty says: **On that Day** meaning the Day of Resurrection **no intercession will benefit** meaning with Him **except for one to whom the Most Gracious has given permission and whose word He is pleased with** like His saying: **Who is he that can intercede with Him except by His permission?** and His saying: **And how many an angel is there in the heavens whose intercession will avail nothing except after God has given permission to whom He wills and is pleased with.** And He said: **And they do not intercede except for him with whom He is pleased, and they are fearful for His fear.** And He said: **And intercession will not benefit with Him except for one to whom He has given permission.** And He said: **On the Day the Spirit and the**

angels will stand in rows, they will not speak except for one to whom the Most Gracious has given permission and who says what is right. In the two Sahihs, from more than one source, on the authority of the Messenger of God, may God bless him and grant him peace, who is the master of the children of Adam and the most honorable of creation in the sight of God, the Almighty, he said, "I will come beneath the Throne, and I will prostrate before God, and He will open up to me with praises that I cannot count now, and He will leave me as long as He wills to leave me, then He will say, 'O Muhammad, raise your head and say, and you will be heard, and intercede and your intercession will be accepted.' Then He will set a limit for me, and I will admit them into Paradise, then I will return." He mentioned this four times, may God's prayers and peace be upon him and upon all the prophets. In the hadith also, "God the Almighty says, 'Bring out from the Fire whoever has in his heart the weight of a grain of faith,' so they will bring out many people, then He will say, 'Bring out from the Fire whoever has in his heart half a weight of faith, bring out from the Fire whoever has in his heart the weight of an atom, whoever has in his heart the smallest, smallest weight of an atom of faith.'"

And His statement: **He knows what is before them and what is behind them** means He encompasses all of creation with His knowledge, **but they do not encompass Him with His knowledge** like His statement: **And they do not encompass anything of His knowledge except what He wills.** And His statement: **And faces will be humbled before the Ever-Living, the Self-Sustaining** Ibn Abbas and others said: The creations will submit, humble themselves, and surrender to their Almighty, the Ever-Living who does not die, the Self-Sustaining who does not sleep, and He is the Guardian of everything that He manages and preserves, for He is the Perfect in Himself, to whom everything is in need and has no sustenance except through Him. And His statement: **And he who bears injustice will fail** means on the Day of Resurrection, for God will render every right to its owner until He takes revenge for the hornless sheep from the horned sheep. And in the hadith: "God the Almighty says: By My glory and majesty, no injustice of an oppressor will surpass Me today." And in the Sahih: "Beware of injustice, for injustice is darkness on the Day of Resurrection, and the complete disappointment is for he who meets God while associating partners with Him, for God the Almighty says: Indeed, associating partners with God is a great injustice." And His statement: **And whoever does righteous deeds while he is a believer - he will not fear injustice or deprivation,** when He mentioned the wrongdoers and their threat, He followed it with the righteous and their ruling, which is that they will not be wronged or deprived, meaning that their bad deeds will not be increased nor their good deeds decreased, as Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah and more than one said. So injustice is an increase by placing the sin of another on him, and deprivation is a decrease.

Fath al-Qadir

109- "On that Day, no intercession will benefit meaning, on the Day that what was mentioned occurs,

Surat Ta-Ha 20:109

On that Day, no intercession will benefit except for one to whom the Most Merciful has given permission and whose word is acceptable to Him.

no intercession will benefit from any intercessor, whoever he may be, except for one to whom the Most Gracious has given permission **meaning, except the intercession of one to whom the Most Gracious has given permission to intercede** and whose word is acceptable" meaning, he is pleased with his word in the intercession or is pleased with the intercessor's word for him. The meaning is: Intercession will only benefit one to whom the Most Gracious has given permission to intercede, and who has a word that is acceptable. Similar to this verse is His statement: "They do not intercede except for one with whom He is pleased", and His statement: "They do not possess intercession except for one who has taken a covenant with the Most Gracious", and His statement: "So the intercession of the intercessors will not benefit them."

Tafsir al-Baghawi

109. **On that Day, no intercession will benefit**, meaning: no intercession will benefit anyone among the people, **except for him whom the Most Merciful has given permission**, meaning: except for him whom He has given permission to intercede, **and whose word He is pleased with**, meaning: and whose word He is pleased with. Ibn Abbas said: meaning: he said, **There is no god but God**, and this indicates that no one will intercede except the believer.

Tafsir al-Baidawi

109- "On that Day, no intercession will benefit except for him whom the Most Gracious has given permission." The exception to intercession is except for the intercession of one whom He has given permission or of the most general of objects, meaning except for one whom He has given permission to intercede for, then intercession will benefit him. So "of **in the first case is raised as a substitute, and in the second case it is accusative as a direct object, and given**" may be from permission or from permission. "And was pleased with his word" meaning and was pleased with his position with God for his saying about intercession, or was pleased with the intercessor's saying regarding him, or his saying regarding him and regarding him.

Surat Ta-Ha 20:110

He knows what is before them and what is behind them, but they do not encompass it in knowledge.

Tafsir al-Jalalayn

110 - **He knows what is before them** of the affairs of the Hereafter **and what is behind them** of the affairs of this world **and they do not encompass it in knowledge** they do not know that.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **He knows what is before them and what is behind them**, the Most High says: Your Lord knows, O Muhammad, what is before the hands of those who follow the caller of the matter of the Resurrection, and what they will reach of reward and punishment. **And what is behind them**, He says: And He knows the matter of what they left behind them of the matter of this world:

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **He knows what is before them of the matter of the Hour and what is behind them** of the matter of this world.

And His statement, **And they do not encompass Him in knowledge**, the Most High says: And His creation does not encompass Him in knowledge. The meaning of the statement is that He encompasses His servants in knowledge, but His servants do not encompass Him in knowledge. Some of them have claimed that the meaning of this is that God knows what is before His angels and what is behind them, and that His angels do not encompass in knowledge what is before themselves and what is behind them. He said: Only those who used to worship the angels know this, that the angels do not know what is before them and what is behind them, rebuking them with this and rebuking them by asking them how someone who is like that can be worshipped, and that worship is only suitable for the one from whom nothing is hidden on earth or in heaven.

Tafsir al-Qurtubi

The Almighty says: **He knows what is before them** meaning of the matter of the Hour. **And what is behind them** of the matter of this world, as stated by Qatada. It was also said: He knows what they will end up with of reward or punishment. **And what is behind them** what they left behind them in this world. Then it was said: The verse is general for all creation. It was also said: What is meant are those who follow the caller. Praise be to God.

God the Almighty says: **And they do not encompass it in knowledge**. The *ha* in *it* refers to God the Almighty, meaning no one encompasses it in knowledge, as

encompassing implies limitation, and God is exalted above limitation. It was said: It refers back to knowledge, meaning no one encompasses in knowledge what God knows. Al-Tabari said: The pronoun in **their hands**, "behind them," and *encompass* refers back to the angels. God informs those who worship them that they do not know what is before them and what is behind them.

Tafsir Ibn Kathir

God Almighty says: **On that Day** meaning the Day of Resurrection **no intercession will benefit** meaning with Him **except for one to whom the Most Gracious has given permission and whose word He is pleased with** like His saying: **Who is he that can intercede with Him except by His permission?** and His saying: **And how many an angel is there in the heavens whose intercession will avail nothing except after God has given permission to whom He wills and is pleased with.** And He said: **And they do not intercede except for him with whom He is pleased, and they are fearful for His fear.** And He said: **And intercession will not benefit with Him except for one to whom He has given permission.** And He said: **On the Day the Spirit and the angels will stand in rows, they will not speak except for one to whom the Most Gracious has given permission and who says what is right.** In the two Sahih, from more than one source, on the authority of the Messenger of God, may God bless him and grant him peace, who is the master of the children of Adam and the most honorable of creation in the sight of God, the Almighty, he said, "I will come beneath the Throne, and I will prostrate before God, and He will open up to me with praises that I cannot count now, and He will leave me as long as He wills to leave me, then He will say, 'O Muhammad, raise your head and say, and you will be heard, and intercede and your intercession will be accepted.' Then He will set a limit for me, and I will admit them into Paradise, then I will return." He mentioned this four times, may God's prayers and peace be upon him and upon all the prophets. In the hadith also, "God the Almighty says, 'Bring out from the Fire whoever has in his heart the weight of a grain of faith,' so they will bring out many people, then He will say, 'Bring out from the Fire whoever has in his heart half a weight of faith, bring out from the Fire whoever has in his heart the weight of an atom, whoever has in his heart the smallest, smallest weight of an atom of faith.'"

And His statement: **He knows what is before them and what is behind them** means He encompasses all of creation with His knowledge, **but they do not encompass Him with His knowledge** like His statement: **And they do not encompass anything of His knowledge except what He wills.** And His statement: **And faces will be humbled before the Ever-Living, the Self-Sustaining** Ibn Abbas and others said: The creations will submit, humble themselves, and surrender to their Almighty, the Ever-Living who does not die, the Self-Sustaining who does not sleep, and He is the Guardian of everything that He manages and preserves, for He is the Perfect in Himself, to whom everything is in need and has no sustenance except

Surat Ta-Ha 20:110

He knows what is before them and what is behind them, but they do not encompass it in knowledge.

through Him. And His statement: **And he who bears injustice will fail** means on the Day of Resurrection, for God will render every right to its owner until He takes revenge for the hornless sheep from the horned sheep. And in the hadith: "God the Almighty says: By My glory and majesty, no injustice of an oppressor will surpass Me today." And in the Sahih: "Beware of injustice, for injustice is darkness on the Day of Resurrection, and the complete disappointment is for he who meets God while associating partners with Him, for God the Almighty says: Indeed, associating partners with God is a great injustice." And His statement: **And whoever does righteous deeds while he is a believer - he will not fear injustice or deprivation**, when He mentioned the wrongdoers and their threat, He followed it with the righteous and their ruling, which is that they will not be wronged or deprived, meaning that their bad deeds will not be increased nor their good deeds decreased, as Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah and more than one said. So injustice is an increase by placing the sin of another on him, and deprivation is a decrease.

them of conditions. **And what is behind them** what will come after them of what they will encounter. **And they do not encompass it in knowledge** and their knowledge does not encompass its information. It was said that it refers to itself and it was said that the pronoun refers to one of the two relative pronouns or to their group, for they did not know all of that nor the details of what they knew of it.

Fath al-Qadir

110- **He knows what is before them and what is behind them** meaning what is before them of the matter of the Hour, and what is behind them of the matter of this world, and what is meant here is all of creation, and it was said that what is meant by them are those who follow the caller, and Ibn Jarir said: The pronoun refers to the angels, God has informed those who worship them that they do not know what is before them and what is behind them **and they do not encompass Him in knowledge** meaning God Almighty, their knowledge does not encompass His essence, nor His attributes, nor His information, and it was said that the pronoun refers to what is in the two places, for they do not know all of that.

Tafsir al-Baghawi

110. **He knows what is before them and what is behind them**, the metaphor refers to those who follow the caller, meaning God knows **what is before them**, what they have put forward, **and what is behind them**, what they have left behind of worldly matters.

It was said: **What is before them** of the Hereafter and **what is behind them** of deeds.

And they do not encompass Him in knowledge. It was said: The metaphor refers to *what*, meaning: He knows what is before them and what is behind them, and they do not know Him. It was also said: The metaphor refers to God because His servants do not encompass Him in knowledge.

Tafsir al-Baidawi

110- **He knows what is before them** what preceded

Surat Ta-Ha 20:111

And faces will be humbled before the Ever-Living, the Self-Sustaining, and he will fail who bears injustice.

Tafsir al-Jalalayn

111 - **And faces will be humbled** they will submit **to the Ever-Living, the Self-Sustaining** meaning God **and he will fail** lose **whoever bears injustice** meaning polytheism.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The faces of creation were humbled and submitted to the Ever-Living who does not die, the Sustainer of His creation through His management of them and their control as they wish. The root of the word "anu' is humiliation. It is said: 'He turned his face to his Lord, ya'nu, by force', meaning he submitted to Him and was humbled. Likewise, it is said of the captive: "an' due to the humiliation of captivity. As for their saying: 'I took the thing by force', it is possible, even if its meaning is that it was taken by force, and it was taken by submission and obedience, as the poet said:

Are you obedient to me, O heart, by force, and no soul insists, nor does it blame itself in its arrogance?

Another said:

They did not take it by force out of affection, but rather they took it by force out of respect.

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

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, **And faces will be humbled before the Ever-Living, the Self-Sustaining**, meaning: they will be humbled.

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 faces will be humbled before the Ever-Living, the Self-Sustaining**, meaning they will be humbled: they will submit to Me.

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 the faces were humbled**, he said: They were humbled.

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 faces will be humbled before the Ever-Living, the Self-Sustaining**, meaning faces will be humbled before the Ever-Living, the Self-Sustaining.

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 faces will be humbled before the Ever-Living, the Self-Sustaining**, he said: Faces will be humbled.

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us, on the authority of his father, who said: Talq said: When a man prostrates, his face is hidden from us, or he said: from us.

Abu Hasin Abdullah bin Ahmad told me, he said: Abthar told us, he said: Hasin told us, on the authority of Amr bin Marra, on the authority of Talq bin Habib, regarding this verse, **And faces shall be humbled before the Ever-Living, the Self-Sustaining**, he said: It is the man lowering his head, his hands, and the tips of his feet.

Abu Al-Sa'ib told me: Ibn Fadil told us, on the authority of Laith, on the authority of Amr bin Murrah, on the authority of Talq bin Habib, regarding his statement, **And faces shall be humbled before the Ever-Living, the Self-Sustaining**, he said: It is placing your forehead, your hands, your knees, and the tips of your feet in prostration.

Khallad bin Aslam told us: Muhammad bin Fadil told us, on the authority of Hisin, on the authority of Amr bin Murrah, on the authority of Talq bin Habib, regarding his statement, **And faces will be humbled before the Ever-Living, the Self-Sustaining**, he said: He placed the forehead and nose on the ground.

Yaqub told me, he said: Hisham told us, he said: Hisin told us, on the authority of Amr bin Murrah, on the authority of Talq bin Habib. Concerning His statement, **And faces will be humbled before the Ever-Living, the Self-Sustaining**, he said: It is prostration on the forehead, the palms of the hands, the knees, and the feet.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And faces will be humbled before the Ever-Living, the Self-Sustaining**, he said: Faces will be captive before the Ever-Living, the Self-Sustaining. They will all become captives to Him. He said: And the captive is the prisoner. We have explained the meaning of the Ever-Living, the Self-Sustaining previously, so there is no need to repeat it here.

And His statement, **And he who carries injustice will fail**, God Almighty says: He who carries to the place of resurrection associating partners with God, disbelieving in Him, and doing evil deeds against Him will not attain his need and his request.

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

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, **And he who bears injustice**

Surat Ta-Ha 20:111

And faces will be humbled before the Ever-Living, the Self-Sustaining, and he will fail who bears injustice.

will fail, he said: He who bears polytheism.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And he who bears injustice has failed**, he said: He who bears polytheism. Injustice here means polytheism.

Tafsir al-Qurtubi

The Almighty said: **And faces were humbled** meaning they were humiliated and submissive, as Ibn al-A'rabī and others said. And from this the prisoner was called 'Aan. Umayyah ibn Abi al-Salt said:

A King on the throne of heaven, dominant, before whose glory faces bow and prostrate

He also said:

I turn my face and all my creation to Him, among those who prostrate to Him, thanking Him.

Al-Jawhari said: "Anna means to submit and be humbled, and someone else helped him, and from this is the saying of God Almighty: "And faces will be humbled before the Ever-Living, the Self-Sustaining." It is also said: **Anna fihim fulan as a prisoner**, meaning he remained among them in his captivity and was detained. And someone else meant him to be imprisoned. Al-Ani is the captive. A people are Anat and women are Awan. Matters have been revealed to him. Ibn Abbas said: *Anat* means to be humbled. Mujahid said: to be humble. Al-Mawardi: The difference between humiliation and humility - although their meanings are close - is that humiliation is to be humbled, and humility is to humble oneself before someone who is obedient. Al-Kalbi said: *Anat* means to know. Atiyah Al-Awfi: to surrender. Talq bin Habib said: He placed his forehead and nose on the ground in prostration. An-Nahhas: **And faces will be humbled** has two meanings: One of them: that this is in the hereafter. And Ikrimah narrated on the authority of Ibn Abbas, **And faces will be humbled before the Ever-Living, the Self-Sustaining**. He said: bowing and prostrating. The meaning of **will be humbled** in the language is subjugation and victory, and from this the lands were conquered by force, meaning by victory. The poet said:

They did not take it by force out of affection, but the supervisor's beating made her resign.

It was said: It is from the word 'ana' meaning fatigue, and people were referred to with faces, because the signs of humiliation are only evident in the face. **To the Ever-Living, the Self-Sustaining**. There are three interpretations of **the Self-Sustaining**. The first is that He is the One who manages creation. The second is that He is the One who is in charge of every soul for what it has earned. The third is that He is the Eternal One who does not disappear or perish. This has already been mentioned in *Al-Baqarah*. "And he who bears injustice has failed." That is, he who bears polytheism has lost.

Tafsir Ibn Kathir

God Almighty says: **On that Day** meaning the Day of Resurrection **no intercession will benefit** meaning with Him **except for one to whom the Most Gracious has given permission and whose word He is pleased with** like His saying: **Who is he that can intercede with Him except by His permission?** and His saying: **And how many an angel is there in the heavens whose intercession will avail nothing except after God has given permission to whom He wills and is pleased with.** And He said: **And they do not intercede except for him with whom He is pleased, and they are fearful for His fear.** And He said: **And intercession will not benefit with Him except for one to whom He has given permission.** And He said: **On the Day the Spirit and the angels will stand in rows, they will not speak except for one to whom the Most Gracious has given permission and who says what is right.** In the two Sahihs, from more than one source, on the authority of the Messenger of God, may God bless him and grant him peace, who is the master of the children of Adam and the most honorable of creation in the sight of God, the Almighty, he said, "I will come beneath the Throne, and I will prostrate before God, and He will open up to me with praises that I cannot count now, and He will leave me as long as He wills to leave me, then He will say, 'O Muhammad, raise your head and say, and you will be heard, and intercede and your intercession will be accepted.' Then He will set a limit for me, and I will admit them into Paradise, then I will return." He mentioned this four times, may God's prayers and peace be upon him and upon all the prophets. In the hadith also, "God the Almighty says, 'Bring out from the Fire whoever has in his heart the weight of a grain of faith,' so they will bring out many people, then He will say, 'Bring out from the Fire whoever has in his heart half a weight of faith, bring out from the Fire whoever has in his heart the weight of an atom, whoever has in his heart the smallest, smallest weight of an atom of faith.'"

And His statement: **He knows what is before them and what is behind them** means He encompasses all of creation with His knowledge, **but they do not encompass Him with His knowledge** like His statement: **And they do not encompass anything of His knowledge except what He wills.** And His statement: **And faces will be humbled before the Ever-Living, the Self-Sustaining** Ibn Abbas and others said: The creations will submit, humble themselves, and surrender to their Almighty, the Ever-Living who does not die, the Self-Sustaining who does not sleep, and He is the Guardian of everything that He manages and preserves, for He is the Perfect in Himself, to whom everything is in need and has no sustenance except through Him. And His statement: **And he who bears injustice will fail** means on the Day of Resurrection, for God will render every right to its owner until He takes revenge for the hornless sheep from the horned sheep. And in the hadith: "God the Almighty says: By My glory and majesty, no injustice of an oppressor will surpass

Me today.” And in the Sahih: “Beware of injustice, for injustice is darkness on the Day of Resurrection, and the complete disappointment is for he who meets God while associating partners with Him, for God the Almighty says: Indeed, associating partners with God is a great injustice.” And His statement: **And whoever does righteous deeds while he is a believer - he will not fear injustice or deprivation**, when He mentioned the wrongdoers and their threat, He followed it with the righteous and their ruling, which is that they will not be wronged or deprived, meaning that their bad deeds will not be increased nor their good deeds decreased, as Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah and more than one said. So injustice is an increase by placing the sin of another on him, and deprivation is a decrease.

Fath al-Qadir

111- **And faces will be humbled before the Ever-Living, the Self-Sustaining** meaning they will be submissive and humbled, as Ibn al-A'rabī said. Al-Zajaj said: The meaning of *anā* in the language is *submissive*. It is said that someone is *anā* meaning **he is submissive** and from this the word *an* meaning **he is submissive** is used for a prisoner. From this is the saying of Umayyah ibn Abi al-Salt:

A King on the throne of heaven, dominant, before whose glory faces bow and prostrate

It was said that it is from the word '*ana*', meaning fatigue. **And he who bears injustice will fail**, meaning he who bears some injustice will lose. It was also said that it is polytheism.

Tafsir al-Baghawi

111. **And faces will be humbled before the Ever-Living, the Self-Sustaining**, they will be submissive and humbled, and from this the prisoner is called: 'Aan. Talq bin Habib said: It is prostrating on the forehead before the Ever-Living, the Self-Sustaining. **And he has failed who bears injustice**, Ibn Abbas said: He has lost who associates partners with God, and injustice is polytheism.

Tafsir al-Baidawi

111- **And faces will be humbled before the Ever-Living, the Self-Sustaining**. They will be humbled and submissive to Him as the oppressed submit, and they are captives in the hand of the All-Compelling King. Its apparent meaning requires generality, and it is possible that it refers to the faces of the criminals, so the lam would be a substitute for the addition, and this is supported by **and he who bears injustice will fail**. This may be a state or a resumption to explain why their faces were humbled.

Surat Ta-Ha 20:112

And whoever does righteous deeds while he is a believer - he will neither fear injustice nor deprivation.

Surat Ta-Ha 20:112

And whoever does righteous deeds while he is a believer - he will neither fear injustice nor deprivation.

Tafsir al-Jalalayn

112 - **And whoever does righteous deeds** acts of obedience **while he is a believer - he will not fear injustice** by an increase in his bad deeds **nor deprivation** by a decrease in his good deeds.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And whoever does righteous deeds, which is what was said, performing the duties that God imposed on His servants, **and he is a believer**, meaning: he believes in God, and that He will reward those who obey Him and those who disobey Him for their disobedience, **then he will fear no injustice**, meaning: he will not fear that God will wrong him, by placing on him the sins of others, punishing him for them, **nor deprivation**, meaning: he will not fear that his good deeds will be deprived of him, thereby diminishing their reward.

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 whoever does righteous deeds while he is a believer**, God only accepts from the deeds that are in faith.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **And whoever does righteous deeds while he is a believer**, he said: They claimed that they are the obligatory duties.

Mention of those who said what we said about the meaning of his saying, **He does not fear injustice or oppression**.

Abu Kuraib and Sulayman ibn Abd al-Jabbar told us: Ibn Atiyah told us, on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **He does not fear injustice or oppression**. He said: Oppression means usurpation.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told me on the authority of Ali on the authority of Ibn Abbas, he said: **He does not fear injustice or oppression**. He said: The son of Adam does not fear on the Day of Resurrection that he will be wronged, so his bad deeds will be added to him, nor will he be wronged, so his good deeds will be diminished.

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 whoever does righteous deeds while he is a believer - he will not fear injustice or deprivation**, meaning: I will subdue you today, I will seize you with my strength and power, and I am able to subdue you and subdue you, for there is only justice between me and you, and that will be on the Day of Resurrection.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us, who said: I heard Ad-Dahhak say regarding His statement, **He will not fear injustice or oppression**. As for oppression, it is that a man overpowers another man with his strength. God says on the Day of al-Qiyamah 75: I will not take you by My strength and force, but justice is between Me and you, and there will be no injustice upon you.

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 *diminishment* he said: diminishing something from the right of his work.

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.

Musa bin Abdul Rahman Al-Masruqi told me: Abu Usamah told us, on the authority of Misa'ar, who said: I heard Habib bin Abi Thabit say regarding His statement, **nor diminishment**. He said: Diminishment means diminishment.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **So he will not fear injustice or deprivation**, he said: Injustice is that his bad deeds will be increased, and his good deeds will not be diminished.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **He does not fear injustice or deprivation**, he said: He does not fear that he will be wronged, so he will not be rewarded for his work, and he does not fear that his right will be diminished, so he will not be given his work.

Al-Harith told us: Al-Hasan told us: Salam bin Maskeen told us, on the authority of Maymun bin Siyah, on the authority of Al-Hasan, regarding the statement of God the Most High: **So he will not fear injustice or deprivation**, he said: God will not diminish anything from his good deeds, nor will He burden him with the sin of a wrongdoer. The root of digestion is: decrease. It is said: So-and-so deprived me of my right, and from this comes a woman who is thin, meaning one with a thin stomach, and from this comes their saying: The food has been digested, meaning it is gone. And I have diminished for you your right, meaning I have reduced you.

Tafsir al-Qurtubi

The Almighty said: **And whoever does righteous deeds while he is a believer** because deeds are not accepted without faith. And *of* in His statement: **of righteous deeds** is for partiality, meaning any of the righteous deeds. It was said: for the genus. **So he shall not fear** Ibn Kathir, Mujahid and Ibn Muhaisin read *yakhfin* in the subjunctive mood as an answer to His statement: **And whoever does**. The rest read *yakhfin* in the nominative case as a predicate, meaning he does not fear, or he does not fear. *Injustice* meaning a decrease in the reward for his obedience, nor an increase in his bad deeds. **Nor diminishment** by diminishing his right. Digestion is a decrease and a break. It is said: I digested that from my right, meaning I reduced it and left it. This digests food, meaning its weight decreases. A woman with a thin side and a thin stomach. Al-Mawardi: The difference between injustice and oppression is that injustice is the prevention of all rights, and oppression is the prevention of some rights, and oppression is injustice even if they differ in one respect. Al-Mutawakkil Al-Laythi said:

The humiliated and the mean are the people of their oppressed and wronged master.

Al-Jawhari said: A man who is oppressed and wronged means he is wronged. And he oppressed him if he wronged him and denied him his right.

Tafsir Ibn Kathir

God Almighty says: **On that Day** meaning the Day of Resurrection **no intercession will benefit** meaning with Him **except for one to whom the Most Gracious has given permission and whose word He is pleased with** like His saying: **Who is he that can intercede with Him except by His permission?** and His saying: **And how many an angel is there in the heavens whose intercession will avail nothing except after God has given permission to whom He wills and is pleased with.** And He said: **And they do not intercede except for him with whom He is pleased, and they are fearful for His fear.** And He said: **And intercession will not benefit with Him except for one to whom He has given permission.** And He said: **On the Day the Spirit and the angels will stand in rows, they will not speak except for one to whom the Most Gracious has given permission and who says what is right.** In the two Sahihs, from more than one source, on the authority of the Messenger of God, may God bless him and grant him peace, who is the master of the children of Adam and the most honorable of creation in the sight of God, the Almighty, he said, "I will come beneath the Throne, and I will prostrate before God, and He will open up to me with praises that I cannot count now, and He will leave me as long as He wills to leave me, then He will say, 'O Muhammad, raise your head and say, and you will be heard, and intercede and your intercession will be accepted.' Then He will set a limit for me, and I will admit them into Paradise, then I will return." He mentioned this four times, may God's prayers and peace be upon him and upon all the prophets. In the

hadith also, "God the Almighty says, 'Bring out from the Fire whoever has in his heart the weight of a grain of faith,' so they will bring out many people, then He will say, 'Bring out from the Fire whoever has in his heart half a weight of faith, bring out from the Fire whoever has in his heart the weight of an atom, whoever has in his heart the smallest, smallest weight of an atom of faith.'"

And His statement: **He knows what is before them and what is behind them** means He encompasses all of creation with His knowledge, **but they do not encompass Him with His knowledge** like His statement: **And they do not encompass anything of His knowledge except what He wills.** And His statement: **And faces will be humbled before the Ever-Living, the Self-Sustaining** Ibn Abbas and others said: The creations will submit, humble themselves, and surrender to their Almighty, the Ever-Living who does not die, the Self-Sustaining who does not sleep, and He is the Guardian of everything that He manages and preserves, for He is the Perfect in Himself, to whom everything is in need and has no sustenance except through Him. And His statement: **And he who bears injustice will fail** means on the Day of Resurrection, for God will render every right to its owner until He takes revenge for the hornless sheep from the horned sheep. And in the hadith: "God the Almighty says: By My glory and majesty, no injustice of an oppressor will surpass Me today." And in the Sahih: "Beware of injustice, for injustice is darkness on the Day of Resurrection, and the complete disappointment is for he who meets God while associating partners with Him, for God the Almighty says: Indeed, associating partners with God is a great injustice." And His statement: **And whoever does righteous deeds while he is a believer - he will not fear injustice or deprivation**, when He mentioned the wrongdoers and their threat, He followed it with the righteous and their ruling, which is that they will not be wronged or deprived, meaning that their bad deeds will not be increased nor their good deeds decreased, as Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah and more than one said. So injustice is an increase by placing the sin of another on him, and deprivation is a decrease.

Fath al-Qadir

112- **And whoever does righteous deeds** that is righteous deeds **while he is a believer** in God, because a deed is not accepted without faith, rather it is a condition for acceptance **then he will not fear injustice** that he will suffer from a reduction in reward in the Hereafter **nor deprivation**, deprivation means reduction and breaking. It is said I deprived you of my right: meaning I cut it off and left it, and this is digesting food: meaning its weight decreases, and a woman with a thin side: meaning a thin stomach, and Ibn Kathir and Mujahid read **does not fear** in the accusative case in response to his saying: **And whoever does righteous deeds**, and the rest read *fears* as a predicate.

Ibn Abi Hatim narrated on the authority of Ibn Abbas that a man came to him and said: I saw his statement: **And We shall gather the guilty on that Day blue-eyed** and another time *blind*. He said: Indeed, on the Day of Resurrection there will be states in which they will be

And whoever does righteous deeds while he is a believer - he will neither fear injustice nor deprivation.

blue-eyed and in another state blind. Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement: **They whisper among themselves**, he said: They whisper. Ibn Abi Shaybah and Abd bin Hamid Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Saeed bin Jubayr regarding his statement: **The best of them in way**, he said: The most perfect of them in intellect. In another version he said: The most knowledgeable of them about himself. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj who said: Quraysh said: How will your Lord deal with these mountains on the Day of Resurrection? So, **And they ask you about the mountains**, the verse was revealed. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **He will leave it a level plain**, he said: There is no vegetation in it. **You will not see therein any crookedness**, he said: A valley. **Nor a hill**, he said: A mound. And Abd bin Hamid bin Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah that he was asked about the statement of God, **A level plain, wherein you will see no crookedness or unevenness**, he said: Ibn Abbas used to say: It is the smooth land in which there is no high hill or depression. And Ibn Abi Hatim narrated on the authority of Ibn Abbas: *Crookedness* he said: **Nor unevenness** he said: Unevenness is the trace like a shoelace. And Ibn Abi Hatim narrated on the authority of Muhammad bin Kaab Al-Qurazi who said: The people will be gathered on the Day of Resurrection in a darkness that will envelop the sky and the stars will scatter and the sun and moon will disappear and a caller will call out and the people will follow the voice and believe in him. So that is the statement of God, **On that Day they will follow the Caller, with no crookedness in him**. And Ibn Abi Hatim narrated on the authority of Abu Salih regarding the verse: He said: There is no crookedness from him. And Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And the voices will be hushed**, he said: They will be still, **So you will hear nothing but a whisper**, he said: A low voice. And Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement, **But a whisper**, he said: The sound of footsteps. Abd bin Hamid narrated on the authority of Ad-Dahhak, Ikrimah, Saeed bin Jubair and Al-Hasan, similarly. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Mujahid, who said: The low voice. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, who said: The secret of speech and the sound of feet. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And the faces are humbled**, meaning: They became submissive. Abd Al-Razzaq and Abd bin Hamid narrated on the authority of Qatadah, similarly. Abd bin Hamid Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, who said: They became humble. Ibn Abi Hatim narrated on the authority of Abi Al-Aliyah, who said: They became submissive. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: **And the faces are humbled**, meaning bowing and prostrating. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj, **And he who bears injustice has failed**, meaning: Shirk. Abd al-Razzaq and Abd ibn Humayd narrated on the authority of Qatada, **And he**

has failed who bears injustice, he said: polytheism, **and fears neither injustice nor deprivation**, he said: injustice: that his sins will be increased, **nor deprivation**, he said: that his good deeds will be decreased. Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority, he said: He does not fear that his sins will be wronged, nor his good deeds will be deprived. Al-Faryabi, Abd ibn Humayd and Ibn Abi Hatim narrated on his authority, **nor deprivation**, he said: by force.

Tafsir al-Baghawi

112. **And whoever does righteous deeds while he is a believer, he will not fear**, Ibn Kathir read **he will not fear** in the subjunctive mood as a response to the Almighty's statement: **And whoever does**, and the others read **he will not fear** in the nominative case as a predicate, **of injustice or oppression**, Ibn Abbas said: He will not fear that his bad deeds will be increased, nor will his good deeds be decreased.

Al-Hassan said: His good deeds will not be diminished, nor will he be held accountable for the sin of a wrongdoer.

Ad-Dahhak said: He will not be held accountable for a sin he did not commit, nor will a good deed he did be invalidated. The root of digestion is: decrease and breakage, and from it comes the digestion of food.

Tafsir al-Baidawi

112- **And whoever does righteous deeds** some acts of obedience. **And he is a believer** since belief is a condition for the validity of acts of obedience and the acceptance of good deeds. **He shall not fear injustice** preventing a deserved reward through a promise **nor deprivation** nor a loss from him through a reduction or a penalty of injustice and deprivation because he did not wrong others or deprive them of their rights. And it was read (**so he shall not fear**) as a prohibition.

Surat Ta-Ha 20:113

And thus We have sent it down as an Arabic Qur'an and have diversified therein the threats that perhaps they will fear God or that it may cause them to be reminded.

Tafsir al-Jalalayn

113 - **And thus** is connected to the deficiency, i.e. like the revelation of what was mentioned **We revealed it** i.e. the Qur'an **as an Arabic Qur'an and diversified** we repeated **therein some of the warnings that they might fear polytheism or that the Qur'an might cause them to be reminded** of the destruction of the nations that came before them so that they might take heed.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Just as We have encouraged the people of faith to do good deeds, by promising them what We promised them, so We have warned the people of disbelief with threats against continuing to disobey Us and disbelieve in Our signs. So We sent down this Qur'an in Arabic, since they were Arabs. **And We have diversified therein the threats.** So We made them clear. He says: And We frightened them therein with various types of threats. **Perhaps they will fear Us.** He says: So that they will fear Us, by diversifying therein the threats. **Or it will cause them to remember.** He says: Or this Qur'an will cause them to take heed and learn from Our actions with the nations that denied the messengers before them, and they will be deterred from what they are doing, which is disbelief in God.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And thus We have sent it down as an Arabic Qur'an, and We have diversified therein the warnings that they may fear** what they were warned about of God's command and punishment, and His events with the nations before them **or that the Qur'an may cause them to remember:** that is, seriousness and piety.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **or it causes them to remember,** he said: Seriousness and piety.

Some of them said about **or it causes them to be remembered** that its meaning is: or it causes them to be honored, through their belief in him.

Tafsir al-Qurtubi

The Almighty said: **And thus** meaning as We have explained to you in this Surah of explanation, thus We have made it **an Arabic Qur'an** meaning the language of the Arabs. **And We have diversified therein of warning** meaning We have provided what is in it of intimidation and threat, reward and punishment. **That they may fear** meaning that they may fear God and avoid His disobedience and beware of His punishment. **Or that it may cause them to remember** meaning an admonition. Qatada said: caution and piety. It was said: honor, so the remembrance here means honor, like His statement: **And indeed, it is a reminder for you and your people** (al-Zukhruf 43:44). It was said: meaning that they may remember the punishment with which they were threatened. Al-Hasan read **or we shall cause it to be** with a *nun*, and it was narrated from him that the *tha* was raised and jazm was made.

Tafsir Ibn Kathir

God Almighty says: And since the Day of Resurrection and the recompense for good and evil will inevitably come to pass, We sent down the Qur'an as a bringer of good tidings and a warner in clear, fluent Arabic, without ambiguity or defect, **And We diversified therein the warnings that perhaps they might fear God** meaning that they might abandon sins, forbidden acts, and indecencies **or that it might cause them to remember** meaning that they might establish obedience and perform acts of worship. **So exalted is God, the True King** meaning that the True King, Who is True, is exalted and sanctified, and His promise is True, and His threat is True, and His Messengers are True, and Paradise is True, and Hell is True, and everything from Him is True. His justice, the Almighty, is that He will not punish anyone before warning and sending the Messengers, and giving an excuse to His creation so that no one will have an excuse or doubt.

And His saying: **And do not hasten with the Qur'an before its revelation is completed to you,** is like the saying of the Most High in Surat La Aqsam bi Yawm al-Qiyamah 75: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation. And when we have recited it, then follow its recitation. Then indeed, upon Us is its clarification." It was established in Sahih on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, was dealing with the severity of the revelation, and among the things he would move his tongue with was that God revealed this verse, meaning that whenever Gabriel came to him with the revelation, whenever Gabriel said a verse, he would say it with him out of his intense eagerness to memorize the Qur'an. So God, the Most High, guided him to what was easiest and lightest for him so that it would not be difficult for him, so He said: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation," meaning that We will collect it in your chest, then you will recite it to the people without forgetting anything of it. "And when we have recited it, then follow its recitation. Then indeed, upon Us is its clarification." And He said in this verse:

And thus We have sent it down as an Arabic Qur'an and have diversified therein the threats that perhaps they will fear God or that it may cause them to be reminded.

And do not hasten with the Qur'an before it is completed to you. And his revelation" meaning listen, and when the angel has finished reading it to you, then read it after him, **And say, 'My Lord, increase me in knowledge'** meaning increase me in knowledge from You. Ibn Uyaynah, may God have mercy on him, said: The Messenger of God, may God bless him and grant him peace, continued to increase until God Almighty took him, and for this reason it was stated in the hadith: "God continued the revelation to His Messenger, until the revelation was more than it was on the day the Messenger of God, may God bless him and grant him peace, died." Ibn Majah said: Abu Bakr ibn Abi Shaybah told us, Abdullah ibn Numayr told us, on the authority of Musa ibn Ubaydah, on the authority of Muhammad ibn Thabit, 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, used to say: **O God, benefit me with what You have taught me, and teach me what will benefit me, and increase me in knowledge, and praise be to God in every situation.** At-Tirmidhi narrated it on the authority of Abu Kurayb, on the authority of Abdullah ibn Numayr. He said: It is strange from this aspect, and Al-Bazzar narrated it on the authority of Amr bin Ali Al-Fallas, on the authority of Abu Asim, on the authority of Musa bin Ubaidah, with it, and he added at the end of it: **And I seek refuge in God from the state of the people of Hell.**

Fath al-Qadir

His statement: 113- **And thus We have sent it down** is connected to His statement **Thus do We relate to you.** That is, We have sent down the like of that revelation: that is, the Qur'an while it is **an Arabic Qur'an**, that is, in the language of the Arabs so that they may understand it. **And We have diversified therein some of the warnings**, We have explained therein various types of warnings as a warning and intimidation, or We have repeated some of them in it, **that they may fear God**, that is, so that they may fear God and avoid His disobedience and beware of His punishment. **Or that it may cause them to remember**, that is, to consider and learn a lesson. It has been said that it is piety, or that it is honor, or that it is obedience and worship, because remembrance is applied to it. Al-Hasan read **or that we may cause them to remember** with a *nun*.

Tafsir al-Baghawi

113. **And likewise**, that is, as we explained in this surah, **We have sent it down**, that is, We sent down this book, **as an Arabic Qur'an**, that is, in the language of the Arabs, **and We have diversified therein the warning**, that is, We diversified therein the mention of the warning, **that they may fear God**, that is, avoid polytheism, **or cause them to be reminded**, that is, the Qur'an may renew for them a lesson and admonition so that they may consider and be admonished by mentioning God's punishment of the past nations.

Tafsir al-Baidawi

113- **And likewise** is in apposition to *likewise*, meaning like that revelation or like the revelation of these verses that contain the threat. **We have sent it down as an Arabic Qur'an** all in this manner. **And We have diversified therein of the threat** repeating therein the verses of the threat. **That they may fear** the sins, so that fearing becomes a habit for them. **Or that it may cause them to remember** a lesson and a consideration when they hear it, so that it may discourage them from it. For this reason, fearing was attributed to them and causing it to the Qur'an.

Surat Ta-Ha 20:114

So exalted is God, the King, the Truth. And do not hasten with the Qur'an before its revelation is completed to you, and say, **My Lord, increase me in knowledge.**

Tafsir al-Jalalayn

114 - **So exalted is God, the true King** above what the polytheists say **And do not hasten with the Qur'an** that is, with its recitation **before its revelation is completed to you** that is, Gabriel finishes conveying it **and say, My Lord, increase me in knowledge** that is, with the Qur'an, so whenever something of it was revealed to him, his knowledge increased by it.

Tafsir al-Suyuti

The Almighty said: And do not hasten with the Qur'an before the verse. Ibn Abi Hatim narrated on the authority of Al-Suddi who said: When Gabriel came down to the Prophet, may God bless him and grant him peace, with the Qur'an, he would tire himself out memorizing it until it became difficult for him and he would fear that Gabriel would ascend without him having memorized it. So God revealed: And do not hasten with the Qur'an before the verse. Another reason was mentioned in Surat An-Nisa', and this is more correct.

Tafsir al-Tabari

God the Most High says: So He who is to be worshipped was raised from all His creation, the King whose authority overpowered every king and tyrant. The truth is above what the polytheists describe Him with from His creation: **And do not hasten with the Qur'an before its revelation is completed to you.** God the Most High says to His Prophet Muhammad, may God bless him and grant him peace: And do not hasten, O Muhammad, with the Qur'an, so that you recite it to your companions, or recite it to them, before its meanings are revealed to you, so he was punished for writing it down and dictating what God had revealed to him from His Book, whoever used to write it down, before He explained its meanings to him. And it was said: Do not recite it to anyone, and do not dictate it to him, until We explain it to you.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, 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, **And do not recite the Qur'an in haste before its revelation is completed to you,** he said: Do not recite it to anyone until we make it clear to you.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: He says: Do not recite it to anyone until we complete it

for you. This is what Al-Qasim said: until we complete 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, **And do not hasten with the Qur'an before its revelation is completed to you,** means: Do not hasten until We make it clear to you.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And do not hasten with the Qur'an before its revelation is completed to you:** meaning its explanation.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **And do not hasten with the Qur'an before its revelation is completed to you.** He said: Its clarification.

Ibn Al-Muthanna and Ibn Bashir told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Qatada: **Before His revelation is completed to you** means before He makes His statement clear to you.

And His saying, **And say, 'My Lord, increase me in knowledge,'** God Almighty says: And say, O Muhammad: My Lord, increase me in knowledge in addition to what You have taught me. He commanded him to ask Him about the benefits of knowledge that he does not know.

Tafsir al-Qurtubi

The Almighty said: **So exalted is God, the True King.** When the servants knew the greatness of His blessings and the revelation of the Qur'an, He declared Himself free from children and rivals, saying: **So exalted is God,** meaning, glorified is God, the True King, meaning, the Possessor of Truth. **And do not hasten with the Qur'an before its revelation is completed to you.** He taught His Prophet how to receive the Qur'an. Ibn Abbas said: He, peace be upon him, would hasten to Gabriel and recite before Gabriel finished the revelation, out of keenness to memorize it and out of compassion for the Qur'an for fear of forgetting it. So God forbade him from doing that and revealed: **And do not hasten with the Qur'an.** (Ta-Ha: 114). This is like His saying: **Do not move your tongue with it to hasten it.** (al-Qiyamah 75:16), as will come. Ibn Abi Nujayh narrated on the authority of Mujahid: He said: Do not recite it before you understand it. It was said: **And do not hasten,** meaning do not ask for its revelation before it is completed, i.e. before its revelation comes to you. It was said: The meaning is: Do not throw it to people before you receive a statement of its interpretation. Al-Hasan said: It was revealed about a man who slapped his wife in the face, so she came to the Prophet, may God bless him and grant him peace, asking for retaliation. The Prophet, may God bless him and grant him peace, made retaliation hers, so **Men are the protectors and maintainers of women** (An-Nisa': 34) was revealed. For this reason, he said: **And say, 'My Lord, increase me in knowledge'** meaning understanding, because he, peace be upon him, ruled with retaliation and God refused that. Ibn Mas'ud and others read **before we**

So exalted is God, the King, the Truth. And do not hasten with the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

judge with a *nun* and a *kasra* on the *dhad* and **He revealed it** with the accusative.

Tafsir Ibn Kathir

God Almighty says: And since the Day of Resurrection and the recompense for good and evil will inevitably come to pass, We sent down the Qur'an as a bringer of good tidings and a warner in clear, fluent Arabic, without ambiguity or defect, **And We diversified therein the warnings that perhaps they might fear God** meaning that they might abandon sins, forbidden acts, and indecencies **or that it might cause them to remember** meaning that they might establish obedience and perform acts of worship. **So exalted is God, the True King** meaning that the True King, Who is True, is exalted and sanctified, and His promise is True, and His threat is True, and His Messengers are True, and Paradise is True, and Hell is True, and everything from Him is True. His justice, the Almighty, is that He will not punish anyone before warning and sending the Messengers, and giving an excuse to His creation so that no one will have an excuse or doubt.

And His saying: **And do not hasten with the Qur'an before its revelation is completed to you**, is like the saying of the Most High in Surat La Aqşam bi Yawm al-Qiyamah 75: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation. And when we have recited it, then follow its recitation. Then indeed, upon Us is its clarification." It was established in Sahih on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, was dealing with the severity of the revelation, and among the things he would move his tongue with was that God revealed this verse, meaning that whenever Gabriel came to him with the revelation, whenever Gabriel said a verse, he would say it with him out of his intense eagerness to memorize the Qur'an. So God, the Most High, guided him to what was easiest and lightest for him so that it would not be difficult for him, so He said: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation," meaning that We will collect it in your chest, then you will recite it to the people without forgetting anything of it. "And when we have recited it, then follow its recitation. Then indeed, upon Us is its clarification." And He said in this verse: **And do not hasten with the Qur'an before it is completed to you**. And his revelation" meaning listen, and when the angel has finished reading it to you, then read it after him, **And say, 'My Lord, increase me in knowledge'** meaning increase me in knowledge from You. Ibn Uyaynah, may God have mercy on him, said: The Messenger of God, may God bless him and grant him peace, continued to increase until God Almighty took him, and for this reason it was stated in the hadith: "God continued the revelation to His Messenger, until the revelation was more than it was on the day the Messenger of God, may God bless him and grant him peace, died." Ibn Majah said: Abu Bakr ibn Abi Shaybah told us, Abdullah ibn Numayr told us, on the

authority of Musa ibn Ubaydah, on the authority of Muhammad ibn Thabit, 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, used to say: **O God, benefit me with what You have taught me, and teach me what will benefit me, and increase me in knowledge, and praise be to God in every situation**. At-Tirmidhi narrated it on the authority of Abu Kurayb, on the authority of Abdullah ibn Numayr. He said: It is strange from this aspect, and Al-Bazzar narrated it on the authority of Amr bin Ali Al-Fallas, on the authority of Abu Asim, on the authority of Musa bin Ubaidah, with it, and he added at the end of it: **And I seek refuge in God from the state of the people of Hell**.

Fath al-Qadir

114- **So exalted is God, the True King** When He explained to His servants the greatness of His favor upon them by sending down the Qur'an, He cleared Himself of resembling His creations in any way: meaning, God is exalted above the heresy of the heretics and from what the polytheists say about His attributes, for He is the King in whose hand is reward and punishment, and He is the Truth, meaning the Possessor of the Truth. **And do not hasten with the Qur'an before its revelation is completed to you** meaning its revelation is completed to you. The commentators said: The Prophet, may God bless him and grant him peace, would hasten to Gabriel and recite before Gabriel finished the revelation, out of his eagerness for what was being sent down to him, so God forbade him from doing so. Similar to this is His statement: **Do not move your tongue with it to hasten it** as will come, God willing. It was said that the meaning is: And do not deliver it to the people before the explanation of its interpretation comes to you. Ibn Mas'ud, Ya'qub, Al-Hasan, and Al-A'mash read **before you are completed** with the letter *nun* and the accusative of His revelation. **And say, 'My Lord, increase me in knowledge'** that is, ask your Lord to increase knowledge of His Book.

Tafsir al-Baghawi

114. **So exalted is God, the True King**. God is far above the heresy of the heretics and what the polytheists say, **And do not hasten with the Qur'an**, meaning the Prophet, may God bless him and grant him peace, when Gabriel came down to him with the Qur'an, he would rush to recite with him, before Gabriel finished what he wanted to recite, and for fear of slipping away and forgetting, so God forbade him from that, and said: **And do not hasten with the Qur'an** meaning do not hasten to recite it **before its revelation is completed to you**, meaning before Gabriel finishes conveying it, similar to the saying of God the Almighty: **Do not move your tongue with it to hasten it Surat Al-Qiyamah-16** and Ya'qub read: *Yaqdi* with the letter noon and its fatha and the letter dad with the kasra, and the letter ya with the fatha: **His revelation**, in the

accusative.

Mujahid and Qatada said: Its meaning is do not recite it to your companions, and do not dictate it to them until its meanings become clear to you.

“And say, ‘My Lord, increase me in knowledge,’ meaning the Qur’an and its meanings. It was also said: knowledge in addition to what you have learned.

When Ibn Masoud read this verse, he would say: O God, Lord, increase my knowledge, faith, and certainty.

Tafsir al-Baidawi

114- **So God is exalted** in His essence and attributes from being likened to created beings. His speech is not like their speech, just as His essence is not like their essence. **The King** is the one whose command and prohibition are effective. It is true that His promise should be hoped for and His threat feared. **The Truth** in His kingdom deserves it for its essence, or the one who is established in His essence and attributes. **And do not hasten with the Qur'an before its revelation is completed to you.** A prohibition against rushing to receive the revelation from Gabriel, peace be upon him, and racing with him in the recitation until its revelation is completed after mentioning the sending down by way of digression. It was said that it is a prohibition against conveying what was ambiguous before its clarification comes. **And say, 'My Lord, increase me in knowledge.'** That is, ask God for an increase in knowledge instead of rushing, for what has been revealed to you you will inevitably attain.

Surat Ta-Ha 20:115

And We had already made a covenant with Adam before, but he forgot, and We found on his part no firm will.

Surat Ta-Ha 20:115

And We had already made a covenant with Adam before, but he forgot, and We found on his part no firm will.

Tafsir al-Jalalayn

115 - **And We had already made a covenant with Adam** and We commanded him not to eat from the tree *before* that is, before he ate from it **but he forgot** he abandoned Our covenant **and We found on his part no firm resolve** determination and patience regarding what We prevented him from.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if, O Muhammad, these people to whom We have directed the threat in this Qur'an should neglect My covenant, and disobey My command, and abandon My obedience, and follow the command of their enemy Satan, and obey him in opposition to My command, then their father Adam did that long ago, and We had already made a covenant with him, saying: And We had already enjoined upon Adam and said to him: **This is an enemy to you and to your wife, so let him not expel you from Paradise**, but Satan whispered to him, so he obeyed him and disobeyed My command, and so My punishment befell him.

And He, the Most High, meant by His saying, *before*, those to whom He informed that He had directed the threat in this Qur'an, and His saying, **then he forgot**, means: then he abandoned My covenant.

As 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, regarding his statement, **And We had already made a covenant with Adam before, but he forgot**, he said: So he abandoned it.

Al-Hasan 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, **So he forgot**, he said: He abandoned the command of his Lord.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We had already made a covenant with Adam before, but he forgot, and We found on his part no firm will**, he said: He said to him, **O Adam, indeed this is an enemy to you and to your wife, so let him not expel you both from Paradise and you become miserable**, so he recited until he reached, **Therein you will neither thirst nor be exposed to the sun**, and he recited until he reached, **And a kingdom that will not decay**, he said: So he forgot what he had been made to do with that,

he said: And this is God's covenant with him, he said: And if he had had firm will, he would not have obeyed his enemy who envied him, and refused to prostrate to him with those to whom Satan prostrated, and disobeyed God who honored and glorified him, and commanded His angels to prostrate to him.

Ibn Al-Muthanna and Ibn Basharr told us: Yahya bin Saeed, Abd Al-Rahman, and Muammal told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, who said: He was called human because he was entrusted with something and he forgot.

And his saying, **And we found no determination on his part**. The people of interpretation differed regarding the meaning of determination here. Some of them said: Its meaning is patience.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And we found no determination in him**, meaning patience.

Muhammad bin Basharr told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Qatada: **And we found no determination in him**. He said: Patience.

Ibrahim bin Yaqub al-Juwzjani told us: Abu al-Nadr told us: Shu'bah told us, on the authority of Qatada, the same.

Others said: Rather, its meaning is: preservation. They said: Its meaning is: We did not find him preserving what we entrusted to him.

Who said that?

Abu Al-Sa'ib told me: Ibn Idris told us, on the authority of his father, on the authority of Atiyah: **And we did not find in him determination**. He said: Preserving what I commanded him.

Yaqub bin Ibrahim told me: Hashim bin Al-Qasim told us, on the authority of Al-Ashja'i, on the authority of Sufyan, on the authority of Amr bin Qais, on the authority of Atiyah, regarding his statement, **And We found no determination in him**, he said: Preservation.

Ibad bin Muhammad told us: Qubaysah told us, on the authority of Sufyan, on the authority of Amr bin Qais, on the authority of Atiyah, regarding his statement, **And we found no determination in him**, he said: Preserving what I commanded him to do.

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 did not find in him determination**, meaning: We did not find in him preservation.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And we found no determination in him**, he said: Determination is

preserving what God Almighty commanded him to preserve and adhering to it.

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, regarding his statement, **And We found no determination in him**, he said: We did not give him any determination.

Al-Qasim told me, he said: Al-Hussein told us, he said: Al-Hajjaj bin Fadala told us, on the authority of Luqman bin Amir, on the authority of Abu Umamah, who said: If the dreams of the children of Adam were collected from the day God Almighty created Adam until the Day of Resurrection, and were placed on one side of a scale, and Adam's dream was placed on the other side, his dream would be returned with their dreams, and God Almighty said: **And We did not find on his part any determination.**

Abu Ja'far said: The root of determination is the heart's belief in something. It is said: **So-and-so resolved to do such-and-such** if he believed in it and intended it. And from the belief of the heart is: preserving something, and from it is patience with something, because no one is impatient except one whose heart is weak and feeble. If that is the case, then there is no meaning more eloquent than what God Almighty has explained, which is His statement: **And We found not in him determination.** So its interpretation is: And We found not in him determination of heart, to fulfill his duty to God, nor to preserve what was entrusted to him.

Tafsir al-Qurtubi

God the Almighty said: **And We had already made a covenant with Adam before, but he forgot.** Al-A'mash read it differently from him, *Fansa* with a sukoon on the ya', and it has two meanings: One: He left, meaning he left the command and the covenant, and this is the opinion of Mujahid and most of the commentators, and from it is **They forgot God, so He forgot them** (al-Tawbah 9:67). And the second is that Ibn Abbas said: *Nase* here is from forgetfulness and forgetfulness, and the human being was only taken from it because He made a covenant with him and he forgot. Ibn Zayd said: He forgot what God made a covenant with him regarding that, and if he had been determined, he would not have obeyed his enemy Satan. According to this opinion, it is possible that Adam, peace be upon him, at that time was taken by forgetfulness, even though forgetfulness is removed from us today. The meaning of *before* is before he ate from the tree, because he was forbidden from it. What is meant is to console the Prophet, peace be upon him, meaning that the obedience of the sons of Adam to Satan is an old matter, meaning that if these people broke the covenant, then Adam also had a covenant with Us and he forgot, as narrated by Al-Qushayri and Al-Tabari. That is, if these disbelievers, O Muhammad, turn away from My signs, and disobey My messengers, and obey Satan, then their father Adam did that before. Ibn Atiyyah said: This interpretation is weak, because Adam is an example of the disbelievers who deny God, which is nothing, and Adam only disobeyed based on

an interpretation, so in this there is a disgrace to him, may God bless him and grant him peace. Rather, what appears in the verse is either that it is the beginning of stories that have no connection to what came before it, or that its connection is that when Muhammad, may God bless him and grant him peace, was commanded not to hasten with the Qur'an, he made an example of a prophet before him who was commanded but forgot and was punished, so that the warning would be more severe and the command to Muhammad, may God bless him and grant him peace, would be more effective. The command here is in the meaning of a testament, and *forgot* means left, and forgetting out of forgetfulness is not possible here, because punishment is not related to the forgetful. And the determination to continue with the belief in anything it was, and Adam, peace be upon him, believed that he would not eat from the tree, but when Satan whispered to him, he did not resolve to stick to his belief. The thing that was commanded to Adam was not to eat from the tree, and he knew that Satan was his enemy. There is a difference of opinion regarding the meaning of his statement: **And We found in him no determination.** Ibn Abbas and Qatada said: We found in him no patience to avoid eating from the tree, nor any persistence in adhering to the command. An-Nahhas said: It is also the case in the language. It is said: Someone has determination, meaning he is patient and steadfast in avoiding sins until he is safe from them. From this: **So be patient, as were patient the messengers of determination** (al-Ahqaf 46:35). And from Ibn Abbas also and Atiyah Al-Awfi: Preservation, not a command, meaning he did not refrain from what I forbade until he forgot, and he left the knowledge of that by leaving out evidence, and that is because Satan said to him: If you eat it, you will remain in Paradise, meaning the exact same tree, but he did not obey him, so he called him to a tree similar to that which was included in the general prohibition, and it was necessary to provide evidence for it, but he did not do so, and he thought that it was not included in the prohibition, so he ate it based on an interpretation, and one who knows that it is a sin does not forget something. Ibn Zayd said: *Determination* is preserving the command of God. Ad-Dahhak said: **Resolve of a matter. Ibn Kaysan said: Insistence and not intending to return to sin.** Al-Qushayri said: "The first is closer to the interpretation of the statement, and for this reason some people said: Adam was not one of the resolute messengers, because God Almighty said: 'And We found in him no resolve.'" Al-Mu'azzam said: **All the messengers were resolute.** In the report:

There is no prophet who did not make a mistake or intend to make a mistake, except for John, son of Zechariah. If Adam had been excluded from the ranks of those with resolve because of his sin, all the prophets would have been excluded except John. Abu Umamah said: If the dreams of the children of Adam were collected from the time God created creation until the Day of Resurrection and were placed on one side of a scale, and Adam's dream was placed on the other side, they would outweigh them. God Almighty said: **And We found on his part no resolve.**

And We had already made a covenant with Adam before, but he forgot, and We found on his part no firm will.

Tafsir Ibn Kathir

Ibn Abi Hatim said: Ahmad bin Sinan told us, Asbat bin Muhammad told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: He was called human because he was entrusted with something and then forgot. And Ali bin Abi Talha narrated it likewise on his authority. Mujahid and Al-Hasan said: He left. And His saying: **And when We said to the angels, 'Prostrate to Adam,'** God Almighty mentions the honor and respect He bestowed upon Adam and the favor He bestowed upon him over many of those He created. We have already discussed this story in Surat Al-Baqarah, Al-A'raf, Al-Hijr, and Al-Kahf. It will come at the end of Surat Sad, where God Almighty mentions the creation of Adam and His command to the angels to prostrate to him as an honor and a sign of respect. He explains the enmity of Satan toward the children of Adam and their father in the past. For this reason God Almighty said: "So they prostrated, except Satan. He refused," meaning he refused and was arrogant. "So We said, 'O Adam, indeed this is an enemy to you and to your wife,' meaning Eve, peace be upon them both. "So let him not expel you from Paradise and you become miserable." That is, beware of striving to expel you from it and you become tired, troubled, and miserable in seeking your provision, for you are here in a comfortable and pleasant life without cost or difficulty. **You shall not be hungry therein nor naked therein,** He only linked hunger and nakedness because hunger is the humiliation of the inner self, and nakedness is the humiliation of the outer self. **And you shall not be thirsty therein nor shall you be thirsty therein nor shall you be thirsty therein. The forenoon** These two are also opposites, as thirst is the inner heat, which is thirst, and forenoon is the outer heat.

And his saying: **Then Satan whispered to him, saying, 'O Adam, shall I direct you to the tree of eternity and a kingdom that will not decay?'** It was previously mentioned that he guided them with deception. **And he swore to them, 'Indeed, I am to you both among the sincere advisers.'** It was previously mentioned that God Almighty commanded Adam and his wife to eat from all the fruits and not to approach this specific tree in Paradise. Satan kept on pestering them until they ate from it, and it was the tree of eternity, meaning that whoever eats from it will be immortal and his stay will last a long time. The mention of the tree of eternity came in the hadith, and Abu Dawud al-Tayalisi said: Shu'bah told us on the authority of Abu al-Dahhak, I heard Abu Hurayrah narrating on the authority of the Prophet, may God bless him and grant him peace, who said: **In Paradise there is a tree in whose shade a rider can travel for a hundred years without crossing it, and it is the tree of eternity.** Imam Ahmad narrated it.

And his saying: **So they ate from it, and their private parts became apparent to them.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn Ishkab told us, Ali ibn Asim told us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of al-Hasan, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him

peace, said: "God created Adam as a tall man with much hair on his head, like a ripe palm tree. When he tasted the tree, his clothing fell off him, and the first thing that became apparent was his private parts. When he looked at his private parts, he began to struggle in Paradise, and a tree took hold of his hair, and he struggled with it. Then the Most Merciful called out to him: 'O Adam, do you flee from Me?' When he heard the words of the Most Merciful, he said: 'O Lord, no, but out of shyness. What do you think if I repent and return, will I return to Paradise?' He said: 'Yes.'" So that is his saying: **Then Adam received from his Lord words, and He accepted his repentance.** This is a disconnected chain of transmission between al-Hasan and Ubayy ibn Ka'b, so he did not hear it from him, and there is also a problem with its being attributed to the Prophet.

And His statement: **And they began to patch together, over themselves, from the leaves of Paradise.** Mujahid said: They patched together like a garment. Qatada and As-Suddi said the same. Ibn Abi Hatim said: Ja'far ibn 'Awn told us, Sufyan told us, on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And they began to patch together, over themselves, from the leaves of Paradise.** He said: They would remove fig leaves and place them on their private parts. And his saying: "And Adam disobeyed his Lord and went astray. Then his Lord chose him and turned to him in forgiveness and guided him." Al-Bukhari said: Qutaybah told us, Ayoub ibn al-Najjar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Moses argued with Adam, and he said to him: Are you the one who expelled the people from Paradise because of your sin and made them miserable? Adam said: O Moses, you are the one whom God chose with His messages and His speech. Do you blame me for something that God wrote for me before He created me or that God decreed for me before He created me? The Messenger of God, may God bless him and grant him peace, said: So Adam argued with Moses." This hadith has chains of transmission in the two Sahihs and other Musnads.

Ibn Abi Hatim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Anas bin Ayyad told me on the authority of Al-Harith bin Abi Dhi'ab, on the authority of Yazid bin Hormuz, who said: I heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "Adam and Moses argued before their Lord, and Adam argued with Moses. Moses said: 'You are the one whom God created with His hand, and breathed into you of His spirit, and to whom His angels prostrated, and whom He settled in His Paradise, then you sent people down to the earth because of your sin.' Adam said: 'You are Moses whom God chose with His message and speech, and gave you the tablets in which everything is explained, and brought you near as a confidant. How long did you find God writing the Torah before I was created?' Moses said: 'Forty years.'

Adam said: 'Did you find in it that Adam disobeyed his Lord and went astray?' He said: 'Yes.' He said: 'Do you blame me for doing a deed that God had decreed for me to do forty years before He created me?' The Messenger of God, may God bless him and grant him peace, said: 'So Adam argued with Moses.'" Al-Harith said: And Abd al-Rahman ibn Hormuz told me this on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace.

Fath al-Qadir

115- **And We had already made a covenant with Adam** The lam is the one that introduces the oath, and the renewed sentence confirms what preceded it from the conjugation of the threat. That is, We had commanded him and advised him, and the covenant is omitted, which is what will come from his prohibition from eating from the tree, and the meaning of *before* is before this time, **so he forgot** Al-A'mash read it with a sukoon on the ya', and what is meant by forgetfulness here is abandoning the work of what was covenanted with him and refraining from it, and this is what most of the commentators said, and it was said that forgetfulness in its true sense, and that he forgot what God had covenanted with him and refrained from it, and Adam was seized by forgetfulness at that time, even though forgetfulness was lifted from this nation, and what is meant by the verse is to console the Prophet, may God bless him and grant him peace, according to the first opinion. That is, the obedience of the sons of Adam to Satan is an ancient matter, and that if these contemporaries of his broke the covenant, then their father Adam broke it, as Ibn Jarir and Al-Qushayri said. Ibn Atiyyah objected to him, saying that Adam being similar to the infidels who denied God is nothing. It was read *fansa* with a damma on the *nun* and a shaddah on the *seen* with a kasra, in the passive form: that is, Satan forgot him. **And We found no determination in him.** Determination in the language means the soul's habituation to an action and determination to do it, and continuing with the belief in whatever it may be. Adam, peace be upon him, had habituated himself not to eat from the tree and was determined to do so, but when Satan whispered to him, his will softened and his determination weakened, and he was overcome by human weakness. It was said that determination is patience, that is, We found no patience in him to avoid eating from the tree. Al-Nahhas said: It is also the case in the language. It is said of someone that he was determined, meaning he was patient and steadfast in refraining from sins until he was saved from them. And from it is **as the resolute messengers were patient.** And it was said that the meaning is: And we did not find him determined to sin, and Ibn Kaysan said the same. And it was said that we did not find him an opinion that he was determined to do, and Ibn Qutaybah said the same.

Tafsir al-Baghawi

115. The Almighty's saying: **And We had already made a covenant with Adam before**, meaning: We commanded him and inspired him not to eat from the tree before those who broke Your covenant and

abandoned belief in Me, and they are the ones mentioned by God in His saying: **Perhaps they will become righteous**, "but he forgot" so he abandoned the command, and the meaning is that they broke the covenant, for Adam also had a covenant with Us and he forgot, **and We found on his part no firm resolve**, Al-Hasan said: We found on his part no patience for what he was forbidden from. And Atiyah Al-Awfi said: To preserve what he was commanded to do.

Ibn Qutaybah said: A determined opinion, as he obeyed his enemy, Satan, who envied him and refused to prostrate to him.

In the language, *determination* means: making oneself determined to do something.

Abu Umamah al-Bahili said: If Adam's dream was weighed against the dreams of all his children, his dream would be heavier, and God said: **And We found on his part no firm resolve.**

If it is said: Do you say that Adam forgot God's command when he ate from the tree?

It was said: It is possible that he forgot about it, and forgetfulness at that time was not lifted from a person, rather he was held accountable for it, but it was lifted from us.

It was said: He forgot God's punishment and thought that it was a prohibition as a sign of purity.

Tafsir al-Baidawi

115- **And We had already made a covenant with Adam** and **And We had already commanded him** is said to mean that the angel went to him and instructed him and resolved to do it and made a covenant with him when he commanded him, and the lam is the answer to an omitted oath. The story of Adam was only connected to His statement **And We diverted therein of the threat** to indicate that the foundation of the children of Adam is disobedience and their race is deeply rooted in forgetfulness. *Before* before this time. **So he forgot** the covenant and did not care about it until he was heedless of it, or he left what he was commanded to do of avoiding the tree. **And We found not in him any resolve** any determination of opinion and steadfastness in the matter, because if he had been determined and firm, Satan would not have made him slip and would not have been able to deceive him. Perhaps that was at the beginning of his affair before he experienced matters and tasted their evil and their sight. And from the Prophet, may God bless him and grant him peace, **If the dreams of the children of Adam were weighed against the dream of Adam, his dream would outweigh it.** And God Almighty said, **And We found not in him any resolve.** It was said that he intended to sin because he made a mistake but did not do it intentionally. We find that if it is from the existence that means knowledge, then it has two objects, and if it is from the existence that contradicts nonexistence, then it has a state of intention or is related to Najd.

Surat Ta-Ha 20:115

And We had already made a covenant with Adam before, but he forgot, and We found on his part no firm will.

Surat Ta-Ha 20:116

And when We said to the angels, **Prostrate to Adam**, they prostrated, except for Iblis. He refused.

Tafsir al-Jalalayn

116 - **And when We said to the angels, Prostrate to Adam, and they prostrated, except for Iblis** who is the father of the jinn, he used to accompany the angels and worship God with them **he refused** to prostrate to Adam and said, **I am better than him**.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, teaching His Prophet Muhammad, may God bless him and grant him peace, that Adam had not neglected his covenant, and that he knew that his children would not fail to follow his path, except for those whom God protected from among them. And remember, O Muhammad, **When We said to the angels, 'Prostrate to Adam,' and they prostrated, except for Iblis, who refused** to prostrate to him.

Tafsir al-Qurtubi

God Almighty said: "And when We said to the angels, 'Prostrate to Adam,' they prostrated, except for Iblis. He refused." It was presented in full in (*Al-Baqarah*)

Tafsir Ibn Kathir

Ibn Abi Hatim said: Ahmad bin Sinan told us, Asbat bin Muhammad told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: He was called human because he was entrusted with something and then forgot. And Ali bin Abi Talha narrated it likewise on his authority. Mujahid and Al-Hasan said: He left. And His saying: **And when We said to the angels, 'Prostrate to Adam,'** God Almighty mentions the honor and respect He bestowed upon Adam and the favor He bestowed upon him over many of those He created. We have already discussed this story in Surat Al-Baqarah, Al-A'raf, Al-Hijr, and Al-Kahf. It will come at the end of Surat Sad, where God Almighty mentions the creation of Adam and His command to the angels to prostrate to him as an honor and a sign of respect. He explains the enmity of Satan toward the children of Adam and their father in the past. For this reason God Almighty said: "So they prostrated, except Satan. He refused," meaning he refused and was arrogant. "So We said, 'O Adam, indeed this is an enemy to you and to your wife,' meaning Eve, peace be upon them both. "So let him not expel you from Paradise and you become miserable." That is, beware of striving to expel you from it and you become tired, troubled, and miserable in seeking your provision, for you are here in a comfortable and pleasant life without

cost or difficulty. **You shall not be hungry therein nor naked therein**, He only linked hunger and nakedness because hunger is the humiliation of the inner self, and nakedness is the humiliation of the outer self. **And you shall not be thirsty therein nor shall you be thirsty therein nor shall you be thirsty therein**. The forenoon These two are also opposites, as thirst is the inner heat, which is thirst, and forenoon is the outer heat.

And his saying: **Then Satan whispered to him, saying, 'O Adam, shall I direct you to the tree of eternity and a kingdom that will not decay?'** It was previously mentioned that he guided them with deception. **And he swore to them, 'Indeed, I am to you both among the sincere advisers.'** It was previously mentioned that God Almighty commanded Adam and his wife to eat from all the fruits and not to approach this specific tree in Paradise. Satan kept on pestering them until they ate from it, and it was the tree of eternity, meaning that whoever eats from it will be immortal and his stay will last a long time. The mention of the tree of eternity came in the hadith, and Abu Dawud al-Tayalisi said: Shu'bah told us on the authority of Abu al-Dahhak, I heard Abu Hurayrah narrating on the authority of the Prophet, may God bless him and grant him peace, who said: **In Paradise there is a tree in whose shade a rider can travel for a hundred years without crossing it, and it is the tree of eternity**. Imam Ahmad narrated it.

And his saying: **So they ate from it, and their private parts became apparent to them**. Ibn Abi Hatim said: Ali ibn al-Husayn ibn Ishkab told us, Ali ibn Asim told us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of al-Hasan, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "God created Adam as a tall man with much hair on his head, like a ripe palm tree. When he tasted the tree, his clothing fell off him, and the first thing that became apparent was his private parts. When he looked at his private parts, he began to struggle in Paradise, and a tree took hold of his hair, and he struggled with it. Then the Most Merciful called out to him: 'O Adam, do you flee from Me?' When he heard the words of the Most Merciful, he said: 'O Lord, no, but out of shyness. What do you think if I repent and return, will I return to Paradise?' He said: 'Yes.'" So that is his saying: **Then Adam received from his Lord words, and He accepted his repentance**. This is a disconnected chain of transmission between al-Hasan and Ubayy ibn Ka'b, so he did not hear it from him, and there is also a problem with its being attributed to the Prophet.

And His statement: **And they began to patch together, over themselves, from the leaves of Paradise**. Mujahid said: They patched together like a garment. Qatada and As-Suddi said the same. Ibn Abi Hatim said: Ja'far ibn 'Awn told us, Sufyan told us, on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And they began to patch together, over themselves, from the leaves of Paradise**. He said: They would remove fig leaves and place them on their private parts. And his saying: "And Adam disobeyed his Lord and went astray. Then his Lord chose him and turned to him in forgiveness and guided him." Al-Bukhari said: Qutaybah told us, Ayoub ibn al-Najjar

And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis. He refused.

told us, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Moses argued with Adam, and he said to him: Are you the one who expelled the people from Paradise because of your sin and made them miserable? Adam said: O Moses, you are the one whom God chose with His messages and His speech. Do you blame me for something that God wrote for me before He created me or that God decreed for me before He created me? The Messenger of God, may God bless him and grant him peace, said: So Adam argued with Moses." This hadith has chains of transmission in the two Sahihis and other Musnads.

Ibn Abi Hatim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Anas bin Ayyad told me on the authority of Al-Harith bin Abi Dhi'ab, on the authority of Yazid bin Hormuz, who said: I heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "Adam and Moses argued before their Lord, and Adam argued with Moses. Moses said: 'You are the one whom God created with His hand, and breathed into you of His spirit, and to whom His angels prostrated, and whom He settled in His Paradise, then you sent people down to the earth because of your sin.' Adam said: 'You are Moses whom God chose with His message and speech, and gave you the tablets in which everything is explained, and brought you near as a confidant. How long did you find God writing the Torah before I was created?' Moses said: 'Forty years.' Adam said: 'Did you find in it that Adam disobeyed his Lord and went astray?' He said: 'Yes.' He said: 'Do you blame me for doing a deed that God had decreed for me to do forty years before He created me?' The Messenger of God, may God bless him and grant him peace, said: 'So Adam argued with Moses.'" Al-Harith said: And Abd al-Rahman ibn Hormuz told me this on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace.

Fath al-Qadir

Then the Almighty proceeded to explain how his forgetfulness and loss of resolve became apparent, and the factor in *when* is understood: i.e. 116- *And remember when We said to the angels, 'Prostrate to Adam'* and connecting the mention to the time, even though the intended purpose is to mention the incidents in it, for the sake of exaggeration, because if the command to mention the time occurred, mentioning the incidents in it would be necessary by way of fortiori. The explanation of this story has been presented in full in Surat Al-Baqarah.

Tafsir al-Baghawi

116. The Almighty said: **And when We said to the angels, 'Prostrate to Adam,' they prostrated, except for Iblis, who refused,** to prostrate.

Tafsir al-Baidawi

116- **And when We said to the angels, 'Prostrate to Adam'** is understood to mean *remember*, i.e. mention his state at that time so that it becomes clear to you that he forgot and was not one of those with resolve and steadfastness. **So they prostrated, except for Iblis**, which has been discussed previously. **He refused** is a new sentence to explain what prevented him from prostrating, which was arrogance. Based on this, no object is estimated for it like the prostration indicated by His saying **So they prostrated** because the meaning is that he showed refusal to obey.

Surat Ta-Ha 20:117

So We said, O Adam, indeed this is an enemy to you and to your wife, so let him not expel you both from Paradise and you become miserable.

Tafsir al-Jalalayn

117 - So We said, O Adam, indeed this is an enemy to you and to your wife Eve with the extension **so do not let him expel you both from Paradise and you become miserable** you tire yourself out with plowing, planting, harvesting, grinding, baking bread, and other things. And He limited it to his misery because the man strives for his wife.

Tafsir al-Suyuti

Tafsir al-Tabari

So We said, 'O Adam, indeed this is an enemy to you and to your wife.' That is why out of hatred for him he did not prostrate to you, and he disobeyed My command in that and disobeyed Me, so do not obey him in what he commands you to do, lest he expel you from Paradise because of your disobedience to your Lord and your obedience to him, **and you become miserable.** He says: So your livelihood will be from the toil of your own hands, so that is his misery that his Lord warned him of.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, who said: A red bull was sent down to Adam, and he used to plow with it, and he would wipe the sweat from its forehead. It was he about whom God Almighty said: **So let him not expel you from Paradise, and you become miserable.** So that was his misery. God Almighty said: **So you become miserable,** and He did not say: So you both become miserable. He said: **So let him not expel you,** because the beginning of the address from God was to Adam, peace be upon him. So in informing him of the punishment for his disobedience to Him, in what He forbade him from eating from the tree, it was sufficient to mention the woman, since it was known that her ruling in that was his ruling, as He said: **On the right and on the left, seated.** (Qaf: 17) It was sufficient for the listeners to know its meaning, from mentioning the action of its owner.

Tafsir al-Qurtubi

So We said, 'O Adam, indeed this is an enemy to you and to your wife, so do not let him expel you both from Paradise.' He forbade, and its meaning is: Do not accept from him, for that would be a reason for your expulsion **from Paradise.** "And you will be miserable," meaning you and your wife, because they are in the same condition.

D, and he did not say: then you will be miserable, because the meaning is known, and Adam, peace be

upon him, is the one being addressed, and he is the intended one. Also, since he was the one who worked for it and earned it, then misery was more specific. It was said: The expulsion will be upon them both, and the misery is upon Adam alone, and it is the misery of the body. Do you not see that he followed it with his saying: **Indeed, for you is that you will neither hunger therein nor go naked,** meaning in Paradise, **and that you will neither thirst therein nor be exposed to the sun,** so he informed him that in Paradise he will have all of this: clothing, food, drink, and housing, and that if you neglect the commandment and obey the enemy, he will expel you from Paradise, so you will be miserable with fatigue and exhaustion, meaning you will be hungry, naked, thirsty, and the sun will strike you, because you will be returned to the ground if you are expelled from Paradise. And he specifically mentioned misery and did not say then you will be miserable, in order to teach us that the wife's expenses are upon the husband, and since that day, the expenses of women have been upon husbands. So since Eve's expenses were upon Adam, so are her daughters' expenses upon the sons of Adam by right of marriage. And He informed us in this verse that the expenses that are due to the woman from her husband are these four: food, drink, clothing, and housing. So if he gives her these four, then he has given her from her expenses. If he has more after that, then he is rewarded. As for these four, she is indispensable for them, because with them the soul is established. Al-Hasan said that what is meant by His statement, **and she is miserable** is the misery of this world. The son of Adam is not seen except as a toiler. Al-Farra' said: It is that he eats from the labor of his own hands. Sa'id ibn Jubayr said: A red bull was sent down to Adam, so he used to plow with it, and he would wipe the sweat from its forehead. This is his misery that God, the Most High, spoke of. It was said: When he was sent down from Paradise, the first of his misery was that Gabriel sent down to him grains from Paradise, and he said: O Adam, plant this. So he plowed and planted, then harvested, then threshed, then cleaned, then ground, then kneaded, then baked. Then he sat down to eat after the fatigue, and his loaf of bread rolled from his hand until it reached the bottom of the mountain, and Adam ran after him until he was tired and his forehead was sweating. He said: O Adam, thus He has provided for you with fatigue and misery, and He has provided for your children after you as long as you were in the world.

Tafsir Ibn Kathir

Ibn Abi Hatim said: Ahmad bin Sinan told us, Asbat bin Muhammad told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: He was called human because he was entrusted with something and then forgot. And Ali bin Abi Talha narrated it likewise on his authority. Mujahid and Al-Hasan said: He left. And His saying: **And when We said to the angels, 'Prostrate to Adam,'** God Almighty mentions the honor and respect He bestowed upon Adam and the favor He bestowed upon him over many of those He created. We have already discussed this story in Surat Al-Baqarah, Al-A'raf, Al-Hijr, and Al-Kahf.

Surat Ta-Ha 20:117

So We said, "O Adam, indeed this is an enemy to you and to your wife, so let him not expel you both from Paradise and you become miserable."

It will come at the end of Surat Sad, where God Almighty mentions the creation of Adam and His command to the angels to prostrate to him as an honor and a sign of respect. He explains the enmity of Satan toward the children of Adam and their father in the past. For this reason God Almighty said: "So they prostrated, except Satan. He refused," meaning he refused and was arrogant. "So We said, 'O Adam, indeed this is an enemy to you and to your wife,' meaning Eve, peace be upon them both. "So let him not expel you from Paradise and you become miserable." That is, beware of striving to expel you from it and you become tired, troubled, and miserable in seeking your provision, for you are here in a comfortable and pleasant life without cost or difficulty. **You shall not be hungry therein nor naked therein.** He only linked hunger and nakedness because hunger is the humiliation of the inner self, and nakedness is the humiliation of the outer self. **And you shall not be thirsty therein nor shall you be thirsty therein nor shall you be thirsty therein.** "The forenoon" These two are also opposites, as thirst is the inner heat, which is thirst, and forenoon is the outer heat.

And his saying: **Then Satan whispered to him, saying, 'O Adam, shall I direct you to the tree of eternity and a kingdom that will not decay?'** It was previously mentioned that he guided them with deception. **And he swore to them, 'Indeed, I am to you both among the sincere advisers.'** It was previously mentioned that God Almighty commanded Adam and his wife to eat from all the fruits and not to approach this specific tree in Paradise. Satan kept on pestering them until they ate from it, and it was the tree of eternity, meaning that whoever eats from it will be immortal and his stay will last a long time. The mention of the tree of eternity came in the hadith, and Abu Dawud al-Tayalisi said: Shu'bah told us on the authority of Abu al-Dahhak, I heard Abu Hurayrah narrating on the authority of the Prophet, may God bless him and grant him peace, who said: **In Paradise there is a tree in whose shade a rider can travel for a hundred years without crossing it, and it is the tree of eternity.** Imam Ahmad narrated it.

And his saying: **So they ate from it, and their private parts became apparent to them.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn Ishkab told us, Ali ibn Asim told us, on the authority of Sa'id ibn Abi Aruba, on the authority of Qatadah, on the authority of al-Hasan, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "God created Adam as a tall man with much hair on his head, like a ripe palm tree. When he tasted the tree, his clothing fell off him, and the first thing that became apparent was his private parts. When he looked at his private parts, he began to struggle in Paradise, and a tree took hold of his hair, and he struggled with it. Then the Most Merciful called out to him: 'O Adam, do you flee from Me?' When he heard the words of the Most Merciful, he said: 'O Lord, no, but out of shyness. What do you think if I repent and return, will I return to Paradise?' He said: 'Yes.'" So that is his saying: **Then Adam received from his Lord words, and He accepted his repentance.** This is a disconnected chain of transmission between al-Hasan

and Ubayy ibn Ka'b, so he did not hear it from him, and there is also a problem with its being attributed to the Prophet.

And His statement: **And they began to patch together, over themselves, from the leaves of Paradise.** Mujahid said: They patched together like a garment. Qatada and As-Suddi said the same. Ibn Abi Hatim said: Ja'far ibn 'Awn told us, Sufyan told us, on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And they began to patch together, over themselves, from the leaves of Paradise.** He said: They would remove fig leaves and place them on their private parts. And his saying: "And Adam disobeyed his Lord and went astray. Then his Lord chose him and turned to him in forgiveness and guided him." Al-Bukhari said: Qutaybah told us, Ayoub ibn al-Najjar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Moses argued with Adam, and he said to him: Are you the one who expelled the people from Paradise because of your sin and made them miserable? Adam said: O Moses, you are the one whom God chose with His messages and His speech. Do you blame me for something that God wrote for me before He created me or that God decreed for me before He created me? The Messenger of God, may God bless him and grant him peace, said: So Adam argued with Moses." This hadith has chains of transmission in the two Sahih and other Musnads.

Ibn Abi Hatim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Anas bin Ayyad told me on the authority of Al-Harith bin Abi Dhi'ab, on the authority of Yazid bin Hormuz, who said: I heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "Adam and Moses argued before their Lord, and Adam argued with Moses. Moses said: 'You are the one whom God created with His hand, and breathed into you of His spirit, and to whom His angels prostrated, and whom He settled in His Paradise, then you sent people down to the earth because of your sin.' Adam said: 'You are Moses whom God chose with His message and speech, and gave you the tablets in which everything is explained, and brought you near as a confidant. How long did you find God writing the Torah before I was created?' Moses said: 'Forty years.' Adam said: 'Did you find in it that Adam disobeyed his Lord and went astray?' He said: 'Yes.' He said: 'Do you blame me for doing a deed that God had decreed for me to do forty years before He created me?' The Messenger of God, may God bless him and grant him peace, said: 'So Adam argued with Moses.'" Al-Harith said: And Abd al-Rahman ibn Hormuz told me this on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace.

Fath al-Qadir

The meaning of 117- **so you are miserable** is that you are tired in obtaining what is necessary for a living,

such as plowing and planting. He did not say **so you are miserable**, because the speech from the beginning of the story is with Adam alone.

Tafsir al-Baghawi

117. "So We said, 'O Adam, indeed this is an enemy to you and to your wife' - Eve, **so do not let him expel you both from Paradise and you become miserable** - meaning: you become tired and exhausted, and your livelihood is from the toil of your right hand by the sweat of your brow. Al-Suddi said: It means plowing, planting, harvesting, grinding, and baking.

On the authority of Saeed bin Jubair: He said: A red bull descended to Adam, and he used to plow on it and wipe the sweat from its forehead, and that was his misery.

He did not say: **They were both exhausted** in order to return him to Adan, because his effort was greater, as the man is the one who seeks his wife.

It was said: for the heads of the verses.

Tafsir al-Baidawi

117- **So We said, 'O Adam, indeed this is an enemy to you and to your wife, so do not let him expel you both.'** So that they do not become a cause for your expulsion. What is meant is to forbid them from being such that Satan causes them to be expelled from Paradise, **so that you become miserable**. And He singled him out by attributing the misery to him after making them share in the expulsion, as it is sufficient that his misery entails her misery, since he is responsible for her and maintains the separations, or because what is meant by misery is the fatigue in seeking a livelihood, and that is the job of men. This is supported by His saying:

Surat Ta-Ha 20:118

Indeed, you will not be hungry therein, nor will you go naked.

Surat Ta-Ha 20:118

Indeed, you will not be hungry therein, nor will you go naked.

Tafsir al-Jalalayn

118 - You will neither go hungry nor naked therein

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what He said to Adam when He settled him in Paradise: **It is for you, O Adam, that you will neither go hungry nor naked therein.** And in His statement **that you will not go hungry therein** is in the accusative case because of the *that* in His statement **it is for you.**

Tafsir al-Qurtubi

The Almighty's saying: **You shall neither hunger therein nor go naked, nor thirst therein nor be exposed to the sun's rays.** There are two issues in this:

The first: The Almighty's saying: **You will not be hungry therein** meaning in Paradise **nor naked.**

Tafsir Ibn Kathir

Ibn Abi Hatim said: Ahmad bin Sinan told us, Asbat bin Muhammad told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: He was called human because he was entrusted with something and then forgot. And Ali bin Abi Talha narrated it likewise on his authority. Mujahid and Al-Hasan said: He left. And His saying: **And when We said to the angels, 'Prostrate to Adam,'** God Almighty mentions the honor and respect He bestowed upon Adam and the favor He bestowed upon him over many of those He created. We have already discussed this story in Surat Al-Baqarah, Al-A'raf, Al-Hijr, and Al-Kahf. It will come at the end of Surat Sad, where God Almighty mentions the creation of Adam and His command to the angels to prostrate to him as an honor and a sign of respect. He explains the enmity of Satan toward the children of Adam and their father in the past. For this reason God Almighty said: "So they prostrated, except Satan. He refused," meaning he refused and was arrogant. "So We said, 'O Adam, indeed this is an enemy to you and to your wife,' meaning Eve, peace be upon them both. "So let him not expel you from Paradise and you become miserable." That is, beware of striving to expel you from it and you become tired, troubled, and miserable in seeking your provision, for you are here in a comfortable and pleasant life without cost or difficulty. **You shall not be hungry therein nor**

naked therein, He only linked hunger and nakedness because hunger is the humiliation of the inner self, and nakedness is the humiliation of the outer self. **And you shall not be thirsty therein nor shall you be thirsty therein nor shall you be thirsty therein. The forenoon** These two are also opposites, as thirst is the inner heat, which is thirst, and forenoon is the outer heat.

And his saying: **Then Satan whispered to him, saying, 'O Adam, shall I direct you to the tree of eternity and a kingdom that will not decay?'** It was previously mentioned that he guided them with deception. **And he swore to them, 'Indeed, I am to you both among the sincere advisers.'** It was previously mentioned that God Almighty commanded Adam and his wife to eat from all the fruits and not to approach this specific tree in Paradise. Satan kept on pestering them until they ate from it, and it was the tree of eternity, meaning that whoever eats from it will be immortal and his stay will last a long time. The mention of the tree of eternity came in the hadith, and Abu Dawud al-Tayalisi said: Shu'bah told us on the authority of Abu al-Dahhak, I heard Abu Hurayrah narrating on the authority of the Prophet, may God bless him and grant him peace, who said: **In Paradise there is a tree in whose shade a rider can travel for a hundred years without crossing it, and it is the tree of eternity.** Imam Ahmad narrated it.

And his saying: **So they ate from it, and their private parts became apparent to them.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn Ishkab told us, Ali ibn Asim told us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of al-Hasan, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "God created Adam as a tall man with much hair on his head, like a ripe palm tree. When he tasted the tree, his clothing fell off him, and the first thing that became apparent was his private parts. When he looked at his private parts, he began to struggle in Paradise, and a tree took hold of his hair, and he struggled with it. Then the Most Merciful called out to him: 'O Adam, do you flee from Me?' When he heard the words of the Most Merciful, he said: 'O Lord, no, but out of shyness. What do you think if I repent and return, will I return to Paradise?' He said: 'Yes.'" So that is his saying: **Then Adam received from his Lord words, and He accepted his repentance.** This is a disconnected chain of transmission between al-Hasan and Ubayy ibn Ka'b, so he did not hear it from him, and there is also a problem with its being attributed to the Prophet.

And His statement: **And they began to patch together, over themselves, from the leaves of Paradise.** Mujahid said: They patched together like a garment. Qatada and As-Suddi said the same. Ibn Abi Hatim said: Ja'far ibn 'Awn told us, Sufyan told us, on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And they began to patch together, over themselves, from the leaves of Paradise.** He said: They would remove fig leaves and place them on their private parts. And his saying: "And Adam disobeyed his Lord and went astray. Then his Lord chose him and turned to him in forgiveness and guided him."

Al-Bukhari said: Qutaybah told us, Ayoub ibn al-Najjar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Moses argued with Adam, and he said to him: Are you the one who expelled the people from Paradise because of your sin and made them miserable? Adam said: O Moses, you are the one whom God chose with His messages and His speech. Do you blame me for something that God wrote for me before He created me or that God decreed for me before He created me? The Messenger of God, may God bless him and grant him peace, said: So Adam argued with Moses." This hadith has chains of transmission in the two Sahihs and other Musnads.

Ibn Abi Hatim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Anas bin Ayyad told me on the authority of Al-Harith bin Abi Dhi'ab, on the authority of Yazid bin Hormuz, who said: I heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "Adam and Moses argued before their Lord, and Adam argued with Moses. Moses said: 'You are the one whom God created with His hand, and breathed into you of His spirit, and to whom His angels prostrated, and whom He settled in His Paradise, then you sent people down to the earth because of your sin.' Adam said: 'You are Moses whom God chose with His message and speech, and gave you the tablets in which everything is explained, and brought you near as a confidant. How long did you find God writing the Torah before I was created?' Moses said: 'Forty years.' Adam said: 'Did you find in it that Adam disobeyed his Lord and went astray?' He said: 'Yes.' He said: 'Do you blame me for doing a deed that God had decreed for me to do forty years before He created me?' The Messenger of God, may God bless him and grant him peace, said: 'So Adam argued with Moses.'" Al-Harith said: And Abd al-Rahman ibn Hormuz told me this on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace.

Fath al-Qadir

Then he explained what this prohibition requires, including complete rest from fatigue and care, saying: 118- **You will neither be hungry nor naked therein**, meaning in Paradise. The meaning is that you will enjoy various types of livelihood and be luxuriant in various kinds of blessings, such as delicious food and beautiful clothing. For when hunger and nakedness were negated from him, it indicated that he would be full and clothed.

Tafsir al-Baghawi

118. **You will not go hungry therein**, meaning in Paradise, **nor will you be naked**.

Tafsir al-Baidawi

118- **You will neither go hungry nor naked therein**.

Surat Ta-Ha 20:119

And that you will neither thirst therein nor experience the sun's rays.

Surat Ta-Ha 20:119

And that you will neither thirst therein nor experience the sun's rays.

Tafsir al-Jalalayn

119 - **And that you** with the opening of the hamza and its breaking is in apposition to the name of *in* and its sentence **will not be thirsty therein** will be thirsty **nor will you be exposed to the sun's heat** you will not experience the heat of the morning sun because of the selection of the morning sun in Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying **and that you will not be thirsty therein** the readers differed in reading it, some of the readers of Medina and Kufa read it with a kasra, and *you* in apposition to his saying **that you have**. Some of the readers of Medina and most of the readers of Kufa and Basra read it with a fatha on its alif in apposition to the *that* in his saying **that you will not be hungry therein**. They directed the interpretation of that to that you have this and that, so this reading is the more pleasing of the two readings to me, because God, the Blessed and Most High, mentioned it, promised Adam that when He settled him in Paradise, so it is more appropriate for it to be in apposition to **that you will not be hungry** than it is the predicate of a subject, although the latter is not far from being correct. And what he meant by his saying **you will not be thirsty therein** is that you will not be thirsty in Paradise as long as you are in it, **nor will you be exposed to the sun**, he says: do not appear in the sun so that its heat will harm you, as Ibn Abi Rabi'ah said:

She saw a man. If the sun is in the middle of the day, it will be lost. If the sun is in the middle of the day, it will be lost.

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

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, regarding his statement, **And you will neither thirst therein nor be exposed to the sun's rays**, meaning: You will neither be afflicted by thirst nor heat therein.

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 neither thirst therein nor be exposed to the sun**, meaning: you will not be afflicted by heat or harm.

Ahmad bin Othman bin Hakim Al-Awdi told me: Abd

Al-Rahman bin Sharik told us: My father told me, on the authority of Khasif, on the authority of Saeed bin Jubair: **You will not be thirsty therein, nor will you be exposed to the sun**. He said: The sun will not hit you.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And do not be exposed to the sun**. He said: Do not let the sun hit you.

Tafsir al-Qurtubi

And that you will not be thirsty therein meaning you will not be thirsty. Thirst is thirst. **And you will not be exposed to the sun** meaning you will not come out to the sun and feel its heat. There is no sun in Paradise, but rather an extended shadow, like the time between dawn and sunrise. Abu Al-Aaliyah said: The day of Paradise is like this: and he pointed to the time of the prayer of the dawn prayer. Abu Zaid said: The road is exposed to the sun when it appears to you and becomes apparent. I was exposed to the sun and I was exposed to the sun **with a kasra** with a sweat. I was also exposed to the sun with an extended sunrise, I appeared and I was exposed **with a fatha** like it, and the future tense is the sun in both languages. Omar bin Abi Rabi'ah said:

She saw a man, either when the sun is in the morning or when it is dark.

It is narrated in the hadith that Ibn Omar saw a man in ihram who had taken shelter in the shade, so he said: **Offer a sacrifice for the one for whom you have entered ihram**. This is how the hadith scholars narrate it, with a fatha on the alif and a kasra on the ha' from the word adha. Al-Asma'i said: It is: **Offer the sacrifice for the one for whom you have entered ihram**, with a kasra on the alif and a fatha on the ha', from the word dhaya adha, because he ordered him to stand out in the sun. From this is the saying of God Almighty: **And that you will neither thirst therein nor be exposed to the sun's rays**. And he recited:

I sacrificed for him so that I could take shelter in his shade if the shade becomes a scorpion on the Day of Resurrection

Abu Amr and the Kufians, except for Asim in the narration of Abu Bakr from him, read **and you** with the opening of the hamza in apposition to **that you do not hunger**. It is permissible for it to be in the nominative case in apposition to the place, and the meaning is: and for you that you will not be thirsty therein. The rest read it with the kasra as a new sentence, or in apposition to **that you are**.

Tafsir Ibn Kathir

Ibn Abi Hatim said: Ahmad bin Sinan told us, Asbat bin Muhammad told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: He was called human because he was entrusted with something and then forgot. And Ali bin Abi Talha

narrated it likewise on his authority. Mujahid and Al-Hasan said: He left. And His saying: **And when We said to the angels, 'Prostrate to Adam,'** God Almighty mentions the honor and respect He bestowed upon Adam and the favor He bestowed upon him over many of those He created. We have already discussed this story in Surat Al-Baqarah, Al-A'raf, Al-Hijr, and Al-Kahf. It will come at the end of Surat Sad, where God Almighty mentions the creation of Adam and His command to the angels to prostrate to him as an honor and a sign of respect. He explains the enmity of Satan toward the children of Adam and their father in the past. For this reason God Almighty said: "So they prostrated, except Satan. He refused," meaning he refused and was arrogant. "So We said, 'O Adam, indeed this is an enemy to you and to your wife,' meaning Eve, peace be upon them both. "So let him not expel you from Paradise and you become miserable." That is, beware of striving to expel you from it and you become tired, troubled, and miserable in seeking your provision, for you are here in a comfortable and pleasant life without cost or difficulty. **You shall not be hungry therein nor naked therein,** He only linked hunger and nakedness because hunger is the humiliation of the inner self, and nakedness is the humiliation of the outer self. **And you shall not be thirsty therein nor shall you be thirsty therein nor shall you be thirsty therein. The forenoon** These two are also opposites, as thirst is the inner heat, which is thirst, and forenoon is the outer heat.

And his saying: **Then Satan whispered to him, saying, 'O Adam, shall I direct you to the tree of eternity and a kingdom that will not decay?'** It was previously mentioned that he guided them with deception. **And he swore to them, 'Indeed, I am to you both among the sincere advisers.'** It was previously mentioned that God Almighty commanded Adam and his wife to eat from all the fruits and not to approach this specific tree in Paradise. Satan kept on pestering them until they ate from it, and it was the tree of eternity, meaning that whoever eats from it will be immortal and his stay will last a long time. The mention of the tree of eternity came in the hadith, and Abu Dawud al-Tayalisi said: Shu'bah told us on the authority of Abu al-Dahhak, I heard Abu Hurayrah narrating on the authority of the Prophet, may God bless him and grant him peace, who said: **In Paradise there is a tree in whose shade a rider can travel for a hundred years without crossing it, and it is the tree of eternity.** Imam Ahmad narrated it.

And his saying: **So they ate from it, and their private parts became apparent to them.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn Ishkab told us, Ali ibn Asim told us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of al-Hasan, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "God created Adam as a tall man with much hair on his head, like a ripe palm tree. When he tasted the tree, his clothing fell off him, and the first thing that became apparent was his private parts. When he looked at his private parts, he began to struggle in Paradise, and a tree took hold of his hair, and he struggled with it. Then the Most Merciful called out to him: 'O Adam, do you flee from Me?' When he heard the words of the Most Merciful, he said: 'O Lord, no, but out of shyness. What do you think if I repent and return, will I return to Paradise?' He said: 'Yes.'"

So that is his saying: **Then Adam received from his Lord words, and He accepted his repentance.** This is a disconnected chain of transmission between al-Hasan and Ubayy ibn Ka'b, so he did not hear it from him, and there is also a problem with its being attributed to the Prophet.

And His statement: **And they began to patch together, over themselves, from the leaves of Paradise.** Mujahid said: They patched together like a garment. Qatada and As-Suddi said the same. Ibn Abi Hatim said: Ja'far ibn 'Awn told us, Sufyan told us, on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And they began to patch together, over themselves, from the leaves of Paradise.** He said: They would remove fig leaves and place them on their private parts. And his saying: "And Adam disobeyed his Lord and went astray. Then his Lord chose him and turned to him in forgiveness and guided him." Al-Bukhari said: Qutaybah told us, Ayoub ibn al-Najjar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Moses argued with Adam, and he said to him: Are you the one who expelled the people from Paradise because of your sin and made them miserable? Adam said: O Moses, you are the one whom God chose with His messages and His speech. Do you blame me for something that God wrote for me before He created me or that God decreed for me before He created me? The Messenger of God, may God bless him and grant him peace, said: So Adam argued with Moses." This hadith has chains of transmission in the two Sahihis and other Musnads.

Ibn Abi Hatim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Anas bin Ayyad told me on the authority of Al-Harith bin Abi Dhi'ab, on the authority of Yazid bin Hormuz, who said: I heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "Adam and Moses argued before their Lord, and Adam argued with Moses. Moses said: 'You are the one whom God created with His hand, and breathed into you of His spirit, and to whom His angels prostrated, and whom He settled in His Paradise, then you sent people down to the earth because of your sin.' Adam said: 'You are Moses whom God chose with His message and speech, and gave you the tablets in which everything is explained, and brought you near as a confidant. How long did you find God writing the Torah before I was created?' Moses said: 'Forty years.' Adam said: 'Did you find in it that Adam disobeyed his Lord and went astray?' He said: 'Yes.' He said: 'Do you blame me for doing a deed that God had decreed for me to do forty years before He created me?' The Messenger of God, may God bless him and grant him peace, said: 'So Adam argued with Moses.'" Al-Harith said: And Abd al-Rahman ibn Hormuz told me this on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace.

Fath al-Qadir

And thus His saying: 119- **And that you will not be thirsty therein nor will you be exposed to the sun's heat.**

Surat Ta-Ha 20:119

And that you will neither thirst therein nor experience the sun's rays.

For the negation of thirst necessitates the attainment of quenching thirst and the existence of a dwelling that will relieve him of the hardship of the sun's heat. It is said that a man has been exposed to the sun's heat, so the Almighty mentioned here that He has relieved him of the preoccupation with the matter of livelihood and the fatigue of toiling to obtain it. There is no doubt that the origins of the hardships in this world are the attainment of satiety, quenching thirst, clothing, and shelter. What is other than these is leftovers without which survival is possible. It is an announcement from God Almighty to Adam that if he obeys Him, then he will have all of this in Paradise, and if he neglects his will and does not keep his covenant, He will expel him from Paradise to the world, and fatigue and toil will befall him, which will relieve hunger, nakedness, thirst, and the sun's heat. So what is meant by misery is the misery of this world, as many commentators have said, not the misery of the next. Al-Farra' said: It means that he eats from the work of his own hands. Abu Amr and the Kufians, except for Asim, read **and that you are not thirsty** with the fatha on *an*, and the rest read it with the kasra on the basis of conjunction with **that you have**.

Tafsir al-Baghawi

119. **And that you**, Nafi' and Abu Bakr read with a kasra on the alif as a new beginning, and the others read with a fatha in agreement with his saying: **that you will not be hungry therein, and that you will not be thirsty, nor will you be exposed to the sun**, meaning: do not go out into the sun so that its heat will harm you. And Ikrimah said: The sun and its harm will not affect you, because there is no sun in Paradise, and its people are in extended shade.

Tafsir al-Baidawi

119- **And that you will neither be thirsty therein nor exposed to the sun** is a statement and reminder of the reasons for sufficiency and the pillars of sufficiency that are satiety, quenching thirst, clothing, and housing for him in Paradise, without needing to acquire them or strive to attain goals that may be cut off and removed by mentioning their opposites, so that his ears may be struck by the types of misery that he has been warned against. And the conjunction, even though it replaces that, it replaces that, but it replaces that in terms of it being an agent, not in terms of it being a letter of confirmation, so its entry on that is not prevented by the entry of that on it. Nafi and Abu Bakr read **(And that you will not be thirsty)** with a kasra on the hamza, and the rest with a fatha on it.

Surat Ta-Ha 20:120

Then Satan whispered to him, saying, **O Adam, shall I guide you to the tree of immortality and a kingdom that will not decay?**

Tafsir al-Jalalayn

120 - **Then Satan whispered to him, saying, O Adam, shall I direct you to the tree of immortality?** meaning that whoever eats from it will remain immortal **and a kingdom that will not decay** that will not perish and will necessarily remain immortal.

Tafsir al-Suyuti

Tafsir al-Tabari

, and his saying, **Then Satan whispered to him,** meaning: So Satan spoke to Adam and spoke to him, **He said, 'O Adam, shall I direct you to the tree of immortality?'** He said: He said to him: Shall I direct you to a tree from which, if you eat from it, you will become immortal and will not die, and you will rule a kingdom that will not end or decay.

As Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **He said, 'O Adam, shall I guide you to the tree of immortality and a kingdom that will not decay?'** If you eat from it, you will be a king like God, 'or you will both be among the immortals.' (al-A'raf 7:20) So you will never die.

Tafsir al-Qurtubi

The Almighty's saying: **Then Satan whispered to him** was mentioned previously in (*Al-A'raf*). **He said** meaning Satan **O Adam, shall I direct you to the tree of eternity and a kingdom that will not decay?** This indicates that it was spoken to him directly, and that he entered Paradise in the belly of the snake, as was mentioned previously in (*Al-Baqarah*), and the tree was specified there, and what the scholars have to say about it, so there is no point in repeating it.

Tafsir Ibn Kathir

Ibn Abi Hatim said: Ahmad bin Sinan told us, Asbat bin Muhammad told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: He was called human because he was entrusted with something and then forgot. And Ali bin Abi Talha narrated it likewise on his authority. Mujahid and Al-Hasan said: He left. And His saying: **And when We said to the angels, 'Prostrate to Adam,'** God Almighty mentions the honor and respect He bestowed upon Adam and the favor He bestowed upon him over many of those He created. We have already discussed this story in Surat Al-Baqarah, Al-A'raf, Al-Hijr, and Al-Kahf. It will come at the end of Surat Sad, where God

Almighty mentions the creation of Adam and His command to the angels to prostrate to him as an honor and a sign of respect. He explains the enmity of Satan toward the children of Adam and their father in the past. For this reason God Almighty said: "So they prostrated, except Satan. He refused," meaning he refused and was arrogant. "So We said, 'O Adam, indeed this is an enemy to you and to your wife,' meaning Eve, peace be upon them both. "So let him not expel you from Paradise and you become miserable." That is, beware of striving to expel you from it and you become tired, troubled, and miserable in seeking your provision, for you are here in a comfortable and pleasant life without cost or difficulty. **You shall not be hungry therein nor naked therein,** He only linked hunger and nakedness because hunger is the humiliation of the inner self, and nakedness is the humiliation of the outer self. **And you shall not be thirsty therein nor shall you be thirsty therein nor shall you be thirsty therein. The forenoon** These two are also opposites, as thirst is the inner heat, which is thirst, and forenoon is the outer heat.

And his saying: **Then Satan whispered to him, saying, 'O Adam, shall I direct you to the tree of eternity and a kingdom that will not decay?'** It was previously mentioned that he guided them with deception. **And he swore to them, 'Indeed, I am to you both among the sincere advisers.'** It was previously mentioned that God Almighty commanded Adam and his wife to eat from all the fruits and not to approach this specific tree in Paradise. Satan kept on pestering them until they ate from it, and it was the tree of eternity, meaning that whoever eats from it will be immortal and his stay will last a long time. The mention of the tree of eternity came in the hadith, and Abu Dawud al-Tayalisi said: Shu'bah told us on the authority of Abu al-Dahhak, I heard Abu Hurayrah narrating on the authority of the Prophet, may God bless him and grant him peace, who said: **In Paradise there is a tree in whose shade a rider can travel for a hundred years without crossing it, and it is the tree of eternity.** Imam Ahmad narrated it.

And his saying: **So they ate from it, and their private parts became apparent to them.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn Ishkab told us, Ali ibn Asim told us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of al-Hasan, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "God created Adam as a tall man with much hair on his head, like a ripe palm tree. When he tasted the tree, his clothing fell off him, and the first thing that became apparent was his private parts. When he looked at his private parts, he began to struggle in Paradise, and a tree took hold of his hair, and he struggled with it. Then the Most Merciful called out to him: 'O Adam, do you flee from Me?' When he heard the words of the Most Merciful, he said: 'O Lord, no, but out of shyness. What do you think if I repent and return, will I return to Paradise?' He said: 'Yes.'" So that is his saying: **Then Adam received from his Lord words, and He accepted his repentance.** This is a disconnected chain of transmission between al-Hasan and Ubayy ibn Ka'b, so he did not hear it from him, and there is also a problem with its being attributed to the Prophet.

And His statement: **And they began to patch together,**

Surat Ta-Ha 20:120

Then Satan whispered to him, saying, "O Adam, shall I guide you to the tree of immortality and a kingdom that will not decay?"

over themselves, from the leaves of Paradise. Mujahid said: They patched together like a garment. Qatada and As-Suddi said the same. Ibn Abi Hatim said: Ja'far ibn 'Awn told us, Sufyan told us, on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And they began to patch together, over themselves, from the leaves of Paradise.** He said: They would remove fig leaves and place them on their private parts. And his saying: "And Adam disobeyed his Lord and went astray. Then his Lord chose him and turned to him in forgiveness and guided him." Al-Bukhari said: Qutaybah told us, Ayoub ibn al-Najjar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Moses argued with Adam, and he said to him: Are you the one who expelled the people from Paradise because of your sin and made them miserable? Adam said: O Moses, you are the one whom God chose with His messages and His speech. Do you blame me for something that God wrote for me before He created me or that God decreed for me before He created me? The Messenger of God, may God bless him and grant him peace, said: So Adam argued with Moses." This hadith has chains of transmission in the two Sahihis and other Musnads.

Ibn Abi Hatim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Anas bin Ayyad told me on the authority of Al-Harith bin Abi Dhi'ab, on the authority of Yazid bin Hormuz, who said: I heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "Adam and Moses argued before their Lord, and Adam argued with Moses. Moses said: 'You are the one whom God created with His hand, and breathed into you of His spirit, and to whom His angels prostrated, and whom He settled in His Paradise, then you sent people down to the earth because of your sin.' Adam said: 'You are Moses whom God chose with His message and speech, and gave you the tablets in which everything is explained, and brought you near as a confidant. How long did you find God writing the Torah before I was created?' Moses said: 'Forty years.' Adam said: 'Did you find in it that Adam disobeyed his Lord and went astray?' He said: 'Yes.' He said: 'Do you blame me for doing a deed that God had decreed for me to do forty years before He created me?' The Messenger of God, may God bless him and grant him peace, said: 'So Adam argued with Moses.'" Al-Harith said: And Abd al-Rahman ibn Hormuz told me this on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace.

Fath al-Qadir

120- **Then Satan whispered to him** has been explained in Al-A'raf in His statement: **Then Satan whispered to them** meaning he conveyed his whispering to him, and the phrase **He said, O Adam** to the end is either a substitute for *whispered* or a new sentence with the assumption of a question as if it was said: So what did he say to him in his whispering? **The tree of**

immortality is the tree from which whoever eats will never die, **and a kingdom that will not decay** meaning it will not disappear or end.

Tafsir al-Baghawi

120. **Then Satan whispered to him, saying, 'O Adam, shall I direct you to the tree of immortality?'** meaning a tree from which if you eat from it you will remain immortal, **and a kingdom that will not decay**, that will not perish or end.

Tafsir al-Baidawi

120- **Then Satan whispered to him**, and his whispering reached him. **He said, 'O Adam, shall I direct you to the tree of immortality?'** The tree from which whoever eats will become immortal and will never die. So he attributed it to immortality, meaning eternity, because it is its cause, according to his claim. **And a kingdom that will not decay**, that will not disappear or weaken.

Surat Ta-Ha 20:121

So they ate thereof, and their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And Adam disobeyed his Lord and went astray.

Tafsir al-Jalalayn

121 - **So they ate** meaning Adam and Eve **of it, and their private parts became apparent to them** meaning the front and back parts of each of them became apparent to the other, and each of them was called private parts because its exposure would disgrace the other **and they began to fasten together** they began to stick **over themselves from the leaves of Paradise** to cover themselves with it **and Adam disobeyed his Lord and went astray** by eating from the tree

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So Adam and Eve ate from the tree from which they were forbidden to eat, and they obeyed the command of Satan, and disobeyed the command of their Lord. **So their private parts became apparent to them.** He says: Their private parts were exposed to them, and they had been hidden from their eyes.

As Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi, he said: What he meant, meaning Satan, by his saying, **Shall I guide you to the tree of immortality and a kingdom that will not decay**, was to show them what was hidden from them of their private parts, by exposing their clothing. He had known that they had private parts because he had read from the books of the angels, but Adam did not know that, and their clothing was nails, so Adam refused to eat from it. So Eve came forward, ate, and then said: O Adam, eat, for I have already eaten, and it has not harmed me. So when Adam ate, their private parts became apparent to them.

And his saying, **And they began to fasten together, over themselves, from the leaves of Paradise**, means: They began to fasten together from the leaves of Paradise.

As Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **And they began to cover themselves with leaves of Paradise.** He said: They began to cover themselves with fig leaves.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And they began to fasten together, over themselves, from the leaves of Paradise**, meaning: They connected over themselves from the leaves of Paradise.

And His statement, **And Adam disobeyed his Lord and went astray**, means: And he disobeyed the command of his Lord, and transgressed to what he should not have transgressed to, by eating from the tree from

which He forbade him to eat. And His statement, **He sinned, and his Lord chose him, then He accepted his repentance and guided him**, means: His Lord chose him after his disobedience to Him, and granted him the provision to return to what pleases Him, and to work in obedience to Him, and that was his repentance for which He accepted his repentance. And His statement, **and guided**, means: And He guided him to repentance, so He granted him success in it.

Tafsir al-Qurtubi

So they ate from it, and their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. It was mentioned in full in (*Al-A'raf*) and Al-Farra' said: **And they began** in Arabic means they approached. He said: It was said: They began to stick fig leaves to themselves.

The Almighty's saying: **And Adam disobeyed his Lord and went astray.** There are six issues in it:

First: The Almighty's saying: **And disobeyed.** The discussion of the sins of the prophets was presented in *Al-Baqarah*. Some of our later scholars said that what should be said is that God the Almighty has informed of the occurrence of sins by some of them, and attributed them to them, and rebuked them for them, and they informed about that about themselves, and disavowed it, and sought forgiveness for it and repented, and all of that was mentioned in many places that do not accept interpretation in their entirety, even if it accepts individual interpretations, and all of that does not detract from their positions, but rather those matters that occurred from them in a rare manner, and by mistake and forgetfulness, or an interpretation that called for that, are good deeds in relation to others, and in their right they are bad deeds in relation to their positions and high status, since the minister may be held accountable for what the governor is rewarded for, so they feared that in the situation of the Resurrection, despite their knowledge of security, safety and peace. He said: And this is the truth. Al-Junayd did well when he said: The good deeds of the righteous are the bad deeds of those who are close to God. Even though the texts testify to the occurrence of sins on their part, this does not detract from their positions, nor does it detract from their rank. Rather, He has taken care of them, chosen them, guided them, praised them, purified them, selected them, and chosen them, may God's prayers and peace be upon them.

Second: Judge Abu Bakr Ibn Al-Arabi said: It is not permissible for any of us today to tell that about Adam unless we mention it during the words of God Almighty about him, or the words of his Prophet. As for him starting that from himself, it is not permissible for us regarding our fathers who are closest to us, who are similar to us, so how about our oldest, greatest, most honorable father, the foremost Prophet, whom God Almighty excused, repented to, and forgave him.

I said: If this is not permissible in the case of a created being, then reporting about the attributes of God

So they ate thereof, and their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And Adam disobeyed his Lord and went astray.

Almighty, such as the hand, the foot, the finger, the side, the descent, and other things, is more deserving of prohibition, and it is not permissible to begin with anything of that except during the recitation of His Book or the Sunnah of His Messenger. For this reason, Imam Malik ibn Anas, may God be pleased with him, said: Whoever describes something of the essence of God Almighty, such as His statement: **And the Jews say, 'The hand of God is chained'** (al-Ma'idah 5:64), and points with his hand to his neck, his hand will be cut off. Likewise in the case of hearing and sight, that will be cut off from him, because he likened God Almighty to himself.

Third: The imams narrated, and the wording is from Muslim, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said:

Adam and Moses argued, and Moses said: O Adam, you are our father who has disappointed us and expelled us from Paradise. Adam said: O Moses, God Almighty has chosen you with His speech and He wrote to you with His hand, not Moses: Do you blame me for something that God decreed for me forty years before He created me? So Adam argued with Moses three times. Al-Muhallab said: His saying: **So Adam argued with Moses** means he defeated him with the argument. Al-Layth bin Saad said: The proof in this story of Adam against Moses, peace be upon them, was valid because God Almighty forgave Adam his sin and accepted his repentance. Moses could not have reproached him for a sin that God Almighty had forgiven him for. Therefore, Adam said: You are Moses to whom God gave the Torah, in which there is knowledge of everything. I found in it that God had decreed that I should commit a sin and had decreed that I should repent from it, and thereby removed blame from me. Do you blame me, while God does not blame me? Ibn Omar argued with something like this against the one who said to him: Uthman fled on the day of Uhud. Ibn Omar said: Uthman is not guilty, because God Almighty has forgiven him by saying: **And God has forgiven them.** It has been said: Adam, peace be upon him, was a father, and his reproach is not part of his piety, as if it were something that would be reproached to others, for God Almighty says about the disbelieving parents: **And be kind to them in this world** (Luqman 31:15). For this reason, when Abraham, peace be upon him, was told by his father while he was a disbeliever: **If you do not desist, I will stone you, and leave me alone for a long time**, he said, "Peace be upon you" (Maryam 19:46-47). So how about a father who is a prophet whom his Lord has chosen, accepted his repentance, and guided.

Fourth: As for the one who committed sins and was not forgiven, the scholars are unanimously agreed that it is not permissible for him to use an argument like Adam's, saying, **You blame me for killing, committing adultery, or stealing, when God has decreed that for me.** The nation is unanimously agreed that it is permissible to praise the doer of good for his good

deeds, and to blame the doer of evil for his evil deeds, and to enumerate his sins against him.

Fifth: The Almighty's saying: **So he went astray** meaning his life was ruined. Al-Naqqash narrated it and Al-Qushayri chose it. I heard our Sheikh, the reciter Abu Ja'far Al-Qurtubi, say: **So he went astray** meaning his life was ruined by his descent to the world. And **going astray** means corruption, and this is a good interpretation, and it is more appropriate than the interpretation of those who say: **So he went astray** means he went astray, from **going astray** which is the opposite of **right guidance**. It was said: Its meaning is he was ignorant of the place of his right guidance, meaning he was ignorant that that tree was the one he was forbidden from, and **going astray** is ignorance. And from some of them: **So he went astray** means he ate a lot. Al-Zamakhshari said: And this, although correct according to the language of those who change the broken *ya* before it to an *alif*, and say in *fani* and *baqa*: *fani* and *baqa* and they are the sons of Tayy, is a bad interpretation.

Sixth: Al-Qushayri Abu Nasr said: Some people say: Adam disobeyed and went astray, but he is not called a sinner or a goon, just as someone who sews once is called a sewer, but he is not called a tailor unless he sews repeatedly. It was said: It is permissible for the master to say about his slave when he disobeys what it is not permissible for anyone else to say, and this is an exaggeration. What is attributed of this to the prophets is either minor sins, or he left what is better, or before prophethood.

I said: This is good. Imam Abu Bakr bin Furak, may God Almighty have mercy on him, said: This was from Adam before the prophethood.

Tafsir Ibn Kathir

Ibn Abi Hatim said: Ahmad bin Sinan told us, Asbat bin Muhammad told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: He was called human because he was entrusted with something and then forgot. And Ali bin Abi Talha narrated it likewise on his authority. Mujahid and Al-Hasan said: He left. And His saying: **And when We said to the angels, 'Prostrate to Adam,'** God Almighty mentions the honor and respect He bestowed upon Adam and the favor He bestowed upon him over many of those He created. We have already discussed this story in Surat Al-Baqarah, Al-A'raf, Al-Hijr, and Al-Kahf. It will come at the end of Surat Sad, where God Almighty mentions the creation of Adam and His command to the angels to prostrate to him as an honor and a sign of respect. He explains the enmity of Satan toward the children of Adam and their father in the past. For this reason God Almighty said: "So they prostrated, except Satan. He refused," meaning he refused and was arrogant. "So We said, 'O Adam, indeed this is an enemy to you and to your wife,' meaning Eve, peace

be upon them both. "So let him not expel you from Paradise and you become miserable." That is, beware of striving to expel you from it and you become tired, troubled, and miserable in seeking your provision, for you are here in a comfortable and pleasant life without cost or difficulty. **You shall not be hungry therein nor naked therein**, He only linked hunger and nakedness because hunger is the humiliation of the inner self, and nakedness is the humiliation of the outer self. **And you shall not be thirsty therein nor shall you be thirsty therein nor shall you be thirsty therein. The forenoon** These two are also opposites, as thirst is the inner heat, which is thirst, and forenoon is the outer heat.

And his saying: **Then Satan whispered to him, saying, 'O Adam, shall I direct you to the tree of eternity and a kingdom that will not decay?'** It was previously mentioned that he guided them with deception. **And he swore to them, 'Indeed, I am to you both among the sincere advisers.'** It was previously mentioned that God Almighty commanded Adam and his wife to eat from all the fruits and not to approach this specific tree in Paradise. Satan kept on pestering them until they ate from it, and it was the tree of eternity, meaning that whoever eats from it will be immortal and his stay will last a long time. The mention of the tree of eternity came in the hadith, and Abu Dawud al-Tayalisi said: Shu'bah told us on the authority of Abu al-Dahhak, I heard Abu Hurayrah narrating on the authority of the Prophet, may God bless him and grant him peace, who said: **In Paradise there is a tree in whose shade a rider can travel for a hundred years without crossing it, and it is the tree of eternity.** Imam Ahmad narrated it.

And his saying: **So they ate from it, and their private parts became apparent to them.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn Ishkab told us, Ali ibn Asim told us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of al-Hasan, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "God created Adam as a tall man with much hair on his head, like a ripe palm tree. When he tasted the tree, his clothing fell off him, and the first thing that became apparent was his private parts. When he looked at his private parts, he began to struggle in Paradise, and a tree took hold of his hair, and he struggled with it. Then the Most Merciful called out to him: 'O Adam, do you flee from Me?' When he heard the words of the Most Merciful, he said: 'O Lord, no, but out of shyness. What do you think if I repent and return, will I return to Paradise?' He said: 'Yes.'" So that is his saying: **Then Adam received from his Lord words, and He accepted his repentance.** This is a disconnected chain of transmission between al-Hasan and Ubayy ibn Ka'b, so he did not hear it from him, and there is also a problem with its being attributed to the Prophet.

And His statement: **And they began to patch together, over themselves, from the leaves of Paradise.** Mujahid said: They patched together like a garment. Qatadah and As-Suddi said the same. Ibn Abi Hatim said: Ja'far ibn 'Awn told us, Sufyan told us, on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And they began to patch together, over themselves, from the leaves of Paradise.** He said:

They would remove fig leaves and place them on their private parts. And his saying: "And Adam disobeyed his Lord and went astray. Then his Lord chose him and turned to him in forgiveness and guided him." Al-Bukhari said: Qutaybah told us, Ayoub ibn al-Najjar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Moses argued with Adam, and he said to him: Are you the one who expelled the people from Paradise because of your sin and made them miserable? Adam said: O Moses, you are the one whom God chose with His messages and His speech. Do you blame me for something that God wrote for me before He created me or that God decreed for me before He created me? The Messenger of God, may God bless him and grant him peace, said: So Adam argued with Moses." This hadith has chains of transmission in the two Sahihs and other Musnads.

Ibn Abi Hatim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Anas bin Ayyad told me on the authority of Al-Harith bin Abi Dhi'ab, on the authority of Yazid bin Hormuz, who said: I heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "Adam and Moses argued before their Lord, and Adam argued with Moses. Moses said: 'You are the one whom God created with His hand, and breathed into you of His spirit, and to whom His angels prostrated, and whom He settled in His Paradise, then you sent people down to the earth because of your sin.' Adam said: 'You are Moses whom God chose with His message and speech, and gave you the tablets in which everything is explained, and brought you near as a confidant. How long did you find God writing the Torah before I was created?' Moses said: 'Forty years.' Adam said: 'Did you find in it that Adam disobeyed his Lord and went astray?' He said: 'Yes.' He said: 'Do you blame me for doing a deed that God had decreed for me to do forty years before He created me?' The Messenger of God, may God bless him and grant him peace, said: 'So Adam argued with Moses.'" Al-Harith said: And Abd al-Rahman ibn Hormuz told me this on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace.

Fath al-Qadir

121- So they ate from it, and their private parts became apparent to them. The explanation of this and what follows has been presented in Al-A'raf. Al-Farra' said: The meaning of *began* in Arabic is *approached*, and it was said that they began to stick fig leaves to themselves. **And Adam disobeyed his Lord and went astray**, meaning he disobeyed Him by eating from the tree. **So went astray** deviated from the right path or from what he wanted, which was immortality by eating from that tree. It was said that his life was ruined by his descent into the world, and it was said that he was ignorant of his right path, and it was said that he was intoxicated from eating too much. Ibn Qutaybah said: Adam ate from the tree from which he was forbidden because of Satan's deception and trickery of him, and his oath to him by God that he was among his sincere advisors until he led him astray with deception, and his sin was not due to a previous belief and correct

Surat Ta-Ha 20:121

So they ate thereof, and their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And Adam disobeyed his Lord and went astray.

intention, so we say: Adam disobeyed his Lord and went astray. End quote. Judge Abu Bakr Ibn Al-Arabi said: It is not permissible for anyone to say that today about Adam. I said: There is no objection to this after God informed us in His Book that he disobeyed Him, and as it is said, the good deeds of the righteous are the bad deeds of those who are close to Him. Among what I said in this regard:

Abu Al-Alam's stick, he is the one from the clay that God formed him

And the angels prostrate for him, and Paradise becomes his abode.

Satan tempted him, so who am I, the poor thing? Satan tempted him.

Tafsir al-Baghawi

121. **So they ate**, meaning Adam and Eve, peace be upon them, "from it, and their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And Adam disobeyed his Lord," by eating from the tree, **and went astray**, meaning he did what he was not supposed to do. It was said: he lost his way to Paradise and went astray when he sought immortality by eating what he was forbidden to eat, but he was disappointed and did not achieve his goal.

Ibn Al-A'rabi said: That is, his life was ruined, and he went from glory to humiliation, and from comfort to fatigue.

Ibn Qutaybah said: It is permissible to say Adam disobeyed, but it is not permissible to say Adam is a disobedient person, because it is only said disobedient for someone who is accustomed to doing sins, like a man who sews his clothes, it is said he sewed his clothes, but it is not said he is a tailor until he does that again and gets used to it.

Abu al-Fadl Ziyad ibn Muhammad al-Hanafi told us, Abu Muadh al-Shah ibn Abd al-Rahman al-Muzani told us, Abu Bakr Abdullah ibn Muhammad ibn Ziyad al-Naysaburi told us in Baghdad, Yunus ibn Abd al-A'la al-Sadfi told us, Sufyan ibn Uyaynah told us on the authority of Amr ibn Dinar, on the authority of Tawus, who heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Adam and Moses argued. Moses said: 'O Adam, you are our father who let us down and expelled us from Paradise.' Adam said: 'O Moses, God chose you to speak to him and wrote the Torah for you with His hand. Do you blame me for something that God decreed for me forty years before He created me?'" So Adam argued with Moses."

And Abd al-Rahman al-A'raj narrated it on the authority of Abu Hurayrah, and he added: "Adam said, 'O Moses, how long did you find that God wrote the Torah before I was created?'" Moses said, 'Forty years.'

Adam said, 'Did you find in it: And Adam disobeyed his Lord and went astray?' He said, 'Yes.' He said, 'Do you blame me for doing a deed that God wrote for me to do forty years before He created me?' The Messenger of God, may God bless him and grant him peace, said, 'So Adam argued with Moses.'"

Tafsir al-Baidawi

121- **So they ate from it, and their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise.**

They began to stick the leaves over their private parts to cover themselves, and they were fig leaves. **And Adam disobeyed his Lord** by eating from the tree. **So he went astray.** He went beyond what was desired and was disappointed when he sought immortality by eating from the tree, or from what was commanded, or from guidance when he was deceived by the words of the enemy. And it was read

(*Faghwa*) from the word *ghawa* which means that a young camel becomes full of milk. In blaming him for his disobedience and misguidance despite the smallness of his mistake, there is a magnification of the mistake and a strong warning to his children about it.

Surat Ta-Ha 20:122

Then his Lord chose him and turned to him in forgiveness and guided him.

Tafsir al-Jalalayn

122 - **Then his Lord chose him** brought him close **and accepted his repentance** before his repentance **and guided him** that is, guided him to perseverance in repentance.

Tafsir al-Suyuti

Tafsir al-Tabari

Then his Lord chose him and accepted his repentance and guided him.

Tafsir al-Qurtubi

The evidence for this is the Almighty's statement: **Then his Lord chose him and turned to him in forgiveness and guided him.** He mentioned that the selection and guidance were after the disobedience, and if this was before the prophethood, then sins are permissible for them in one way, because before the prophethood there was no law for us to believe in them, so if God Almighty sent them to His creation and they were trustworthy in their performance and infallible, then what sins they had committed in the past would not harm them. This is valuable, and God knows best.

Tafsir Ibn Kathir

Ibn Abi Hatim said: Ahmad bin Sinan told us, Asbat bin Muhammad told us, Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: He was called human because he was entrusted with something and then forgot. And Ali bin Abi Talha narrated it likewise on his authority. Mujahid and Al-Hasan said: He left. And His saying: **And when We said to the angels, 'Prostrate to Adam,'** God Almighty mentions the honor and respect He bestowed upon Adam and the favor He bestowed upon him over many of those He created. We have already discussed this story in Surat Al-Baqarah, Al-A'raf, Al-Hijr, and Al-Kahf. It will come at the end of Surat Sad, where God Almighty mentions the creation of Adam and His command to the angels to prostrate to him as an honor and a sign of respect. He explains the enmity of Satan toward the children of Adam and their father in the past. For this reason God Almighty said: "So they prostrated, except Satan. He refused," meaning he refused and was arrogant. "So We said, 'O Adam, indeed this is an enemy to you and to your wife,' meaning Eve, peace be upon them both. "So let him not expel you from Paradise and you become miserable." That is, beware of striving to expel you from it and you become tired, troubled, and miserable in seeking your provision, for

you are here in a comfortable and pleasant life without cost or difficulty. **You shall not be hungry therein nor naked therein,** He only linked hunger and nakedness because hunger is the humiliation of the inner self, and nakedness is the humiliation of the outer self. **And you shall not be thirsty therein nor shall you be thirsty therein nor shall you be thirsty therein. The forenoon** These two are also opposites, as thirst is the inner heat, which is thirst, and forenoon is the outer heat.

And his saying: **Then Satan whispered to him, saying, 'O Adam, shall I direct you to the tree of eternity and a kingdom that will not decay?'** It was previously mentioned that he guided them with deception. **And he swore to them, 'Indeed, I am to you both among the sincere advisers.'** It was previously mentioned that God Almighty commanded Adam and his wife to eat from all the fruits and not to approach this specific tree in Paradise. Satan kept on pestering them until they ate from it, and it was the tree of eternity, meaning that whoever eats from it will be immortal and his stay will last a long time. The mention of the tree of eternity came in the hadith, and Abu Dawud al-Tayalisi said: Shu'bah told us on the authority of Abu al-Dahhak, I heard Abu Hurayrah narrating on the authority of the Prophet, may God bless him and grant him peace, who said: **In Paradise there is a tree in whose shade a rider can travel for a hundred years without crossing it, and it is the tree of eternity.** Imam Ahmad narrated it.

And his saying: **So they ate from it, and their private parts became apparent to them.** Ibn Abi Hatim said: Ali ibn al-Husayn ibn Ishkab told us, Ali ibn Asim told us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of al-Hasan, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "God created Adam as a tall man with much hair on his head, like a ripe palm tree. When he tasted the tree, his clothing fell off him, and the first thing that became apparent was his private parts. When he looked at his private parts, he began to struggle in Paradise, and a tree took hold of his hair, and he struggled with it. Then the Most Merciful called out to him: 'O Adam, do you flee from Me?' When he heard the words of the Most Merciful, he said: 'O Lord, no, but out of shyness. What do you think if I repent and return, will I return to Paradise?' He said: 'Yes.'" So that is his saying: **Then Adam received from his Lord words, and He accepted his repentance.** This is a disconnected chain of transmission between al-Hasan and Ubayy ibn Ka'b, so he did not hear it from him, and there is also a problem with its being attributed to the Prophet.

And His statement: **And they began to patch together, over themselves, from the leaves of Paradise.** Mujahid said: They patched together like a garment. Qatadah and As-Suddi said the same. Ibn Abi Hatim said: Ja'far ibn 'Awn told us, Sufyan told us, on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And they began to patch together, over themselves, from the leaves of Paradise.** He said: They would remove fig leaves and place them on their private parts. And his saying: "And Adam disobeyed his Lord and went astray. Then his Lord chose him and turned to him in forgiveness and guided him."

Then his Lord chose him and turned to him in forgiveness and guided him.

Al-Bukhari said: Qutaybah told us, Ayoub ibn al-Najjar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Moses argued with Adam, and he said to him: Are you the one who expelled the people from Paradise because of your sin and made them miserable? Adam said: O Moses, you are the one whom God chose with His messages and His speech. Do you blame me for something that God wrote for me before He created me or that God decreed for me before He created me? The Messenger of God, may God bless him and grant him peace, said: So Adam argued with Moses." This hadith has chains of transmission in the two Sahihs and other Musnads.

Ibn Abi Hatim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Anas bin Ayyad told me on the authority of Al-Harith bin Abi Dhi'ab, on the authority of Yazid bin Hormuz, who said: I heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "Adam and Moses argued before their Lord, and Adam argued with Moses. Moses said: 'You are the one whom God created with His hand, and breathed into you of His spirit, and to whom His angels prostrated, and whom He settled in His Paradise, then you sent people down to the earth because of your sin.' Adam said: 'You are Moses whom God chose with His message and speech, and gave you the tablets in which everything is explained, and brought you near as a confidant. How long did you find God writing the Torah before I was created?' Moses said: 'Forty years.' Adam said: 'Did you find in it that Adam disobeyed his Lord and went astray?' He said: 'Yes.' He said: 'Do you blame me for doing a deed that God had decreed for me to do forty years before He created me?' The Messenger of God, may God bless him and grant him peace, said: 'So Adam argued with Moses.'" Al-Harith said: And Abd al-Rahman ibn Hormuz told me this on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace.

Fath al-Qadir

122- **Then his Lord chose him** meaning He selected him and brought him close. Ibn Furak said: The sin of Adam was before the prophethood, as evidenced by what is in this verse, for He mentioned the selection and guidance after mentioning the sin. If the sin was before the prophethood, then the sins are permissible for them in one way. **Then He turned to him and guided him** meaning He turned to him from his sin and guided him to remain steadfast in repentance. It was said that God's repentance for him was before he and Eve repented, when they said, **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.** The reason for Adam being mentioned specifically and not Eve has already been mentioned.

Abd al-Razzaq, Abd ibn Humayd, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement, **or it causes them to remember** meaning the Qur'an, **with great seriousness**

and piety. Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement, **and do not hasten with the Qur'an**, "do not hasten until We make it clear to you." Al-Faryabi, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of al-Hasan, who said: A man slapped his wife, so she came to the Prophet, may God bless him and grant him peace, seeking retaliation. The Prophet, may God bless him and grant him peace, made retaliation between them, then God revealed, **and do not hasten with the Qur'an**, the verse, and the Prophet, may God bless him and grant him peace, paused until **men are the protectors and maintainers of women**, the verse was revealed. Abd ibn Humayd, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, **and do not hasten** the verse. He said: Do not recite it to anyone until We complete it for you. Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mandah in al-Tawhid, and al-Tabarani in al-Saghir, who authenticated it, narrated on the authority of Ibn Abbas, who said: He was called *human* because He was given a covenant and he forgot. Abd al-Ghani and Ibn Sa'd narrated on the authority of Ibn Abbas, **And We had already made a covenant with Adam**, not to approach the tree, **but he forgot**, so he abandoned My covenant, **and We found on his part no firm will**, meaning: to preserve it. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority, **but he forgot**, so he abandoned **and We found on his part no firm will**, meaning: We did not give him firm will. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority, **that you will neither thirst therein nor be exposed to the sun**, meaning: you will not be afflicted by thirst or heat therein. Ahmad, Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, who said: **In Paradise there is a tree in the shade of which a rider could travel for a hundred years without crossing it, and it is the tree of eternity.** In the two Sahihs, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, he said: "Adam argued with Moses. Moses said to him: 'You are the one who expelled the people from Paradise because of your sin and made them miserable because of your disobedience.' Adam said: 'O Moses, you are the one whom God chose with His message and His speech. Do you blame me for something that God wrote for me before He created me, or decreed for me before He created me?' The Messenger of God, may God bless him and grant him peace, said: 'So Adam argued with Moses.'"

Tafsir al-Baghawi

122. **Then his Lord chose him**, he chose him and selected him, **and turned to him in forgiveness**, with pardon, **and guided him**, he guided him to repentance when they said: Our Lord, we have wronged ourselves.

Tafsir al-Baidawi

122- **Then his Lord chose him** He chose him and brought him close by encouraging him to repent and granting him success in it from *ajba ila kadha faajtabituhu* like *jalayta ala al-aroos faajtalayha*, and the original meaning of the word is plural. **Fa'atu 'alayhi al-sallam** So He accepted his repentance when he repented. **And guided** to steadfastness in repentance and to be certain of the reasons for infallibility.

Surat Ta-Ha 20:123

He said, "Descend from it, all of you, as enemies to one another. And if there comes to you guidance from Me - whoever follows My guidance will neither go astray nor suffer."

Surat Ta-Ha 20:123

He said, "Descend from it, all of you, as enemies to one another. And if there comes to you guidance from Me - whoever follows My guidance will neither go astray nor suffer."

Tafsir al-Jalalayn

123 - (He said, **Descend both of you**, meaning Adam and Eve, with what you included of your offspring, **from it**, from Paradise, **all of you, enemies to one another**, from the oppression of one another. **Then if**, in it there is an assimilation of the conditional *nun* in the additional *ma*, "there comes to you guidance from Me. So whoever follows My guidance, **meaning the Qur'an**, will neither go astray, **in this world**, nor will he be miserable," in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God Almighty said to Adam and Eve, **Descend from it, all of you**, to the earth, **some of you are enemies to one another**. He says: You are the enemy of Satan and his offspring, and Satan is your enemy and the enemy of your offspring.

And His statement, **Then if there comes to you guidance from Me**, meaning: If there comes to you, O Adam, Eve, and Iblis, guidance from Me? He says: An explanation of My path, and the religion that I have chosen for My creation. **Then whoever follows My guidance**, meaning: whoever follows My explanation and acts upon it, and does not deviate from it, **will not go astray**, meaning: he will not deviate from the path of truth, but he will be guided in this world and guided, **nor will he be wretched** in the Hereafter by the punishment of God, because God will admit him to Paradise and save him from His punishment.

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

Who said that?

Al-Husayn bin Yazid Al-Tahan told me: Abu Khalid Al-Ahmar told us, on the authority of Amr bin Qais Al-Mala'i, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: God guarantees that whoever recites the Qur'an and follows what is in it will not go astray in this world nor be miserable in the Hereafter. Then he recited this verse: **So whoever follows My guidance will neither go astray nor be miserable**.

Nasr bin Abdul Rahman Al-Awdi told me: Hakam Al-Razi told us, on the authority of Ayoub bin Musa, on the authority of Marw, on the authority of Al-Mala'i, on the authority of Ibn Abbas, that he said: God has guaranteed. And he mentioned something similar.

Ibn Hamid told us: Hakam told us, on the authority of Ayoub bin Yasar Abu Abd al-Rahman, on the authority of Amr bin Qais, on the authority of a man, on the authority of Ibn Abbas, something similar.

Ali bin Sahl al-Ramli told us: Ahmad bin Muhammad al-Nasa'i told us, on the authority of Abu Salamah, on the authority of Ata', on the authority of Sa'id bin Jubayr, who said: Ibn Abbas said: Whoever recites the Qur'an and follows what is in it, God will protect him from misguidance and save him. I think he said: from the terror of the Day of Resurrection, because He said: **So whoever follows My guidance will neither go astray nor suffer** in the Hereafter.

Tafsir al-Qurtubi

God the Almighty said: "He said, 'Descend from it, both of you.'" He addressed Adam and Iblis. "From it" means from Paradise. He said to Iblis: "Get out of it, disgraced and expelled." (al-A'raf 7:18) So perhaps he was expelled from Paradise to a place in the sky, then he was sent down to Earth. "Some of you are enemies to others." It was mentioned in Surat Al-Baqarah, meaning you are an enemy to the serpent and to Iblis, and they are enemies to you. This indicates that His saying, "Descend," was not addressed to Adam and Eve, because they were not enemies, and Adam's descent included Eve's descent. "Then if there comes to you guidance from Me," meaning right guidance and true words. It was mentioned in Surat Al-Baqarah. "So whoever follows My guidance, **meaning the messengers and books**, will neither go astray nor suffer." Ibn Abbas said: God the Almighty has guaranteed that whoever recites the Qur'an and acts according to what is in it will not go astray in this world, nor suffer in the Hereafter, and he recited the verse. On his authority: Whoever recites the Qur'an and follows what is in it, God will guide him from misguidance and protect him on the Day of Resurrection from a bad reckoning. Then he recited the verse.

Tafsir Ibn Kathir

God Almighty says to Adam, Eve, and Satan: Descend from it, all of you, meaning from Paradise, all of you. We have explained this in detail in Surat al-Baqarah 2: **Some of you are enemies to others**. He said: Adam and his offspring, and Satan and his offspring. And His statement: **If there comes to you guidance from Me**, Abu Al-Aaliyah said: the prophets, messengers and explanation. **So whoever follows My guidance will neither go astray nor be miserable**, Ibn Abbas said: he will neither go astray in this world nor be miserable in the Hereafter. **And whoever turns away from My remembrance**, meaning he disobeys My command and what I revealed to My Messenger, he turns away from it and forgets it and takes his guidance from someone other than Him. **Surely he will have a**

depressed life, meaning a depressed life, so he will have no peace of mind and no expansion in his chest, rather his chest is tight and constricted because of his misguidance. Even if he appears to be comfortable and wears whatever he wants and eats whatever he wants and lives wherever he wants, his heart, as long as it does not reach certainty and guidance, is in anxiety, confusion and doubt. He will not cease to be in doubt and hesitate, and this is from the hardship of life.

Ali bin Abi Talha said on the authority of Ibn Abbas: **For he will have a difficult life**, meaning misery. Al-Awfi said on the authority of Ibn Abbas: **For he will have a difficult life**, meaning: Whenever I give to one of My servants, whether little or much, and he does not fear Me in it, then there is no good in it, and it is the difficulty of living. He also said: There are misguided people who turned away from the truth and were in abundance in this world, being arrogant, so their life was difficult, because they thought that God would not replace their livelihoods due to their bad opinion of God and their denial. So if the servant denies God and has bad opinion of Him and trusts Him, then his life will be difficult for him, and that is the difficulty. Ad-Dahhak said: It is bad work and evil provision, and this is what Ikrimah and Malik bin Dinar said.

Sufyan ibn Uyaynah said on the authority of Abu Hazim on the authority of Abu Salamah on the authority of Abu Saeed regarding his statement: **A straitened life**, he said: His grave will be so narrow for him that his ribs will overlap in it. Abu Hatim al-Razi said: An-Nu'man ibn Abi Ayyash was called Abu Salamah. Ibn Abi Hatim said: Abu Zur'ah told us, Safwan told us, al-Walid told us, Abdullah ibn Lahi'ah told us, on the authority of Diraj on the authority of Abu al-Haitham on the authority of Abu Saeed who said: The Messenger of God, may God bless him and grant him peace, said regarding God Almighty's statement: **Then he will have a straitened life**, he said: The grave will be squeezed for him. The suspended version is more authentic. Ibn Abi Hatim also said: Al-Rabi' bin Sulayman told us, Asad bin Musa told us, Ibn Lahi'ah told us, Diraj Abu Al-Samh told us, on the authority of Ibn Hujaira, whose name is Abd Al-Rahman, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "The believer in his grave is in a green garden, and his grave is expanded for him by seventy cubits, and his grave is illuminated for him like the moon on a full moon night. Do you know why this verse was revealed: 'For him is a miserable life.' Do you know what a miserable life is? They said: God and His Messenger know best. He said: The punishment of the disbeliever in his grave. By the One in Whose Hand is my soul, ninety-nine dragons are set upon him. Do you know what a dragon is? Ninety-nine snakes, each snake has seven heads. They blow into his body and sting and scratch him until the Day of Resurrection." Its chain of transmission is very strange.

Al-Bazzar said: Muhammad ibn Yahya al-Azdi told us: Muhammad ibn Amr told us: Hisham ibn Saad told us, on the authority of Saeed ibn Abi Hilal, on the authority of Ibn Hijra, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant

him peace, regarding the statement of God Almighty: **Then he will have a miserable life**. He said: **The miserable life about which God said that ninety-nine snakes will be set upon him, which will devour his flesh until the Hour comes**. He also said: Abu Zur'ah told us, Abu al-Walid told us, Hammad ibn Salamah told us, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: **Then he will have a miserable life**. He said: **The torment of the grave**. A good chain of transmission.

And his saying: **And We will gather him on the Day of Resurrection blind**. Mujahid, Abu Salih, and As-Suddi said: **There is no proof for him**. Ikrimah said: **Everything will be blind to him except Hell**. It is possible that what is meant is that he will be resurrected or gathered to Hell blind in sight and insight as well, as God Almighty said: "And We will gather them on the Day of Resurrection on their faces, blind, dumb, and deaf. Their refuge will be Hell." This is why he says: **My Lord, why have You gathered me blind while I was seeing?** That is, in this world. "He will say: 'Thus did Our signs come to you, and you forgot them. And thus today you will be forgotten.'" That is, when you turned away from the signs of God and treated them as one who did not remember them after they were conveyed to you, you forgot them, turned away from them, and neglected them. Thus today We will treat you as one who forgets you. **So today We will forget them as they forgot the meeting of this Day of theirs**. For the reward is of the same kind as the action. As for forgetting the wording of the Qur'an while understanding its meaning and carrying out its requirements, it is not included in this specific threat, even though it is threatened from another aspect, because the Sunnah has come with a definite prohibition and a severe threat in this regard. Imam Ahmad said: Khalaf ibn al-Waleed told us, Khalid told us, on the authority of Yazid ibn Abi Ziyad, on the authority of 'Isa ibn Fa'id, on the authority of a man, on the authority of Sa'd ibn 'Ubadah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **There is no man who recites the Qur'an and then forgets it except that he will meet God on the Day of Resurrection as a leper**. Then Imam Ahmad narrated it from the hadith of Yazid ibn Abi Ziyad, on the authority of 'Isa ibn Fa'id, on the authority of 'Ubadah ibn as-Samit, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned something similar.

Fath al-Qadir

His statement: 123- "He said, 'Descend both of you.'" Its interpretation has already been mentioned in Surat al-Baqarah 2: meaning, descend from Paradise to Earth. God, the Exalted, made them both an enemy of Himself by descending because they are the origin of mankind. Then He generalized the address to them and their offspring, saying: "Some of you are enemies to one another." The sentence is in the accusative case as a state. It is permissible to say that He addressed them in this and what follows as a collective address, because they are the origin of the children. The meaning of "Some of you are enemies to one

Surat Ta-Ha 20:123

He said, "Descend from it, all of you, as enemies to one another. And if there comes to you guidance from Me - whoever follows My guidance will neither go astray nor suffer."

another" is their hostility to one another in matters of livelihood and the like. As a result of that, fighting and quarreling occur. "But if there comes to you guidance from Me, **by sending messengers and revealing books**, then whoever follows My guidance will neither go astray nor suffer," meaning he will neither go astray in this world nor suffer in the Hereafter.

Tafsir al-Baghawi

123. "He said, 'Descend from it, all of you, as enemies to one another. And if there comes to you guidance from Me - whoever follows My guidance - will neither go astray nor suffer.'" Saeed bin Jabr narrated on the authority of Ibn Abbas that he said: Whoever recites the Qur'an and follows what is in it, God will guide him from misguidance in this world, and God will protect him on the Day of Resurrection from a bad reckoning, because God says: "So whoever follows My guidance will neither go astray nor suffer."

Al-Sha'bi said on the authority of Ibn Abbas: God Almighty protected the follower of the Qur'an from going astray in this world and being miserable in the hereafter, and he recited this verse.

Tafsir al-Baidawi

123- "He said, 'Descend from it, both of you.'" The address was to Adam and Eve, or to him and to Satan, since they were the original descendants. He addressed them as they would address them, saying, "Some of you are enemies to others," for the sake of livelihood, as people do, of attraction and war, or for the disruption of the state of each of the two types by means of the other. The first is supported by His statement, "But if there comes to you guidance from Me," a Book and a Messenger. "So whoever follows My guidance will not go astray, **in this world**, nor will he be miserable," in the Hereafter.

Surat Ta-Ha 20:124

And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.

Tafsir al-Jalalayn

124 - **And whoever turns away from My remembrance** meaning the Qur'an and does not believe in it **then indeed, he will have a depressed life** with the tanween, a source meaning narrow, and it was explained in a hadith as the punishment of the disbeliever in his grave **and We will gather him** meaning the one who turns away from the Qur'an **on the Day of Resurrection blind** blind of sight.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And whoever turns away from My remembrance** with which I remind him, turning away from it and not accepting it or responding to it, and not taking heed from it so that he is deterred from what he is doing, which is his opposition to the command of his Lord, **then he will have a depressed life** meaning: then he will have a narrow life. And the narrow of homes, places and livelihoods means: severe. It is said: This is a narrow home: if it is narrow, and a difficult life. The male and female, the one and two and the plural with one pronunciation? And from it is the saying of Antarah:

If they are in distress, then let them go.

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, **Then he will have a difficult life**, meaning: misery.

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 *narrow* he said: narrow.

Al-Hasan told us, he said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Then he will have a straitened life**, he said: Strait means narrowness.

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, regarding his statement, **Then he will have a straitened life**, he said: narrow.

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 people of interpretation differed about the place where God made for those who turned away from His remembrance the difficult life, and the state in which He placed them. Some of them said: He made that for them in the Hereafter in Hell, and that is because He made their food there the thorn and the zaqqum.

Who said that?

Muhammad bin Omar and bin Ali bin Muqaddam told me: Yahya bin Saeed told us, on the authority of Aouf, on the authority of Al-Hasan, regarding his statement, **Then he will have a miserable life**, he said: In Hell.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And whoever turns away from My remembrance - indeed, he will have a depressed life**, and he recited until he reached, **and does not believe in the signs of his Lord**, he said: These are the people of disbelief. He said: And a depressed life in the Fire, thorns of fire, and Zaqqum and Ghaslin. Adh-Dari' is thorns of fire. There is no livelihood in the grave or in this world. Life and livelihood are only in the Hereafter. He recited the statement of God Almighty, **Oh, I wish I had sent forth for my life** (al-Fajr 89:24). He said: For my livelihood. He said: And Ghaslin and Zaqqum are something that the people of this world do not know.

Al-Hasan told us, he said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, **For he will have a straitened life**. He said: In the Fire.

Others said: Rather, he meant by that: He has a life in this world that is forbidden. He said: God Almighty described their life as difficult, because even if what is forbidden is abundant, it is difficult.

Who said that?

Muhammad bin Hamid told us: Yahya bin Wadh told us: Al-Hussein bin Waqid told us, on the authority of Yazid, on the authority of Ikrimah, regarding his statement, **a difficult life**, he said: It is the life that God has made abundant for him from what is forbidden.

Dawud bin Sulayman bin Yazid al-Maktab from the people of Basra told me: Amr bin Jarir al-Bajali told us, on the authority of Ismail bin Abi Khalid, on the authority of Qais bin Abi Hazim, regarding God's statement, **a straitened life**, he said: Provision in disobeying Him.

Abdul-A'la bin Wasil told me, he said: Ya'la bin Ubaid told us, he said: Abu Bastam told us, on the authority of Ad-Dahhak, **For he will have a straitened life**, he said: filthy earnings.

Muhammad bin Ismail Al-Sarari told me: Muhammad bin Suwar told us: Abu Al-Yaqzan Ammar bin Muhammad told us, on the authority of Harun bin Muhammad Al-Taimi, on the authority of Al-Dahhak, regarding his statement: **Then he will have a miserable life**, he said: Evil work and bad sustenance.

Others, who spoke about me, said that these people have a difficult life in this world. It is called difficult even though it is spacious, because they spend what they spend of their money in denial of God's success, despair of God's grace, and have bad thoughts about their Lord. Therefore, their life becomes difficult and

Surat Ta-Ha 20:124

And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.

narrow for them.

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 whoever turns away from My remembrance - indeed, he will have a depressed life.** He says: Every wealth that I give to one of My servants, whether little or much, who does not fear Me in it, there is no good in it, and it is the depression in life. It is said: A people who went astray turned away from the truth and were people of plenty in this world, so their life was difficult, and that is because they thought that God, the Almighty, would not spare them their livelihoods because of their bad opinion of God and their denial of Him. So if the servant denies God and has bad opinions of Him, his life will be difficult for him, and that is the depression.

Others said: Rather, he meant by that: That is for them in the Barzakh, which is the torment of the grave.

Who said that?

Yazid bin Mukhallad Al-Wasiti told me: Khalid bin Abdullah told us, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Abu Hazim, on the authority of Al-Nu'man bin Abi Ayyash, on the authority of Abu Saeed Al-Khudri, who said regarding God's statement, **a straitened life**, he said: the torment of the grave.

Muhammad bin Abdullah bin Buzaie told me: Bishr bin al-Mufaddal told us: Abd al-Rahman bin Ishaq told us, on the authority of Abu Hazim, on the authority of al-Nu'man bin Abi Ayyash, on the authority of Abu Sa'id al-Khudri, who said: The difficult life, which God said is the torment of the grave.

Hawthara bin Muhammad Al-Manqari told me: Sufyan told us, on the authority of Abu Hazim, on the authority of Abu Salamah, on the authority of Abu Saeed Al-Khudri: **For he will have a narrow life.** He said: His grave will be so narrow that his ribs will overlap.

Muhammad ibn Abdullah ibn Abdul-Hakam told me: My father and Shuaib ibn al-Layth told us, on the authority of al-Layth: Khalid ibn Zayd told us, on the authority of Ibn Abi Hilal, on the authority of Abi Hazim, on the authority of Abi Saeed, that he used to say: A difficult life is the torment of the grave. Ninety-nine dragons are set upon the unbeliever in his grave, biting him and scratching his flesh until he is resurrected. And it was said: If one of these dragons were to blow on the earth, no crops would grow.

Mujahid bin Musa told us: Yazid told us: Muhammad bin Amr told us, on the authority of Abu Salamah, on the authority of Abu Hurairah, who said: The grave of the unbeliever will close over him until his ribs interlock in it, and this is the difficult life of which God said: **A difficult life, and We will gather him on the Day of Resurrection blind.**

Abu Kuraib told us: Jabir bin Nuh told us, on the

authority of Ismail bin Abi Khalid, on the authority of Abu Saleh and Al-Suddi, regarding his statement: **A difficult life**, he said: The torment of the grave.

Muhammad bin Ismail Al-Ahmasi told us: Muhammad bin Ubaid told us: Sufyan Al-Thawri told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih, regarding his statement: **Then he will have a depressed life**, he said: The torment of the grave.

Abdul Rahman bin Al-Aswad told me, he said: Muhammad bin Rabi'ah told us, he said: Abu Umayy told us, on the authority of Abdullah bin Mukhariq, on the authority of his father, on the authority of Abdullah, regarding his statement: **A difficult life**, he said: The torment of the grave.

Abdul Rahim Al-Barqi told me, he said: Ibn Abi Maryam told us, he said: Muhammad Ibn Jaafar and Ibn Abi Hazim told us, they said: Abu Hazim told us, on the authority of Al-Nu'man Ibn Abi Ayyash, on the authority of Abu Saeed Al-Khudri, **A difficult life**, he said: The torment of the grave.

Abu Jaafar said: The most correct of the sayings on this matter is the saying of the one who said: It is the torment of the grave which:

Ahmad ibn Abd al-Rahman ibn Wahb narrated to us: My uncle Abdullah ibn Wahb narrated to us: Amr ibn al-Harith informed me, on the authority of Daraj, on the authority of Ibn Hujaira, 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: Do you know why this verse was revealed: **For him is a depressed life, and We will gather him on the Day of Resurrection blind.** Do you know what a depressed life is? They said: God and His Messenger know best. He said: The punishment of the disbeliever in his grave. By the One in Whose Hand is my soul, ninety-nine dragons will be set upon him. Do you know what a dragon is? Ninety-nine snakes, each with seven heads. They blow into his body, sting him, and scratch him until the Day of Resurrection. And God, the Blessed and Most High, followed that with His saying: **And the punishment of the Hereafter is more severe and more lasting.** So it was known from that that the difficult life that God made for them is before the punishment of the Hereafter, because if that were in the Hereafter, then His saying: **And the punishment of the Hereafter is more severe and more lasting** would not have an understood meaning, because if that were not preceded by a punishment for them before the Hereafter, so that what is in the Hereafter would be more severe than it, then the meaning of His saying: **And the punishment of the Hereafter is more severe and more lasting** would be invalidated. So since that is the case, then that difficult life that God made for them is not without being for them in their worldly life, or in their graves before the resurrection, since there is no reason for it to be in the Hereafter for what we have explained. If it is for them in their worldly life, then it must be that everyone who turns away from the remembrance of God from the disbelievers, then his life in it is difficult, and in our existence many of them

have a more spacious life than many of those who turn to the remembrance of God, the Blessed and Most High, who say to Him the believers in that, which indicates that that is not the case. And since the statement in that is free of these two aspects, the third aspect is correct, which is that it is in The isthmus.

And His statement: **And We will gather him on the Day of Resurrection blind.** The people of interpretation differed regarding the description of the blindness that God mentioned in this verse, that he will be resurrected as the one who will destroy the infidels on the Day of Resurrection. Some of them said: That is blindness to the argument, not blindness to sight.

Who said that?

Muhammad bin Ismail Al-Ahmasi told us: Muhammad bin Ubaid told us: Sufyan Al-Thawri told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh, regarding his statement: **And We will gather him on the Day of Resurrection blind**, he said: He has no argument.

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: **And We will gather him on the Day of Resurrection blind**, he said: on the authority of Al-Hujjah.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjah told us, on the authority of Ibn Jurayj, on the authority of Mujahid, the same. And it was said: He will be resurrected blind of sight.

Abu Jaafar said: The correct statement about that is what God Almighty said, which is that he will be resurrected blind to the argument and seeing things, as He, may His praise be glorified, informed us, so He was general and did not specify.

Tafsir al-Qurtubi

And whoever turns away from My remembrance meaning My religion, and the recitation of My Book, and acting in accordance with what is in it. It was said: from the evidences that I revealed. It is possible that the remembrance refers to the Messenger, because the remembrance was from him. **Then he will have a straitened life** meaning a narrow life. It is said: a straitened home and a straitened life, in which one and two, masculine and feminine, and plural are the same. Antara said:

If they catch up, I will repeat, and if they are forced to fight, I will be more severe, and if they are wrapped in hardship, I will lower it.

He also said:

If fate could be represented, it would be represented by me when they descend into a difficult home.

It was read as dhanka with the weight of fa'la: The meaning of that is that God the Almighty made with religion submission, contentment, and reliance on Him

and His portion, so its owner spends from what God the Almighty has provided him with generosity and ease and lives a comfortable life, as God the Almighty said: **We will surely cause him to live a good life** (al-Naml 27:97). The one who turns away from religion is overcome by greed that keeps him aspiring to increase in this world, and he is controlled by grief that restrains his hand from spending, so his life is difficult and his condition is dark, as some of them said: No one turns away from the remembrance of his Lord except that his time is darkened for him, his provision is disturbed, and he is in a difficult life. Ikrimah said: *Dhanka* means unlawful earnings. Al-Hasan: the food of thorny plants and zaqqum. And a fourth statement, which is correct.

It is the torment of the grave. This was said by Abu Saeed Al-Khudri and Abdullah bin Masoud, and Abu Hurairah narrated it with a chain of transmission traceable to the Prophet:

On the authority of the Prophet, may God bless him and grant him peace, and we have mentioned it in the Book of Remembrance, Abu Hurairah said: The grave of the disbeliever will be so narrow that his ribs will overlap, and this is a difficult life. **And We will gather him on the Day of Resurrection blind.** It was said: Blind in one state and seeing in another state, and it was mentioned at the end of **Glory be to God.** It was said: Blind to the argument, said Mujahid. It was said: Blind to the directions of goodness, not guided to any of them. It was said: Blind to the means to ward off punishment from himself, like the blind man who has no means to do what he does not see.

Tafsir Ibn Kathir

God Almighty says to Adam, Eve, and Satan: Descend from it, all of you, meaning from Paradise, all of you. We have explained this in detail in Surat al-Baqarah 2: **Some of you are enemies to others.** He said: Adam and his offspring, and Satan and his offspring. And His statement: **If there comes to you guidance from Me,** Abu Al-Aaliyah said: the prophets, messengers and explanation. **So whoever follows My guidance will neither go astray nor be miserable,** Ibn Abbas said: he will neither go astray in this world nor be miserable in the Hereafter. **And whoever turns away from My remembrance,** meaning he disobeys My command and what I revealed to My Messenger, he turns away from it and forgets it and takes his guidance from someone other than Him. **Surely he will have a depressed life,** meaning a depressed life, so he will have no peace of mind and no expansion in his chest, rather his chest is tight and constricted because of his misguidance. Even if he appears to be comfortable and wears whatever he wants and eats whatever he wants and lives wherever he wants, his heart, as long as it does not reach certainty and guidance, is in anxiety, confusion and doubt. He will not cease to be in doubt and hesitate, and this is from the hardship of life.

Ali bin Abi Talha said on the authority of Ibn Abbas: **For he will have a difficult life,** meaning misery. Al-Awfi said on the authority of Ibn Abbas: **For he will have a**

And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.

difficult life, meaning: Whenever I give to one of My servants, whether little or much, and he does not fear Me in it, then there is no good in it, and it is the difficulty of living. He also said: There are misguided people who turned away from the truth and were in abundance in this world, being arrogant, so their life was difficult, because they thought that God would not replace their livelihoods due to their bad opinion of God and their denial. So if the servant denies God and has bad opinion of Him and trusts Him, then his life will be difficult for him, and that is the difficulty. Ad-Dahhak said: It is bad work and evil provision, and this is what Ikrimah and Malik bin Dinar said.

Sufyan ibn Uyaynah said on the authority of Abu Hazim on the authority of Abu Salamah on the authority of Abu Saeed regarding his statement: **A straitened life**, he said: His grave will be so narrow for him that his ribs will overlap in it. Abu Hatim al-Razi said: An-Nu'man ibn Abi Ayyash was called Abu Salamah. Ibn Abi Hatim said: Abu Zur'ah told us, Safwan told us, al-Walid told us, Abdullah ibn Lahi'ah told us, on the authority of Diraj on the authority of Abu al-Haitham on the authority of Abu Saeed who said: The Messenger of God, may God bless him and grant him peace, said regarding God Almighty's statement: **Then he will have a straitened life**, he said: The grave will be squeezed for him. The suspended version is more authentic. Ibn Abi Hatim also said: Al-Rabi' bin Sulayman told us, Asad bin Musa told us, Ibn Lahi'ah told us, Diraj Abu Al-Samh told us, on the authority of Ibn Hujaira, whose name is Abd Al-Rahman, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "The believer in his grave is in a green garden, and his grave is expanded for him by seventy cubits, and his grave is illuminated for him like the moon on a full moon night. Do you know why this verse was revealed: 'For him is a miserable life.' Do you know what a miserable life is? They said: God and His Messenger know best. He said: The punishment of the disbeliever in his grave. By the One in Whose Hand is my soul, ninety-nine dragons are set upon him. Do you know what a dragon is? Ninety-nine snakes, each snake has seven heads. They blow into his body and sting and scratch him until the Day of Resurrection." Its chain of transmission is very strange.

Al-Bazzar said: Muhammad ibn Yahya al-Azdi told us: Muhammad ibn Amr told us: Hisham ibn Saad told us, on the authority of Saeed ibn Abi Hilal, on the authority of Ibn Hijra, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **Then he will have a miserable life**. He said: **The miserable life about which God said that ninety-nine snakes will be set upon him, which will devour his flesh until the Hour comes**. He also said: Abu Zur'ah told us, Abu al-Walid told us, Hammad ibn Salamah told us, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: **Then he will have a miserable life**.

He said: **The torment of the grave**. A good chain of transmission.

And his saying: **And We will gather him on the Day of Resurrection blind**. Mujahid, Abu Salih, and As-Suddi said: **There is no proof for him**. Ikrimah said: **Everything will be blind to him except Hell**. It is possible that what is meant is that he will be resurrected or gathered to Hell blind in sight and insight as well, as God Almighty said: "And We will gather them on the Day of Resurrection on their faces, blind, dumb, and deaf. Their refuge will be Hell." This is why he says: **My Lord, why have You gathered me blind while I was seeing?** That is, in this world. "He will say: 'Thus did Our signs come to you, and you forgot them. And thus today you will be forgotten.'" That is, when you turned away from the signs of God and treated them as one who did not remember them after they were conveyed to you, you forgot them, turned away from them, and neglected them. Thus today We will treat you as one who forgets you. **So today We will forget them as they forgot the meeting of this Day of theirs**. For the reward is of the same kind as the action. As for forgetting the wording of the Qur'an while understanding its meaning and carrying out its requirements, it is not included in this specific threat, even though it is threatened from another aspect, because the Sunnah has come with a definite prohibition and a severe threat in this regard. Imam Ahmad said: Khalaf ibn al-Waleed told us, Khalid told us, on the authority of Yazid ibn Abi Ziyad, on the authority of 'Isa ibn Fa'id, on the authority of a man, on the authority of Sa'd ibn 'Ubadah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **There is no man who recites the Qur'an and then forgets it except that he will meet God on the Day of Resurrection as a leper**. Then Imam Ahmad narrated it from the hadith of Yazid ibn Abi Ziyad, on the authority of 'Isa ibn Fa'id, on the authority of 'Ubadah ibn as-Samit, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned something similar.

Fath al-Qadir

124- **And whoever turns away from My remembrance** meaning from My religion, the recitation of My Book, and acting in accordance with what is in it, and does not follow My guidance **then indeed he will have a depressed life** meaning he will have a depressed life in this world: meaning a narrow life. It is said: a depressed home and a depressed life, a source in which the singular and what is above it, the masculine and the feminine are the same. Antara said:

If fate could be represented, it would be represented by me when they descend into a difficult home.

It is read as dhanki with a dhammah on the letter Dād on the basis of fa'lā. The meaning of the verse is that God the Almighty has made for those who follow His guidance and adhere to His religion to live a comfortable life in this world, without worry or grief or tiring themselves out, as He the Almighty said: **We will**

surely cause him to live a good life. And He has made for those who do not follow His guidance and turn away from His religion to live a narrow life, with fatigue and hardship. In addition to the troubles that befall him in this world, he will be more tired, more distressed and more tired in the Hereafter. This is the meaning of **And We will gather him on the Day of Resurrection blind**, meaning robbed of his sight. It has been said that what is meant by blindness is the proof, and it has been said that blindness is to the directions of goodness and he is not guided to any of them. It has also been said that what is meant by a narrow life is the torment of the grave, and what supports and strengthens this will come.

the Almighty may be distressed by the evil of disbelief and expand by the blessing of faith, as He said, **And humiliation and poverty were imposed upon them.** "And if only they had established the Torah and the Gospel. And if only the people of the towns had believed and feared God." The verses. It was said that it is the thorn and the thorn in the Fire, and it was said that it is the torment of the grave. "And We will gather him. **It was read with the ha' silent in the form of a pause and with the jazm in apposition to the place of** He will have a depressed life," because it is the answer to the condition. "On the Day of Resurrection blind." Blind of sight or heart, and the first is supported.

Tafsir al-Baghawi

124. **And whoever turns away from My remembrance**, meaning: the Qur'an, and does not believe in it or follow it, **then indeed, he will have a depressed life**, narrow, and it was narrated on the authority of Ibn Masoud, Abu Hurairah, and Abu Saeed Al-Khudri that they said: It is the torment of the grave. Abu Saeed said: It is squeezed until his ribs overlap.

In some Musnads, it is narrated on the authority of the Prophet: **The grave will close around him until his ribs interlock, and he will continue to be tormented until he is resurrected.**

Al-Hasan said: It is Zaqqum, Dharee' and Ghaslain in the Fire.

Ikrimah said: It is the forbidden. Ad-Dahhak said: It is the filthy earnings.

On the authority of Ibn Abbas, he said: Misery. It was narrated on his authority that he said: All wealth that a servant is given, whether little or much, and he does not fear God with it, there is no good in it, and it is hardship in living. And there are people who turned away from the truth and they were people of plenty in this world, so their living was hard, and that is because they saw that God would not replace it for them, so their living became difficult for them because of their bad opinion of God.

Saeed bin Jubair said: It deprives him of contentment until he is never satisfied.

And We will gather him on the Day of Resurrection blind. Ibn Abbas said: Blind of sight. Mujahid said: Blind of the argument.

Tafsir al-Baidawi

124- **And whoever turns away from My remembrance** from the guidance that remembers Me and calls to My worship. **He will have a depressed life.** A narrow source that is described by it, and therefore it is the same for both males and females. It was read (*Dhanka*) like Sakra, because the focus of his ambition and the aspirations of his sight are on the worldly matters, he is obsessed with its increase and fears its decrease, unlike the believer who seeks the Hereafter, although

Surat Ta-Ha 20:125

He said, "My Lord, why have You raised me blind while I used to be seeing?"

Surat Ta-Ha 20:125

He said, **My Lord, why have You raised me blind while I used to be seeing?**

Tafsir al-Jalalayn

125 - **He said, My Lord, why have You raised me blind while I used to have sight?** in this world and at the Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: "He said: My Lord, why have You raised me blind while I was seeing?" The people of interpretation differed in the interpretation of that. Some of them said about that, what:

Ibn Bashar told us: Abd al-Razzaq told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: "He said: 'My Lord, why have You raised me blind?' I have no argument."

And his saying: **And I was seeing.** The people of interpretation differed in the interpretation of that. Some of them said: Its meaning is: And I was seeing my proof.

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, **And I was seeing,** he said: Knowing of my proof.

Others said: Rather, its meaning is: I had insight with which I could see things.

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: **And I was seeing** in this world.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: "He said: My Lord, why have You raised me blind while I used to be seeing?" He said: He was far-sighted, short-sighted, blind to the truth.

Abu Ja'far said: The correct statement regarding this, according to us, is that God, the Mighty and Sublime, has made the report about Himself comprehensive by describing Himself with sight, and has not singled out one meaning from Him over another, so that is according to what He has made comprehensive. So since that is the case, then the interpretation of the verse is: My Lord, why have You raised me blind to my proof and to seeing things, when I was in this world with sight of all of that?

If someone were to say: How could this man say to his Lord: **Why have You raised me blind?** while witnessing His great power? Was he ignorant in that situation that God could do with him whatever He wished, or what was the reason for that? It would be said: That was a question from him to his Lord to inform Him of the crime for which he deserved that, since he was ignorant of it and thought that he had no crime for which he deserved that from Him, so he said: Lord, for what sin and for what crime have You raised me blind, when I was previously sighted in this world, and You do not punish anyone except without what he deserves from You in terms of punishment.

Tafsir al-Qurtubi

He said, 'My Lord, why have you raised me blind?' meaning, for what sin have you punished me with blindness. **And I was seeing** meaning, in this world, and it is as if he thought that he had no sin. Ibn Abbas and Mujahid said: meaning, **Why have you raised me blind** to my argument **and I was seeing** meaning, knowing my argument. Al-Qushayri: This is far-fetched, since the disbeliever has no argument in this world.

Tafsir Ibn Kathir

God Almighty says to Adam, Eve, and Satan: Descend from it, all of you, meaning from Paradise, all of you. We have explained this in detail in Surat al-Baqarah 2: **Some of you are enemies to others.** He said: Adam and his offspring, and Satan and his offspring. And His statement: **If there comes to you guidance from Me,** Abu Al-Aaliyah said: the prophets, messengers and explanation. **So whoever follows My guidance will neither go astray nor be miserable,** Ibn Abbas said: he will neither go astray in this world nor be miserable in the Hereafter. **And whoever turns away from My remembrance,** meaning he disobeys My command and what I revealed to My Messenger, he turns away from it and forgets it and takes his guidance from someone other than Him. **Surely he will have a depressed life,** meaning a depressed life, so he will have no peace of mind and no expansion in his chest, rather his chest is tight and constricted because of his misguidance. Even if he appears to be comfortable and wears whatever he wants and eats whatever he wants and lives wherever he wants, his heart, as long as it does not reach certainty and guidance, is in anxiety, confusion and doubt. He will not cease to be in doubt and hesitate, and this is from the hardship of life.

Ali bin Abi Talha said on the authority of Ibn Abbas: **For he will have a difficult life,** meaning misery. Al-Awfi said on the authority of Ibn Abbas: **For he will have a difficult life,** meaning: Whenever I give to one of My servants, whether little or much, and he does not fear Me in it, then there is no good in it, and it is the difficulty of living. He also said: There are misguided people who turned away from the truth and were in abundance in this world, being arrogant, so their life

was difficult, because they thought that God would not replace their livelihoods due to their bad opinion of God and their denial. So if the servant denies God and has bad opinion of Him and trusts Him, then his life will be difficult for him, and that is the difficulty. Ad-Dahhak said: It is bad work and evil provision, and this is what Ikrimah and Malik bin Dinar said.

Sufyan ibn Uyaynah said on the authority of Abu Hazim on the authority of Abu Salamah on the authority of Abu Saeed regarding his statement: **A straitened life**, he said: His grave will be so narrow for him that his ribs will overlap in it. Abu Hatim al-Razi said: An-Nu'man ibn Abi Ayyash was called Abu Salamah. Ibn Abi Hatim said: Abu Zur'ah told us, Safwan told us, al-Walid told us, Abdullah ibn Lahi'ah told us, on the authority of Diraj on the authority of Abu al-Haitham on the authority of Abu Saeed who said: The Messenger of God, may God bless him and grant him peace, said regarding God Almighty's statement: **Then he will have a straitened life**, he said: The grave will be squeezed for him. The suspended version is more authentic. Ibn Abi Hatim also said: Al-Rabi' bin Sulayman told us, Asad bin Musa told us, Ibn Lahi'ah told us, Diraj Abu Al-Samh told us, on the authority of Ibn Hujaira, whose name is Abd Al-Rahman, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "The believer in his grave is in a green garden, and his grave is expanded for him by seventy cubits, and his grave is illuminated for him like the moon on a full moon night. Do you know why this verse was revealed: 'For him is a miserable life.' Do you know what a miserable life is? They said: God and His Messenger know best. He said: The punishment of the disbeliever in his grave. By the One in Whose Hand is my soul, ninety-nine dragons are set upon him. Do you know what a dragon is? Ninety-nine snakes, each snake has seven heads. They blow into his body and sting and scratch him until the Day of Resurrection." Its chain of transmission is very strange.

Al-Bazzar said: Muhammad ibn Yahya al-Azdi told us: Muhammad ibn Amr told us: Hisham ibn Saad told us, on the authority of Saeed ibn Abi Hilal, on the authority of Ibn Hijra, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **Then he will have a miserable life**. He said: **The miserable life about which God said that ninety-nine snakes will be set upon him, which will devour his flesh until the Hour comes**. He also said: Abu Zur'ah told us, Abu al-Walid told us, Hammad ibn Salamah told us, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: **Then he will have a miserable life**. He said: **The torment of the grave**. A good chain of transmission.

And his saying: **And We will gather him on the Day of Resurrection blind**. Mujahid, Abu Salih, and As-Suddi said: **There is no proof for him**. Ikrimah said: **Everything will be blind to him except Hell**. It is possible that what is meant is that he will be resurrected or gathered to Hell blind in sight and insight as well, as God Almighty said: "And We will

gather them on the Day of Resurrection on their faces, blind, dumb, and deaf. Their refuge will be Hell." This is why he says: **My Lord, why have You gathered me blind while I was seeing?** That is, in this world. "He will say: 'Thus did Our signs come to you, and you forgot them. And thus today you will be forgotten.'" That is, when you turned away from the signs of God and treated them as one who did not remember them after they were conveyed to you, you forgot them, turned away from them, and neglected them. Thus today We will treat you as one who forgets you. **So today We will forget them as they forgot the meeting of this Day of theirs**. For the reward is of the same kind as the action. As for forgetting the wording of the Qur'an while understanding its meaning and carrying out its requirements, it is not included in this specific threat, even though it is threatened from another aspect, because the Sunnah has come with a definite prohibition and a severe threat in this regard. Imam Ahmad said: Khalaf ibn al-Waleed told us, Khalid told us, on the authority of Yazid ibn Abi Ziyad, on the authority of 'Isa ibn Fa'id, on the authority of a man, on the authority of Sa'd ibn 'Ubadah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **There is no man who recites the Qur'an and then forgets it except that he will meet God on the Day of Resurrection as a leper**. Then Imam Ahmad narrated it from the hadith of Yazid ibn Abi Ziyad, on the authority of 'Isa ibn Fa'id, on the authority of 'Ubadah ibn as-Samit, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned something similar.

Fath al-Qadir

125- **He said, 'My Lord, why have You raised me blind while I used to have sight?'** in this world.

Tafsir al-Baghawi

125. **He said, 'My Lord, why have You raised me blind while I was seeing?'** With the eye or seeing with the argument.

Tafsir al-Baidawi

125- **He said, 'My Lord, why have You raised me blind while I was seeing?'** Hamza and Al-Kisa'i made them inclined because the alif was changed from the ya', and Abu Amr made the distinction by saying that the first is the beginning of the verse and the place of the pause, so it is worthy of being changed.

Surat Ta-Ha 20:126

He said, "Thus did Our signs come to you, and you forgot them. And thus are you forgotten today."

greatest evil for them.

Surat Ta-Ha 20:126

He said, "Thus did Our signs come to you, and you forgot them. And thus are you forgotten today."

Tafsir al-Jalalayn

126 - **He said** the command **Thus did Our signs come to you, but you forgot them** you left them and did not believe in them **and thus** like your forgetting Our signs **today you are forgotten** you are left in the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: "He said: Thus did Our signs come to you, and you forgot them." God Almighty says: God said then to the one who said to Him: **Why did You raise me blind while I was seeing?** I did that to you, so I raised you blind just as My signs came to you, which are His proofs, evidence, and explanation that He explained in His Book, and you forgot them? He says: So you abandoned them and turned away from them. And you did not believe in them, and did not act. And what He meant by His statement: **Thus did it come to you** is this is how it came to you. And His statement: **And thus today you will be forgotten** means: Just as you forgot Our signs in the world, and abandoned them and turned away from them, so today We will forget you, and leave you in the Fire.

The people of interpretation differed regarding the meaning of his statement: **And thus today you will be forgotten**. Some of them said something similar to what we said about that.

Who said that?

Muhammad bin Ismail Al-Ahmasi told us: Muhammad bin Ubaid told us: Sufyan Al-Thawri told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh, regarding his statement: **And thus today you will be forgotten**, he said: In the Fire.

Al-Hasan 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: **Thus did Our signs come to you, and you forgot them**, he said: So you left them. **And thus today you are forgotten**, and thus today you are left in the Fire.

It was narrated on the authority of Qatada regarding this matter:

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "He said: Thus did Our signs come to you, and you forgot them. And thus is this Day you are forgotten." He said: He forgot the good, but he did not forget the evil. This statement that Qatada said is close in meaning to what Abu Salih and Mujahid said, because leaving them in the Fire is the

Tafsir al-Qurtubi

He said, 'Thus did Our signs come to you.' That is, God Almighty said to him, **Thus did Our signs come to you**. That is, Our proof of Our Oneness and Power. **But you forgot them**. That is, you left them and did not consider them, and you turned away from them. **And thus today you will be forgotten**. That is, you will be left in torment, meaning Hell.

Tafsir Ibn Kathir

God Almighty says to Adam, Eve, and Satan: Descend from it, all of you, meaning from Paradise, all of you. We have explained this in detail in Surat al-Baqarah 2: **Some of you are enemies to others**. He said: Adam and his offspring, and Satan and his offspring. And His statement: **If there comes to you guidance from Me**, Abu Al-Aaliyah said: the prophets, messengers and explanation. **So whoever follows My guidance will neither go astray nor be miserable**, Ibn Abbas said: he will neither go astray in this world nor be miserable in the Hereafter. **And whoever turns away from My remembrance**, meaning he disobeys My command and what I revealed to My Messenger, he turns away from it and forgets it and takes his guidance from someone other than Him. **Surely he will have a depressed life**, meaning a depressed life, so he will have no peace of mind and no expansion in his chest, rather his chest is tight and constricted because of his misguidance. Even if he appears to be comfortable and wears whatever he wants and eats whatever he wants and lives wherever he wants, his heart, as long as it does not reach certainty and guidance, is in anxiety, confusion and doubt. He will not cease to be in doubt and hesitate, and this is from the hardship of life.

Ali bin Abi Talha said on the authority of Ibn Abbas: **For he will have a difficult life**, meaning misery. Al-Awfi said on the authority of Ibn Abbas: **For he will have a difficult life**, meaning: Whenever I give to one of My servants, whether little or much, and he does not fear Me in it, then there is no good in it, and it is the difficulty of living. He also said: There are misguided people who turned away from the truth and were in abundance in this world, being arrogant, so their life was difficult, because they thought that God would not replace their livelihoods due to their bad opinion of God and their denial. So if the servant denies God and has bad opinion of Him and trusts Him, then his life will be difficult for him, and that is the difficulty. Ad-Dahhak said: It is bad work and evil provision, and this is what Ikrimah and Malik bin Dinar said.

Sufyan ibn Uyaynah said on the authority of Abu Hazim on the authority of Abu Salamah on the authority of Abu Saeed regarding his statement: **A straitened life**, he said: His grave will be so narrow for him that his ribs will overlap in it. Abu Hatim al-Razi

said: An-Nu'man ibn Abi Ayyash was called Abu Salamah. Ibn Abi Hatim said: Abu Zur'ah told us, Safwan told us, al-Walid told us, Abdullah ibn Lahi'ah told us, on the authority of Diraj on the authority of Abu al-Haitham on the authority of Abu Saeed who said: The Messenger of God, may God bless him and grant him peace, said regarding God Almighty's statement: **Then he will have a straitened life**, he said: The grave will be squeezed for him. The suspended version is more authentic. Ibn Abi Hatim also said: Al-Rabi' bin Sulayman told us, Asad bin Musa told us, Ibn Lahi'ah told us, Diraj Abu Al-Samh told us, on the authority of Ibn Hujaira, whose name is Abd Al-Rahman, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "The believer in his grave is in a green garden, and his grave is expanded for him by seventy cubits, and his grave is illuminated for him like the moon on a full moon night. Do you know why this verse was revealed: 'For him is a miserable life.' Do you know what a miserable life is? They said: God and His Messenger know best. He said: The punishment of the disbeliever in his grave. By the One in Whose Hand is my soul, ninety-nine dragons are set upon him. Do you know what a dragon is? Ninety-nine snakes, each snake has seven heads. They blow into his body and sting and scratch him until the Day of Resurrection." Its chain of transmission is very strange.

Al-Bazzar said: Muhammad ibn Yahya al-Azdi told us: Muhammad ibn Amr told us: Hisham ibn Saad told us, on the authority of Saeed ibn Abi Hilal, on the authority of Ibn Hijra, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **Then he will have a miserable life**. He said: **The miserable life about which God said that ninety-nine snakes will be set upon him, which will devour his flesh until the Hour comes**. He also said: Abu Zur'ah told us, Abu al-Walid told us, Hammad ibn Salamah told us, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: **Then he will have a miserable life**. He said: **The torment of the grave**. A good chain of transmission.

And his saying: **And We will gather him on the Day of Resurrection blind**. Mujahid, Abu Salih, and As-Suddi said: **There is no proof for him**. Ikrimah said: **Everything will be blind to him except Hell**. It is possible that what is meant is that he will be resurrected or gathered to Hell blind in sight and insight as well, as God Almighty said: "And We will gather them on the Day of Resurrection on their faces, blind, dumb, and deaf. Their refuge will be Hell." This is why he says: **My Lord, why have You gathered me blind while I was seeing?** That is, in this world. "He will say: 'Thus did Our signs come to you, and you forgot them. And thus today you will be forgotten.'" That is, when you turned away from the signs of God and treated them as one who did not remember them after they were conveyed to you, you forgot them, turned away from them, and neglected them. Thus today We will treat you as one who forgets you. **So today We will forget them as they forgot the meeting of this Day of theirs**. For the reward is of the same kind as the action.

As for forgetting the wording of the Qur'an while understanding its meaning and carrying out its requirements, it is not included in this specific threat, even though it is threatened from another aspect, because the Sunnah has come with a definite prohibition and a severe threat in this regard. Imam Ahmad said: Khalaf ibn al-Waleed told us, Khalid told us, on the authority of Yazid ibn Abi Ziyad, on the authority of 'Isa ibn Fa'id, on the authority of a man, on the authority of Sa'd ibn 'Ubadah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **There is no man who recites the Qur'an and then forgets it except that he will meet God on the Day of Resurrection as a leper**. Then Imam Ahmad narrated it from the hadith of Yazid ibn Abi Ziyad, on the authority of 'Isa ibn Fa'id, on the authority of 'Ubadah ibn as-Samit, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned something similar.

Fath al-Qadir

126- "He said, 'Likewise.' That is, you did the same thing. Then He explained it by saying, 'Our signs came to you, but you forgot them.' That is, you turned away from them, abandoned them, and did not look into them. 'And thus today you are forgotten.' That is, like that forgetfulness that you did in this world, you are forgotten: that is, you are left in blindness and torment in the Fire. Al-Farra' said: It is said that he comes out of his grave with sight, but he is blind when he is resurrected.

Tafsir al-Baghawi

126. "He said, 'Likewise,' meaning just as 'Our signs came to you and you forgot them,' so you abandoned them and turned away from them, 'likewise today you will be forgotten.' You will be left in the Fire. Qatada said: They forgot the good but they did not forget the punishment.

Tafsir al-Baidawi

126- "He said, 'Likewise,' meaning you did the same thing, then you explain it. He said, 'Our signs came to you,' clear and bright. 'But you forgot them,' so you were blind to them and left them without looking at them. 'Likewise,' and like your leaving them, 'today you will be forgotten,' you will be left in blindness and torment.

Surat Ta-Ha 20:127

And thus do We recompense him who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more lasting.

Surat Ta-Ha 20:127

And thus do We recompense him who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more lasting.

Tafsir al-Jalalayn

127 - **And thus** and like our recompense for those who turn away from the Qur'an **We recompense him who transgressed** associated others with God (and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe) than the punishment of this world and the punishment of the grave **and more lasting** more lasting.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And thus do We recompense: that is, We reward those who transgress and disobey their Lord, and do not believe in His Messengers and Books, so We make for them a difficult life in the intermediate realm, as we have explained before. **And the punishment of the Hereafter is more severe and more lasting.** God Almighty says: And the punishment in the Hereafter is more severe for them than what I promised them in the grave of a difficult life and more lasting. He says: And more lasting than it, because it is without time or end.

Tafsir al-Qurtubi

And thus do We recompense him who transgresses meaning, just as We recompense he who turns away from the Qur'an, and from looking at and contemplating created things, and transgresses the limit in disobedience. **And does not believe in the signs of his Lord** meaning, does not believe in them. **And the punishment of the Hereafter is more severe** meaning, more terrible than a difficult life and the punishment of the grave. **And more lasting** meaning, more permanent and steadfast, because it does not end or cease.

Tafsir Ibn Kathir

God Almighty says: And thus we reward the transgressors who deny the signs of God in this world and the Hereafter. **For them is a punishment in the life of this world, and the punishment of the Hereafter is more severe, and they have no protector from God.** That is why He said: **And the punishment of the Hereafter is more severe and more lasting.** That is, more painful than the punishment of this world and

more lasting for them, as they will remain in it forever. That is why the Messenger of God, may God bless him and grant him peace, said to those who cursed: **The punishment of this world is lighter than the punishment of the Hereafter.**

Fath al-Qadir

127- **And thus do We recompense him who transgresses** meaning, We will recompense him in the same way: transgression is immersion in desires, and it was said that it means polytheism **and does not believe in the signs of his Lord** rather he denied them **and the punishment of the Hereafter is more severe** meaning, more terrible than a difficult life **and more lasting** meaning, more permanent and more established because it does not end.

Ibn Abi Shaybah, Al-Tabarani, Abu Nu'aym in Al-Hilyah, and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever follows the Book of God, God will guide him from misguidance in this world and protect him from a bad reckoning on the Day of Resurrection.** This is because God says: **So whoever follows My guidance will neither go astray nor suffer.** Al-Faryabi, Sa'id ibn Mansur, Ibn Abi Shaybah, 'Abd ibn Humayd, Muhammad ibn Nasr, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, and Al-Bayhaqi in Al-Shu'ab narrated through various chains of narration on the authority of Ibn Abbas, who said: God will protect the one who follows the Qur'an from going astray in this world or suffering in the Hereafter. Then he recited: **So whoever follows My guidance will neither go astray nor suffer.** He said: He will neither go astray in this world nor suffer in the Hereafter. Abdul Razzaq, Saeed bin Mansour, Musaddad in his Musnad, Abdul bin Hameed, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim - who authenticated it - Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Abu Saeed Al-Khudri, with a chain of transmission traceable to the Prophet, regarding his statement, **a straitened life**, he said: The torment of the grave. The wording of Abdul Razzaq is: His grave will be constricted for him until his ribs overlap. It has also been narrated with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Ibn Kathir said: The chain of transmission traceable to the Prophet is more authentic. Al-Bazzar and Ibn Abi Hatim narrated on the authority of Abu Hurayrah, "On the authority of the Prophet, may God bless him and grant him peace, regarding his statement, 'Then he will have a straitened life,' he said: A straitened life is when ninety-nine snakes are set loose upon him, gnawing at his flesh until the Hour comes." Ibn Abi Al-Dunya, Al-Hakim At-Tirmidhi, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Hibban, 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, regarding his statement, **Then he will have a straitened life**, he said: A straitened life is when ninety-nine snakes are set loose upon him, gnawing at his flesh

until the Hour comes. Ibn Abi Al-Dunya, Al-Hakim At-Tirmidhi, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Hibban, Ibn Mardawayh and Al-Bayhaqi narrated a similar chain of transmission traceable to the Prophet, but longer. Ibn Kathir said: Its chain of transmission traceable to the Prophet is very strange. Ibn Abi Shaybah, Al-Bazzar, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Abu Hurayrah, on the authority of the Prophet, peace and blessings be upon him, regarding his statement: **For him will be a miserable life**, he said: The torment of the grave. Ibn Kathir said after narrating it: The chain of transmission is good. Hannad, Abd bin Humayd, Ibn Al-Mundhir, Al-Tabarani and Al-Bayhaqi narrated on the authority of Ibn Mas'ud regarding his statement: **For him will be a miserable life**, he said: The torment of the grave. The sum of what we have mentioned here goes back to the interpretation of a miserable life as the torment of the grave. Ibn Abi Hatim, Al-Tabarani and Al-Bayhaqi narrated in the book of the torment of the grave, on the authority of Ibn Mas'ud that he interpreted a miserable life as misery. Hannad, Abd bin Humayd, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah regarding his statement: **And We shall gather him on the Day of Resurrection blind**, he said: Everything will be blind to him except Hell. In another version: He will not see anything except the Fire. Ibn Abi Hatim narrated on the authority of Sufyan regarding his statement: **And thus do We recompense him who transgresses**, he said: Whoever associates partners with God.

Tafsir al-Baghawi

127. **And thus**, that is, just as We rewarded those who turned away from the Qur'an, **so do We reward those who transgressed**, who associated others with God, "and did not believe in the signs of their Lord. And the punishment of the Hereafter is more severe," that is, what He will punish them with in this world and in the grave, **and more lasting**, and more lasting.

Tafsir al-Baidawi

127- **And thus do We recompense him who transgressed** by being immersed in desires and turning away from the signs. **And did not believe in the signs of his Lord** but rather denied them and contradicted them. **And the punishment of the Hereafter** which is the gathering in blindness, and it was said the punishment of the Fire, meaning the Fire after that. **is more severe and lasting** than the hardship of life or from it and from blindness, and perhaps when he enters the Fire his blindness will go away so that he can see his place and state or from what he did of abandoning the signs and disbelieving in them.

Surat Ta-Ha 20:128

Have they not seen how many generations before them We destroyed who used to walk about in their dwellings? Indeed in that are signs for those of understanding.

Surat Ta-Ha 20:128

Have they not seen how many generations before them We destroyed who used to walk about in their dwellings? Indeed in that are signs for those of understanding.

Tafsir al-Jalalayn

128 - **Has it not become clear to them** to the infidels of Mecca **how many** a noun of action **We have destroyed** meaning many of our destruction **before them of the generations** meaning the past nations for denying the messengers *walked* a state of the pronoun for them **in their dwellings** in their journey to the Levant and elsewhere so that they may take heed. And what was mentioned of taking destruction from its verb that is devoid of a source letter to preserve the meaning is not prohibited **Indeed in that are signs** for lessons **for those of understanding** for those of reason.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **Have your people not been guided who associate others with God?** The meaning of *guide* is **make clear**. He says: "Have they not been made clear how many nations We destroyed before them, who followed the path before them, who walk in their dwellings and homes, and who see the effects of Our punishments that We have brought upon them, the evil consequences of what they are continuing in of disbelief in Our verses, and who are admonished by them, and take heed, and turn to submission, and believe in God and His Messenger, for fear that what happened to them will happen to them because of their disbelief in God."

And in a similar manner to what we said in the interpretation of 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: **How many generations before them have We destroyed who walked in their dwellings** because Quraysh used to trade to Ash-Sham, and pass by the dwellings of Aad and Thamud and those like them, and they would see the traces of the events of God's decrees upon them, so He said to them: "So they were not warned by what they saw of Our action upon them because of their disbelief in Us, that something similar would descend upon them, while they are continuing in the same manner as they did." Al-Farra' used to say: It is not permissible for **how many** in this place to be anything other than the accusative of **we destroyed**, and he used to say: And even if it is only the accusative, the entire statement is raised by His

statement: **it guides them**, and he said: That is like the statement of the one who says: It has become clear to me whether Amr or Zaid stayed in the question, and like His statement: **It is the same for you whether you call upon them or whether you are silent** (al-A'raf 7:193), and he claims that there is something in it that raises *whether* that does not appear with the question, he said: If you had said: It is the same for you whether you are silent or calling upon them, that raising in the sentence would have become clear. And what Al-Farra' said is not like that, as he said: Because even though *kam* is one of the interrogative letters, it was not used in this position for interrogation, rather it is in the position of the described nouns. And the meaning of the statement is what we mentioned before, which is: **Have not the generations before them who walk in their dwellings made clear to them the great number of Our destructions, or have not the perishing generations guided them?** It has been mentioned that in the reading of Abdullah, **Have not those We destroyed guided them?** So *kam* is in the position of *min* in the reading of Abdullah, it is in the nominative case with his saying: **He guides them**. This is the most apparent of its aspects and the most correct of its meanings, even though what he said has a distant aspect and approach.

And His statement: **Indeed in that are signs for those of understanding**. God Almighty says: Indeed in what these people witness and see of the effects of Our events with the nations that denied Our messengers before them, and Our examples of them for their disbelief in God, **are signs**. He says: evidence, lessons, and sermons. **For those of understanding**. That is, for the people of wisdom and intellect, and whoever his intellect, understanding, and religion prevent him from doing what harms him.

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

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: **For those of understanding** means: those who are pious.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed in that are signs for those of understanding** the people of piety.

Tafsir al-Qurtubi

The Almighty says: **Have they not been guided?** He means the people of Mecca, meaning, has the report of those generations before them whom We destroyed not become clear to them, walking in their homes when they traveled and went out for trade in search of a living, and they see the lands of the past nations, and the past generations are empty, meaning, do they not fear that what happened to the infidels before them will happen to them? Ibn Abbas, Al-Salami and others

read **nahda lahum** with a noon, which is clearer. *Yahda* with a yaa is problematic because of the subject, so the Kufians said: *kam* is the subject, An-Nahhas, and this is a mistake, because *kam* is an interrogative, so what precedes it does not work on it. Al-Zajaj said: The meaning is, has the matter not been guided to them by Our destruction of those whom We destroyed? The reality of *yahda* indicates guidance, so the subject is guidance, meaning: Has the guidance not been guided to them? Al-Zajaj said: *kam* is in the accusative case with *ahlakkana*.

Tafsir Ibn Kathir

The Almighty says: **Have they not been guided** to these deniers of what you have brought them, O Muhammad, how many nations of deniers of the messengers We destroyed before them, so they perished and there is no remnant, nor eye, nor trace for them, as they see that from their empty homes in which they left them, walking in them. **Indeed in that are signs for those of understanding** meaning sound minds and upright intellects, as the Almighty said: **Have they not traveled through the land and had hearts by which to reason or ears by which to hear? Indeed, it is not eyes that are blinded, but blind are the hearts which are within the breasts.** And He said in Surat Al-Sajdah: **Have they not been guided how many generations We destroyed before them who walked about in their dwellings** the verse, then the Almighty said: **And had it not been for a word that preceded from your Lord, it would have been binding and a specified term** meaning had it not been for the previous word from God, which is that He does not punish anyone except after the proof has been established against him, and the specified term that God Almighty has set for these deniers until a specific period, the punishment would have come to them. Suddenly, and for this reason he said to his Prophet, comforting him: **So be patient over what they say**, meaning their denial of you, **and exalt the praises of your Lord before the rising of the sun**, meaning the dawn prayer, **and before its setting**, meaning the afternoon prayer, as it came in the two Sahih on the authority of Jarir ibn Abdullah al-Bajali, may God be pleased with him, who said: "We were sitting with the Messenger of God, may God bless him and grant him peace, and he looked at the moon on the night of the full moon, and he said: You will see your Lord as you see this moon, and you will not be harmed in seeing Him. So if you are able not to be overcome in praying before the rising of the sun and before its setting, then do so." Then he recited this verse.

Imam Ahmad said: Sufyan ibn Uyaynah told us, on the authority of Abd al-Malik ibn Umayr, on the authority of Ammarah ibn Ru'aybah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **No one who prays before sunrise and before sunset will enter Hell.** Narrated by Muslim from the hadith of Abd al-Malik ibn Umayr, and in al-Musnad and al-Sunan on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest in status of the people of Paradise is he who looks at his kingdom for

a distance of two thousand years, looking at its farthest point as he looks at its nearest point. The highest in status of them is he who looks at God Almighty twice a day."

And His saying: **And during the hours of the night, glorify God** meaning during its hours, so perform the night prayer. Some of them interpreted it as Maghrib and Isha, **and at the ends of the day** in contrast to the hours of the night **that you may be satisfied** as God the Almighty said: **And your Lord is going to give you, and you will be satisfied.** And in the Sahih: "God the Almighty says: O people of Paradise, and they say: At Your service, our Lord, and at Your pleasure. He says: Are you satisfied? They say: Our Lord, why should we not be satisfied when You have given us what You have not given to any of Your creation? He says: I will give you better than that. They say: What is better than that? He says: I will make My pleasure descend upon you, and I will never be angry with you after that." And in another hadith: "O people of Paradise, you have an appointment with God that He wants to fulfill for you. They say: What is it? Did He not whiten our faces, make our scales heavy, remove us from the Fire, and admit us into Paradise? He removes the veil and they look at Him, and by God, He has not given them anything better than looking at Him, which is the increase."

Fath al-Qadir

His statement: 128- **Have they not been guided?** The question is for rebuke and reprimand, and the *fa* is for connecting to something understood, as was mentioned more than once, and the sentence is resumed to confirm what came before it, and the subject of *guides* is the sentence mentioned after it, and the object is omitted. The Basrans rejected such a thing because sentences do not take the form of a subject, but others permitted it. Al-Qaffal said: He made the large number of generations that were destroyed clear to them. Al-Nahhas said: This is a mistake because *kam* is an interrogative, so what came before it does not work on it. Al-Zajaj said: The meaning is, **Or did the command to destroy those whom We destroyed not guide them?** Its true meaning indicates guidance, so the subject is guidance. He said, **How many** is in the accusative case with **we destroyed**. It was said that the subject of *guide* is a pronoun for God or the Messenger, and the sentence after it explains it. The meaning of the verse, as it appears, is: **Has not the report of those whom We destroyed before them of the generations become clear to the people of Mecca?** while the generations walk in their dwellings and move about in their homes, or while these people walk in the dwellings of the generations whom We destroyed when they go out to trade and seek a living, so they see the lands of the past nations, and the past generations empty and warring from the people of Al-Hijr and Thamud and the villages of the people of Lot, for that is what necessitates their consideration lest what happened to those happen to them. Ibn Abbas and Al-Salami read *Nahd* with a *nun*, and the meaning according to this reading is clear. The sentence, **Indeed in that are signs for those of understanding** is an explanation for the denial and a confirmation of guidance, and the reference by His

Surat Ta-Ha 20:128

Have they not seen how many generations before them We destroyed who used to walk about in their dwellings? Indeed in that are signs for those of understanding.

saying that is to the meaning of **how many We destroyed** and so on. Prohibition: the plural of prohibition, which is the mind: that is, for those with minds that prohibit their owners from doing what is ugly.

Tafsir al-Baghawi

128. **Have they not been guided**, the Qur'an explains to them, meaning: the infidels of Mecca, **how many generations before them We destroyed who walked in their dwellings**, their homes and houses when they traveled. The address is to the Quraysh who used to travel to the Levant and see the homes of the destroyed people of Al-Hijr, Thamud, and the villages of Lot.

Indeed in that are signs for those of understanding, for those of reason.

Tafsir al-Baidawi

128- **Have they not been guided?** is attributed to God Almighty or the Messenger or what indicates it. **How many generations before them have We destroyed?** meaning our destruction of them or the sentence with its content, and the verb is dependent on the first ones and runs in the course of **I know** and is indicated by the reading with the letter *nun*. "They walk in their dwellings" and see the signs of their destruction. "Indeed in that are signs for those of understanding" for those with minds that prevent negligence and blindness.

Surat Ta-Ha 20:129

And had it not been for a word that preceded from your Lord, it would have been binding and a term specified.

Tafsir al-Jalalayn

129 - **And had it not been for a word that preceded from your Lord** to delay the punishment from them until the Hereafter **destruction would have been inevitable** for them in this world **and a specified term** set for them in apposition to the hidden pronoun in *was* and the separation with its predicate took the place of emphasis.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And had it not been for a word that preceded from your Lord** O Muhammad, whoever has a term decreed for him, he will not exceed it before he reaches his term. **And a specified term** means: And a specified time with your Lord that He has named for them in the Mother of the Book and written in it, they will reach it and complete it. **It would have been inevitable** means: Destruction would have been inevitable for them immediately. It is a source from the saying of the speaker: So-and-so is constant with so-and-so, he is constant with him, constant and inevitable: if he does not leave him. He presented his saying **it would have been inevitable** before his saying: **A specified term**. The meaning of the statement is: And had it not been for a word that preceded from your Lord and a specified term, it would have been inevitable, so be patient with what they say.

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, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **And had it not been for a word that preceded from your Lord, it would have been an obligation and a specified term**. The specified term is the world.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And had it not been for a word that preceded from your Lord, it would have been inevitable and a specified term**. This is one of the introductions to speech. He says: Had it not been for a word that preceded from your Lord to a specified term, it would have been inevitable, and the specified term is the Hour, because God Almighty says: **Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter**. (al-Qamar 54:46)

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And had it not**

been for a word that preceded from your Lord, it would have been binding and a specified term, he said: This is brought forward and postponed, and had it not been for a word that preceded from your Lord and a specified term, it would have been binding.

The people of interpretation differed about the meaning of his saying: **It would have been binding**. Some of them said: Its meaning is: It would have been death.

Who said that?

Ali told me: Abu Saleh told me: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his statement: **It would have been binding** means: death.

Others said: It means it would have been murder.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **It would have been binding**. Binding means killing.

Tafsir al-Qurtubi

The Almighty said: **And had it not been for a word that preceded from your Lord, it would have been inevitable**. There is an advancing and delaying in this, meaning, and had it not been for a word that preceded from your Lord and a specified term, it would have been inevitable, as Qatada said. Adherence means concomitance, meaning the punishment would have been inevitable for them. And he implied the noun of *was*. Al-Zajjaj said: **And a specified term** is in apposition to *word*. Qatada said: What is meant is the Resurrection, as Al-Qutabi said. It was also said: Their delay is until the Day of Badr.

Tafsir Ibn Kathir

The Almighty says: **Have they not been guided** to these deniers of what you have brought them, O Muhammad, how many nations of deniers of the messengers We destroyed before them, so they perished and there is no remnant, nor eye, nor trace for them, as they see that from their empty homes in which they left them, walking in them. **Indeed in that are signs for those of understanding** meaning sound minds and upright intellects, as the Almighty said: **Have they not traveled through the land and had hearts by which to reason or ears by which to hear? Indeed, it is not eyes that are blinded, but blind are the hearts which are within the breasts**. And He said in Surat Al-Sajdah: **Have they not been guided how many generations We destroyed before them who walked about in their dwellings** the verse, then the Almighty said: **And had it not been for a word that preceded from your Lord, it would have been binding and a specified term** meaning had it not been for the previous word from God, which is that He does not punish anyone except after the proof has been established against him, and the specified term that God Almighty has set for these deniers until a specific

And had it not been for a word that preceded from your Lord, it would have been binding and a term specified.

period, the punishment would have come to them. Suddenly, and for this reason he said to his Prophet, comforting him: **So be patient over what they say**, meaning their denial of you, **and exalt the praises of your Lord before the rising of the sun**, meaning the dawn prayer, **and before its setting**, meaning the afternoon prayer, as it came in the two Sahihs on the authority of Jarir ibn Abdullah al-Bajali, may God be pleased with him, who said: "We were sitting with the Messenger of God, may God bless him and grant him peace, and he looked at the moon on the night of the full moon, and he said: You will see your Lord as you see this moon, and you will not be harmed in seeing Him. So if you are able not to be overcome in praying before the rising of the sun and before its setting, then do so." Then he recited this verse.

Imam Ahmad said: Sufyan ibn Uyaynah told us, on the authority of Abd al-Malik ibn Umayr, on the authority of Ammarah ibn Ru'aybah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **No one who prays before sunrise and before sunset will enter Hell**. Narrated by Muslim from the hadith of Abd al-Malik ibn Umayr, and in al-Musnad and al-Sunan on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest in status of the people of Paradise is he who looks at his kingdom for a distance of two thousand years, looking at its farthest point as he looks at its nearest point. The highest in status of them is he who looks at God Almighty twice a day."

And His saying: **And during the hours of the night, glorify God** meaning during its hours, so perform the night prayer. Some of them interpreted it as Maghrib and Isha, **and at the ends of the day** in contrast to the hours of the night **that you may be satisfied** as God the Almighty said: **And your Lord is going to give you, and you will be satisfied**. And in the Sahih: "God the Almighty says: O people of Paradise, and they say: At Your service, our Lord, and at Your pleasure. He says: Are you satisfied? They say: Our Lord, why should we not be satisfied when You have given us what You have not given to any of Your creation? He says: I will give you better than that. They say: What is better than that? He says: I will make My pleasure descend upon you, and I will never be angry with you after that." And in another hadith: "O people of Paradise, you have an appointment with God that He wants to fulfill for you. They say: What is it? Did He not whiten our faces, make our scales heavy, remove us from the Fire, and admit us into Paradise? He removes the veil and they look at Him, and by God, He has not given them anything better than looking at Him, which is the increase."

Fath al-Qadir

129- **And had it not been for a word that preceded from your Lord** meaning, and had it not been for the previous word, which is the promise of God, the Most High, to delay the punishment of this nation until the Hereafter, **the punishment for their sins would have**

been binding meaning, binding upon them, and would not be separated from them under any circumstances and would not be delayed. His statement, **and a specified term** is conjoined with the word, as stated by Al-Zajaj and others, and the specified term is the Day of Resurrection, or the Day of Badr, and binding is a source of binding. It was said that it is permissible to conjoin **and a specified term** with the hidden pronoun in *was* referring to the urgent taking understood from the context, in order to reduce the separation by the report to the level of emphasis: meaning, the urgent taking **and a specified term** would have been binding upon them as they were binding upon 'Aad and Thamud, and in that there is clear arbitrariness.

Tafsir al-Baghawi

129. **And had it not been for a word that preceded from your Lord, it would have been inevitable and a term appointed**, in it there is an advancement and a delay, the meaning is: And had it not been for a word that preceded from your Lord, but it would have been inevitable and a term appointed, and the word is the ruling to delay the punishment from them, meaning and had it not been for a ruling that preceded to delay the punishment from them and a term appointed, which is the resurrection, it would have been inevitable, meaning the punishment would not have been inevitable for them as it was inevitable for the past generations of disbelievers.

Tafsir al-Baidawi

129- **And had it not been for a word that preceded from your Lord** which is the promise to delay the punishment of this nation until the Hereafter. **It would have been inevitable**, as was revealed to 'Aad and Thamud, it would have been inevitable for these disbelievers. It is a source described by it or a tool name that is called inevitable due to its extreme necessity, like their saying **Lazzaz is an opponent**. **And a specified term** is in apposition to the word, meaning, and had it not been for the promise to delay the punishment and a specified term for their lives, or for their punishment, which is the Day of Resurrection or the Day of Badr, the punishment would have been inevitable. The separation is to indicate the independence of each of them by negating the necessity of the punishment. It is permissible to apposition it to what is implied in *was* meaning, the immediate taking and a specified term would have been inevitable for him.

Surat Ta-Ha 20:130

So be patient over what they say and exalt [God] with praise of your Lord before the rising of the sun and before its setting and during periods of the night and at the ends of the day that you may be satisfied.

Tafsir al-Jalalayn

130 - **So be patient over what they say** Abrogated by the verse of fighting **And exalt** pray **with praise of your Lord** a state, i.e., associated with it **before the rising of the sun** the dawn prayer **and before its setting** the afternoon prayer **and during the hours of the night** its hours **So exalt** pray the sunset and evening prayers **and at the ends of the day** in apposition to the position of the times of the accusative, i.e., pray the noon prayer because its time begins with the sun's decline, so it is the end of the first half and the end of the second half **that you may be satisfied** with what you are given of reward.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **So be patient over what they say** God the Most High says to His Prophet: So be patient, O Muhammad, over what these deniers of God's signs from your people say to you: You are a magician, you are a madman, a poet, and similar sayings. **And glorify the praises of your Lord** He says: Continue with your praise of your Lord. And He said: With the praise of your Lord, and the meaning is: With your praise, your Lord, just as you say: I liked Zaid's hitting, and the meaning is: My hitting Zaid. And His saying: **Before sunrise** and that is the dawn prayer **and before its sunset** which is the afternoon prayer **and during the hours of the night** which are the hours of the night, the singular of which is: I, on the assumption of a load, and from this is the saying of Al-Munakhal Al-Saadi:

Sweet and bitter, like the affection of the cup, its bitterness is in every one of my thoughts, I spend the night wearing shoes

What he means by his saying: **And during the hours of the night glorify God** is the last evening prayer, because it is performed after some hours of the night have passed.

His saying: **And the ends of the day**: meaning the Dhuhr and Maghrib prayers. It was also said: the ends of the day. What is meant by that are the two prayers that we mentioned, because the Dhuhr prayer is at the end of the first end of the day, and at the beginning of the end of the other day, so it is at two ends of it, and the third end is sunset, and at that time the Maghrib prayer is performed, so that is why it was said: ends. It may also be possible to say: what is meant by it are the two ends of the day. It was also said: ends, as it was said: **Your hearts have become hardened** (al-Tahrim 66:4), so it was pluralized, and what is meant is: two hearts, so that is the first end of the other

day, and the last end of its first end.

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 Asim, on the authority of Ibn Abi Zayd, on the authority of Ibn Abbas: **And glorify the praises of your Lord before the rising of the sun and before its setting**. He said: The obligatory prayer.

Tamim bin Al-Muntasir narrated to us, saying: Yazid bin Harun narrated to us, saying: Ismail bin Abi Khalid informed us, on the authority of Qais bin Abi Hazim, on the authority of Jarir bin Abdullah, who said: We were sitting with the Messenger of God, may God bless him and grant him peace, and he saw the moon on the night of the full moon and said: You will see your Lord as you see this, and you will not be harmed in seeing Him. So if you are able not to be overcome in praying before sunrise and before sunset, then do so. Then he recited: **And glorify the praises of your Lord before the rising of the sun and before its setting**.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us: **And glorify the praises of your Lord before the rising of the sun and before its setting**. Ibn Jurayj said: The afternoon and the ends of the day. He said: The obligatory prayer.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **And glorify the praises of your Lord before the rising of the sun**, he said: It is the dawn prayer. **And before its setting**, he said: The afternoon prayer. **And during the hours of the night**, he said: The sunset and evening prayers. **And at the ends of the day**, he said: The noon prayer.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And during the hours of the night, glorify [God] and at the ends of the day**: He said: During the hours of al-Layl 92: darkness. And at the ends of the day: sunset and dawn. And His statement **and at the ends of the day** is in the accusative case in apposition to His statement: **before the rising of the sun**, because the meaning of that is: So glorify the praises of your Lord at the end of the night and at the ends of the day.

And similar to what we said about the meaning of **night watches**, 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: Ibn Abbas said: **And during the hours of the night** he said: The place of prayer throughout the night. Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: I heard Al-Hasan, **And during the hours of the night** he said: From its beginning, its middle, and its end.

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 during the**

Surat Ta-Ha 20:130

So be patient over what they say and exalt [God] with praise of your Lord before the rising of the sun and before its setting and during periods of the night and at the ends of the day that you may be satisfied.

hours of the night glorify God, he said: The hours of al-Layl 92:the middle of the night.

And his saying: **Perhaps you will be satisfied** means: so that you will be satisfied.

The reciters differed in their recitation of this. The majority of the reciters of Medina and Iraq recited it as **perhaps you will be satisfied** with the ta' open. Asim and al-Kisa'i recited it as **perhaps you will be satisfied** with the ta' closed. This was narrated from Abu Abd al-Rahman al-Sulami. It seems that those who recited it with the fat-ha had the meaning: God gives you, until you are satisfied with His gift and reward for you. This is how the people of interpretation interpreted it.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Perhaps you will be satisfied**, he said: The reward, you will be satisfied with what God will reward you for.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **Perhaps you will be satisfied**, he said: with what you are given. And those who read it with the dammah directed the meaning of the speech to perhaps God will satisfy you with your worship of Him and your obedience to Him.

The correct thing to say about this, in my opinion, is that they are two readings, each of which has been recited by scholars among the reciters. They are two readings that are widespread in the recitation of the regions, and they agree in meaning, not differing in it. This is because if God Almighty, may He be exalted, pleases him, then there is no doubt that he is pleased, and if he is pleased, then God has pleased him. So each of them indicates the meaning of the other, so whichever of them the reciter recites, he is correct.

Tafsir al-Qurtubi

The Almighty's saying: **So be patient over what they say**. The Almighty commanded him to be patient over what they say: He is a magician, he is a soothsayer, he is a liar, and so on. The meaning is: Do not pay attention to them, for their punishment has a set time that is neither advanced nor delayed. Then it was said: This was abrogated by the verse on fighting. And it was said: It was not abrogated, since the disbelievers were not eradicated after the verse on fighting, but rather most of them remained.

The Almighty said: **And glorify the praises of your Lord before the rising of the sun**. Most of the commentators said: This is a reference to the five daily prayers: **before the rising of the sun** the dawn prayer, and before its setting **the afternoon prayer**, and from the times of the night **the darkness** and the ends of the day "the sunset and the noon prayer, because the noon prayer is at the end of the first day and the beginning of the other day, so they are at two ends of it, and the

third end is the sunset, which is the time of sunset. It was said: The day is divided into two parts separated by the meridian, and each part has two ends, so at the meridian there are two ends, the other of the first part and the first of the other part, so he said about the two ends "ends" in the manner of **your hearts have become inclined** (al-Tahrim 66:4). Ibn Furak referred to this view in Al-Mushkil. It was said: The day is for the genus, so each day has an end, and it is for the plural because it returns to every day. And the times of the night are its hours, and the singular of the times is / and / is *when*. A group said: What is meant by the verse is voluntary prayer, as Al-Hasan said.

The Almighty says: **Perhaps you will be satisfied** with the opening of the ta', meaning perhaps you will be rewarded for these deeds with what pleases you. Al-Kisa'i and Abu Bakr read on the authority of Asim *tarḍā* with the damma of the ta', meaning perhaps you will be given what pleases you.

Tafsir Ibn Kathir

The Almighty says: **Have they not been guided** to these deniers of what you have brought them, O Muhammad, how many nations of deniers of the messengers We destroyed before them, so they perished and there is no remnant, nor eye, nor trace for them, as they see that from their empty homes in which they left them, walking in them. **Indeed in that are signs for those of understanding** meaning sound minds and upright intellects, as the Almighty said: **Have they not traveled through the land and had hearts by which to reason or ears by which to hear? Indeed, it is not eyes that are blinded, but blind are the hearts which are within the breasts**. And He said in Surat Al-Sajdah: **Have they not been guided how many generations We destroyed before them who walked about in their dwellings** the verse, then the Almighty said: **And had it not been for a word that preceded from your Lord, it would have been binding and a specified term** meaning had it not been for the previous word from God, which is that He does not punish anyone except after the proof has been established against him, and the specified term that God Almighty has set for these deniers until a specific period, the punishment would have come to them. Suddenly, and for this reason he said to his Prophet, comforting him: **So be patient over what they say**, meaning their denial of you, **and exalt the praises of your Lord before the rising of the sun**, meaning the dawn prayer, **and before its setting**, meaning the afternoon prayer, as it came in the two Sahihs on the authority of Jarir ibn Abdullah al-Bajali, may God be pleased with him, who said: "We were sitting with the Messenger of God, may God bless him and grant him peace, and he looked at the moon on the night of the full moon, and he said: You will see your Lord as you see this moon, and you will not be harmed in seeing Him. So if you are able not to be overcome in praying before the rising of the sun and before its setting, then

do so." Then he recited this verse.

Imam Ahmad said: Sufyan ibn Uyaynah told us, on the authority of Abd al-Malik ibn Umayr, on the authority of Ammarah ibn Ru'aybah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **No one who prays before sunrise and before sunset will enter Hell.** Narrated by Muslim from the hadith of Abd al-Malik ibn Umayr, and in al-Musnad and al-Sunan on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest in status of the people of Paradise is he who looks at his kingdom for a distance of two thousand years, looking at its farthest point as he looks at its nearest point. The highest in status of them is he who looks at God Almighty twice a day."

And His saying: **And during the hours of the night, glorify God** meaning during its hours, so perform the night prayer. Some of them interpreted it as Maghrib and Isha, **and at the ends of the day** in contrast to the hours of the night **that you may be satisfied** as God the Almighty said: **And your Lord is going to give you, and you will be satisfied.** And in the Sahih: "God the Almighty says: O people of Paradise, and they say: At Your service, our Lord, and at Your pleasure. He says: Are you satisfied? They say: Our Lord, why should we not be satisfied when You have given us what You have not given to any of Your creation? He says: I will give you better than that. They say: What is better than that? He says: I will make My pleasure descend upon you, and I will never be angry with you after that." And in another hadith: "O people of Paradise, you have an appointment with God that He wants to fulfill for you. They say: What is it? Did He not whiten our faces, make our scales heavy, remove us from the Fire, and admit us into Paradise? He removes the veil and they look at Him, and by God, He has not given them anything better than looking at Him, which is the increase."

Fath al-Qadir

Then when God the Almighty made clear that He would not destroy them with the punishment of extermination, He commanded him to be patient, saying: 130- **So be patient over what they say** that you are a lying magician, and similar false accusations of theirs. The meaning is: Do not celebrate them, for their punishment has a set time that is neither advanced nor delayed. It was said that this was abrogated by the verse on fighting. **And glorify the praises of your Lord** meaning, be clothed in His praise. Most of the commentators said: What is meant are the five daily prayers, as is indicated by His statement: **Before the rising of the sun** for it is a reference to the dawn prayer, **and before its setting** for it is a reference to the afternoon prayer, **and during the hours of the night** is darkness, and what is meant by the hours is the hours, which is the plural of *inna* with a kasra and shortening, and it is an hour, and the meaning of **so glorify** is to separate, **and the ends of the day** meaning sunset and noon because noon is at the end of the first end of the day, and the beginning of the end of the other day. It was said that the reference to the noon prayer is in His saying: **and before its setting** because it is the same as

the afternoon prayer before sunset. It was also said that what is meant by the verse is the voluntary prayer. If it was said that there is no reference in the verse to prayer but rather what is meant is glorification at these times: that is, the one who says Subhan God, that would not be far from the truth. And glorification at these times: that is, the one who says Subhan God, that would not be far from the truth. And glorification, even though it is applied to prayer, is a metaphor, and the truth is more appropriate except for an indication that diverts it to the metaphorical meaning. And the phrase **perhaps you will be satisfied** is related to His saying **so glorify**: that is, glorify at these times in the hope that you will attain from God the Almighty what pleases your soul. This is according to the reading of the majority. Al-Kisa'i and Abu Bakr from Asim read *trdā* with a damma on the ta' in the passive form: that is, your Lord will be satisfied with you.

Tafsir al-Baghawi

130. **So be patient over what they say**, abrogated by the verse on fighting, **and glorify the praises of your Lord**, meaning pray to God and grant him peace by the command of your Lord. It was said: pray to God with praise and thanks to Him, **before the rising of the sun**, meaning the dawn prayer, **and before its setting**, meaning the afternoon prayer, **and during the hours of the night**, its hours, the singular of which is *inni*, "so glorify," meaning the sunset and evening prayers. Ibn Abbas said: He means the beginning of the night, "and the ends of the day," meaning the noon prayer, and the time of noon was called the ends of the day because its time is at noon, and it is the end of the first half and the beginning of the end of the other half.

It was said: What is meant by the hours of the night is the Isha prayer, and what is meant by the ends of the day is the Dhuhr and Maghrib prayers, because Dhuhr is at the end of the first end of the day, and at the beginning of the other end, so it is at two ends of it and the third end is sunset, and at that time the Maghrib prayer is performed.

"Perhaps you will be satisfied", meaning that you will be satisfied with his reward in the Hereafter. Al-Kisa'i and Abu Bakr read on the authority of Asim (*tar-dhi*) with a damma on the ta', meaning that you will be given his reward. It was said: "tar-dhi" means that God the Most High will be satisfied with you, as He said: "And he was pleasing to his Lord" (Maryam 19:55). It was also said: The meaning of the verse is perhaps that you will be satisfied with the intercession, as He said: "And your Lord is going to give you, and you will be satisfied" (al-Duha 93:5).

Abu Saeed Ahmad bin Muhammad bin Al-Abbas Al-Khatib Al-Hamidi told us, Abu Abdullah Muhammad bin Abdullah Al-Hafiz told us, Abu Abdullah Muhammad bin Yaqoub Al-Shaibani told us by dictation, Ibrahim bin Abdullah Al-Saadi told us, Yazid bin Harun told us, Ismail bin Abi Khalid told us, on the authority of Qais bin Abi Hazim, on the authority of Jarir bin Abdullah, who said: "We were sitting with the Messenger of God, may God bless him and grant him peace, and he looked at the moon on the night of the

Surat Ta-Ha 20:130

So be patient over what they say and exalt [God] with praise of your Lord before the rising of the sun and before its setting and during periods of the night and at the ends of the day that you may be satisfied.

full moon and said: You will see your Lord as you see this moon, and you will not be harmed in seeing Him. So if you are able not to be overcome in prayer before sunrise and before sunset, then do so." Then he recited: **And glorify the praises of your Lord before the rising of the sun and before its setting.**

Tafsir al-Baidawi

130- "So be patient over what they say and exalt [God] with praise of your Lord." And pray while praising your Lord for His guidance and success, or absolving Him from polytheism and all the shortcomings they attribute to Him, praising Him for what He has distinguished you with through guidance, acknowledging that He is the Master of all blessings. "Before the rising of the sun" means dawn. "And before its setting" means noon and afternoon because they are at the end of the day or afternoon alone. "And during the hours of the night **and during its hours, plural** ana **with kasra and shortening, or ana**" with fatha and extension. "So exalt" means sunset and evening. Or the time of the night was brought forward because it is specifically for greater virtue, because the heart is more united in it and the soul is more inclined to rest, so worship is more intense in it. For this reason, the Almighty said: "Indeed, the hours of the night are most effective for concurrence and most suitable for saying." **And the ends of the day** is a repetition of the dawn and sunset prayers, intending to be specific, and it is used in the plural form to avoid confusion, as in his saying:

Their backs are like the backs of two gears.

Or he ordered the noon prayer, because it is the end of the first half of the day and the beginning of the other half, and he combined it by considering the two halves or because the day is a type, or by volunteering in parts of the day. **Perhaps you will be satisfied** is related to *glorify*, meaning glorify at these times in the hope that you will attain from God what will please you. Al-Kisa'i and Abu Bakr read it in the passive form, meaning that your Lord will please you.

Surat Ta-Ha 20:131

And never extend your eyes toward that by which We have given enjoyment to [some] categories of them - the splendor of worldly life by which We test them. And the provision of your Lord is better and more lasting.

Tafsir al-Jalalayn

131 - (And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them - the splendor of the life of this world - its adornment and delight - that We may test them thereby - so that they may transgress - and the provision of your Lord - in Paradise - is better - more lasting - than what they were given in this world.

Tafsir al-Suyuti

The Almighty said: And do not extend your eyes toward what We have given to [some] categories of them. Ibn Abi Shaybah, Ibn Mardawayh, Al-Bazzar, and Abu Ya'la narrated on the authority of Abu Rafi' who said: The Prophet, may God bless him and grant him peace, hosted a guest and sent me to a Jewish man to lend me flour until the crescent of Rajab. He said: No, not unless I prove it. So I came to the Prophet, may God bless him and grant him peace, and informed him. He said: By God, I am trustworthy in heaven and trustworthy on earth. So I did not leave him until this verse was revealed: And do not extend your eyes toward what We have given to [some] categories of them.

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: And do not look at what We have made for those like them who turn away from the signs of their Lord and their likes, a pleasure in their worldly life, which they enjoy, of the flower of the immediate world and its freshness, **to test them thereby** meaning: to test them in what We have given them of that, and to try them, for that is fleeting and transient, and a deception and trick that will vanish. **And the provision of your Lord** which He promised you that He will provide for you in the Hereafter until you are satisfied, and it is His reward for it, **is better** for you than what We have given them of the flower of worldly life. **And more lasting** meaning: more lasting, because it is unending and never ending. He mentioned that this verse was revealed to the Messenger of God, peace and blessings be upon him, because the Messenger of God, peace and blessings be upon him, sent to a Jew to borrow food from him, but he refused to lend him anything except a pledge.

Who said that?

Ibn Wakee' told us: My father told us, on the authority of Musa ibn Ubaydah, on the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Abu Rafi', who said: The Messenger of God, may God bless him and grant him peace, sent me to a Jew to ask him for a loan, but he refused to give him anything except a pledge. The Messenger of God, may God bless him

and grant him peace, became sad, so God revealed: **And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, the splendor of the life of this world.**

Al-Qasim narrated: Al-Husayn narrated: Muhammad ibn Katheer narrated: Abdullah ibn Waqid narrated: Yaqub ibn Yazid narrated: Abu Rafi' said: A guest visited the Messenger of God (may God bless him and grant him peace), so he sent me to a Jew in Medina to ask him for a loan. I came to him and he said: I will not lend him a loan except with a pledge. I informed him of that, and he said: I am trustworthy among the people of heaven and earth, so carry my shield to him. Then this verse was revealed: **And We have given you seven of the oft-repeated verses and the great Qur'an** (al-Hijr 15:87). And His statement: **And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, the splendor of the life of this world** until His statement: **And the [best] outcome is for righteousness.** By His statement: **categories of them** He means men of different kinds, and by the splendor of the life of this world: the adornment of the life of this world.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his saying: **The flower of the life of this world** means the adornment of the life of this world. The flower of the life of this world is in the accusative case because of the exit from the ha' in his saying with it from **We enjoyed it** just as it is said: I passed by the noble and generous one, so the noble and generous one is in the accusative case based on the verb I passed by. And likewise his saying: **To that by which We have given enjoyment to some of them, the flower of the life of this world** is in the accusative case based on the verb meaning: We gave them enjoyment with it, a flower in the life of this world and an adornment for them in it. Al-Farra' mentioned that some of the Banu Faq'as recited to him:

The one who is at the foot of the foothills is a hostage of planets, buried in dust and rocks.

So, the verb *raheena* is placed in the accusative case as a preposition from his saying: **He removed the one at the foothills.** This is undoubtedly weaker in its action as an accusative than his saying: **We gave enjoyment to some of their spouses with it,** because the agent in the noun, which is *raheena*, is a prepositional letter, not an accusative.

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: **To test them therein** means: To test them therein. **And the provision of your Lord is better and more lasting** than what these people have given us of this world.

Tafsir al-Qurtubi

The Almighty said: **And do not extend your eyes toward that by which We have given enjoyment.** Its

And never extend your eyes toward that by which We have given enjoyment to [some] categories of them - the splendor of worldly life by which We test them. And the provision of your Lord is better and more lasting.

meaning was previously mentioned in (*Al-Hijr*). *Azwaajan* is the object of *m3ta'ana*. "Flower" is in the accusative case as a state. Al-Zajjaj said: "Flower **is in the accusative case with the meaning of** m3ta'ana **because its meaning is that we made for them the life of this world a flower, or with an implied verb which is** ja'ala" meaning we made for them the flower of this worldly life, also from Al-Zajjaj. It was said: It is a substitute for the ha' in "bih" in the place, as you say: I passed by your brother. Al-Farra' indicated that it is in the accusative case as a state, and the factor in it is "m3ta'ana", he said: As you say I passed by the poor man, and he estimated it: We gave them enjoyment with it, the flower of life in this world and an adornment in it. It is permissible for it to be in the accusative case as a source like "san'a God" (al-Naml 27:88) and "wa'ad God" (al-Rum 30:6), and there is a view on this. It is better to put it in the accusative case and delete the tanween because of its sukoon and the sukoon of the lam of life, as it was read **nor the night outstrips the day** (Ya Sin: 40) with the accusative of the day with preceding on the assumption of deleting the tanween because of its sukoon and the sukoon of the lam, and *life* would be in the genitive case as a substitute for *what* in his saying: **to that which we have enjoyed**, so the estimation would be: and do not stretch your eyes toward the life of this world as a flower, meaning in a state of its flower. And it is not good for *flower* to be a substitute for *what* in the position in his saying: **to that which we have enjoyed**, because **to tempt them** is related to **we have enjoyed**, and **the flower of the life of this world** means its adornment with plants. And flower, with the fatha on the zay and the ha', is the light of the plant. And flower, with the damma on the zay and the fatha on the ha', is the star. And Banu Zahra with the sukoon on the ha', said Ibn Aziz. And Isa ibn Umar read *flower* with the fatha on the ha' like river and river. And it is said: a shining lamp, meaning it has a shine. And the flowers of trees are what delights from their colors. In the hadith: The Prophet, may God bless him and grant him peace, had a bright color, meaning bright in color. Everything that is bright is called bright, and it is the best of colors. **To test them in it** meaning to try them. It was also said: To make that a trial and misguidance for them. The meaning of the verse: Do not give weight, O Muhammad, to the adornments of this world, for they will not last. **And do not extend** is more eloquent than **do not look**, because the one who extends his sight is only driven to do so by a combined desire, and the one who looks may not have that.

Question: Some people said: The reason for the revelation of this verse is what Abu Rafi', the freed slave of the Messenger of God, may God bless him and grant him peace, narrated. He said:

"A guest visited the Messenger of God, may God bless him and grant him peace, so he sent me, peace be upon him, to a Jewish man and said: Tell him that Muhammad says to you: A guest has visited us and we do not have anything to serve him, so sell me such and such a quantity of flour, or give me a loan until the crescent of Rajab. He said: No, unless you provide a

pledge. He said: So I returned to the Messenger of God, may God bless him and grant him peace, and told him. He said: By God, I am trustworthy in heaven and trustworthy on earth. If he gave me a loan or sold me something, I would pay him back. Go to him with my armor." And the verse was revealed to console him for the world. Ibn Atiyah said: This is objectionable as a reason, because the surah is Meccan and the story mentioned is Medinan, at the end of the life of the Prophet, may God bless him and grant him peace, because he died and his armor was mortgaged to a Jew because of this story that was mentioned. Rather, it appears that the verse is consistent with what came before it, and that is that God Almighty rebuked them for not taking into consideration the previous nations, then threatened them with deferred punishment, then commanded His Prophet to despise their affair, to be patient with their words, and to turn away from their wealth and what they have in their hands of this world, because that is gone from them and will lead to disgrace.

I said: And likewise what was narrated from him, peace be upon him, that he passed by the camels of Banu al-Mustaliq and they were frowning in their urine and dung from fat, so he covered himself with his garment and then moved on, because of the saying of the Almighty: **And do not strain your eyes toward that by which We have given enjoyment to [some] categories of them 1:10**. Then he said: **And the provision of your Lord is better and more lasting 1:10**, meaning the reward of God for patience and lack of concern for the world is more appropriate, because it remains and the world will perish. And it was said: He means by this provision what God opens for the believers of lands and spoils.

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Do not look at the luxury that these luxurious people and their likes and counterparts enjoy, for it is only a fleeting flower and a passing blessing, so that We may test them with this, and few of My servants are grateful. Mujahid said: **Wives from among them**, meaning the rich, for He has given you better than what He has given them, as He said in the other verse: "And We have given you seven of the oft-repeated verses and the great Qur'an. Do not let your eyes yearn for [something]" (al-Baqarah 2:17). Likewise, what God Almighty has stored for His Messenger, may God bless him and grant him peace, in the Hereafter is a great matter that cannot be limited or described, as God Almighty said: **And your Lord is going to give you, and you will be satisfied**. For this reason He said: **And the provision of your Lord is better and more lasting**. In the Sahih, when Umar ibn al-Khattab entered upon the Messenger of God, may God bless him and grant him peace, in that room where he had isolated himself from his wives when he had sworn an oath from them, he saw him lying on a

mat of sand, and there was nothing in the house except a heap of dried dates and hanging palm fronds, so Umar's eyes began to weep, so the Messenger of God, may God bless him and grant him peace, said to him: **What makes you weep, O Umar?** He said: **O Messenger of God, Khosrow and Caesar are in what they are in, and you are the chosen one of God's creation?** He said: **Are you in doubt, O Ibn al-Khattab?** Those are people. He hastened for them their good things in their worldly life." So, may God bless him and grant him peace, he was the most ascetic of people in this world, even though he had the ability to have it. If he had it, he would spend it thus and thus on the servants of God, and he would not save anything for himself for tomorrow.

Ibn Abi Hatim said: Yunus informed us, Ibn Wahb informed us, Malik informed me, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed, that the Messenger of God, may God bless him and grant him peace, said: **What I fear most for you is the adornment of this world that God will open for you.** They said: **What are the adornments of this world, O Messenger of God?** He said: **The blessings of the earth.** Qatada and As-Suddi said: **The adornment of this worldly life**, meaning the adornment of this worldly life. Qatada said: **To test them therein** means to try them. His statement: **And enjoin prayer upon your family and be constant therein** means save them from the punishment of God by establishing prayer, and be constant in doing it, as God, the Most High, said: **O you who have believed, protect yourselves and your families from a Fire.** Ibn Abi Hatim said: My father told us, Ahmad ibn Salih told us, Ibn Wahb told us, Hisham ibn Sa'd told me on the authority of Zayd ibn Aslam on the authority of his father that Umar ibn al-Khattab and I would spend the night with him, and he would have an hour of the night in which he would pray, but he would sometimes not get up, so we would say: He does not get up at night as he used to get up. And when he woke up, he would get up, meaning his family, and he said: **And enjoin prayer upon your family and be steadfast in it.**

His statement: **We do not ask you for provision; We provide for you** means that if you establish prayer, provision will come to you from where you do not expect, as God the Almighty said: "And whoever fears God - He will make for him a way out. And will provide for him from where he does not expect." And God the Almighty said: "And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy." For this reason He said: **We do not ask you for provision; We provide for you.** Al-Thawri said: **We do not ask you for provision**, meaning We do not burden you with what you ask. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Hafs bin Ghiyath told us, on the authority of Hisham, on the authority of his father, that when he entered upon the people of this world and saw a part of their worldly life, then when he returned to his family and entered the house, he would recite: "And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them - the splendor of the life of this world - that We may test them thereby. But the provision of your Lord is better and more lasting. And

enjoin prayer upon your family and be constant therein. We ask not of you provision; We provide for you." Then he would say: "Prayer. Prayer, may God have mercy on you."

Ibn Abi Hatim said: My father told us, Abdullah bin Abi Ziyad al-Qatwani told us, Sayyar told us, Jaafar told us on the authority of Thabit, who said: "Whenever the Prophet, may God bless him and grant him peace, was afflicted with poverty, he would call out to his family: 'O my family, pray, pray.'" Thabit said: Whenever a matter befell the prophets, they would resort to prayer. Al-Tirmidhi and Ibn Majah narrated from the hadith of Imran bin Zaidah, from his father, from Abu Khalid al-Walibi, from Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: God the Almighty says: O son of Adam, devote yourself to My worship, and I will fill your chest with contentment and satisfy your poverty. If you do not do so, I will fill your chest with preoccupation and will not satisfy your poverty." Ibn Majah narrated from the hadith of al-Dahhak, from al-Aswad, from Ibn Mas'ud: I heard your Prophet, may God bless him and grant him peace, say: "Whoever makes his worries one worry, the worry of the afterlife, God will suffice him in his worldly worries. Whoever is distracted by his worries in worldly affairs, God will not care in which valley he perishes." It was also narrated from the hadith of Shu'bah, from `Umar bin Sulayman, from `Abd al-Rahman bin Abaan, from his father, from Zayd bin Thabit: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever's concern is the world, God will scatter his affairs, place his poverty before his eyes, and nothing will come to him from the world except what was written for him. Whoever's intention is the Hereafter, He will gather He has his command and made his wealth in his heart, and the world came to him reluctantly." And his saying: **And the good end is for piety** means and the good end in this world and the hereafter, and it is Paradise for whoever fears God. And in the Sahih it is narrated that the Messenger of God, may God bless him and grant him peace, said: "I saw last night as if we were in the house of Uqbah bin Rafi', and we were brought dates from Ibn Tab, so I interpreted that to mean that the good end is for us in this world and elevation, and that our religion has become good."

Fath al-Qadir

131- "And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them." The interpretation of this verse has already been presented in Al-Hijr. The meaning is: Do not let your eyes gaze long. "Groups **is the object of** We have given enjoyment, **and flower**" is in the accusative case as a state, or with an omitted verb: i.e. We made or gave. Al-Zajaj mentioned the meaning of this. It was said that it is a substitute for the "ha in bih in **consideration of its position, which is the accusative, not in consideration of its wording, as it is in the genitive case, as you say**, I passed by your brother. Al-Farra' preferred the accusative case as a state, and it is permissible for it to be a substitute, and it is permissible for it to be in the accusative case as a source, such as Sabghat God and Abdullah and Zahrat al-Hayat al-Dunya" its adornment and delight

Surat Ta-Ha 20:131

And never extend your eyes toward that by which We have given enjoyment to [some] categories of them - the splendor of worldly life by which We test them. And the provision of your Lord is better and more lasting.

with plants and other things. Isa bin Omar read Zahra with the opening of the ha', and it is the light of the plant, and the lam in *lanfitnahum* is related to *tamatna*: that is, to make that a trial and misguidance for them, a test from us for them, like His saying: **Indeed, We have made what is on the earth an adornment for it that We may test them.** It was said that it was to punish them, and it was said that it was to make the task difficult for them. **And the provision of your Lord is better and more lasting.** That is, the reward of God, and what He has stored for the righteous of His servants in the Hereafter is better than what He has provided for them in this world in any case. Also, that does not cease, and this does cease, and it is the meaning of **and more lasting.** And before that, what is meant by this provision is what God opens up for the believers of spoils and the like. The first is more appropriate because the realized goodness and the uninterrupted permanence are only realized in the provision of the Hereafter, not the provision of this world, even if it is lawful and good. **What is with you will be exhausted, but what is with God is lasting.**

with" approving of it and wishing that you would have the same. "Wives from them" and types of disbelievers. It is possible that it is a state of the pronoun in it and the object from them, meaning that which We have given enjoyment with, and it is types of some of them or people from them. "The flower of the life of this world **is accusative by an omitted word indicated by** We have given enjoyment **or with it to include the meaning of We have given, or by a substitute for the place of with it or from wives**" by estimating an added word and below it, or by blame, which is adornment and joy. Ya'qub read it with the fat-ha, which is a language like the loudness in loudness, or the plural of zahir, describing them as zahir of this world for their enjoyment and the splendor of their attire, unlike what the ascetic believers are upon. "To test them in it" to try them and examine them in it, or to torment them in the Hereafter because of it. "And your Lord's provision" and what He has stored for you in the Hereafter, or what He has provided you with of guidance and prophethood. **is better** than what He has given them in this world. **And more lasting** for it is never interrupted.

Tafsir al-Baghawi

131. God the Almighty said: **And do not extend your eyes.** Abu Rafi' said: "A guest came to the Messenger of God, may God bless him and grant him peace, so he sent me to a Jew and said to me: 'Tell him that the Messenger of God says to you: Sell me such and such flour and lend me until the crescent of Rajab.' So I went to him and said that to him, and he said: 'By God, I will not sell it or lend it to him except with a pledge.' So I went to the Messenger of God, may God bless him and grant him peace, and told him, and he said: 'By God, if he sells it to me and lends me, I will repay him, and I am trustworthy in heaven and trustworthy on earth. Go to him with my iron armor.' So this verse was revealed: 'And do not extend your eyes,' do not look, 'at what We have given for enjoyment,' 'in pairs,' 'of them is the flower of the life of this world,' meaning its adornment and delight. Ya'qub read 'flower' with the opening of the ha', while the general public read it with the jazm, 'to test them therein,' meaning to make that a trial for them by increasing their blessings so that they will increase in disbelief and transgression, 'and the provision of your Lord,' in the afterlife, meaning Paradise, 'is better and more lasting.' Abu Ibn Kaab: He who does not seek comfort in the glory of God will be torn apart with regrets. He who follows his sight to what is in the hands of people will lose his sadness. He who thinks that God's blessing is in his food, drink, and clothing will have little knowledge and his punishment will be imminent.

Tafsir al-Baidawi

131- "And do not extend your eyes" meaning the sight of your eyes. "To that which We have given enjoyment

Surat Ta-Ha 20:132

And enjoin prayer upon your family and be steadfast therein. We ask not of you provision; We provide for you, and the [best] outcome is for righteousness.

Tafsir al-Jalalayn

132 - (And enjoin prayer upon your family and be steadfast therein. We do not ask of you provision for yourself or for others. We provide for you, and the [best] outcome is Paradise for the righteous.) for its people.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: **And enjoin** O Muhammad **prayer upon your family and be steadfast in it** meaning: be steadfast in performing it and performing it within its limits. **We do not ask you for provision** meaning: We do not ask you for money, rather We charge you with physical work, for which We will give you a great reward and abundant recompense. **We provide for you** meaning: We give you the money and earn it for you, and We do not ask you for it. And His statement: **And the good outcome is for the righteous** meaning: and the good outcome of every action is for the people of piety and fear of God, not for those who do not fear punishment for themselves or hope for reward for themselves.

And similar to what we said about His statement: **And enjoin prayer upon your family and be constant therein**, the people of interpretation said.

Who said that?

Abu Al-Sa'ib told me: Hafs bin Ghayath told us, on the authority of Hisham bin Urwah, who said: Whenever Urwah saw what the rulers had, he would enter his house and say: "Do not strain your eyes toward that by which We have given enjoyment to [some] categories of them - the splendor of worldly life - by which We test them. But the provision of your Lord is better and more lasting. And enjoin prayer upon your family and be steadfast in it. We do not ask you for provision; We provide for you. And the [best] outcome is for righteousness." Then he would call out: "Prayer, prayer. May God have mercy on you."

Abu Kuraib told us: Othman told us, on the authority of Hisham bin Urwa, on the authority of his father, that whenever he saw something of this world, he would go to his family and say: Prayer. "And enjoin prayer upon your family and be steadfast in it. We do not ask you for provision."

Al-Abbas bin Abdul-Azim told us: Jaafar bin Awn told us: Hisham bin Saad told us, on the authority of Zaid bin Aslam, on the authority of his father, who said: One of Umar bin Al-Khattab's servants, Yafa and I, would spend the night with him. He had an hour of the night

in which he would pray. When we said that he would not get up at night, he would stand up. When he prayed at night and then finished, he would recite this verse: **And enjoin prayer upon your family and be constant in it.**

Yunus told me, he said: Ibn Wahb told us, he said: Hisham bin Saad told me, on the authority of Zaid bin Aslam, the same.

Tafsir al-Qurtubi

The Almighty said: **And enjoin prayer upon your family.** The Almighty commanded him to enjoin prayer upon his family and to perform it with them, and to be patient and consistent in it. This is addressed to the Prophet, may God bless him and grant him peace, and its generality includes all of his nation, and his family in particular.

After this verse was revealed, he, peace be upon him, would go every morning to the house of Fatima and Ali, may God be pleased with them, and say:

Prayer. It is narrated that whenever Urwah ibn al-Zubayr, may God be pleased with him, saw any report or conditions of the sultans, he would rush to his house and enter it, reciting **And do not extend your eyes** - the verse - until His saying: **And remain.** Then he would call for prayer: **Prayer, may God have mercy on you**, and he would pray. Umar ibn al-Khattab, may God be pleased with him, would wake up the people of his house for the night prayer and pray while reciting the verse.

God the Almighty said: **We do not ask you for provision** meaning we do not ask you to provide for yourself and them, and to be distracted from prayer because of provision, rather we are responsible for providing for you and them. So when a distress befell his family, he would order them to pray. God the Almighty said: "And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is God who is the Provider" (al-Dhariyat 51:56-58).

The Almighty says: **And the best outcome is for the righteous.** That is, Paradise is for the righteous, meaning the praiseworthy outcome. And there may be an outcome for those who are not righteous, but it is blameworthy, so it is as if it does not exist.

Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Do not look at the luxury that these luxurious people and their likes and counterparts enjoy, for it is only a fleeting flower and a passing blessing, so that We may test them with this, and few of My servants are grateful. Mujahid said: **Wives from among them**, meaning the rich, for He has given you better than what He has given them, as He said in the other verse: "And We have given you seven of the oft-repeated verses and the great Qur'an. Do not let your eyes yearn for [something]" (al-Baqarah 2:17).

And enjoin prayer upon your family and be steadfast therein. We ask not of you provision; We provide for you, and the [best] outcome is for righteousness.

Likewise, what God Almighty has stored for His Messenger, may God bless him and grant him peace, in the Hereafter is a great matter that cannot be limited or described, as God Almighty said: **And your Lord is going to give you, and you will be satisfied.** For this reason He said: **And the provision of your Lord is better and more lasting.** In the Sahih, when Umar ibn al-Khattab entered upon the Messenger of God, may God bless him and grant him peace, in that room where he had isolated himself from his wives when he had sworn an oath from them, he saw him lying on a mat of sand, and there was nothing in the house except a heap of dried dates and hanging palm fronds, so Umar's eyes began to weep, so the Messenger of God, may God bless him and grant him peace, said to him: **What makes you weep, O Umar?** He said: **O Messenger of God, Khosrow and Caesar are in what they are in, and you are the chosen one of God's creation?** He said: **Are you in doubt, O Ibn al-Khattab?** Those are people. He hastened for them their good things in their worldly life." So, may God bless him and grant him peace, he was the most ascetic of people in this world, even though he had the ability to have it. If he had it, he would spend it thus and thus on the servants of God, and he would not save anything for himself for tomorrow.

Ibn Abi Hatim said: Yunus informed us, Ibn Wahb informed us, Malik informed me, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed, that the Messenger of God, may God bless him and grant him peace, said: **What I fear most for you is the adornment of this world that God will open for you.** They said: **What are the adornments of this world, O Messenger of God?** He said: **The blessings of the earth.** Qatada and As-Suddi said: **The adornment of this worldly life,** meaning the adornment of this worldly life. Qatada said: **To test them therein** means to try them. His statement: **And enjoin prayer upon your family and be constant therein** means save them from the punishment of God by establishing prayer, and be constant in doing it, as God, the Most High, said: **O you who have believed, protect yourselves and your families from a Fire.** Ibn Abi Hatim said: My father told us, Ahmad ibn Salih told us, Ibn Wahb told us, Hisham ibn Sa'd told me on the authority of Zayd ibn Aslam on the authority of his father that Umar ibn al-Khattab and I would spend the night with him, and he would have an hour of the night in which he would pray, but he would sometimes not get up, so we would say: He does not get up at night as he used to get up. And when he woke up, he would get up, meaning his family, and he said: **And enjoin prayer upon your family and be steadfast in it.**

His statement: **We do not ask you for provision; We provide for you** means that if you establish prayer, provision will come to you from where you do not expect, as God the Almighty said: "And whoever fears God - He will make for him a way out. And will provide for him from where he does not expect." And God the Almighty said: "And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me.

Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy." For this reason He said: **We do not ask you for provision; We provide for you.**

Al-Thawri said: **We do not ask you for provision,** meaning We do not burden you with what you ask. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Hafs bin Ghiyath told us, on the authority of Hisham, on the authority of his father, that when he entered upon the people of this world and saw a part of their worldly life, then when he returned to his family and entered the house, he would recite: "And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them - the splendor of the life of this world - that We may test them thereby. But the provision of your Lord is better and more lasting. And enjoin prayer upon your family and be constant therein. We ask not of you provision; We provide for you." Then he would say: "Prayer. Prayer, may God have mercy on you."

Ibn Abi Hatim said: My father told us, Abdullah bin Abi Ziyad al-Qatwani told us, Sayyar told us, Jaafar told us on the authority of Thabit, who said: "Whenever the Prophet, may God bless him and grant him peace, was afflicted with poverty, he would call out to his family: 'O my family, pray, pray.'" Thabit said: Whenever a matter befell the prophets, they would resort to prayer. Al-Tirmidhi and Ibn Majah narrated from the hadith of Imran bin Zaidah, from his father, from Abu Khalid al-Walibi, from Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: God the Almighty says: O son of Adam, devote yourself to My worship, and I will fill your chest with contentment and satisfy your poverty. If you do not do so, I will fill your chest with preoccupation and will not satisfy your poverty." Ibn Majah narrated from the hadith of al-Dahhak, from al-Aswad, from Ibn Mas'ud: I heard your Prophet, may God bless him and grant him peace, say: "Whoever makes his worries one worry, the worry of the afterlife, God will suffice him in his worldly worries. Whoever is distracted by his worries in worldly affairs, God will not care in which valley he perishes." It was also narrated from the hadith of Shu'bah, from 'Umar bin Sulayman, from 'Abd al-Rahman bin Abaan, from his father, from Zayd bin Thabit: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever's concern is the world, God will scatter his affairs, place his poverty before his eyes, and nothing will come to him from the world except what was written for him. Whoever's intention is the Hereafter, He will gather He has his command and made his wealth in his heart, and the world came to him reluctantly." And his saying: **And the good end is for piety** means and the good end in this world and the hereafter, and it is Paradise for whoever fears God. And in the Sahih it is narrated that the Messenger of God, may God bless him and grant him peace, said: "I saw last night as if we were in the house of Uqbah bin Rafi', and we were brought dates from Ibn Tab, so I interpreted that to mean that the good end is for us in this world and elevation, and that our religion has become good."

Fath al-Qadir

command them to pray and recite this verse.

132- **And enjoin prayer upon your family** God the Almighty commanded him to command his family to pray, and what is meant by them is his household, and it was said that it was all of his nation, and the command from God to him to pray was not mentioned here, but rather the command was limited to his family, either because his establishment of it is a known command, or because his command to it had been mentioned previously in His statement: **And glorify the praises of your Lord** to the end of the verse, or because his command to command his family was a command to him, and for this reason He said: **And be steadfast in it** that is, be steadfast in prayer, and do not be distracted from it by anything of worldly matters **We do not ask you for provision** that is, we do not ask you to provide for yourself or your family, and to be distracted by that from prayer **We provide for you** and provide for them and do not charge you with that **and the final outcome is for righteousness** that is, the praiseworthy outcome, and it is Paradise for the righteous, with the deletion of the complement as Al-Akhfash said, and in it is evidence that righteousness is the essence of the matter and upon it the circles of good revolve.

Tafsir al-Baghawi

132. **And enjoin prayer upon your family**, meaning your people. It was also said: whoever follows your religion, as God Almighty said: **And he used to enjoin prayer upon his family** (Maryam 19:55), **And be steadfast therein**, meaning be steadfast in prayer, for it forbids immorality and wrongdoing.

We do not ask you for provision, that is, We do not charge you to provide for any of Our creation, nor to provide for yourself. Rather, We charge you with work. **We provide for you, and the final outcome**, that is, the beautiful, praiseworthy conclusion, **is for the righteous**, that is, for the people of righteousness. Ibn Abbas said: Those who believed in you, followed you, and feared Me.

In some Musnads, it is mentioned that when the Prophet, may God bless him and grant him peace, was afflicted with harm, he would pray and recite this verse.

Tafsir al-Baidawi

132- **And enjoin prayer upon your family** He commanded him to command his family or those who follow him from his nation to pray after he commanded it so that they would cooperate in using it to help them in their poverty and not be concerned with the matter of livelihood or pay attention to the attention of the wealthy. **And be patient with it** and continue to do it. **We do not ask you for provision** meaning that you provide for yourself or your family. **We provide for you and them** so devote your mind to the matter of the Hereafter. **And the good end** is praiseworthy. **For piety** for those who have piety. It was narrated that **whenever his family was afflicted with harm, he would**

Surat Ta-Ha 20:133

And they said, "Why does he not bring us a sign from his Lord?" And has not there come to them clear evidence of what is in the former scriptures?

Surat Ta-Ha 20:133

And they said, **Why does he not bring us a sign from his Lord?** And has not there come to them clear evidence of what is in the former scriptures?

Tafsir al-Jalalayn

133 - **And they said** meaning the polytheists **Why does Muhammad not come to us with a sign from his Lord** of what they suggest? **Has there not come to them a clear proof** with the letter ta and the letter ya *what* an explanation **in the former scriptures?** what the Qur'an contains of report of past nations and their destruction for denying the messengers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These polytheists, whose characteristics He described in the verses before, said: Why does Muhammad not bring us a sign from his Lord, just as Salih brought his people with the she-camel and Jesus brought the dead back to life and healed the blind and the leper? God Almighty says: Did there not come to them the explanation of what was in the books before this book of the report of the nations before them whom We destroyed when they asked for signs and disbelieved in them when they came to them, how We hastened the punishment for them and sent down Our punishment because of their disbelief in them? He says: So what will assure them, if the sign comes to them, that their condition will not be like the condition of those people?

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: 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, his statement: **Did there not come to them a clear proof of what was in the former scriptures?** He said: The Torah and the Gospel.

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, his statement: **Did there not come to them a clear proof of what was in the former scriptures?** The scriptures that were emptied of the nations in whose dwellings they walk.

Tafsir al-Qurtubi

The Almighty says: **And they said, 'Why does he not bring us a sign from his Lord?'** He means the infidels of Mecca, meaning why does Muhammad not bring us a sign that requires necessary knowledge? Or an apparent sign like the she-camel and the staff. Or why does he not bring us the signs that we suggest as he brought to the prophets before him.

God the Almighty said: **Did there not come to them a clear proof of what was in the former scriptures?** He means the Torah, the Gospel, and the previous scriptures. This is the greatest sign, as He informed us of what is in them. **The scriptures** was read with a light pronunciation. It was said: Did not come to them a sign indicating his prophethood with what they found in the previous scriptures of good tidings? It was also said: Did not come to them the destruction of the nations who disbelieved and suggested signs? What would assure them that if the signs came to them, their condition would not be the same as those people? Abu Ja'far, Shaibah, Nafi', Abu 'Amr, Ya'qub, Ibn Abi Ishaq, and Hafs read **Awlma ya'tuhum** with a ta' to feminize *bayyinah*. The rest read it with a ya' to precede the verb, and because *bayyinah* is the explanation and proof, so they returned it to the meaning, and Abu 'Ubayd and Abu Hatim chose it. Al-Kisa'i narrated: **Did not come to them a clear proof of what was in the former scriptures?** He said: And according to this, **a clear proof of what was in the former scriptures** is permissible. Al-Nahas said: If you add a nunation to *bayyinah* and raise it, you make *ma* a substitute for it, and if you make it accusative, then it is in the state, and the meaning is: Did not what was in the first scriptures come to them clearly?

Tafsir Ibn Kathir

God Almighty says, informing us about the infidels in their saying: **Why does not Muhammad bring us a sign from his Lord, that is, a sign indicating his truthfulness that he is the Messenger of God?** God the Almighty said: **Did there not come to them clear evidence of what was in the former scriptures?** meaning the Qur'an that God revealed to him, and he was illiterate and could not write and did not study the People of the Book, and in it came the report of the ancients about what happened to them in the past, in accordance with the previous authentic books among them, for the Qur'an dominates them, confirms what is authentic and shows the error of what is false in them and against them. This verse is like the Almighty's saying in Surat al-Ankabut 29: "And they say, 'Why were signs not sent down to him from his Lord?' Say, 'The signs are only with God, and I am only a clear warner.' Was it not sufficient for them that We sent down to you the Book which is recited to them? Indeed in that is a mercy and a reminder for a people who believe." And in the two Sahih's on the authority of the Messenger of God, may God bless him and grant him peace, he said: "There is no prophet who was not given signs that

people believed in the like of, and what I was given was only a revelation that God revealed to me, so I hope that I will have the most followers on the Day of Resurrection." And what is mentioned here is the greatest signs that were given to him, peace be upon him, which is the Qur'an, otherwise he has miracles that are limitless and innumerable, as is deposited in his books and established in its locations.

Then the Almighty said: **And if We had destroyed them with a punishment before it, they would have said, 'Our Lord, why did You not send us a messenger?'** That is, if We had destroyed these deniers before We sent to them this noble Messenger and revealed to them this great Book, they would have said, **Our Lord, why did You not send us a messenger?** before You destroyed us so that we would believe in him and follow him, as He said: **So that we would follow Your signs before we were humiliated and disgraced.** The Almighty clarifies that these deniers are stubborn and obstinate and do not believe, **even if every sign came to them until they saw the painful punishment,** as the Almighty said: **And this is a blessed Book We have revealed, so follow it and fear God that you may receive mercy.** to His saying, **because of what they used to turn away.** And He said: **And they swore by God with their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations.** The verse, and He said: **And they swore by God with their most solemn oaths that if a sign came to them, they would surely believe in it.** The two verses, then the Almighty said: *Say*, that is, O Muhammad, to those who denied you and opposed you and persisted in their disbelief and obstinacy, **Every "Waiting means from us and from you. Wait means wait. Then you will know who are the people of the straight path meaning the straight road and who is guided to the truth and the path of righteousness. This is like the Almighty's saying: And they will know when they see the punishment who is most astray in way and He said: They will know tomorrow who is the most evil liar.**

The last interpretation of Surat Taha, praise and thanks be to God, and it will be followed, God willing, by the interpretation of Surat Al-Anbiya, praise be to God.

Fath al-Qadir

133- **And they said, 'Why does he not bring us a sign from his Lord?'** That is, the infidels of Mecca said: Why does Muhammad not bring us a sign from his Lord as the prophets before him used to bring? This is like the she-camel and the staff. Or why does Muhammad not bring us a sign from his Lord as the prophets before him used to bring? This is like the she-camel and the staff. Or why does he not bring us a sign from the signs that we have suggested to him? So God Almighty answered them by saying: **Did there not come to them a clear proof of what was in the former scriptures?** He means by the former scriptures the Torah, the Gospel, the Psalms, and all the revealed books, in which there is a clear statement of his prophethood and glad tidings of his being brought. This is sufficient, for they acknowledge the truthfulness and authenticity of these revealed books, and in them is what refutes their denial of his prophethood and

invalidates their stubbornness and arbitrariness. It was said that the meaning is: Or did not Our destruction of the nations who disbelieved and proposed signs come to them? So what assures them that if the signs they proposed come to them, their condition will not be the same as their condition? It was said that what is meant is: Or did not come to them a sign that is the mother of signs and the greatest of them in the chapter of miracles, meaning the Qur'an, for it is a proof for what is in all the revealed books. Abu Ja'far, Shaibah, Nafi', Abu Amr, Ya'qub, Ibn Abi Ishaq, and Hafs read **or did not come to them** with the upper ta', and the rest read it with the lower ta' because the meaning of *bayyinah* is clarification and proof, so they mentioned the verb in consideration of the meaning of *bayyinah*, and this reading was chosen by Abu Ubaid and Abu Hatim. Al-Kisa'i said: Bayyinah with the tanween is permissible. Al-Nahhas said: If you put the tanween of *bayyinah* and raise it, you make *ma* a substitute for it, and if you put it in the accusative, it is in the state. The meaning is: Or did not come to them what is in the first scriptures made clear, and this is according to what grammatical permissibility requires, even if the reading is not done with it.

Tafsir al-Baghawi

133. The Almighty said: **And they said,** meaning the polytheists, **Why does he not bring us a sign from his Lord?** meaning the proposed sign, for he had already brought them many signs. **Did there not come to them a clear proof?** The people of Medina, Basra, and Hafs from Asim read: **came to them** to feminize the proof, and the others read it with the letter *ya* because the verb came first, and because the proof is the explanation, it was returned to the meaning, **a proof of what is in the former scriptures,** meaning an explanation of what is in it, and it is the Qur'an, the strongest in meaning and the clearest sign.

It was said: Did not the explanation of what was in the first scriptures come to them: the Torah, the Gospel, and other report of the nations that they proposed the signs, and when they came to them they did not believe in them, how We hastened for them the punishment and destruction, so what assures them that if the sign comes to them their condition will be like the condition of those?

Tafsir al-Baidawi

133- **And they said, 'Why does he not bring us a sign from his Lord?'** A sign indicating his truthfulness in giving prophethood, or a suggested sign denying the signs he brought, or to take it as an obstinate and stubborn belief. So he obliged them to bring him the Qur'an, which is the mother of miracles and the greatest and most lasting of them, because the reality of a miracle is the specialization of the claimant of prophethood with a type of knowledge or action in an extraordinary manner. There is no doubt that knowledge is the root of action and is higher in status and more lasting in effect, so is what is of this type. He also alerted them to a clearer aspect of the aspects of

Surat Ta-Ha 20:133

And they said, "Why does he not bring us a sign from his Lord?" And has not there come to them clear evidence of what is in the former scriptures?

his miracle that are specific to this chapter, so he said:

Did there not come to them a clear proof of what was in the former scriptures? From the Torah and the Gospel and all the other heavenly books, for its inclusion of the essence of what is in it of beliefs and general rulings, even though the one who brought it was illiterate and did not see it and did not learn from those who taught it, is a clear miracle, and in it is a notification that just as it indicates his prophethood, it is proof of what preceded it from the books in terms of it being a miracle, and that is not like that. Rather, it lacks what testifies to its authenticity. *Al-Sahuf* was read with a light pronunciation, and Nafi', Abu Amr, and Hafs on the authority of Asim read **Awlma ta'tuhum** with a ta', and the rest with a ya'.

Surat Ta-Ha 20:134

And if We had destroyed them with a punishment before it, they would have said, **Our Lord, why did You not send to us a messenger so we could have followed Your signs before we were humiliated and disgraced?**

Tafsir al-Jalalayn

134 - **And if We had destroyed them with a punishment before it** before Muhammad the Messenger **they would have said** on the Day of Resurrection **Our Lord, why did You not send to us a messenger so we could have followed Your signs** the one sent with them **before we were humiliated** on the Day of Resurrection **and disgraced** in Hell.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if We had destroyed these polytheists who deny this Qur'an before We sent it down to them, and before We sent a caller calling them to what We imposed upon them in it, with a punishment We would have inflicted upon them for their disbelief in God, they would have said on the Day of Resurrection when they came to Us and We intended to punish them: Our Lord, why did You not send to us a Messenger calling us to Your obedience, so that we would follow Your signs? He says: So that we would follow Your proof and evidence and what You sent down to him of Your commands and prohibitions before We were humiliated by Your punishment and disgraced by it.

Al-Fadl ibn Ishaq narrated to me, saying: Abu Qutaybah Sallam ibn Qutaybah narrated to us, on the authority of Fadil ibn Marzuq, on the authority of Atiyyah al-Awfi, on the authority of Abu Saeed al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: Three will argue with God on the Day of al-Qiyamah 75: the one who perished during the interval, the one whose mind was overcome, and the young boy. The one who perished during the interval will say: You did not give me a mind that I could benefit from. The one who perished during the interval will say: No messenger or prophet came to me, and if a messenger or prophet had come to me, I would have been the most obedient of Your creation to you. And he recited: **Why did You not send us a messenger?** The young boy will say: I was young and did not understand. He said: Then a fire will be raised for them and it will be said to them: Return it. He said: The one who, in God's knowledge, was happy will return it, and the one who, in God's knowledge, was weak will hesitate to do so, and He will say: You disobeyed Me, so how would My messengers be if they came to you?

Tafsir al-Qurtubi

The Almighty said: **And if We had destroyed them with a punishment before it** meaning before the mission of Muhammad, may God bless him and grant him peace, and the revelation of the Qur'an, **they would have said** meaning on the Day of Resurrection, **Our Lord, why did You not send us a messenger?** meaning why did You not send us a messenger **so we could have followed Your signs before we were humiliated and disgraced?** "humiliated and disgraced" was read without naming its doer. Abu Sa'id al-Khudri narrated that the Messenger of God, may God bless him and grant him peace, said about the one who perished during the interval, the insane, and the newborn, he said:

The one who perishes during the period says, **No book or messenger came to me.** Then he recited, **And if We had destroyed them with a punishment before it, they would have said, "Our Lord, why did You not send us a messenger?"** - the verse - and the insane person says, **My Lord, You have not given me a mind by which I could understand good or evil.** And the newborn says, **My Lord, I did not attain the ability to do good.** So a fire is raised for them and He says to them, **Return it and enter it.** He said, "So he returns it or enters it who, in the knowledge of God, was happy if he had attained the ability to do good, and he who, in the knowledge of God, was miserable if he had attained the ability to do good, is held back from it. Then God, the Blessed and Exalted, says, "You disobeyed Me, so how would My messengers have come to you?" And it is narrated as a narration attributed to Abu Saeed, and there is a view in it. We have explained it in the Book of Remembrance, and it is used as evidence by those who say that children and others are tested in the Hereafter. **So we follow** is an accusative in response to the specification. **Your signs** means what Muhammad, may God bless him and grant him peace, brought. **Before we are humiliated** meaning in the punishment. **And disgraced** in Hell, said Ibn Abbas. And it was said, **Before we are humiliated** in this world by the punishment. **And we will be disgraced** in the Hereafter with its punishment.

Tafsir Ibn Kathir

God Almighty says, informing us about the infidels in their saying: **Why does not Muhammad bring us a sign from his Lord, that is, a sign indicating his truthfulness that he is the Messenger of God?** God the Almighty said: **Did there not come to them clear evidence of what was in the former scriptures?** meaning the Qur'an that God revealed to him, and he was illiterate and could not write and did not study the People of the Book, and in it came the report of the ancients about what happened to them in the past, in accordance with the previous authentic books among them, for the Qur'an dominates them, confirms what is authentic and shows the error of what is false in them and against them. This verse is like the Almighty's saying in Surat al-Ankabut 29: "And they say, 'Why were signs not sent down to him from his Lord?' Say, 'The signs are only with God, and I am only a clear warner.'" Was

Surat Ta-Ha 20:134

And if We had destroyed them with a punishment before it, they would have said, "Our Lord, why did You not send to us a messenger so we could have followed Your signs before we were humiliated and disgraced?"

it not sufficient for them that We sent down to you the Book which is recited to them? Indeed in that is a mercy and a reminder for a people who believe." And in the two Sahihs on the authority of the Messenger of God, may God bless him and grant him peace, he said: "There is no prophet who was not given signs that people believed in the like of, and what I was given was only a revelation that God revealed to me, so I hope that I will have the most followers on the Day of Resurrection." And what is mentioned here is the greatest signs that were given to him, peace be upon him, which is the Qur'an, otherwise he has miracles that are limitless and innumerable, as is deposited in his books and established in its locations.

Then the Almighty said: **And if We had destroyed them with a punishment before it, they would have said, 'Our Lord, why did You not send us a messenger?'** That is, if We had destroyed these deniers before We sent to them this noble Messenger and revealed to them this great Book, they would have said, **Our Lord, why did You not send us a messenger?** before You destroyed us so that we would believe in him and follow him, as He said: **So that we would follow Your signs before we were humiliated and disgraced.** The Almighty clarifies that these deniers are stubborn and obstinate and do not believe, **even if every sign came to them until they saw the painful punishment,** as the Almighty said: **And this is a blessed Book We have revealed, so follow it and fear God that you may receive mercy.** to His saying, **because of what they used to turn away.** And He said: **And they swore by God with their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations.** The verse, and He said: **And they swore by God with their most solemn oaths that if a sign came to them, they would surely believe in it.** The two verses, then the Almighty said: *Say*, that is, O Muhammad, to those who denied you and opposed you and persisted in their disbelief and obstinacy, **Every "Waiting" means from us and from you. Wait means wait. Then you will know who are the people of the straight path** meaning the straight road **and who is guided** to the truth and the path of righteousness. This is like the Almighty's saying: **And they will know when they see the punishment who is most astray in way** and He said: **They will know tomorrow who is the most evil liar.**

The last interpretation of Surat Taha, praise and thanks be to God, and it will be followed, God willing, by the interpretation of Surat Al-Anbiya, praise be to God.

Fath al-Qadir

134- **And if We had destroyed them with a punishment before it** meaning before the mission of Muhammad, may God bless him and grant him peace, or before the evidence for the revelation of the Qur'an came, **they would have said** on the Day of Resurrection, **Our Lord, why did You not send us a messenger?** meaning why did You not send us a messenger in this world **so we could have followed Your signs** that the messenger

brings **before we are humiliated** by the punishment in this world **and disgraced** by entering the Fire. It was read *humiliated* and *disgraced* in the passive form, and God cut off the excuse of these disbelievers by sending the messenger to them before their destruction, and for this reason God narrated about them that **they said, 'Yes, a warner did come to us, but we denied and said,** God has not sent down anything.'

Tafsir al-Baghawi

134. **And if We had destroyed them with a punishment before it,** before sending the Messenger and revealing the Qur'an, **they would have said, 'Our Lord, why did You not send to us a Messenger?'** calling us, meaning: they would have said on the Day of Resurrection, **so that we would have followed Your signs before we were humiliated and disgraced,** with punishment, humiliation, disgrace, shame, and disgrace.

Tafsir al-Baidawi

135- **And if We had destroyed them with a punishment before it** before Muhammad, peace and blessings be upon him, or the evidence and reminder because it is in the sense of righteousness, or what is meant by it is the Qur'an. "They would have said, 'Our Lord, if only You had sent to us a messenger so we could have followed Your signs before we were humiliated' by being killed and taken captive in this world. "And disgraced' by entering the Fire on the Day of Resurrection. And it has been read in the passive form in both of them.

Surat Ta-Ha 20:135

Say, "Everyone is waiting, so wait. You will soon know who are the companions of the straight path and who is guided."

Tafsir al-Jalalayn

135 - Say to them *everyone* of us and of you is **lying in wait** waiting for what the matter will turn out to be **so wait and you will know** on the Day of Resurrection **who are the companions of the straight path** the upright path **and who are guided** from misguidance, are we or are you?

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: Say, O Muhammad, are all of you polytheists waiting? He says: Waiting for who will be the successful one, and to what end my affair and your affair will be, waiting for the circles of time, so wait? He says: So watch and wait, for you will know who are the people of the straight and balanced path, in which there is no crookedness, when God's command comes and the Day of Resurrection comes, are we or you? And who is guided? He says: And you will know then who is the guided one who is on the path of the straight path, the one who is deliberate and does not deviate from his intention, from us and from you. In the word *min* from His statement: **Then you will know who are the companions of the straight path**, and the second from His statement: **And who is guided**, there are two aspects: the nominative, and the omission of the application of **you know** in them, as the Most High said: **That We may know which of the two parties has the best count** (al-Kahf 18:12), and the accusative is based on the application of **you know** in them, as the Most High said: **And God knows the corrupter from the reformer** (al-Baqarah 2:23).

Tafsir al-Qurtubi

Say, **everyone who is waiting** meaning, say to them, O Muhammad, everyone who is waiting, meaning all the believers and the unbelievers, is waiting for the circles of time and for whom victory will be. **Then wait, and you will know who are the companions of the straight path and who is guided** meaning the straight religion and guidance, and the meaning is: then you will know by victory who is guided to the religion of truth. It was said: then you will know on the Day of Resurrection who is guided to the path of Paradise. In this there is a type of threat, intimidation and warning with which the surah ends. It was read, **then you will know**. Abu Rafi' said: I memorized it from the Messenger of God, may God bless him and grant him peace. Al-Zamakhshari mentioned it. *Min* is in the nominative case according to Al-Zajaj. Al-Farra' said: It is permissible for it to be in the accusative case like **And God knows the**

corrupter from the reformer (al-Baqarah 2:220). Abu Ishaq said: This is wrong, because the interrogative does not affect what precedes it, and *min* here is an interrogative in the nominative case, and the meaning is: Are we the people of the straight path, or are you? An-Nahhas said: Al-Farra' believes that the meaning of **min ashab as-sirat as-sirat as-sirat** is **those who have not gone astray**, and that the meaning of **man ahtada** is **those who went astray and then were guided**. Yahya bin Ya'mar and Asim Al-Jahdari read **fasya'lamun min ashab as-sirat as-sirat** with a shaddah on the waw followed by the feminine alif on the form fa'la without a hamza, and the feminization of as-sirat is rare and irregular, as God the Most High said: **Guide us to the straight path** (al-Fatihah 1:6), so it came in the masculine form in this and other forms, and Abu Hatim rejected this and said: If it is from *as-saw*, it must be said *as-suwa*, and if it is from *as-saw*, it must be said *as-siya* with a kasrah on the seen, and the original form is *as-sawya*. Al-Zamakhshari said: *As-saw* was read to mean the middle and just, or the level. An-Nahhas: The permissibility of the reading of Yahya bin Ya'mar and Al-Jahdari is that the original is bad and the quiescent letter is not a strong barrier, so it is as if he changed the hamza to a damma and replaced it with a waw as it is replaced with an alif if what precedes it is open. It is complete and praise be to God alone.

Tafsir Ibn Kathir

God Almighty says, informing us about the infidels in their saying: **Why does not Muhammad bring us a sign from his Lord, that is, a sign indicating his truthfulness that he is the Messenger of God?** God the Almighty said: **Did there not come to them clear evidence of what was in the former scriptures?** meaning the Qur'an that God revealed to him, and he was illiterate and could not write and did not study the People of the Book, and in it came the report of the ancients about what happened to them in the past, in accordance with the previous authentic books among them, for the Qur'an dominates them, confirms what is authentic and shows the error of what is false in them and against them. This verse is like the Almighty's saying in Surat al-Ankabut 29: "And they say, 'Why were signs not sent down to him from his Lord?' Say, 'The signs are only with God, and I am only a clear warner.' Was it not sufficient for them that We sent down to you the Book which is recited to them? Indeed in that is a mercy and a reminder for a people who believe." And in the two Sahih's on the authority of the Messenger of God, may God bless him and grant him peace, he said: "There is no prophet who was not given signs that people believed in the like of, and what I was given was only a revelation that God revealed to me, so I hope that I will have the most followers on the Day of Resurrection." And what is mentioned here is the greatest signs that were given to him, peace be upon him, which is the Qur'an, otherwise he has miracles that are limitless and innumerable, as is deposited in his books and established in its locations.

Then the Almighty said: **And if We had destroyed them with a punishment before it, they would have said, 'Our**

Say, "Everyone is waiting, so wait. You will soon know who are the companions of the straight path and who is guided."

Lord, why did You not send us a messenger? That is, if We had destroyed these deniers before We sent to them this noble Messenger and revealed to them this great Book, they would have said, **Our Lord, why did You not send us a messenger?** before You destroyed us so that we would believe in him and follow him, as He said: **So that we would follow Your signs before we were humiliated and disgraced.** The Almighty clarifies that these deniers are stubborn and obstinate and do not believe, **even if every sign came to them until they saw the painful punishment,** as the Almighty said: **And this is a blessed Book We have revealed, so follow it and fear God that you may receive mercy.** to His saying, **because of what they used to turn away.** And He said: **And they swore by God with their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations.** The verse, and He said: **And they swore by God with their most solemn oaths that if a sign came to them, they would surely believe in it.** The two verses, then the Almighty said: *Say*, that is, O Muhammad, to those who denied you and opposed you and persisted in their disbelief and obstinacy, **Every "Waiting" means from us and from you. Wait** means wait. **Then you will know who are the people of the straight path** meaning the straight road **and who is guided** to the truth and the path of righteousness. This is like the Almighty's saying: **And they will know when they see the punishment who is most astray in way** and He said: **They will know tomorrow who is the most evil liar.**

The last interpretation of Surat Taha, praise and thanks be to God, and it will be followed, God willing, by the interpretation of Surat Al-Anbiya, praise be to God.

Fath al-Qadir

135- **Say, 'Every one of you is waiting, so wait.'** That is, say to them, O Muhammad, every one of us and you is waiting: that is, waiting for what will happen, so wait. **Then you will know soon who are the companions of the straight path.** That is, you will know by victory and the outcome who are the companions of the straight path. **And who is guided** from misguidance and removed from error. *Min* in both places is in the nominative case as a subject. An-Nahhas said: Al-Farra' believes that the meaning of **of the companions of the straight path** is he who has not gone astray, and that the meaning of **who is guided** is he who went astray and then was guided. It was said that *Min* in both places is in the accusative case, and this is what Al-Farra' said. It was narrated from Az-Zajjaj that he said: This is a mistake because what precedes it does not affect the question. Abu Rafi' read **you will know** and Yahya bin Ya'mar and Asim al-Jahdari al-Suway read *fa'ili*. This reading was rejected because the feminine of *sirat* is irregular, and it was said that it means the middle and justice.

Ibn Abi Hatim and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement, **Have they not been guided** "Have We not made clear to them" **How many generations We destroyed before**

them who walked in their dwellings such as Aad and Thamud and whomever We destroyed of the nations" and regarding his statement, **And had it not been for a word that preceded from your Lord, it would have been inevitable and a term appointed** he says this is from the introductions of speech, he says had it not been for a word and a term appointed, it would have been inevitable. Ibn Abi Hatim narrated on the authority of Al-Suddi something similar. Ibn Al-Mundhir narrated on the authority of Mujahid who said: The term appointed is the word that preceded from your Lord. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas **It would have been inevitable** he said death. Al-Faryabi, Abd Al-Razzaq, Abd Ibn Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement, **And glorify the praises of your Lord** the verse he said: It is the obligatory prayer. At-Tabarani, Ibn Mardawayh and Ibn Asakir narrated on the authority of Jarir, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And glorify the praises of your Lord before the rising of the sun,** he said: Before the rising of the sun is the dawn prayer, and before its setting is the afternoon prayer. In the two Sahihs and others on the authority of Jarir, he said: The Messenger of God, may God bless him and grant him peace, said: "You will see your Lord as you see this moon, and you will not be harmed in seeing Him. So if you are able to avoid being overcome from praying before the rising of the sun and before its setting, then do so." And he recited: **And glorify the praises of your Lord before the rising of the sun and before its setting.** In Sahih Muslim, Sunan Abi Dawud and An-Nasa'i on the authority of 'Ammarah ibn Ru'bah, I heard the Messenger of God, may God bless him and grant him peace, say: **No one who prays before the rising of the sun and before its setting will enter the Fire.** Ibn Abi Shaybah, Ibn Rahawayh, Al-Bazzar, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, Al-Kharati and Abu Na'im narrated on the authority of Abu Rafi' who said: "The Prophet, may God bless him and grant him peace, hosted a guest, and the Prophet, may God bless him and grant him peace, did not have anything to provide for him, so he sent me to a Jewish man to sell or lend us flour until the crescent of Rajab. He said: 'No, not unless we provide a pledge.' So I came to the Prophet, may God bless him and grant him peace, and informed him, and he said: 'By God, I am trustworthy in heaven and trustworthy on earth. If he lends me or sells me, I will pay him back. Go with my new armor.' I did not leave him until this verse was revealed: 'And do not extend your eyes.' " As if he was consoling him about the world. Ibn Abi Hatim narrated on the authority of Abu Sa'id that the Messenger of God, may God bless him and grant him peace, said: **What I fear most for you is what God will open for you of the adornments of this world.** They said: **What are the adornments of this world, O Messenger of God?** He said: **The blessings of the earth.** Ibn Mardawayh, Ibn Asakir and Ibn Al-Najjar narrated on the authority of Abu Saeed Al-Khudri who said: When the verse, **And enjoin prayer upon your family,** was revealed, the Prophet, may God bless him and grant him peace, would come to Ali's door for the

morning prayer for eight months and say: Prayer, may God have mercy on you. **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.** Ibn Mardawayh narrated something similar on the authority of Abu Al-Hamra. Ahmad narrated in Az-Zuhd, Ibn Abi Hatim and Al-Bayhaqi in Ash-Shu'ab on the authority of Thabit who said: "Whenever the Prophet's family was afflicted with hardship, he would call out to them: 'O my family, pray, pray.'" Thabit said: Whenever a matter befell the prophets, they would rush to prayer. Abu Ubaid, Saeed bin Mansour, Ibn Al-Mundhir, At-Tabarani in Al-Awsat, Abu Nu'aym in Al-Hilyah and Al-Bayhaqi in Ash-Shu'ab narrated with a chain of transmission that As-Suyuti said is sound on the authority of Abdullah bin Salam who said: Whenever hardship or distress befell the Prophet's family, he would command them to pray, and he would recite the verse, **And enjoin prayer upon your family.**

Tafsir al-Baghawi

135. "Say, 'Every one is waiting,' waiting for the circles of time. This is because the polytheists said, 'We are waiting for Muhammad to be affected by the events of time, and if he dies we will be saved.' God Almighty said, 'Then wait,' so wait, 'and you will know,' when God's command comes and the Day of Resurrection comes, 'who are the companions of the straight path,' 'and who are guided,' who are we or you astray?"

Tafsir al-Baidawi

135- "Say: Every one of us and you. *Waiting* is waiting for what will happen to us and you. *Wait* is also read as *Fatamuu*. **You will know who are the companions of the straight path** is the straight path. It was also read as *as-sawaa* meaning the good middle and *as-sawaa* and *as-su'a* meaning evil, and *as-sawaa* is its diminutive. **And whoever is guided** from misguidance and *who* in both places is for interrogation and its place is the nominative case as a subject. It is permissible for the second to be a relative unlike the first due to the lack of a pronoun, so it is conjoined with the place of the interrogative sentence from which the verb is suspended, on the basis that knowledge means knowledge or on the companions or on the path, on the basis that what is meant by it is the Prophet, may God bless him and grant him peace. And from him, may God bless him and grant him peace, **Whoever recites Ta-Ha will be given on the Day of Resurrection the reward of the Muhajireen and Ansar,** may God be pleased with them all.

Surat al-Anbiya 21:1

The reckoning of the people has drawn near, while they are in heedlessness turning away.

Surat al-Anbiya 21:1

The reckoning of the people has drawn near, while they are in heedlessness turning away.

Tafsir al-Jalalayn

1 - **The reckoning of the people** the people of Mecca who deny the resurrection **has drawn near** on the Day of Resurrection **while they are heedless** of it **turning away** from preparing for it with faith.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: The reckoning of people has drawn near regarding the deeds they did in their worldly life and the blessings He bestowed upon them in it in their bodies, their bodies, their food, their drink, their clothing and other blessings He bestowed upon them. His question to them is: What did they do in it? Did they obey Him in it and abide by His commands and prohibitions in all of it, or did they disobey Him and go against His commands in it? **And they are in heedlessness, turning away.** He says: And they are in this world from what God will do to them on the Day of Resurrection, and from the approach of His reckoning of them and His drawing near to them in heedlessness and negligence. They have turned away from that, so they have abandoned thinking about it, preparing for it, and getting ready out of ignorance of what they will encounter at that time of great affliction and severe terrors.

And similar to what we said in the interpretation of His statement, **And they are in heedlessness turning away**, the people of interpretation said, and the trace came from the Messenger of God, may God bless him and grant him peace.

Who said that?

Muhammad bin Al-Muthanna told us: Abu Al-Walid told us: Abu Muawiyah told us: 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: **And they are in heedlessness, turning away.** He said: **In this world.**

Tafsir al-Qurtubi

Meccan according to everyone, and it is one hundred and twelve verses.

God the Almighty said: **The reckoning of mankind has drawn near.** Abdullah bin Masoud said: The Cave, Maryam, Taha, and the Prophets are among the first freed slaves, and they are from my generation. He means those who have put forward what they have earned and memorized from the Qur'an, like money

that has been given back. It was narrated that a man from the companions of the Messenger of God, may God bless him and grant him peace, was building a wall, and another passed by him on the day this Surah was revealed. The one who was building the wall said: What was revealed from the Qur'an today? The other said: **The reckoning of mankind has drawn near, while they are in heedlessness turning away** was revealed. So he shook his hand from the building and said: By God, I will never build again, for the reckoning has drawn near." **Draw near** means the time has drawn near when they will be held accountable for their deeds. **For the people** Ibn Abbas said: What is meant by the people here are the polytheists, as evidenced by God the Almighty's statement: **Except that they listen to it while they are playing** until His statement: **Then do you then practice magic while you see?** It was said: People in general, even if those referred to at that time were the infidels of Quraysh, as is indicated by the verses that follow. Whoever knows that the Hour is approaching will have shortened his hope, and his soul will be content with repentance, and he will not rely on the world, so it is as if what was never was when it is gone, and everything that is coming is near, and death is inevitably coming, and the death of every person is the occurrence of his hour, and the Resurrection is also near in comparison to what has passed of time, so what remains of the world is less than what has passed. Ad-Dahhak said: The meaning of **their reckoning has drawn near for the people** is their punishment, meaning the people of Mecca, because they were impatient for the punishment they were promised in denial, and their killing was on the Day of Badr. An-Nahhas: It is not permissible in speech to say **their reckoning has drawn near for the people**, lest an implied word precede an explicit word that cannot be intended to delay. **And they are in heedlessness, turning away** is the beginning of the report. The accusative is permissible in places other than the Qur'an as a state. There are two views on this: One of them: **And they are in heedlessness, turning away** from the world and the Hereafter. The second: from preparing for the reckoning and from what Muhammad, may God bless him and grant him peace, brought. According to Sibawayh, this waw means *when*, and it is what grammarians call the waw of state, as God Almighty said: **It will overwhelm a party of you and a party whose souls are concerned** (Al Imran 3:154).

Tafsir Ibn Kathir

Surat Al-Anbiya

It is Meccan

Al-Bukhari said: Muhammad bin Bashir told us, Ghundar told us, Shu'bah told us, on the authority of Abu Ishaq, I heard Abd al-Rahman bin Yazid, on the authority of Abdullah, who said: The Children of Israel, the Cave, Maryam, Taha, and the Prophets are among the first of the freed ones and they are among my descendants.

In the name of God, the Most Gracious, the Most

Merciful

This is a warning from God the Almighty that the Hour is approaching and near, and that people are heedless of it, meaning they do not work for it or prepare for it. Al-Nasa'i said: Ahmad bin Nasr told us, Hisham bin Abdul Malik Abu Al-Walid At-Tayalisi told us, Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace: **They turn away in heedlessness.** He said: **In this world.** And God the Almighty said: **The command of God has come, so do not hasten it.** And He said: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away." Al-Hafiz Ibn Asakir narrated in the biography of Al-Hasan bin Hani' Abu Nuwas the poet that he said: The most poetic of people is Sheikh At-Tahir Abu Al-Atahiya when he says:

People are in their heedlessness and the millstone of death is grinding

It was said to him: Where did you get this from? He said: From the saying of God the Most High: **The reckoning of the people has drawn near, while they are in heedlessness turning away.** It was narrated in the biography of Aamer bin Rabi'ah on the authority of Musa bin Ubaid Al-Amidi on the authority of Abd Al-Rahman bin Zaid bin Aslam on the authority of his father on the authority of Aamer bin Rabi'ah that an Arab man stayed with him, so Aamer honored his stay and spoke to the Messenger of God (peace and blessings of God be upon him) about him. Then the man came to him and said: I have taken a valley from the Messenger of God (peace and blessings of God be upon him) in the Arabs, and I wanted to cut off a piece of it for you to have and for your descendants after you. Aamer said: I have no need of your cutting off. Today a surah was revealed that has made us forget the world: **The reckoning of the people has drawn near, while they are in heedlessness turning away.**

Then the Almighty informed us that they do not listen to the revelation that God sent down to His Messenger and the address to the Quraysh and those who were like them from the disbelievers, so He said, **There comes to them no new message from their Lord,** meaning that it was newly sent down, **but they listen to it while they are playing,** as Ibn Abbas said: What is the matter with you that you ask the People of the Book about what is in their hands when they have distorted it, changed it, added to it, and subtracted from it, while your Book is the most recent Book by God, and you read it pure and unmixed. Al-Bukhari narrated it in a similar manner.

And His statement: **And those who did wrong whispered secretly** meaning, they said among themselves secretly, **Is this not a human being like you?** They meant the Messenger of God, may God bless him and grant him peace, they ruled out that he was a prophet because he was a human being like them, so how could he be the only one to receive revelation without them? For this reason, He said: **Then do you practice magic while you see?** meaning, do you follow it and be like someone who practices magic while he knows that it is magic? So God, the Most High, answered them about what they invented and

fabricated of lies: **He said, 'My Lord knows what is said in the heaven and the earth.'** meaning, the One who knows that, nothing is hidden from Him, and He is the One who sent down this Qur'an, which includes the report of the first and the last, and no one can produce the like of it except the One who knows the secret in the heavens and the earth. And His statement: **And He is the All-Hearing, the All-Knowing** meaning, the One who hears your words and the One who knows your conditions, and in this there is a threat and warning to them. And His statement: "Rather, they said, 'It is just confused dreams. Rather, he invented it.'" This is a report of the stubbornness of the disbelievers, their heresy, and their differences in what they describe the Qur'an with, and their confusion about it and their deviation from it. Sometimes they make it magic, sometimes they make it poetry, sometimes they make it confused dreams, and sometimes they make it fabricated, as He said: **See how they strike for you examples, so they have gone astray and cannot find a way.** And His statement: **Then let him bring us a sign just as the former ones were sent.** They mean the she-camel of Salih and the signs of Moses and Jesus. And God said: **And nothing prevented Us from sending signs except that the former ones denied them.** And for this reason God Almighty said: "No city believed before them which We destroyed. So will they believe?" That is, We did not give a city from the cities in which the messengers were sent a sign through the hands of its prophet and they believed in it. Rather, they denied it, so We destroyed them because of that. So will these people believe in the signs if they saw them and not those? No, rather, **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign should come to them, until they see the painful punishment.** All of this is despite the fact that they witnessed dazzling signs, decisive arguments, and clear evidence at the hands of the Messenger of God, may God bless him and grant him peace, which were more evident, clearer, dazzling, conclusive, and overwhelming than what was seen with any other prophet, may God bless them and grant them peace.

Ibn Abi Hatim, may God have mercy on him, said: It was mentioned on the authority of Zaid bin Al-Habbab, Ibn Lahi'ah told us: Al-Harith bin Yazid Al-Hadrami told us on the authority of Ali bin Rabah Al-Lakhmi, who witnessed Ubadah bin As-Samit, saying: We were in the mosque with Abu Bakr As-Siddiq, may God be pleased with him, reciting the Qur'an to one another, then Abdullah bin Ubayy bin Salul came with a cushion and a carpet, so he put it down and leaned on it, and he was a handsome, eloquent, and argumentative man, so he said: O Abu Bakr, say Muhammad brings us a sign as the first ones did, Moses came with the tablets, David came with the Psalms, Salih came with the she-camel, and Jesus came with the Gospel and the Table, so Abu Bakr, may God be pleased with him, wept, so the Messenger of God, may God bless him and grant him peace, went out, so Abu Bakr said: Let us go to the Messenger of God, may God bless him and grant him peace, so that we may seek help from this hypocrite, so the Messenger of God, may God bless him and grant him peace, said: **He will not be made to stand for me, he will be made to stand for God Almighty.** So we said: O Messenger of God, we have suffered from this hypocrite, so he said: Gabriel said: "I

Surat al-Anbiya 21:1

The reckoning of the people has drawn near, while they are in heedlessness turning away.

will go out and tell of the blessings of God which He has bestowed upon you, and His virtue by which He has favored you. He has given me the good report that I have been sent to the red and the black, and He has commanded me to warn the jinn, and He has given me His Book while I am illiterate, and He has forgiven my sins, past and future, and He has mentioned my name in the call to prayer, and He has provided me with the angels, and He has given me victory, and He has placed terror before me, and He has given me Al-Kawthar, and He has made my pool one of the most frequented pools on the Day of Resurrection, and He has promised me the praised station while the people are rushing with their heads covered, and He has made me in the first group to come out of the people, and He has admitted seventy thousand of my nation into Paradise through my intercession without reckoning, and He has given me authority and dominion, and He has made me in the highest room in Paradise in the Gardens of Bliss, and there is no one above me except the angels who carry the Throne, and He has made spoils permissible for me and my nation, and they were not permissible for anyone before us." This hadith is very strange.

Fath al-Qadir

It is Meccan. Al-Qurtubi said in the opinion of everyone that it is one hundred and twelve verses.

Al-Bukhari and others narrated on the authority of Ibn Masoud, who said: The Children of Israel, the Cave, Mary, and the Prophets are among the first to be freed, and they are from my lineage. Ibn Mardawayh and Abu Nu'aym narrated in Al-Hilyah on the authority of 'Amir ibn Rabi'ah that an Arab man stayed there, and 'Amir treated him with great respect and spoke to the Messenger of God (peace and blessings of God be upon him) about him. The man came to him and said: I have given the Messenger of God (peace and blessings of God be upon him) a valley better than which there is no valley in Arabia, and I wanted to give you a piece of it for you and your descendants from your slave. 'Amir said: I have no need of your piece of land. Today a surah was revealed that has made us forget the world. **The reckoning of the people has drawn near, while they are in heedlessness turning away.**

It is said that something is near and has drawn near, and the reckoning has drawn near: meaning the time in which they will be held accountable has drawn near. Al-Zajjaj said: Meaning 1- **The time of their reckoning has drawn near for the people**, meaning the Resurrection, as in His statement: **The Hour has drawn near**. The lam in **for the people** is related to the verb, and it and its object are brought before the subject to create awe. The meaning of the time of reckoning drawing near is its approach to them, because it is closer to them every hour than the hour before it. It was also said that everything that is coming is near, and the death of every person is the time of his resurrection, and the Resurrection is also near in comparison to what has passed of time, so what remains of this world is less than what has passed,

and what is meant by the people is all. It was said that it is the polytheists in general, and it was said that it is the infidels of Mecca. Based on this, it was said that what is meant by the reckoning is their punishment on the Day of Badr, and the phrase **and they are in heedlessness turning away** is in the accusative case as a state: meaning that they are in heedlessness of this world turning away from the Hereafter, not prepared for what is required of them of faith in God, performing His obligations, and refraining from His prohibitions.

Tafsir al-Baghawi

1. **The reckoning of the people has drawn near**, it was said that *alan* means *from*, meaning that the time of God's reckoning of them for their deeds has drawn near, meaning the Day of Resurrection. It was revealed about those who deny the resurrection, **while they are in heedlessness turning away**, from preparing for it.

Tafsir al-Baidawi

1- **The reckoning of the people has drawn near** in addition to what has passed or what is with God, as God the Almighty says: **Indeed, they see it far off, but We see it near**. And His saying: "And they urge you to hasten the punishment, but God will not fail in His promise. Indeed, a day with your Lord is like a thousand years of those which you count." Or because everything that is coming is near, and what is far is what has passed and is gone. The lam is a connection to **drawn near** or an emphasis on the addition, and its origin is that the reckoning of the people has drawn near, then the reckoning of the people has drawn near, then the reckoning of the people has drawn near. And He specified the people as the disbelievers to restrict them with His saying: **And they are in heedlessness**, meaning in heedlessness of the reckoning. **Turning away** from contemplating it, and they are two predicates of the pronoun. It is possible that the circumstance is a state of what is implied in **turning away**.

Surat al-Anbiya 21:2

There does not come to them a reminder from their Lord newly revealed but they listen to it while they are at play.

Tafsir al-Jalalayn

2 - There comes to them no reminder from their Lord **renewed** little by little, meaning the wording of the Qur'an **except that they listen to it while they are playing** mocking.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God does not send down anything of this Qur'an to the people, nor does He remind them of it and admonish them, except that they listen to it while they are playing, their hearts distracted.

And in a similar manner to what we said in interpreting 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, **There comes not to them a reminder from their Lord renewed**, the verse, he says: Nothing of the Qur'an is sent down to them except that they listen to it while they are playing.

Tafsir al-Qurtubi

The Almighty said: **Whatever reminder comes to them from their Lord is newly revealed.** "Newly revealed is an adjective for reminder. **Al-Kisa'i and Al-Farra' permitted** newly revealed **to mean** whatever comes to them is newly revealed," in the accusative case as a state. Al-Farra' also permitted **"newly revealed to be raised as an adjective for the reminder, because if you delete from, you would raise** reminder," meaning whatever reminder comes to them from their Lord is newly revealed. He means in the descent and recitation of Gabriel to the Prophet, may God bless him and grant him peace, for he would send down surah after surah, and verse after verse, just as God Almighty would send it down to him at one time after another, not that the Qur'an is created. It was said: The reminder is what the Prophet, may God bless him and grant him peace, reminds them of and admonishes them with. He said: "From their Lord" because the Prophet, may God bless him and grant him peace, does not speak except by revelation, so the Prophet's admonition and warning is a reminder, and it is newly revealed. God Almighty said: "So remind, for you are only a reminder." (al-Ghashiyah 88:21). It is said: So-and-so is in the gathering of remembrance. It was said: The male is the Messenger himself, said Al-Husayn bin Al-Fadl based on the evidence in the context of the verse: **Is this anything but a human**

being like you? (al-Anbiya 21:3). If he meant by *male* the Qur'an, he would have said: **Is this anything but legends of the ancients?** The evidence for this interpretation is the Almighty's statement: **And they say, 'Indeed, he is mad.' But it is not but a reminder to the worlds.** (al-Qalam 68:51-52) meaning Muhammad, may God bless him and grant him peace. And He said: **God has sent down to you a reminder, a Messenger.** (al-Talaq 65:10-11). **Except that they listen to it,** meaning Muhammad, may God bless him and grant him peace, or the Qur'an from the Prophet, may God bless him and grant him peace, or from his nation. **And they play.** The waw is the waw of state, indicating it. **Their hearts are distracted.** The meaning of *play* is that they are distracted. It was said: they are busy. If its interpretation is carried to amusement, then what they are distracted with can have two meanings: One: with their pleasures. The second: by listening to what is recited to them. If its interpretation is taken to mean preoccupation, then what they are preoccupied with can have two meanings: One: with the world because it is a game, as God Almighty said: **The life of this world is only play and amusement** (Muhammad 47:36). The second: they are preoccupied with criticizing it and objecting to it. Al-Hasan said: Whenever the reminder is renewed to them, they continue in ignorance. It was said: they listen to the Qur'an mockingly.

Tafsir Ibn Kathir

This is a warning from God the Almighty about the approach of the Hour and its nearness, and that people are heedless of it, meaning they do not work for it or prepare for it. Al-Nasa'i said: Ahmad bin Nasr told us, Hisham bin Abdul Malik Abu Al-Walid Al-Tayalisi told us, Abu Mu'awiyah told us, Al-A'mash told us on the authority of Abu Salih on the authority of Abu Saeed on the authority of the Prophet, may God bless him and grant him peace, "in heedlessness turning away" he said: "in this world." And God the Almighty said: "The command of God has come, so do not hasten it" and He said: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away" the verse, and Al-Hafiz Ibn Asakir narrated in the biography of Al-Hasan bin Hani Abu Nuwas the poet that he said: The most poetic of people is Sheikh Al-Tahir Abu Al-Atahiya when he says:

People are in their heedlessness and the millstone of death is grinding

It was said to him: Where did you get this from? He said: From the saying of God the Most High: **The reckoning of the people has drawn near, while they are in heedlessness turning away.** It was narrated in the biography of Aamer bin Rabi'ah on the authority of Musa bin Ubaid Al-Amidi on the authority of Abd Al-Rahman bin Zaid bin Aslam on the authority of his father on the authority of Aamer bin Rabi'ah that an Arab man stayed with him, so Aamer honored his stay and spoke to the Messenger of God (peace and blessings of God be upon him) about him. Then the man came to him and said: I have taken a valley from the Messenger of God (peace and blessings of God be upon him) in the Arabs, and I wanted to cut off a piece of it for you to have and for your descendants after you.

Surat al-Anbiya 21:2

There does not come to them a reminder from their Lord newly revealed but they listen to it while they are at play.

Aamer said: I have no need of your cutting off. Today a surah was revealed that has made us forget the world: **The reckoning of the people has drawn near, while they are in heedlessness turning away.**

Then the Almighty informed us that they do not listen to the revelation that God sent down to His Messenger and the address to the Quraysh and those who were like them from the disbelievers, so He said, **There comes to them no new message from their Lord,** meaning that it was newly sent down, **but they listen to it while they are playing,** as Ibn Abbas said: What is the matter with you that you ask the People of the Book about what is in their hands when they have distorted it, changed it, added to it, and subtracted from it, while your Book is the most recent Book by God, and you read it pure and unmixed. Al-Bukhari narrated it in a similar manner.

And His statement: "And those who did wrong whispered secretly **meaning, they said among themselves secretly,** Is this not a human being like you?" They meant the Messenger of God, may God bless him and grant him peace, they ruled out that he was a prophet because he was a human being like them, so how could he be the only one to receive revelation without them? For this reason, He said: "Then do you practice magic while you see?" meaning, do you follow it and be like someone who practices magic while he knows that it is magic? So God, the Most High, answered them about what they invented and fabricated of lies: "He said, 'My Lord knows what is said in the heaven and the earth.'" meaning, the One who knows that, nothing is hidden from Him, and He is the One who sent down this Qur'an, which includes the report of the first and the last, and no one can produce the like of it except the One who knows the secret in the heavens and the earth. And His statement: "And He is the All-Hearing, the All-Knowing" meaning, the One who hears your words and the One who knows your conditions, and in this there is a threat and warning to them. And His statement: "Rather, they said, 'It is just confused dreams. Rather, he invented it.'" This is a report of the stubbornness of the disbelievers, their heresy, and their differences in what they describe the Qur'an with, and their confusion about it and their deviation from it. Sometimes they make it magic, sometimes they make it poetry, sometimes they make it confused dreams, and sometimes they make it fabricated, as He said: **See how they strike for you examples, so they have gone astray and cannot find a way.** And His statement: **Then let him bring us a sign just as the former ones were sent.** They mean the she-camel of Salih and the signs of Moses and Jesus. And God said: **And nothing prevented Us from sending signs except that the former ones denied them.** And for this reason God Almighty said: "No city believed before them which We destroyed. So will they believe?" That is, We did not give a city from the cities in which the messengers were sent a sign through the hands of its prophet and they believed in it. Rather, they denied it, so We destroyed them because of that. So will these people believe in the signs if they saw them and not those? No, rather, **Indeed, those upon whom the word**

of your Lord has come into effect will not believe, even if every sign should come to them, until they see the painful punishment. All of this is despite the fact that they witnessed dazzling signs, decisive arguments, and clear evidence at the hands of the Messenger of God, may God bless him and grant him peace, which were more evident, clearer, dazzling, conclusive, and overwhelming than what was seen with any other prophet, may God bless them and grant them peace.

Ibn Abi Hatim, may God have mercy on him, said: It was mentioned on the authority of Zaid bin Al-Habbab, Ibn Lahi'ah told us: Al-Harith bin Yazid Al-Hadrami told us on the authority of Ali bin Rabah Al-Lakhmi, who witnessed Ubadah bin As-Samit, saying: We were in the mosque with Abu Bakr As-Siddiq, may God be pleased with him, reciting the Qur'an to one another, then Abdullah bin Ubayy bin Salul came with a cushion and a carpet, so he put it down and leaned on it, and he was a handsome, eloquent, and argumentative man, so he said: O Abu Bakr, say Muhammad brings us a sign as the first ones did, Moses came with the tablets, David came with the Psalms, Salih came with the she-camel, and Jesus came with the Gospel and the Table, so Abu Bakr, may God be pleased with him, wept, so the Messenger of God, may God bless him and grant him peace, went out, so Abu Bakr said: Let us go to the Messenger of God, may God bless him and grant him peace, so that we may seek help from this hypocrite, so the Messenger of God, may God bless him and grant him peace, said: **He will not be made to stand for me, he will be made to stand for God Almighty.** So we said: O Messenger of God, we have suffered from this hypocrite, so he said: Gabriel said: "I will go out and tell of the blessings of God which He has bestowed upon you, and His virtue by which He has favored you. He has given me the good report that I have been sent to the red and the black, and He has commanded me to warn the jinn, and He has given me His Book while I am illiterate, and He has forgiven my sins, past and future, and He has mentioned my name in the call to prayer, and He has provided me with the angels, and He has given me victory, and He has placed terror before me, and He has given me Al-Kawthar, and He has made my pool one of the most frequented pools on the Day of Resurrection, and He has promised me the praised station while the people are rushing with their heads covered, and He has made me in the first group to come out of the people, and He has admitted seventy thousand of my nation into Paradise through my intercession without reckoning, and He has given me authority and dominion, and He has made me in the highest room in Paradise in the Gardens of Bliss, and there is no one above me except the angels who carry the Throne, and He has made spoils permissible for me and my nation, and they were not permissible for anyone before us." This hadith is very strange.

Fath al-Qadir

2- "Whatever reminder comes to them from their Lord is newly created" from the beginning of the goal, and the description of the reminder as newly created has

been used as evidence that the Qur'an is newly created, because the reminder here is the Qur'an. It was answered that there is no dispute about the occurrence of the combination of sounds and letters, because it is renewed in its revelation. So the meaning is that its revelation is newly created, and the dispute is in the psychological speech, and this issue: I mean the antiquity of the Qur'an and its occurrence has been afflicted by many people of knowledge and virtue in the Ma'mun, Mu'tasim and Wathiqiya states, and Imam Ahmad ibn Hanbal suffered what happened of severe beating and long imprisonment, and because of it Muhammad ibn Nasr al-Khuza'i was beheaded, and it became a great tribulation at that time and after, and the story is more famous than to mention, and whoever wants to know its truth should read the biography of Imam Ahmad ibn Hanbal in the book of the nobles by the historian of Islam, al-Dhahabi. The Imams of the Sunnah were right in their refusal to answer those who say that the Qur'an is created and that it occurred, and God protected the nation of His Prophet from innovation through them. However, may God have mercy on them, they went beyond that to declaring as an unbeliever whoever says that the utterance of the Qur'an is created. Rather, they went beyond that to declaring as an unbeliever whoever stopped. I wish they had not gone beyond the limit of stopping and referring knowledge to the Knower of the Unseen, because nothing was heard from the righteous predecessors from the Companions and the Followers and those after them until the time of the ordeal and the emergence of the statement on this issue, nor was a word transmitted from them on that. So, refraining from answering what they called for, and adhering to the tails of stopping, and referring knowledge of that to its Knower is the best way, and in it is safety and freedom from declaring as unbelievers groups of God's servants, and the matter is up to God, the Most High. His statement, **except that they listen to it**, is an empty exception in the accusative case as a state, and the phrase, **while they are playing**, is also in the accusative case as a state from the subject of listen to it.

Tafsir al-Baghawi

2. **Whatever reminder comes to them from their Lord is new**, meaning whatever God sends down from the Qur'an to remind them and admonish them with.

Muqatil said: God brings about a matter [after a matter]. It was said: The newly-introduced remembrance is what the Prophet, may God bless him and grant him peace, said and explained of the Sunnahs and sermons, other than what is in the Qur'an, and he attributed it to the Lord, the Almighty and Majestic, because he said by the command of the Lord, **except that they listen to it while they are playing**, meaning that they listen to it as players who do not consider or learn a lesson.

Tafsir al-Baidawi

2- "Whatever comes to them of a reminder" alerts

them from the year of heedlessness and ignorance. "From their Lord **is an attribute of reminder or a connection to** comes to them". "Revealed" is sent down to repeat the reminder to their ears so that they may learn a lesson, and it was read in the nominative case based on the location. "Except that they listen to it while they are playing" mocking it and ridiculing it due to the extent of their heedlessness and their extreme aversion to considering matters and contemplating the consequences. "While they are playing" is a state of the waw. Likewise:

Surat al-Anbiya 21:3

Their hearts are distracted, and those who do wrong whisper, "Is this anything but a human being like you? Then do you practice magic while you are seeing?"

Surat al-Anbiya 21:3

Their hearts are distracted, and those who do wrong whisper, **Is this anything but a human being like you? Then do you practice magic while you are seeing?**

Tafsir al-Jalalayn

3 - **Their hearts are heedless** of its meaning **and those who did wrong whispered** instead of the waw and whispered **Is this** meaning Muhammad **except a human being like you** so what he brings is magic **Do you then practice magic** follow it **while you see** knowing that it is magic

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Their hearts are heedless**, heedless. He says: These people, whose description is described in this Qur'an, do not listen except while they are playing, their hearts heedless of it, they do not ponder its ruling, nor do they reflect on the arguments that God has deposited against them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Their hearts are heedless**, he said: Their hearts are neglectful.

And His statement, **And those who did wrong whispered secretly**, meaning, these people, for whom the Hour is approaching, while they are heedless and turning away, their hearts distracted, whispered secretly among themselves. He says, "And they revealed their secret conversation among themselves, saying: Is this he who claims that he is a messenger from God sent to you, anything but a human being like you? They say: Is he anything but a human being like you in your appearance and creation?" They mean by that Muhammad, may God bless him and grant him peace. And those who did wrong said, so He described them as wrongdoing, and what He informed about them in these verses is that they do and say what they say, turning away from the remembrance of God and denying His Messenger. As for those who in his saying **And those who did wrong whispered secretly** in the parsing there are two aspects: the accusative because it is a follower of the people in his saying **Their reckoning has drawn near for the people** and the nominative because of the response from the names who in his saying **And those who did wrong whispered secretly** from the mention of the people as it was said: **Then many of them became blind and deaf** (al-Ma'idah 5:71). It may be possible that it is nominative as the beginning, and its meaning is and they whispered secretly, then he said: They are those who did wrong.

And His statement, **Do you then practice magic while**

you are seeing? means: And they revealed this statement among themselves, which is the secret conversation that they kept secret among themselves, so some of them said to others: Do you accept magic and believe in it while you know that it is magic? They meant by that the Qur'an.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Do you then practice magic while you see?** He said: The people of disbelief said this to their prophet when he brought it from God. They claimed that he was a magician, and that what he brought was magic. They said: Do you practice magic while you see?

Tafsir al-Qurtubi

The Almighty said: **Their hearts are distracted** meaning their hearts are heedless, turning away from the remembrance of God, preoccupied with contemplation and understanding, from the saying of the Arabs: **I was distracted from the remembrance of something** if you left it and forgot about it, he was distracted, he was distracted and distracted. *Heedless* is an adjective that precedes the noun, and it is the right of the adjective to follow the described in all parsing, so if the adjective precedes the noun, it is in the accusative case like His saying: **Their eyes are downcast** (al-Qalam 68:43) and **And their shades are drawn low over them** (al-Insan 76:14) and **Heedless hearts** the poet said:

For the glory of a lonely ruin that appears like a defect

He meant: a desolate ruin. Al-Kisa'i and Al-Farra' permitted **Lahiyat Qulubhum** in the nominative case, meaning their hearts are heedless. Others permitted the nominative case as a predicate after a predicate and with an implied subject. Al-Kisa'i said: It is possible that the meaning is, except that they listened to it, their hearts are heedless. **And those who wronged whispered secretly** meaning they whispered among themselves about lying, then he explained who they were and said: **Those who wronged** meaning those who associated partners with God, so **those who wronged** is a substitute for the *and* in *asraw* and it refers to the people mentioned earlier, and this statement does not stop at **the secret conversation**. Al-Mubarrad said: It is like your saying: Those in the house set out, Banu Abdullah, so Banu is a substitute for the *and* in set out. It was said: It is a nominative case of blame, meaning they are the ones who wronged. It was said: On the deletion of the saying, the estimation: those who did wrong say and the saying was deleted, like "And the angels will enter upon them from every gate * Peace be upon you" (al-Ra'd 13:23-24). Al-Nahhas chose this saying, he said: The evidence for the correctness of this answer is that after it **Is this anything but a human being like you?** And a fourth saying: It is accusative in the sense that I mean those who did wrong. Al-Farra' permitted it to be in the genitive sense that the reckoning of the people who did wrong has approached, and it is not stopped on

this face on **the whispering** and stopped on the three previous faces before it, so these are five sayings. Al-Akhfash permitted the nominative in the language of those who said: The fleas ate me, and it is good, God Almighty said: **Then many of them became blind and deaf** (al-Ma'idah 5:71). And the poet said:

With you, the struggle was won without the efforts, so the arrows were guided to the goals

Another said:

But his father and mother are in Hauran, squeezing his relatives

Al-Kisa'i said: It contains an inversion, and its meaning is: And those who did wrong kept their secrets secret. Abu Ubaidah said: *Khasraw* here is one of the opposites, so it is possible that they concealed their speech, and it is possible that they revealed it and announced it.

God the Almighty said: **Is this anything but a human being like you?** That is, they whispered among themselves and said: Is this the male who is the Messenger, or is this who calls you anything but a human being like you, who is not distinguished from you in anything, who eats food and walks in the markets as you do? And they did not know that God the Almighty made it clear that it is not permissible for Him to send to them anyone but a human being so that they may understand and teach them. **Do you then come to magic?** That is, what Muhammad, peace and blessings be upon him, brought was magic, so how do you come to him and follow him? So God informed His Prophet, peace and blessings be upon him, of what they whispered about. *Magic* in the language is everything that is deceptive and has no truth or validity. **And you see** that he is a human being like you, like: **And you understand** because the mind sees things. It was said: The meaning is: Do you accept magic while you know that it is magic? It was also said: The meaning is: Do you turn to falsehood while you know the truth? The meaning of the statement is rebuke.

Tafsir Ibn Kathir

This is a warning from God the Almighty about the approach of the Hour and its nearness, and that people are heedless of it, meaning they do not work for it or prepare for it. Al-Nasa'i said: Ahmad bin Nasr told us, Hisham bin Abdul Malik Abu Al-Walid Al-Tayalisi told us, Abu Mu'awiyah told us, Al-A'mash told us on the authority of Abu Salih on the authority of Abu Saeed on the authority of the Prophet, may God bless him and grant him peace, **in heedlessness turning away** he said: **in this world**. And God the Almighty said: **The command of God has come, so do not hasten it** and He said: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away" the verse, and Al-Hafiz Ibn Asakir narrated in the biography of Al-Hasan bin Hani Abu Nuwas the poet that he said: The most poetic of people is Sheikh Al-Tahir Abu Al-Atahiya when he says:

People are in their heedlessness and the millstone of death is grinding

It was said to him: Where did you get this from? He said: From the saying of God the Most High: **The reckoning of the people has drawn near, while they are in heedlessness turning away**. It was narrated in the biography of Aamer bin Rabi'ah on the authority of Musa bin Ubaid Al-Amidi on the authority of Abd Al-Rahman bin Zaid bin Aslam on the authority of his father on the authority of Aamer bin Rabi'ah that an Arab man stayed with him, so Aamer honored his stay and spoke to the Messenger of God (peace and blessings of God be upon him) about him. Then the man came to him and said: I have taken a valley from the Messenger of God (peace and blessings of God be upon him) in the Arabs, and I wanted to cut off a piece of it for you to have and for your descendants after you. Aamer said: I have no need of your cutting off. Today a surah was revealed that has made us forget the world: **The reckoning of the people has drawn near, while they are in heedlessness turning away**.

Then the Almighty informed us that they do not listen to the revelation that God sent down to His Messenger and the address to the Quraysh and those who were like them from the disbelievers, so He said, **There comes to them no new message from their Lord**, meaning that it was newly sent down, **but they listen to it while they are playing**, as Ibn Abbas said: What is the matter with you that you ask the People of the Book about what is in their hands when they have distorted it, changed it, added to it, and subtracted from it, while your Book is the most recent Book by God, and you read it pure and unmixed. Al-Bukhari narrated it in a similar manner.

And His statement: **And those who did wrong whispered secretly** meaning, they said among themselves secretly, **Is this not a human being like you?** They meant the Messenger of God, may God bless him and grant him peace, they ruled out that he was a prophet because he was a human being like them, so how could he be the only one to receive revelation without them? For this reason, He said: **Then do you practice magic while you see?** meaning, do you follow it and be like someone who practices magic while he knows that it is magic? So God, the Most High, answered them about what they invented and fabricated of lies: **He said, 'My Lord knows what is said in the heaven and the earth.'** meaning, the One who knows that, nothing is hidden from Him, and He is the One who sent down this Qur'an, which includes the report of the first and the last, and no one can produce the like of it except the One who knows the secret in the heavens and the earth. And His statement: **And He is the All-Hearing, the All-Knowing** meaning, the One who hears your words and the One who knows your conditions, and in this there is a threat and warning to them. And His statement: "Rather, they said, 'It is just confused dreams. Rather, he invented it.'" This is a report of the stubbornness of the disbelievers, their heresy, and their differences in what they describe the Qur'an with, and their confusion about it and their deviation from it. Sometimes they make it magic, sometimes they make it poetry, sometimes they make it confused dreams, and sometimes they make it fabricated, as He said: **See how they strike for you examples, so they have gone astray and cannot find a way**. And His statement: **Then let him bring us a sign just as the former ones were sent**. They mean the

Surat al-Anbiya 21:3

Their hearts are distracted, and those who do wrong whisper, "Is this anything but a human being like you? Then do you practice magic while you are seeing?"

she-camel of Salih and the signs of Moses and Jesus. And God said: **And nothing prevented Us from sending signs except that the former ones denied them.** And for this reason God Almighty said: "No city believed before them which We destroyed. So will they believe?" That is, We did not give a city from the cities in which the messengers were sent a sign through the hands of its prophet and they believed in it. Rather, they denied it, so We destroyed them because of that. So will these people believe in the signs if they saw them and not those? No, rather, **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign should come to them, until they see the painful punishment.** All of this is despite the fact that they witnessed dazzling signs, decisive arguments, and clear evidence at the hands of the Messenger of God, may God bless him and grant him peace, which were more evident, clearer, dazzling, conclusive, and overwhelming than what was seen with any other prophet, may God bless them and grant them peace.

Ibn Abi Hatim, may God have mercy on him, said: It was mentioned on the authority of Zaid bin Al-Habbab, Ibn Lahi'ah told us: Al-Harith bin Yazid Al-Hadrami told us on the authority of Ali bin Rabah Al-Lakhmi, who witnessed Ubadah bin As-Samit, saying: We were in the mosque with Abu Bakr As-Siddiq, may God be pleased with him, reciting the Qur'an to one another, then Abdullah bin Ubayy bin Salul came with a cushion and a carpet, so he put it down and leaned on it, and he was a handsome, eloquent, and argumentative man, so he said: O Abu Bakr, say Muhammad brings us a sign as the first ones did. Moses came with the tablets, David came with the Psalms, Salih came with the she-camel, and Jesus came with the Gospel and the Table, so Abu Bakr, may God be pleased with him, wept, so the Messenger of God, may God bless him and grant him peace, went out, so Abu Bakr said: Let us go to the Messenger of God, may God bless him and grant him peace, so that we may seek help from this hypocrite, so the Messenger of God, may God bless him and grant him peace, said: **He will not be made to stand for me, he will be made to stand for God Almighty.** So we said: O Messenger of God, we have suffered from this hypocrite, so he said: Gabriel said: "I will go out and tell of the blessings of God which He has bestowed upon you, and His virtue by which He has favored you. He has given me the good report that I have been sent to the red and the black, and He has commanded me to warn the jinn, and He has given me His Book while I am illiterate, and He has forgiven my sins, past and future, and He has mentioned my name in the call to prayer, and He has provided me with the angels, and He has given me victory, and He has placed terror before me, and He has given me Al-Kawthar, and He has made my pool one of the most frequented pools on the Day of Resurrection, and He has promised me the praised station while the people are rushing with their heads covered, and He has made me in the first group to come out of the people, and He has admitted seventy thousand of my nation into Paradise through my intercession without reckoning, and He has given me authority and dominion, and He has made me in the highest room in

Paradise in the Gardens of Bliss, and there is no one above me except the angels who carry the Throne, and He has made spoils permissible for me and my nation, and they were not permissible for anyone before us." This hadith is very strange.

Fath al-Qadir

And 3- **Their hearts are distracted** is also a state, and the meaning is: What comes to them of remembrance from their Lord is new in any state except in listening with play and mockery and the distraction of the hearts. And Lahia was read with the nominative case just as Muhaddith was read with the nominative case. **And those who wronged whispered secretly.** Whispering is a noun from whispering, and whispering can only be secret, so the meaning of whispering secretly is: exaggeration in concealment. There are different opinions about the position of the relative pronoun: It was said that it is in the nominative case as a substitute for the waw in *asraw*, as Al-Mubarrad and others said. It was said that it is in the nominative case as a blameworthy statement. It was said that it is the subject of a deleted verb, and the meaning is: **Those who did wrong say**, and Al-Nahhas chose this. It was said that it is in the accusative case with the meaning of **I mean**. It was said that it is in the genitive case as a substitute for *people*, as Al-Mubarrad mentioned. It was said that it is in the nominative case as the subject of *asraw*, according to the language of those who allow combining two subjects: like their saying **the fleas ate me**, as Al-Akhfash mentioned. Similar to it is **then many of them became blind and deaf**. From this is the saying of the poet:

The mules were guided to the destinations.

And the other said:

But his father and mother came to Hauran, squeezing the blood of his relatives.

Al-Kisa'i said: It has an inversion: that is, those who did wrong kept their secrets secret. Abu Ubaidah said: Here, **they kept their secrets** is one of the opposites: it may mean that they concealed their speech, and it may mean that they showed it and declared it. **Is this anything but a human being like you?** This sentence is estimated as the statement before it: that is, they said, **Is this Messenger anything but a human being like you, who is not distinguished from you in anything?** It is possible that this sentence is a substitute for the secret conversation, and *is* means negation: that is, they kept this conversation secret. The hamza in **Do you then practice magic?** is for denial, and the fa' is for conjunction with something estimated like its counterparts, and the sentence **and you see** is in the accusative case as a state. The meaning is: If he is a human being like you, and what he brought was magic, then how do you respond to him and follow him? So he informed his Prophet, may God bless him and grant him peace, of what they were whispering about.

Tafsir al-Baghawi

3. *Lahiyan*, sahiyaan ghaawy, **their hearts**, turning away from the remembrance of God, and His saying *Lahiyan*, is an adjective that precedes the noun, and it is the right of the adjective to follow the noun in parsing, and if the adjective precedes the noun then it has two states: separation and connection, in separation it is the accusative like the saying of God the Almighty: **their eyes humbled** (al-Qamar 54:7), **and their shadows are low over them** (al-Insan 76:11), and **Lahiyan qulubhum**, and in connection it is the state of what precedes it in parsing like His saying, **We brought out from this city whose people were wrongdoers** (An-Nisa': 75), **and those who wronged whispered secretly**, meaning they associated partners with God, His saying: **and whispered** is a verb that preceded the plural and its right was *wasra*, Al-Kisa'i said: there is an advancement and a delay in it, he meant: and those who wronged whispered secretly.

It was said: It was raised as a substitute for the pronoun in *asrawa*. Al-Mubarrad said: This is like your saying that those in the house set out, the sons of Abdullah, as a substitute for what is in *asrawa*. Then he explained their secret that they whispered to each other, saying: **Is this anything but a human being like you?** They denied the sending of humans and asked for the sending of angels.

Do you then practice magic? meaning, do you bring magic and accept it, **while you see?** meaning, do you know that it is magic?

Tafsir al-Baidawi

3- **Lahiyyat Qulubhum** meaning they listened to it, combining mockery, distraction and forgetfulness from thinking about it. It is possible that it is from the waw of *ya'aliboon* and it was read in the nominative case as another predicate for the pronoun. **And they kept the secret** they exaggerated in concealing it or made it such that their secret conversation was hidden. **Those who wronged** is a substitute for the waw of **and kept the secret** to indicate that they were wrongdoers in what they kept secret, or it is the subject of it and the waw is for the sign of the plural or it is the subject and the previous sentence is its predicate and its origin is **and these kept the secret** so the relative pronoun was put in its place to record their action as being wrong or it is accusative for blame. **Is this anything but a human being like you? Then do you practice magic while you see?** With his command in the accusative case instead of **the whispering secret**, or as an object of an implied statement, as if they used his being a human as evidence of his falsehood in claiming the message, because they believed that the messenger could only be an angel, and they inferred from him that what he brought of miracles such as the Qur'an was magic, so they denied his presence, and they only kept it secret to consult about deducing what would destroy his matter and reveal his corruption to the people in general.

Surat al-Anbiya 21:4

He said, "My Lord knows the statement in the heaven and the earth, and He is the Hearing, the Knowing."

Surat al-Anbiya 21:4

He said, **My Lord knows the statement in the heaven and the earth, and He is the Hearing, the Knowing.**

Tafsir al-Jalalayn

4 - **He said** to them **My Lord knows the saying** whatever is **in the heaven and the earth, and He is the Hearing** of what they concealed **the Knowing** of it.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their recitation of His statement, **Say, my Lord**. The majority of the reciters of Medina and Basra, and some of the Kufians, recited, **Say, my Lord**, as a command. Some of the reciters of Mecca, and the majority of the Kufians, recited, **My Lord said**, as a statement.

It is as if those who read it as a command meant by its interpretation: Say, O Muhammad, to those who say, **Do you then practice magic while you are seeing?** My Lord knows the saying of every speaker in the heaven and the earth. Nothing is hidden from Him, and He is the Hearer of all of that, and of what they say of lies. He is the Knower of my truthfulness and the reality of what I call you to, and the falsehood of what you say, and other than that of all things. It is as if those who read it as a statement meant, Muhammad said: My Lord knows the saying, as report from God about the answer of His Prophet to them.

The statement about that is that they are two well-known readings in the reading of the regions, and each one of them was read by scholars of the readers, and the Muslims' Qur'ans came with them agreeing in meaning, and that is because if God wanted Muhammad to say that, He said it, and if He said it, then He said it by the command of God, so whichever of them the reader recites, he is correct in his recitation.

Tafsir al-Qurtubi

The Almighty said: **He said, 'My Lord knows what is said in the heaven and the earth'** meaning nothing is hidden from Him of what is said in the heaven and the earth. And in the copies of the Qur'an of the people of Kufa, it says, **My Lord** meaning Muhammad said, **My Lord knows what is said** meaning He knows what you whispered to each other. And it was said: The first reading is more appropriate, because they kept this saying secret, so God Almighty revealed it to His Prophet, may God bless him and grant him peace, and commanded him to say this to them. An-Nahhas said: Both readings are correct and they are like two verses,

and in them is the benefit that the Prophet, may God bless him and grant him peace, commanded and that he said as he was commanded.

Tafsir Ibn Kathir

This is a warning from God the Almighty about the approach of the Hour and its nearness, and that people are heedless of it, meaning they do not work for it or prepare for it. Al-Nasa'i said: Ahmad bin Nasr told us, Hisham bin Abdul Malik Abu Al-Walid Al-Tayalisi told us, Abu Mu'awiyah told us, Al-A'mash told us on the authority of Abu Salih on the authority of Abu Saeed on the authority of the Prophet, may God bless him and grant him peace, **in heedlessness turning away** he said: **in this world**. And God the Almighty said: **The command of God has come, so do not hasten it** and He said: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away" the verse, and Al-Hafiz Ibn Asakir narrated in the biography of Al-Hasan bin Hani Abu Nuwas the poet that he said: The most poetic of people is Sheikh Al-Tahir Abu Al-Atahiya when he says:

People are in their heedlessness and the millstone of death is grinding

It was said to him: Where did you get this from? He said: From the saying of God the Most High: **The reckoning of the people has drawn near, while they are in heedlessness turning away**. It was narrated in the biography of Aamer bin Rabi'ah on the authority of Musa bin Ubaid Al-Amidi on the authority of Abd Al-Rahman bin Zaid bin Aslam on the authority of his father on the authority of Aamer bin Rabi'ah that an Arab man stayed with him, so Aamer honored his stay and spoke to the Messenger of God (peace and blessings of God be upon him) about him. Then the man came to him and said: I have taken a valley from the Messenger of God (peace and blessings of God be upon him) in the Arabs, and I wanted to cut off a piece of it for you to have and for your descendants after you. Aamer said: I have no need of your cutting off. Today a surah was revealed that has made us forget the world: **The reckoning of the people has drawn near, while they are in heedlessness turning away**.

Then the Almighty informed us that they do not listen to the revelation that God sent down to His Messenger and the address to the Quraysh and those who were like them from the disbelievers, so He said, **There comes to them no new message from their Lord**, meaning that it was newly sent down, **but they listen to it while they are playing**, as Ibn Abbas said: What is the matter with you that you ask the People of the Book about what is in their hands when they have distorted it, changed it, added to it, and subtracted from it, while your Book is the most recent Book by God, and you read it pure and unmixed. Al-Bukhari narrated it in a similar manner.

And His statement: **And those who did wrong whispered secretly** meaning, they said among

themselves secretly, **Is this not a human being like you?** They meant the Messenger of God, may God bless him and grant him peace, they ruled out that he was a prophet because he was a human being like them, so how could he be the only one to receive revelation without them? For this reason, He said: **Then do you practice magic while you see?** meaning, do you follow it and be like someone who practices magic while he knows that it is magic? So God, the Most High, answered them about what they invented and fabricated of lies: **He said, 'My Lord knows what is said in the heaven and the earth.'** meaning, the One who knows that, nothing is hidden from Him, and He is the One who sent down this Qur'an, which includes the report of the first and the last, and no one can produce the like of it except the One who knows the secret in the heavens and the earth. And His statement: **And He is the All-Hearing, the All-Knowing** meaning, the One who hears your words and the One who knows your conditions, and in this there is a threat and warning to them. And His statement: "Rather, they said, 'It is just confused dreams. Rather, he invented it.'" This is a report of the stubbornness of the disbelievers, their heresy, and their differences in what they describe the Qur'an with, and their confusion about it and their deviation from it. Sometimes they make it magic, sometimes they make it poetry, sometimes they make it confused dreams, and sometimes they make it fabricated, as He said: **See how they strike for you examples, so they have gone astray and cannot find a way.** And His statement: **Then let him bring us a sign just as the former ones were sent.** They mean the she-camel of Salih and the signs of Moses and Jesus. And God said: **And nothing prevented Us from sending signs except that the former ones denied them.** And for this reason God Almighty said: "No city believed before them which We destroyed. So will they believe?" That is, We did not give a city from the cities in which the messengers were sent a sign through the hands of its prophet and they believed in it. Rather, they denied it, so We destroyed them because of that. So will these people believe in the signs if they saw them and not those? No, rather, **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign should come to them, until they see the painful punishment.** All of this is despite the fact that they witnessed dazzling signs, decisive arguments, and clear evidence at the hands of the Messenger of God, may God bless him and grant him peace, which were more evident, clearer, dazzling, conclusive, and overwhelming than what was seen with any other prophet, may God bless them and grant them peace.

Ibn Abi Hatim, may God have mercy on him, said: It was mentioned on the authority of Zaid bin Al-Habbab, Ibn Lahi'ah told us: Al-Harith bin Yazid Al-Hadrami told us on the authority of Ali bin Rabah Al-Lakhmi, who witnessed Ubadah bin As-Samit, saying: We were in the mosque with Abu Bakr As-Siddiq, may God be pleased with him, reciting the Qur'an to one another, then Abdullah bin Ubayy bin Salul came with a cushion and a carpet, so he put it down and leaned on it, and he was a handsome, eloquent, and argumentative man, so he said: O Abu Bakr, say Muhammad brings us a sign as the first ones did, Moses came with the tablets, David came with the Psalms, Salih came with the she-camel, and Jesus came with the Gospel and

the Table, so Abu Bakr, may God be pleased with him, wept, so the Messenger of God, may God bless him and grant him peace, went out, so Abu Bakr said: Let us go to the Messenger of God, may God bless him and grant him peace, so that we may seek help from this hypocrite, so the Messenger of God, may God bless him and grant him peace, said: **He will not be made to stand for me, he will be made to stand for God Almighty.** So we said: O Messenger of God, we have suffered from this hypocrite, so he said: Gabriel said: "I will go out and tell of the blessings of God which He has bestowed upon you, and His virtue by which He has favored you. He has given me the good report that I have been sent to the red and the black, and He has commanded me to warn the jinn, and He has given me His Book while I am illiterate, and He has forgiven my sins, past and future, and He has mentioned my name in the call to prayer, and He has provided me with the angels, and He has given me victory, and He has placed terror before me, and He has given me Al-Kawthar, and He has made my pool one of the most frequented pools on the Day of Resurrection, and He has promised me the praised station while the people are rushing with their heads covered, and He has made me in the first group to come out of the people, and He has admitted seventy thousand of my nation into Paradise through my intercession without reckoning, and He has given me authority and dominion, and He has made me in the highest room in Paradise in the Gardens of Bliss, and there is no one above me except the angels who carry the Throne, and He has made spoils permissible for me and my nation, and they were not permissible for anyone before us." This hadith is very strange.

Fath al-Qadir

And God, the Most High, commanded him to answer them, so He said: 4- **He said, 'My Lord knows what is said in the heaven and the earth,'** meaning nothing that is said in them is hidden from Him. And in the copies of the Mushafs of the people of Kufa, **My Lord said**, meaning Muhammad said: My Lord knows what is said, so He is All-Knowing of what you whispered to Him. It was said that the first reading is better, because they kept this saying secret, so God informed the Messenger of God, may God bless him and grant him peace, of that and commanded him to say this to them. An-Nahhas said: Both readings are correct, and they are like two verses, **And He is the All-Hearing** of everything that He hears, **the All-Knowing** of everything known, so what they kept secret is included in that primarily.

Tafsir al-Baghawi

4. *Say*, to them, O Muhammad, **My Lord knows what is said in the heaven and the earth**, Hamza, Al-Kisa'i, and Hafs read: **(My Lord said)**, on the authority of Muhammad, may God bless him and grant him peace, **He knows what is said in the heaven and the earth**, meaning nothing is hidden from Him, **and He is the All-Hearing**, of their words, **the All-Knowing**, of their actions.

Surat al-Anbiya 21:4

He said, "My Lord knows the statement in the heaven and the earth, and He is the Hearing, the Knowing."

Tafsir al-Baidawi

4- **He said, 'My Lord knows what is said in the heavens and the earth'** whether it is public or secret, rather than what they concealed, so it is more emphatic than His statement, **Say, 'He sent it down who knows the secret in the heavens and the earth'** and that is why it was chosen here and to match His statement, **And they whispered secretly** in exaggeration. Hamzah, Al-Kisa'i and Hafs read **He said** as a report on the authority of the Messenger, may God bless him and grant him peace. **And He is the All-Hearing, the All-Knowing** so nothing is hidden from Him what they conceal or what they conceal.

Surat al-Anbiya 21:5

Rather, they said, **Confused dreams**. Rather, he has invented it. Rather, he is a poet. So let him bring us a sign, just as the former messengers were sent.

Tafsir al-Jalalayn

5 - *Rather* to move from one purpose to another in the three places **they said** regarding what he brought from the Qur'an is **confused dreams** mixtures he saw in his sleep **rather he invented it** he made it up **rather he is a poet** so what he brought is poetry **so let him bring us a sign as the former ones were sent** such as the she-camel, the staff, and the hand

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: They did not believe in the wisdom of this Qur'an, nor that it is from God, nor did they acknowledge that it is a revelation that God revealed to Muhammad, may God bless him and grant him peace. Rather, some of them said: It is a vision that he saw in his sleep. Some of them said: It is a lie and fabrication that he invented and fabricated on his own. Some of them said: Rather, Muhammad is a poet, and what he brought to you is poetry. **So let him come to us** means: They said: So let Muhammad come to us if he is truthful in what he says, that God sent him as a messenger to us, and that what he recites to us is a revelation from God that He revealed to us. **With a sign** means: With an argument and proof of the truth of what he says and claims. **As the former messengers were sent** means: As the former messengers before him brought it, such as reviving the dead, healing the blind and the leper, and the she-camel of Salih, and other similar miracles that only God is capable of, and that only the prophets and messengers can bring.

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, **confused dreams**, meaning the action of a dreamer, it is only a vision he saw. **Rather, he invented it, rather, he is a poet**. All of this was from them. And his statement, **Then let him bring us a sign as the former ones were sent**, he says: as Jesus came with clear proofs and Moses came with clear proofs, and the messengers.

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, **confused dreams**, he said: ambiguous.

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 Nujayj, on the authority of Mujahid,

and he said: **Confused dreams**, he said: Its horrors.

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 God Almighty said: Rather, they said: And there is no apparent denial in the speech, so it is confirmed by *rather*, because the report is about people of denial and lying, so it is sufficient to know the listeners with what is indicated by His statement: Rather, from the mention of the report about them, as we have explained.

Tafsir al-Qurtubi

And the Almighty's saying: **Rather, they said, 'Confused dreams.'** Al-Zajaj said: That is, they said that what he brings is confused dreams. And another said: That is, they said it is a mixture like mixed dreams, that is, horrors he saw in a dream. Mujahid and Qatada said its meaning, and from it is the saying of the poet:

Like a dream that was deceived by its dreamer

Al-Qatani said: It is a false vision, and the poet said about it:

Hadiths of Ta-Sin-Mim or Saraab, a mirage that shimmers for the traveler and the dreams of the dreamer

Al-Yazidi said: **Al-Adjadha is that which has no interpretation**. This has already been mentioned in *Yusuf*. When they saw that the matter was not as they said, they changed from that and said: **Rather, he invented it**. Then they changed from that and said: **Rather, he is a poet**. That is, they were confused and could not settle on anything. They said once that it was magic, another time that it was a confused dream, another time that he invented it, and another time that he was a poet. It was said: That is, one group said that he was a magician, another group that it was a confused dream, another group that he invented it, and another group that he was a poet. *Invention* is fabrication, and this has already been mentioned. **Then let him bring us a sign as the former ones were sent**. That is, as Moses was sent with the staff and other signs, and like the she-camel of Salih. They knew that the Qur'an was neither magic nor a vision, but they said: He should bring us a sign that we can suggest, and they did not have the right to suggest after they saw a single sign. Also, if they do not believe in a verse that is of the same type as what they are the most knowledgeable about, and there is no room for doubt about it, then how can they believe in a verse other than it? Even if He cured the blind and the leper, they would say: This is from the category of medicine, and that is not from our profession. Rather, their question was out of stubbornness, since God had given them sufficient verses. God Almighty made it clear that if they had believed, He would have given them what they asked for, as God Almighty said: "And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away while they were averse." (al-Anfal 8:23)

Surat al-Anbiya 21:5

Rather, they said, "Confused dreams." Rather, he has invented it. Rather, he is a poet. So let him bring us a sign, just as the former messengers were sent.

Tafsir Ibn Kathir

This is a warning from God the Almighty about the approach of the Hour and its nearness, and that people are heedless of it, meaning they do not work for it or prepare for it. Al-Nasa'i said: Ahmad bin Nasr told us, Hisham bin Abdul Malik Abu Al-Walid Al-Tayalisi told us, Abu Mu'awiyah told us, Al-A'mash told us on the authority of Abu Salih on the authority of Abu Saeed on the authority of the Prophet, may God bless him and grant him peace, **in heedlessness turning away** he said: **in this world**. And God the Almighty said: **The command of God has come, so do not hasten it** and He said: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away" the verse, and Al-Hafiz Ibn Asakir narrated in the biography of Al-Hasan bin Hani Abu Nuwas the poet that he said: The most poetic of people is Sheikh Al-Tahir Abu Al-Atahiya when he says:

People are in their heedlessness and the millstone of death is grinding

It was said to him: Where did you get this from? He said: From the saying of God the Most High: **The reckoning of the people has drawn near, while they are in heedlessness turning away**. It was narrated in the biography of Aamer bin Rabi'ah on the authority of Musa bin Ubaid Al-Amidi on the authority of Abd Al-Rahman bin Zaid bin Aslam on the authority of his father on the authority of Aamer bin Rabi'ah that an Arab man stayed with him, so Aamer honored his stay and spoke to the Messenger of God (peace and blessings of God be upon him) about him. Then the man came to him and said: I have taken a valley from the Messenger of God (peace and blessings of God be upon him) in the Arabs, and I wanted to cut off a piece of it for you to have and for your descendants after you. Aamer said: I have no need of your cutting off. Today a surah was revealed that has made us forget the world: **The reckoning of the people has drawn near, while they are in heedlessness turning away**.

Then the Almighty informed us that they do not listen to the revelation that God sent down to His Messenger and the address to the Quraysh and those who were like them from the disbelievers, so He said, **There comes to them no new message from their Lord**, meaning that it was newly sent down, **but they listen to it while they are playing**, as Ibn Abbas said: What is the matter with you that you ask the People of the Book about what is in their hands when they have distorted it, changed it, added to it, and subtracted from it, while your Book is the most recent Book by God, and you read it pure and unmixed. Al-Bukhari narrated it in a similar manner.

And His statement: **And those who did wrong whispered secretly** meaning, they said among themselves secretly, **Is this not a human being like you?** They meant the Messenger of God, may God bless him and grant him peace, they ruled out that he was a prophet because he was a human being like them, so

how could he be the only one to receive revelation without them? For this reason, He said: **Then do you practice magic while you see?** meaning, do you follow it and be like someone who practices magic while he knows that it is magic? So God, the Most High, answered them about what they invented and fabricated of lies: **He said, 'My Lord knows what is said in the heaven and the earth.'** meaning, the One who knows that, nothing is hidden from Him, and He is the One who sent down this Qur'an, which includes the report of the first and the last, and no one can produce the like of it except the One who knows the secret in the heavens and the earth. And His statement: **And He is the All-Hearing, the All-Knowing** meaning, the One who hears your words and the One who knows your conditions, and in this there is a threat and warning to them. And His statement: "Rather, they said, 'It is just confused dreams. Rather, he invented it.'" This is a report of the stubbornness of the disbelievers, their heresy, and their differences in what they describe the Qur'an with, and their confusion about it and their deviation from it. Sometimes they make it magic, sometimes they make it poetry, sometimes they make it confused dreams, and sometimes they make it fabricated, as He said: **See how they strike for you examples, so they have gone astray and cannot find a way**. And His statement: **Then let him bring us a sign just as the former ones were sent**. They mean the she-camel of Salih and the signs of Moses and Jesus. And God said: **And nothing prevented Us from sending signs except that the former ones denied them**. And for this reason God Almighty said: "No city believed before them which We destroyed. So will they believe?" That is, We did not give a city from the cities in which the messengers were sent a sign through the hands of its prophet and they believed in it. Rather, they denied it, so We destroyed them because of that. So will these people believe in the signs if they saw them and not those? No, rather, **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign should come to them, until they see the painful punishment**. All of this is despite the fact that they witnessed dazzling signs, decisive arguments, and clear evidence at the hands of the Messenger of God, may God bless him and grant him peace, which were more evident, clearer, dazzling, conclusive, and overwhelming than what was seen with any other prophet, may God bless them and grant them peace.

Ibn Abi Hatim, may God have mercy on him, said: It was mentioned on the authority of Zaid bin Al-Habbab, Ibn Lahi'ah told us: Al-Harith bin Yazid Al-Hadrami told us on the authority of Ali bin Rabah Al-Lakhmi, who witnessed Ubadah bin As-Samit, saying: We were in the mosque with Abu Bakr As-Siddiq, may God be pleased with him, reciting the Qur'an to one another, then Abdullah bin Ubayy bin Salul came with a cushion and a carpet, so he put it down and leaned on it, and he was a handsome, eloquent, and argumentative man, so he said: O Abu Bakr, say Muhammad brings us a sign as the first ones did, Moses came with the tablets, David came with the Psalms, Salih came with the she-camel, and Jesus came with the Gospel and the Table, so Abu Bakr, may God be pleased with him,

wept, so the Messenger of God, may God bless him and grant him peace, went out, so Abu Bakr said: Let us go to the Messenger of God, may God bless him and grant him peace, so that we may seek help from this hypocrite, so the Messenger of God, may God bless him and grant him peace, said: **He will not be made to stand for me, he will be made to stand for God Almighty.** So we said: O Messenger of God, we have suffered from this hypocrite, so he said: Gabriel said: "I will go out and tell of the blessings of God which He has bestowed upon you, and His virtue by which He has favored you. He has given me the good report that I have been sent to the red and the black, and He has commanded me to warn the jinn, and He has given me His Book while I am illiterate, and He has forgiven my sins, past and future, and He has mentioned my name in the call to prayer, and He has provided me with the angels, and He has given me victory, and He has placed terror before me, and He has given me Al-Kawthar, and He has made my pool one of the most frequented pools on the Day of Resurrection, and He has promised me the praised station while the people are rushing with their heads covered, and He has made me in the first group to come out of the people, and He has admitted seventy thousand of my nation into Paradise through my intercession without reckoning, and He has given me authority and dominion, and He has made me in the highest room in Paradise in the Gardens of Bliss, and there is no one above me except the angels who carry the Throne, and He has made spoils permissible for me and my nation, and they were not permissible for anyone before us." This hadith is very strange.

Fath al-Qadir

5- **Rather, they said, 'Confused dreams'** Al-Zajjaj said: That is, they said that what he brings is confused dreams. Al-Qatibi said: Confused dreams are false visions. Al-Yazidi said: Confused dreams are what have no interpretation. This is a diversion from God, the Exalted, narrating what happened from them, and a transition from narrating their previous statement to narrating this statement. Then God, the Exalted, narrated their diversion from their statement: Confused dreams. He said: **Rather, he invented it**, that is, they said he invented it of his own accord without it having any basis. Then God, the Exalted, narrated from them that they diverted from this and said, **Rather, he is a poet** and what he brought is of the type of poetry. In this confusion from them, and their changing colors and hesitation is the greatest evidence that they are ignorant of the truth of what he brought. They do not know what it is nor do they understand its essence? Or they knew that it was true and that it was from God, but they wanted to push it away and throw every stone and mortar at it. This is the way of one who is overcome by argument and subdued by evidence. Then after all this, they said: **Then let him bring us a sign.** This is the answer to an omitted condition: that is, whoever is as we said: **Then let him bring us a sign, just as the former ones were sent.** That is, just as Moses was sent with the staff and other things, and Salih with the she-camel. The position of the kaf is the accusative as an attribute of the sign, and it is possible that it is an attribute of an omitted source. Their question was a question of stubbornness, because

God, the Exalted, had given them enough signs, and if God, the Exalted, had known that they would believe if He gave them what they suggested, He would have given them that, as He said: "And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away while they were averse." Al-Zajjaj said: They proposed signs that do not require respite.

Tafsir al-Baghawi

5. **Rather, they said, 'Confused dreams', its falsehoods [and sayings] and its horrors that he saw in a dream,** Rather, he invented it, **he fabricated it**, Rather, he is a poet", meaning that the polytheists divided the saying about him and what he says, some of them said: Confused dreams, and some of them said: Rather, it is a lie, and some of them said: Rather, Muhammad is a poet, and what he brought to you is poetry. "So let Muhammad bring us a sign, **if he is truthful**, as the former messengers were sent, **with signs.**"

Tafsir al-Baidawi

5- Rather, they said, 'Confused dreams. Rather, he invented it. Rather, he is a poet.'" This is a diversion from their saying that it is magic to that it is a mixture of dreams, then to that it is the speech of a poet. It appears that the first "rather" is to complete the story and begin with another, or to divert from their dialogue about the Messenger, may God bless him and grant him peace, and what appeared to him of the signs to their exchange of words about the Qur'an. The second and third are to divert from their saying that it is falsehoods that were imagined to him and mixed up to him, to that he invented them on his own, then to that it is poetic speech that imagines to the listener meanings that have no reality and makes him desire them. It is possible that all of this is from God, a revelation of their sayings in the degree of corruption, because its being poetry is further from being invented, because it is loaded with truths and wisdom, and there is nothing in it that suits the saying of poets. It is from being dreams because it includes many hidden things that match reality, and the inventor is not like that, unlike dreams. And because they tested the Messenger of God, may God bless him and grant him peace, more than once. And forty years and they never heard a lie from him, and it is further from being magic because it is similar to it in that they are both miracles. **Then let him bring us a sign as the former ones were sent** meaning as the former ones were sent, such as the white hand, the staff, healing the blind, and bringing the dead back to life. The simile is correct in that sending includes bringing a sign.

Surat al-Anbiya 21:6

No city believed before them which We destroyed. Will they then believe?

Surat al-Anbiya 21:6

No city believed before them which We destroyed. Will they then believe?

Tafsir al-Jalalayn

6 - **No town believed before them** meaning its people **We destroyed it** for denying the signs that came to it **Do they then believe?** No.

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Qatada who said: The people of Mecca said to the Prophet, may God bless him and grant him peace: If what you say is true and it pleases you that we believe, then turn Safa into gold for us. Gabriel, peace be upon him, came to him and said: If you wish, then what your people asked of you will happen, but if it happens and they do not believe, then they will not be given respite. And if you wish, then you can ask your people for help. Then God revealed: "No town believed before them which We destroyed. Will they believe?"

Tafsir al-Tabari

God Almighty says: None of those who denied Muhammad before, from the polytheists of his people, believed in him. They said: Let Muhammad bring us a sign like the messengers before him from the people of a town whom We punished with destruction in this world, when Our Messenger came to them with a miraculous sign. **Do they believe?** He says: Will these who denied Muhammad, who asked him for a sign, believe in him if a sign came to them, while their ancestors before them from the past nations whom We destroyed with their messengers did not believe with their coming.

In a similar manner to what we said in interpreting that, the people of interpretation said:

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, "We destroyed it. Will they believe?" They will believe in 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, similarly.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: "No town which We destroyed believed before them. Will they believe?" That is, the messengers, when they came to their people with clear proofs and they did not believe, were not given respite.

Tafsir al-Qurtubi

The Almighty said: **No city believed before them.** Ibn Abbas said: He means the people of Salih and the people of Pharaoh. **We destroyed it** means it was in Our knowledge that it would be destroyed. **Do they believe?** He means they believe, meaning they did not believe in the signs and were uprooted. If these people had seen what they suggested, they would not have believed, because of the previous decree that they would not believe either. Rather, their punishment was delayed because We knew that in their loins there were those who would believe. *From* is redundant in His statement: **From a city** like His statement: **There is not one of you who can prevent Him from it** (al-Haqqah 69:47).

Tafsir Ibn Kathir

This is a warning from God the Almighty about the approach of the Hour and its nearness, and that people are heedless of it, meaning they do not work for it or prepare for it. Al-Nasa'i said: Ahmad bin Nasr told us, Hisham bin Abdul Malik Abu Al-Walid Al-Tayalisi told us, Abu Mu'awiyah told us, Al-A'mash told us on the authority of Abu Salih on the authority of Abu Saeed on the authority of the Prophet, may God bless him and grant him peace, **in heedlessness turning away** he said: **in this world.** And God the Almighty said: **The command of God has come, so do not hasten it** and He said: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away" the verse, and Al-Hafiz Ibn Asakir narrated in the biography of Al-Hasan bin Hani Abu Nuwas the poet that he said: The most poetic of people is Sheikh Al-Tahir Abu Al-Atahiya when he says:

People are in their heedlessness and the millstone of death is grinding

It was said to him: Where did you get this from? He said: From the saying of God the Most High: **The reckoning of the people has drawn near, while they are in heedlessness turning away.** It was narrated in the biography of Aamer bin Rabi'ah on the authority of Musa bin Ubaid Al-Amidi on the authority of Abd Al-Rahman bin Zaid bin Aslam on the authority of his father on the authority of Aamer bin Rabi'ah that an Arab man stayed with him, so Aamer honored his stay and spoke to the Messenger of God (peace and blessings of God be upon him) about him. Then the man came to him and said: I have taken a valley from the Messenger of God (peace and blessings of God be upon him) in the Arabs, and I wanted to cut off a piece of it for you to have and for your descendants after you. Aamer said: I have no need of your cutting off. Today a surah was revealed that has made us forget the world: **The reckoning of the people has drawn near, while they are in heedlessness turning away.**

Then the Almighty informed us that they do not listen to the revelation that God sent down to His Messenger and the address to the Quraysh and those who were like them from the disbelievers, so He said, **There**

comes to them no new message from their Lord, meaning that it was newly sent down, **but they listen to it while they are playing**, as Ibn Abbas said: What is the matter with you that you ask the People of the Book about what is in their hands when they have distorted it, changed it, added to it, and subtracted from it, while your Book is the most recent Book by God, and you read it pure and unmixed. Al-Bukhari narrated it in a similar manner.

And His statement: **And those who did wrong whispered secretly** meaning, they said among themselves secretly, **Is this not a human being like you?** They meant the Messenger of God, may God bless him and grant him peace, they ruled out that he was a prophet because he was a human being like them, so how could he be the only one to receive revelation without them? For this reason, He said: **Then do you practice magic while you see?** meaning, do you follow it and be like someone who practices magic while he knows that it is magic? So God, the Most High, answered them about what they invented and fabricated of lies: **He said, 'My Lord knows what is said in the heaven and the earth.'** meaning, the One who knows that, nothing is hidden from Him, and He is the One who sent down this Qur'an, which includes the report of the first and the last, and no one can produce the like of it except the One who knows the secret in the heavens and the earth. And His statement: **And He is the All-Hearing, the All-Knowing** meaning, the One who hears your words and the One who knows your conditions, and in this there is a threat and warning to them. And His statement: "Rather, they said, 'It is just confused dreams. Rather, he invented it.'" This is a report of the stubbornness of the disbelievers, their heresy, and their differences in what they describe the Qur'an with, and their confusion about it and their deviation from it. Sometimes they make it magic, sometimes they make it poetry, sometimes they make it confused dreams, and sometimes they make it fabricated, as He said: **See how they strike for you examples, so they have gone astray and cannot find a way.** And His statement: **Then let him bring us a sign just as the former ones were sent.** They mean the she-camel of Salih and the signs of Moses and Jesus. And God said: **And nothing prevented Us from sending signs except that the former ones denied them.** And for this reason God Almighty said: "No city believed before them which We destroyed. So will they believe?" That is, We did not give a city from the cities in which the messengers were sent a sign through the hands of its prophet and they believed in it. Rather, they denied it, so We destroyed them because of that. So will these people believe in the signs if they saw them and not those? No, rather, **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign should come to them, until they see the painful punishment.** All of this is despite the fact that they witnessed dazzling signs, decisive arguments, and clear evidence at the hands of the Messenger of God, may God bless him and grant him peace, which were more evident, clearer, dazzling, conclusive, and overwhelming than what was seen with any other prophet, may God bless them and grant them peace.

Ibn Abi Hatim, may God have mercy on him, said: It was mentioned on the authority of Zaid bin Al-Habbab, Ibn Lahi'ah told us: Al-Harith bin Yazid Al-Hadrami told

us on the authority of Ali bin Rabah Al-Lakhmi, who witnessed Ubadah bin As-Samit, saying: We were in the mosque with Abu Bakr As-Siddiq, may God be pleased with him, reciting the Qur'an to one another, then Abdullah bin Ubayy bin Salul came with a cushion and a carpet, so he put it down and leaned on it, and he was a handsome, eloquent, and argumentative man, so he said: O Abu Bakr, say Muhammad brings us a sign as the first ones did, Moses came with the tablets, David came with the Psalms, Salih came with the she-camel, and Jesus came with the Gospel and the Table, so Abu Bakr, may God be pleased with him, wept, so the Messenger of God, may God bless him and grant him peace, went out, so Abu Bakr said: Let us go to the Messenger of God, may God bless him and grant him peace, so that we may seek help from this hypocrite, so the Messenger of God, may God bless him and grant him peace, said: **He will not be made to stand for me, he will be made to stand for God Almighty.** So we said: O Messenger of God, we have suffered from this hypocrite, so he said: Gabriel said: "I will go out and tell of the blessings of God which He has bestowed upon you, and His virtue by which He has favored you. He has given me the good report that I have been sent to the red and the black, and He has commanded me to warn the jinn, and He has given me His Book while I am illiterate, and He has forgiven my sins, past and future, and He has mentioned my name in the call to prayer, and He has provided me with the angels, and He has given me victory, and He has placed terror before me, and He has given me Al-Kawthar, and He has made my pool one of the most frequented pools on the Day of Resurrection, and He has promised me the praised station while the people are rushing with their heads covered, and He has made me in the first group to come out of the people, and He has admitted seventy thousand of my nation into Paradise through my intercession without reckoning, and He has given me authority and dominion, and He has made me in the highest room in Paradise in the Gardens of Bliss, and there is no one above me except the angels who carry the Throne, and He has made spoils permissible for me and my nation, and they were not permissible for anyone before us." This hadith is very strange.

Fath al-Qadir

So God said in response to them 6- **No city believed before them** meaning before the polytheists of Mecca: The meaning of **from a city** is from the people of a city, and the description of the city by saying: **We destroyed it** means we destroyed its people, or we destroyed it by destroying its people, and in it is a statement that the law of God with the previous nations is that if the proposers were given what they proposed, and then did not believe, the punishment of extermination would inevitably descend upon them, and the **from in from a city** is added for emphasis. The meaning is: No city believed from the cities that we destroyed because of their proposal before these, so how can we give them what they propose, and they are an example for those before them, and the hamza in **do they understand that they believe** is for rebuke and rebuke, and the meaning is: If a nation from the destroyed nations did not believe when they were given what they proposed, then how will these people believe if they were given

Surat al-Anbiya 21:6

No city believed before them which We destroyed. Will they then believe?

what they proposed.

Tafsir al-Baghawi

6. God Almighty said in response to them: **No town believed before them**, before the polytheists of Mecca, **from a town**, meaning from the people of a town to which the signs came. **We destroyed it**, we destroyed them by denying it. **Will they believe?** if a sign came to them. Its meaning is: Those people did not believe in the signs when they came to them. Will these people believe?

Tafsir al-Baidawi

6- **No town believed before them** of the people of a town. **We destroyed it** by suggesting the verses when they came to them. **Do they believe?** if you brought them to them while they were more stubborn than them, and in it is a warning that not bringing what was suggested was to preserve them, because if it was brought and they did not believe, they would deserve the punishment of extermination like those before them.

Surat al-Anbiya 21:7

And We did not send before you, [O Muhammad], except men to whom We revealed, so ask the people of the message if you do not know.

Tafsir al-Jalalayn

7 - **And We did not send before you, [O Muhammad], except men to whom We revealed** and in another reading with the letter noon and the letter ha' with a kasra **to them** not angels **so ask the people of the message** the scholars of the Torah and the Gospel **if you do not know** that, for they know it and you are closer to believing them than believing the believers in Muhammad.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet: We did not send, O Muhammad, a messenger to any nation that passed before your nation except men like them, to whom We revealed what We wanted to reveal to them of Our commands and prohibitions, not angels. So why did they deny that We sent you to them, while you are a man like all the messengers who came before you to their nations? And His statement: **So ask the people of the message if you do not know** means to those who said to Muhammad, may God bless him and grant him peace, in their private conversations among themselves: Is this not a human being like you? If you deny and are ignorant of the matter of the messengers who came before Muhammad, and you do not know, O people, whether they were human or angels, then ask the people of the Books from the Torah and the Gospel what they used to tell you about them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **So ask the people of the message if you do not know** means: So ask the people of the Torah and the Gospel - Abu Ja'far said: I think he said: They will tell you that the messengers were men who ate food and walked in the markets.

It was said: The people of remembrance are the people of the Qur'an.

Who said that?

Ahmad bin Muhammad al-Tusi told me: Abd al-Rahman bin Salih told me: Musa bin Uthman told me, on the authority of Jabir al-Ja'fi, who said: When the verse **So ask the people of the message if you do not know** was revealed, Ali said: We are the people of the message.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **So ask the people of the message if you do not know**, he said: The people of the Qur'an, and the message is the Qur'an, and he recited: **Indeed, it is We who sent down the message and indeed, We will be its guardian.**

Tafsir al-Qurtubi

The Almighty said: **And We did not send before you, [O Muhammad], except men to whom We revealed.** This is a response to their saying: **Is this anyone but a human being like you?** and to give comfort to His Prophet, may God bless him and grant him peace, meaning that He did not send before you except men. **So ask the people of the message if you do not know.** He means the people of the Torah and the Gospel who believed in the Prophet, may God bless him and grant him peace, as Sufyan said. He called them the people of the message because they mentioned the report of the prophets that the Arabs did not know. The infidels of Quraysh used to consult the people of the book about Muhammad, may God bless him and grant him peace. Ibn Zayd said: By the message he meant the Qur'an, meaning ask the believing scholars from the people of the Qur'an. Jabir al-Ju'fi said: When this verse was revealed, Ali, may God be pleased with him, said: We are the people of the message. It has been proven by continuous narration that the messengers were from among humans, so the meaning is do not start with denial and by saying that the messenger should be from among the angels, but rather debate with the believers so that they may explain to you the permissibility of the messenger being from among humans. The king is not called a man, because man is used for what has the opposite of its word. You say: man and woman, man and boy. So his saying: **except men** from the children of Adam. Hafs, Hamza and Al-Kisa'i read: **We revealed to them.**

Question: The scholars did not differ that the common people must imitate their scholars, and that they are the ones meant by the words of God Almighty: **So ask the people of the message if you do not know** (al-Nahl 16:43). They agreed that the blind person must imitate someone else whom he trusts to distinguish the direction of the qiblah if he is confused about it. Likewise, the one who has no knowledge or sight of the meaning of what he believes in must imitate his scholar. Likewise, the scholars did not differ that the common people are not permitted to issue fatwas, due to their ignorance of the meanings from which it is permissible to make what is permissible and what is forbidden.

Tafsir Ibn Kathir

God Almighty says in response to those who denied the mission of messengers from among humans: **And We did not send before you, except men to whom We revealed** meaning that all the messengers who came before were men from among humans, and there were no angels among them, as He said in the other verse: **And We did not send before you, except men to whom We revealed, so ask the people of the message** and God Almighty said: **Say, 'I am not an innovation among the messengers'** and God Almighty said, narrating what came before from the nations, because they denied that and said, **Are human beings guiding us?** That is why God Almighty said: **So ask the people of**

Surat al-Anbiya 21:7

And We did not send before you, [O Muhammad], except men to whom We revealed, so ask the people of the message if you do not know.

the message if you do not know meaning ask the people of knowledge from the nations such as the Jews, Christians and other sects: Were the messengers who came to them human beings or angels? Rather, they were human beings, and that is from the completion of God's blessing upon His creation, as He sent among them messengers from among themselves who were able to receive the message from them and take from them.

And His statement: **And We did not make them bodies that do not eat food** means, rather, they were bodies that ate food, as God Almighty said: **And We did not send before you any messengers except that they ate food and walked in the markets** meaning, they were human beings among humans who ate and drank like people, and they entered the markets to earn money and trade, and that did not harm them nor did it diminish anything from them, as the polytheists imagined in their saying, "What is this Messenger, that he eats food and walks in the markets? Why was not an angel sent down to him to be a warner with him? Or a treasure thrown down to him, or he had a garden from which he could eat?" The verse.

And His statement: **And they were not immortal** meaning in this world, rather they lived and then died. **And We did not grant to any human being before you immortality** and their special characteristic is that revelation comes to them from God Almighty, the angels descend upon them from God with what He decrees in His creation, what He commands and what He forbids. And His statement: **Then We fulfilled for them the promise** meaning that what their Lord promised them to destroy the wrongdoers, God fulfilled for them His promise and did that, and for this reason He said **So We saved them and whom We willed** meaning their followers from the believers **and We destroyed the transgressors** meaning those who denied what the messengers brought.

Fath al-Qadir

Then the Almighty answered their saying: Is this anything but a human being like you by saying: 7- **And We did not send before you, except men to whom We revealed** meaning, We did not send before you to the previous nations except men from among the human beings, and We did not send angels to them as the Almighty said: **Say, 'If there were on the earth angels walking securely, We would have sent down to them from the heaven an angel as a messenger'** and the phrase **inspired to them** is a new sentence to explain the manner of sending, and it is possible that it is a description of men: meaning described by the quality of revelation to them. Hafs, Hamza, and Al-Kisa'i read *inspired* with a noon, and the rest read it with a ya below. Then God commanded them to ask the people of the Reminder if they were ignorant of this, so He said: **So ask the people of the Reminder if you do not know** and the people of the Reminder are the people of the two books: the Jews and the Christians, and the meaning of if you do not know: if you do not know that the messengers of God are from among the human

beings, as most of the commentators said. The Jews and Christians were not ignorant of this nor did they deny it. The meaning of the statement is: If you do not know what has been mentioned, then ask the people of knowledge. The verse has been used as evidence that imitation is permissible, but it is a mistake. If it were accepted, the meaning would be to ask them about the texts from the Book and the Sunnah, not about pure opinion. Imitation is nothing but accepting the statement of another without his proof. We have explained this in a simple message: we called it The Useful Statement on the Ruling on Imitation.

Tafsir al-Baghawi

7. The Almighty said: **And We did not send before you, [O Muhammad], except men to whom We revealed,** this is an answer to their saying: **Is this anything but a human being like you?** meaning: We did not send angels to the first peoples, rather We sent men to whom We revealed, **So ask the people of the message,** meaning: the people of the Torah and the Gospel, meaning the scholars of the People of the Book, for they do not deny that the messengers were human beings, even if they denied the prophethood of Muhammad, may God bless him and grant him peace, and He ordered the polytheists to ask them because they were closer to believing those who did not believe in the Prophet, may God bless him and grant him peace, than they were to believing those who believed in him. Ibn Zayd said: By the message He meant the Qur'an, meaning: So ask the believing scholars from the people of the Qur'an, **if you do not know.**

Tafsir al-Baidawi

7- **And We did not send before you, [O Muhammad], except men to whom We revealed, so ask the people of the message if you do not know.** This is an answer to their saying, **Is this anything but a human being like you?** So He ordered them to ask the People of the Book about the state of the previous messengers in order to remove any doubt or referral to them, either for the sake of obligation, for the polytheists used to consult them about the matter of the Prophet, peace and blessings be upon him, and they trusted their words, or because informing a large crowd necessitates knowledge, even if they were disbelievers. Hafs read **(Our revelation)** with a noon.

Surat al-Anbiya 21:8

And We did not make them bodies that did not eat food, nor were they immortal.

Tafsir al-Jalalayn

8 - **And We did not make them** the messengers *bodies* meaning bodies **that do not eat food** but rather they eat it **and they were not immortal** in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We did not make the messengers whom We sent before you, O Muhammad, to the past nations before your nation **bodies that do not eat food**. He says: We did not make them angels that do not eat food, but We made them bodies like you that eat food.

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 did not make them bodies that did not eat food**, meaning: I did not make them bodies that did not have souls in them that did not eat food, but rather We made them bodies that had souls in them that ate food.

Abu Ja'far said: He said: And We did not make them a body, so he made the body unified and made it unified, and it is from the description of the group, and this is permissible because the body means the source, as is said in speech: And We did not make them a creation that does not eat.

And His statement: **And they were not immortal** means: Nor were they lords who do not die or perish, but they were human bodies and then died. This is because they said to the Messenger of God, may God bless him and grant him peace, as God informed us about them: **We will not believe in you until you cause a spring to gush forth for us from the earth...** until His statement: **Or you bring God and the angels as a face**. God Almighty said to them: We did not do that to anyone before you so that we would do it to you. Rather, We sent to them men to whom We revealed just as We sent to you a Messenger to whom We revealed Our commands and prohibitions.

In a similar manner to what we said about this, 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 they will not be immortal**: meaning, they will inevitably die.

Tafsir al-Qurtubi

The Almighty says: **And We did not make them bodies**

that do not eat food. The pronoun in **We made them** refers to the prophets, meaning We did not make the messengers before you outside the nature of humans who do not need food and drink. **And they were not immortal** means they do not die. This is an answer to their saying: **This is only a human being like you** (Al-Mu'minun: 33) and their saying: **What is this Messenger that eats food?** (al-Furqan 25:7). *Body* is a generic noun, and that is why He did not say bodies. It was said: He did not say bodies, because He meant and We did not make each one of them a body. The body is the body, you say from it: it was embodied, just as you say from the body it was embodied. The body is also saffron or similar dye, and it is also blood. Al-Nabigha said:

And no body was spilled on the idols

Al-Kalbi said: The body is the embodied entity in which the soul eats and drinks. According to this statement, what does not eat or drink is a body. Mujahid said: The body is what does not eat or drink. According to this statement, what eats and drinks is a soul. Al-Mawardi mentioned this.

Tafsir Ibn Kathir

God Almighty says in response to those who denied the mission of messengers from among humans: **And We did not send before you, except men to whom We revealed** meaning that all the messengers who came before were men from among humans, and there were no angels among them, as He said in the other verse: **And We did not send before you, except men to whom We revealed, so ask the people of the message** and God Almighty said: **Say, 'I am not an innovation among the messengers'** and God Almighty said, narrating what came before from the nations, because they denied that and said, **Are human beings guiding us?** That is why God Almighty said: **So ask the people of the message if you do not know** meaning ask the people of knowledge from the nations such as the Jews, Christians and other sects: Were the messengers who came to them human beings or angels? Rather, they were human beings, and that is from the completion of God's blessing upon His creation, as He sent among them messengers from among themselves who were able to receive the message from them and take from them.

And His statement: **And We did not make them bodies that do not eat food** means, rather, they were bodies that ate food, as God Almighty said: **And We did not send before you any messengers except that they ate food and walked in the markets** meaning, they were human beings among humans who ate and drank like people, and they entered the markets to earn money and trade, and that did not harm them nor did it diminish anything from them, as the polytheists imagined in their saying, "What is this Messenger, that he eats food and walks in the markets? Why was not an angel sent down to him to be a warner with him? Or a treasure thrown down to him, or he had a garden from which he could eat?" The verse.

And His statement: **And they were not immortal**

Surat al-Anbiya 21:8

And We did not make them bodies that did not eat food, nor were they immortal.

meaning in this world, rather they lived and then died.

And We did not grant to any human being before you immortality and their special characteristic is that revelation comes to them from God Almighty, the angels descend upon them from God with what He decrees in His creation, what He commands and what He forbids. And His statement: **Then We fulfilled for them the promise** meaning that what their Lord promised them to destroy the wrongdoers, God fulfilled for them His promise and did that, and for this reason He said **So We saved them and whom We willed** meaning their followers from the believers **and We destroyed the transgressors** meaning those who denied what the messengers brought.

with a composition because its origin is to collect something and its intensity.

Fath al-Qadir

Then when He finished answering their doubt, He confirmed that the messengers were from the human race, saying: 8- **And We did not make them bodies that do not eat food** meaning that the messengers are an example for all other individuals of the children of Adam in the rule of nature, they eat as they eat and drink, and the body is the human body. Al-Zajjaj said: It is one, meaning the body indicates a group: meaning, We did not make them with bodies that do not eat food, so the phrase **do not eat food** is an attribute of the body: meaning, We did not make them a body that does not need food, rather it is in need of that. **And they were not immortal** rather they die as other humans die, and they believed that the messengers do not die, so God answered them with this.

Tafsir al-Baghawi

8. **And We did not make them**, meaning the messengers, *bodies*, and He did not say bodies because it is a generic name, **that they do not eat food**, this is a response to their saying **What is the matter with this messenger that he eats food?** (al-Furqan 25:7), He says We did not make the messengers angels, but rather We made them human beings who eat food, **and they were not immortal**, in this world.

Tafsir al-Baidawi

8- **And We did not make them bodies that did not eat food, nor were they immortal.** A denial of what they believed to be among the characteristics of the angels from the messengers, in confirmation, because they were human beings like them. And it was said that it is an answer to their saying, **What is this messenger that eats food and walks in the markets?** "And they were not immortal." An emphasis and confirmation of it, because living on food is among the consequences of analysis that leads to annihilation and the unification of the body to will the species, or because it is a source in the original or on the deletion of the added or the interpretation of the pronoun with each one, and it is a body with a color, so it is not applied to water and air, and from it bodies for saffron. And it was said a body

Surat al-Anbiya 21:9

Then We fulfilled the promise to them and saved them and whomever We willed, and We destroyed the transgressors.

Tafsir al-Jalalayn

9 - Then We fulfilled the promise to them to save them and We saved them and whomever We willed meaning those who believed them and We destroyed the transgressors those who denied them

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: Then We confirmed Our messengers whom their nations denied, and asked them for signs, so We gave them what they asked for, then they persisted in their denial of her, and insisted on their denial of her prophethood after what she brought them of the signs of her Lord, and We promised them what We promised them of destruction for their persistence in disbelieving in their Lord after the coming of the sign that they asked of Him, and that is like His saying, the Most High: **So whoever disbelieves among you, then I will punish him with a punishment by which I have not punished anyone in the worlds** (al-Ma'idah 5:115) and His saying: **And do not touch her with harm, lest a near punishment seize you** and similar to that of the promises that He promised the nations with the coming of the signs. And His saying: **So We saved them** means, the Most High: So We saved the messengers when their nations persisted in denying her after the signs, **and whomever We willed** and they are her followers who believed in her and had faith in her. And His statement, **And We destroyed the transgressors**, God Almighty says: And We destroyed those who transgressed against themselves by disbelieving in their Lord.

As Bishr told us, he said: Yazid told us, Saeed told us, on the authority of Qatada: **And We destroyed the transgressors**. The transgressors are the polytheists.

Tafsir al-Qurtubi

God Almighty says: **Then We fulfilled the promise to them** meaning the prophets, that is, by saving them, granting them victory, and destroying those who denied them. **And whomever We willed** meaning those who believed the prophets. **And We destroyed the transgressors** meaning the polytheists.

Tafsir Ibn Kathir

God Almighty says in response to those who denied the mission of messengers from among humans: **And We did not send before you, except men to whom We**

revealed meaning that all the messengers who came before were men from among humans, and there were no angels among them, as He said in the other verse: **And We did not send before you, except men to whom We revealed, so ask the people of the message and God Almighty said: Say, 'I am not an innovation among the messengers'** and God Almighty said, narrating what came before from the nations, because they denied that and said, **Are human beings guiding us?** That is why God Almighty said: **So ask the people of the message if you do not know** meaning ask the people of knowledge from the nations such as the Jews, Christians and other sects: Were the messengers who came to them human beings or angels? Rather, they were human beings, and that is from the completion of God's blessing upon His creation, as He sent among them messengers from among themselves who were able to receive the message from them and take from them.

And His statement: **And We did not make them bodies that do not eat food** means, rather, they were bodies that ate food, as God Almighty said: **And We did not send before you any messengers except that they ate food and walked in the markets** meaning, they were human beings among humans who ate and drank like people, and they entered the markets to earn money and trade, and that did not harm them nor did it diminish anything from them, as the polytheists imagined in their saying, "What is this Messenger, that he eats food and walks in the markets? Why was not an angel sent down to him to be a warner with him? Or a treasure thrown down to him, or he had a garden from which he could eat?" The verse.

And His statement: **And they were not immortal** meaning in this world, rather they lived and then died. **And We did not grant to any human being before you immortality** and their special characteristic is that revelation comes to them from God Almighty, the angels descend upon them from God with what He decrees in His creation, what He commands and what He forbids. And His statement: **Then We fulfilled for them the promise** meaning that what their Lord promised them to destroy the wrongdoers, God fulfilled for them His promise and did that, and for this reason He said **So We saved them and whom We willed** meaning their followers from the believers and **We destroyed the transgressors** meaning those who denied what the messengers brought.

Fath al-Qadir

And the sentence 9- **Then We fulfilled the promise to them** is connected to a sentence indicated by the context, and the meaning is: We revealed to them what We revealed, then We fulfilled the promise to them: that is, We fulfilled the promise that We promised them by saving them and destroying those who denied them, and for this reason the Almighty said: **Then We saved them and whomever We willed** of Our believing servants, and what is meant is saving them from the punishment and destroying those who disbelieved in the worldly punishment, and what is meant by **the extravagant** are those who exceed the limit in disbelief and sins, and they are the polytheists.

Al-Nasa'i narrated on the authority of Abu Sa'id on the

Surat al-Anbiya 21:9

Then We fulfilled the promise to them and saved them and whomever We willed, and We destroyed the transgressors.

authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And they are in heedlessness turning away**, he said: In this world. Ibn Mardawayh narrated on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, regarding the verse, he said: Of the affairs of this world. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **Rather, they said, 'Confused dreams,'** meaning, he did the dreaming, but it is a vision he saw. "Rather, he invented it. Rather, he is a poet." All of this was from him. **Then let him bring us a sign as the former ones were sent**, as Jesus and Moses came with clear proofs and messengers. **No town we destroyed before them believed**, meaning that when the messengers came to their people with clear proofs and they did not believe, they were not given respite. Ibn Jarir narrated on the authority of Qatada who said: The people of Mecca said to the Prophet, may God bless him and grant him peace: If what you say is true and you are pleased for us to believe, then turn Safa into gold for us. Gabriel came to him and said: If you wish, what your people asked of you will happen, but if they do not believe, then they will not be given respite. If you wish, you may wait until your people arrive. He said: Rather, I will wait until my people arrive. Then God revealed: **I did not believe before them 1:10**. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And We did not make them bodies that did not eat food**, meaning: We did not make them bodies that did not eat food, rather We made them bodies that ate food.

Tafsir al-Baghawi

9. **Then We fulfilled the promise to them**, which We promised them to destroy their enemies, **and We saved them and whomever We willed**, meaning We saved the believers who believed them, **and We destroyed the transgressors**, meaning the polytheists who denied, and every polytheist is transgressing against himself.

Tafsir al-Baidawi

9- **Then We fulfilled the promise to them** meaning in the promise. **And We saved them and whomever We willed** meaning the believers in them and whoever there is wisdom in keeping them alive, such as whoever will believe or one of his descendants, and for this reason the Arabs were protected from the punishment of extermination. **And We destroyed the transgressors** in disbelief and sins.

Surat al-Anbiya 21:10

We have certainly sent down to you a Book in which is your remembrance. Then will you not reason?

Tafsir al-Jalalayn

10 - **We have sent down to you** O people of Quraysh **a Book in which is your remembrance** because it has reached you **so will you not reason** and believe in it?

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed about the meaning of this. Some of them said: Its meaning is, We have sent down to you a book in which is your remembrance, in which is your speech.

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, **In it is your mention**, he said: your hadith.

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, We have sent down to you a Book in which is your remembrance**. He said: Your speech. **Do you not then reason?** He said in: He has succeeded. **Rather, We have brought them their remembrance, but they are turning away from their remembrance**.

Al-Qasim told us, he said: Al-Hussein told us, he said: Sufyan told us, the Qur'an was revealed with noble morals. Did you not hear Him say, "Indeed, We have sent down to you a Book in which is your remembrance. Will you not then reason?"

Others said: Rather, what is meant by the mention in this place is: honor. They said: The meaning of the statement is: We have sent down to you a book about your honor.

Abu Jaafar said: This second statement is more similar to the meaning of the word, and it is similar to what Sufyan said, whom we have narrated from, and that is that it is an honor for whoever follows it and acts according to what is in it.

Tafsir al-Qurtubi

The Almighty said: **Indeed, We have sent down to you a Book** meaning the Qur'an. **In it is your remembrance** is raised by the beginning and the sentence is in the accusative position because it is an attribute of the Book, and what is meant by remembrance here is honor, meaning in it is your honor, like: **And indeed, it is a reminder for you and your people** (al-Zukhruf

43:44). Then He alerted them with the question that means stopping, so the Almighty said: **Do you not understand?** It was said: In it is your remembrance, meaning the remembrance of your religion, the rulings of your law, and what you will end up with of reward and punishment. In it is your remembrance, meaning the remembrance of your religion, the rulings of your law, and what you will end up with of reward and punishment. Do you not understand these things that we mentioned?! Mujahid said: **In it is your remembrance** meaning your speech. It was said: Your noble morals, and your good deeds. Sahl ibn Abdullah said: Working with what is your life.

I said: These conditions have one meaning, and the first includes them all, since they are all an honor, and the book is an honor for our Prophet, peace be upon him, because it is his miracle, and it is an honor for us if we act according to what is in it, its evidence is his saying, peace be upon him:

The Qur'an is an argument for you or against you.

Tafsir Ibn Kathir

God the Almighty says, drawing attention to the honor of the Qur'an and urging them to recognize its value: **Indeed, We have sent down to you a Book in which is your remembrance**. Ibn Abbas said: Your honor. Mujahid said: Your speech. Al-Hasan said: Your religion. **Do you not then understand?** meaning this blessing, and accept it, as God the Almighty said: **And indeed, it is a reminder for you and your people, and you will be questioned**. And His statement: **And how many a city have We destroyed which was unjust**. This is a formula of multiplication, as He said: **And how many generations have We destroyed after Noah**. And God the Almighty said: **How many a city have We destroyed while it was unjust, so it is desolate on its roofs**. The verse.

And His statement, **And We brought forth after them another people**, meaning another nation after them, **But when they perceived Our might**, meaning they were certain that the punishment would inevitably befall them as their prophet had promised them, **at once they were running from it**, meaning they were fleeing, escaping. **Do not run, but return to your luxurious life and your dwellings**, this was a slight mockery of them, meaning they were told slightly, **Do not run, fleeing from the punishment coming down, and return to the blessings, joy, life, and good dwellings you were in**. Qatada said, mocking them, **Perhaps you will be questioned**, meaning about what you were doing in terms of giving thanks for the blessings. **They said, 'Woe to us! Indeed, we were wrongdoers,'** they confessed their sins when that would not benefit them. **And that was their cry until We made them a harvest, extinguished**, meaning that that statement, which was the confession of injustice, continued to haunt them until We harvested them, and their movements and voices were completely extinguished.

Surat al-Anbiya 21:10

We have certainly sent down to you a Book in which is your remembrance. Then will you not reason?

Fath al-Qadir

He alerted His servants to His great blessing upon them by saying: 10- **Indeed, We have sent down to you a Book** meaning the Qur'an **in which is your remembrance** as an attribute of the Book, and what is meant by remembrance here is honor: that is, in it is your honor, as in His saying: **And indeed, it is a reminder for you and your people** and it was said: in it is your remembrance: that is, the remembrance of the matter of your religion, the rulings of your law, and what you will attain of reward or punishment, and it was said in it is your speech. This was said by Mujahid. And it was said in it is your noble morals and good deeds. And it was said in it is working with what is in your life. This was said by Sahl ibn Abdullah. And it was said in it is your admonition, and the question in His saying **Do you not understand** is for rebuke and reprimand: that is, do you not understand that the matter is thus, or do you not understand any of the things that include what was mentioned.

Tafsir al-Baghawi

10. **We have sent down to you a Book**, O people of Quraysh, **in which is your remembrance**, that is, your honor, as He said: **And indeed, it is a reminder for you and your people** (al-Zukhruf 43:44), and it is an honor for whoever believes in it.

Mujahed said: It contains your hadith. Al-Hasan said: It contains your mention, meaning what you need regarding your religious affairs, **Do you not understand?**

Tafsir al-Baidawi

10- **We have sent down to you** O Quraysh **a Book** meaning the Qur'an. **In it is your remembrance** your reputation as He says **and indeed it is a reminder for you and your people** or your admonition or what you seek through it to be a good mention of noble morals. **Do you not then reason** so you will believe.

Surat al-Anbiya 21:11

And how many a city have We destroyed which was unjust, and raised up after it another people

Tafsir al-Jalalayn

11 - **And how many a city have We destroyed** that is, its people **which were unjust** disbelieving **and brought forth after them another people**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And many a town have We destroyed. The root of the word *qasm* is *breaking*. It is said: **I broke the back of so-and-so** if you break it. And **anqasamat sanah** if it is broken. Here it means **We destroyed**. And the people of interpretation interpreted it in this way.

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 how many have We destroyed**, he said: We have destroyed.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, his statement: **And how many a town have We destroyed**, he said: We have annihilated it. Ibn Jurayj said: We have destroyed a town, he said: In Yemen we destroyed, they were destroyed by the sword.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding God's statement, **We destroyed a city**, he said: He destroyed it, he destroyed it.

And His statement, **From a town that was unjust**, He made the speech apply to the town, and what is meant by it is its people, so that the listeners would know its meaning. And its injustice was its disbelief in God and its denial of His messengers. And His statement, **And We brought forth after it another people**, God Almighty says: And after We destroyed these unjust people from the people of this town, which We destroyed with its injustice, We brought forth another people besides them.

His saying, **When they sensed Our punishment**, means: When they witnessed Our punishment descending upon them, and saw it, they felt its touch. It is said from it: I sensed weakness from so-and-so, and I sensed it from him. **When they were about to run from it**, means: When they sensed Our punishment descending upon them, they fled quickly and hastily, running in defeat. It is said from it: So-and-so ran his horse, meaning he pushed it with his driving.

Tafsir al-Qurtubi

The Almighty says: **And how many a city have We destroyed which was unjust**. He means cities that were in Yemen. The people of interpretation and report said: He meant the people of Hadur and a prophet named Shuaib bin Dhi Mahdam was sent to them, and the grave of this Shuaib is in Yemen on a mountain called: Dhannan, which has much snow, and he is not Shuaib, the owner of Midian, because the story of Hadur was before the time of Jesus, peace be upon him, and after hundreds of years from the time of Solomon, peace be upon him, and that they killed their prophet and the people of the message killed at that time a prophet of theirs named Hanzala bin Safwan, and Hadur was in the land of Hijaz in the direction of Ash-Sham, so God inspired Jeremiah to go to Bukhtanasr and inform him that I have given him power over the land of the Arabs, and that I will take revenge on them through you, and God inspired Jeremiah to carry Maad bin Adnan on the Buraq to the land of Iraq, so that the vengeance and calamity will not befall him with them, for I will extract from his loins a prophet at the end of time named Muhammad, so he carried Maad when he was twelve years old, and he was with the children of Israel until he grew up and married a woman named Ma'ana, then Bukhtanasr rose up with the armies and ambushed the Arabs in a place - and he was the first to take ambushes according to what they mentioned Then he launched raids on Hadhur, killing, capturing, and destroying the populated area, and did not leave a trace of Hadhur, then he turned back to Sawad. And *kam* is in the accusative case with *qasamna*. And *qasm* is breaking, it is said: I broke the back of so-and-so and his tooth was broken, if it was broken, and the meaning here is destruction. As for *fasm* with **fa**, it is a crack in something without separation, the poet said:

As if he were a silver bullet, he woke up in the playground of the neighborhood's virgins, separated

And from it the hadith:

And it was separated from him, and his forehead was dripping with sweat. And his saying: **She was unjust** means unbelieving, meaning her people. Injustice is putting something in the wrong place, and they put unbelief in place of faith. **And We created** meaning We brought into existence and brought into existence after their destruction **another people**.

Tafsir Ibn Kathir

God the Almighty says, drawing attention to the honor of the Qur'an and urging them to recognize its value: **Indeed, We have sent down to you a Book in which is your remembrance**. Ibn Abbas said: Your honor. Mujahid said: Your speech. Al-Hasan said: Your religion. **Do you not then understand?** meaning this blessing, and accept it, as God the Almighty said: **And indeed, it is a reminder for you and your people, and you will be questioned**. And His statement: **And how many a city have We destroyed which was unjust**. This

Surat al-Anbiya 21:11

And how many a city have We destroyed which was unjust, and raised up after it another people

is a formula of multiplication, as He said: **And how many generations have We destroyed after Noah.** And God the Almighty said: **How many a city have We destroyed while it was unjust, so it is desolate on its roofs.** The verse.

And His statement, **And We brought forth after them another people**, meaning another nation after them, **But when they perceived Our might**, meaning they were certain that the punishment would inevitably befall them as their prophet had promised them, **at once they were running from it**, meaning they were fleeing, escaping. **Do not run, but return to your luxurious life and your dwellings**, this was a slight mockery of them, meaning they were told slightly, **Do not run, fleeing from the punishment coming down, and return to the blessings, joy, life, and good dwellings you were in.** Qatada said, mocking them, **Perhaps you will be questioned**, meaning about what you were doing in terms of giving thanks for the blessings. **They said, 'Woe to us! Indeed, we were wrongdoers,'** they confessed their sins when that would not benefit them. **And that was their cry until We made them a harvest, extinguished**, meaning that that statement, which was the confession of injustice, continued to haunt them until We harvested them, and their movements and voices were completely extinguished.

Fath al-Qadir

Then He threatened them and warned them about what happened to the nations that denied, saying: 11- **And how many a city have We destroyed which was unjust.** How much is in the accusative case as the object of **we destroyed**, and it is the report that indicates abundance. *Qasam* is the breaking and crushing of something. It is said: **Qasam dahr so-and-so** if you break it, and **Aqtasam sinah** if you break it. The meaning here is: destruction and torment. As for *fasam* with *fa*, it is the cracking in something without separation. The phrase **was unjust** is in the genitive case as an attribute of *qaryah*, and in the speech there is an omitted complement: that is, and for you, We destroyed from the people of a city which was unjust: that is, disbelieving in God and denying His signs. Injustice in origin is placing something in the wrong place, and they placed disbelief in the place of faith. **And We brought forth after it another people**, that is, We created and brought into being after the destruction of its people, a people who were not from it.

Tafsir al-Baghawi

11. **And how many a city have We destroyed**, that is, destroyed, and *al-Qasm* means breaking, **and brought forth after it**, that is, after the destruction of its people, **another people**.

Tafsir al-Baidawi

11- **And how many a town have We destroyed** meaning great wrath because destruction is a break that shows the harmony of parts, unlike separation. **It was unjust** is a description of its people and it was described by it when it was established in its place. **And We brought forth after it** after the destruction of its people. **Another people** in their place.

Surat al-Anbiya 21:12

So when they felt Our might, at once they ran from it.

Tafsir al-Jalalayn

12 - **So when they sensed Our might** meaning the people of the village sensed the destruction **they ran from it** they fled quickly

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So when they perceived Our might, at once they were running from it.**

Tafsir al-Qurtubi

When they felt meaning they saw Our punishment. It is said: I felt weakness from it. Al-Akhfash said: **They felt** they feared and expected. **When they are running from it** meaning they are fleeing and running away. Running is running with force. Running is moving the leg, and from this is the saying of God Almighty: **Strike with your foot** (Sad: 42). I made the horse run with my foot, I urged it to run, then it became more common until it was said that the horse ran when it ran, but this is not the original. The correct thing is that the horse ran on something whose doer is not named, so it is run.

Tafsir Ibn Kathir

God the Almighty says, drawing attention to the honor of the Qur'an and urging them to recognize its value: **Indeed, We have sent down to you a Book in which is your remembrance.** Ibn Abbas said: Your honor. Mujahid said: Your speech. Al-Hasan said: Your religion. **Do you not then understand?** meaning this blessing, and accept it, as God the Almighty said: **And indeed, it is a reminder for you and your people, and you will be questioned.** And His statement: **And how many a city have We destroyed which was unjust.** This is a formula of multiplication, as He said: **And how many generations have We destroyed after Noah.** And God the Almighty said: **How many a city have We destroyed while it was unjust, so it is desolate on its roofs.** The verse.

And His statement, **And We brought forth after them another people,** meaning another nation after them, **But when they perceived Our might,** meaning they were certain that the punishment would inevitably befall them as their prophet had promised them, **at once they were running from it,** meaning they were fleeing, escaping. **Do not run, but return to your luxurious life and your dwellings,** this was a slight mockery of them, meaning they were told slightly, **Do not run, fleeing from the punishment coming down,**

and return to the blessings, joy, life, and good dwellings you were in. Qatada said, mocking them, **Perhaps you will be questioned,** meaning about what you were doing in terms of giving thanks for the blessings. **They said, 'Woe to us! Indeed, we were wrongdoers,'** they confessed their sins when that would not benefit them. **And that was their cry until We made them a harvest, extinguished,** meaning that that statement, which was the confession of injustice, continued to haunt them until We harvested them, and their movements and voices were completely extinguished.

Fath al-Qadir

12- **When they sensed Our might** meaning they realized or saw Our punishment. Al-Akhfash said: They feared and expected, or the might is the severe punishment. **At once they were running from it.** Running means fleeing, escaping, and being defeated. Its origin is from the man running the animal with his legs. It is said that the horse ran if he trampled them with their legs, then it became common until it was said that the horse ran if it galloped. From this, **Run with your foot** and the meaning is: that they flee from it running their animals.

Tafsir al-Baghawi

12. **So when they sensed Our punishment,** that is, [saw] Our punishment with the sense of sight, **at once they were running from it,** that is, they hastened to flee.

Tafsir al-Baidawi

12- **So when they perceived Our punishment** So when they realized the severity of Our punishment, realizing the tangible scenes, and the pronoun refers to the deleted family. **At once they were running from it** They fled quickly, running their animals, or they were likened to them due to their extreme speed.

Surat al-Anbiya 21:13

Do not run, but return to what you were in luxury and your dwellings, that you may be questioned.

Surat al-Anbiya 21:13

Do not run, but return to what you were in luxury and your dwellings, that you may be questioned.

Tafsir al-Jalalayn

13 - Then the angels said to them in mockery, **Do not run, but return to that in which you enjoyed luxury and your dwellings, that you may ask for something from your worldly life, as is your custom.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Do not flee, but return to the luxury in which you lived: He says: to the luxury in which you lived and your dwellings.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Do not run, but return to what you enjoyed and your dwellings, that you may be questioned.** He means those upon whom punishment descended in this world from among the nations who disobeyed God.

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, **Do not run** means do not flee.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And return to what you enjoyed in luxury.** He said: Return to your worldly life in which you enjoyed luxury.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us on the authority of Muammar, on the authority of Qatada: **And return to what you enjoyed of luxury.** He said: To what you enjoyed of your worldly life.

The people of interpretation differed regarding the meaning of his saying, **Perhaps you will ask.** Some of them said: Its meaning is: Perhaps you will understand and comprehend through the question.

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 his statement, **Perhaps you will ask,** he said: You will 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, **Perhaps you will ask,** he said, **you will understand.**

Others said: Rather, its meaning is that you may ask for something from your worldly life in a mocking and derisive manner.

Who said that?

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Perhaps you will ask** is mocking them.

Muhammad bin Abdul A'la told me: Muhammad bin Thawr told us on the authority of Muammar, on the authority of Qatada: **Perhaps you will ask** for something from your world, mocking them.

Tafsir al-Qurtubi

Do not run means do not flee. It was said that the angels called out to them when they were defeated, mocking them and saying: **Do not run.** "And return to what you have indulged in" meaning to your blessings that were the cause of your arrogance. The one who is indulgent is the one who is comfortable. It is said: He indulged someone in luxury, meaning he made his livelihood easy for him. God, the Almighty, indulged them in luxury, as He said: "And We indulged them in luxury in the life of this world" (Al-Mu'minun: 33). "Perhaps you will ask" means perhaps you will ask for something from your worldly life, mocking them, as Qatada said. It was said: The meaning of "Perhaps you will ask" is about the punishment that has befallen you, so that you may be informed about it. It was said: The meaning of "Perhaps you will ask" is that you believe as you used to ask before the calamity befell you. They were told that in mockery, rebuke and rebuke.

Tafsir Ibn Kathir

God the Almighty says, drawing attention to the honor of the Qur'an and urging them to recognize its value: **Indeed, We have sent down to you a Book in which is your remembrance.** Ibn Abbas said: Your honor. Mujahid said: Your speech. Al-Hasan said: Your religion. **Do you not then understand?** meaning this blessing, and accept it, as God the Almighty said: **And indeed, it is a reminder for you and your people, and you will be questioned.** And His statement: **And how many a city have We destroyed which was unjust.** This is a formula of multiplication, as He said: **And how many generations have We destroyed after Noah.** And God the Almighty said: **How many a city have We destroyed while it was unjust, so it is desolate on its roofs.** The verse.

And His statement, **And We brought forth after them another people,** meaning another nation after them, **But when they perceived Our might,** meaning they

were certain that the punishment would inevitably befall them as their prophet had promised them, **at once they were running from it**, meaning they were fleeing, escaping. **Do not run, but return to your luxurious life and your dwellings**, this was a slight mockery of them, meaning they were told slightly, **Do not run, fleeing from the punishment coming down, and return to the blessings, joy, life, and good dwellings you were in**. Qatada said, mocking them, **Perhaps you will be questioned**, meaning about what you were doing in terms of giving thanks for the blessings. **They said, 'Woe to us! Indeed, we were wrongdoers,'** they confessed their sins when that would not benefit them. **And that was their cry until We made them a harvest, extinguished**, meaning that that statement, which was the confession of injustice, continued to haunt them until We harvested them, and their movements and voices were completely extinguished.

Fath al-Qadir

It was said to them: 13- "Do not run" meaning do not flee. It was said that the angels called out to them when they fled. It was also said that those who said that to them were the believers there, mocking and ridiculing them. "And return to what you were enjoying in luxury" meaning to your blessings that were the cause of your arrogance and disbelief. The luxurious is the one who is pampered, it is said that someone was pampered: meaning he was given ample living "and your dwellings **meaning return to the dwellings that you used to live in and boast about** so that you may ask" meaning that you may go to ask, consult, and plan important matters, and this is in the way of mocking and rebuking them. It was also said that the meaning is: perhaps you will ask about the punishment that has befallen you so that you may be informed about it. It was also said that perhaps you will ask to believe as you used to ask before the punishment befell you. The commentators and historians said: What is meant by this verse are the people of Hadhur from Yemen, and God Almighty had sent to them a prophet named Shuaib bin Mahdam, and his grave is in a mountain in the mountains of Yemen called Dhain, and between it and Hadhur is about a distance. They said: He is not Shuaib, the owner of Madyan. I said: The traces of the grave are present in Jabal Dhain, and the common people of that area claim that it is the grave of Qadam bin Qadam.

Tafsir al-Baghawi

13. "Do not run, **meaning they were told do not run, do not flee**, and return to what you have been enjoying, **meaning what you have enjoyed**, and your homes so that you may be asked", Ibn Abbas said: About the killing of your prophet. Qatada said: Something from your worldly life. This verse was revealed about the people of Hasura, a village in Yemen whose people were Arabs. So God sent a prophet to them calling them to God, but they denied him and killed him. So God empowered Nebuchadnezzar over them, until he killed them and took them captive. When the killing continued, they regretted it, fled, and were defeated.

So the angels said to them in mockery: Do not run, and return to your homes and your wealth so that you may be asked.

Qatada said: Perhaps you ask for something from your worldly life, so you give to whomever you wish and withhold from whomever you wish, for you are people of wealth and blessings. They say that in mockery of them, so Bukhtanasr pursued them and the swords took them, and a caller called from the sky: O revenge of the prophets. When they saw that, they acknowledged their sins when it did not benefit them.

Tafsir al-Baidawi

13- "Do not run **on the intention of the statement, that is, it was said to them mockingly**, Do not run" either by the tongue of the state or the statement, and the speaker was an angel or then one of the believers. "And return to what you were in luxury" of enjoyment, pleasure and luxury is the vanity of the blessing. "And your dwellings" that were yours. "Perhaps you will be questioned" tomorrow about your deeds or you will be punished, for questioning is one of the preludes to punishment, or you will intend to ask and consult about important matters and calamities.

Surat al-Anbiya 21:14

They said, "Woe to us! Indeed, we were wrongdoers."

Surat al-Anbiya 21:14

They said, **Woe to us! Indeed, we were wrongdoers.**

Tafsir al-Jalalayn

14 - (They said: *O*to warn (woe to us) our destruction **for we were wrongdoers** by disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: When God's punishment descended upon them, those upon whom God's punishment descended due to their injustice said: **Woe to us! We were indeed wrongdoers**, because we disbelieved in our Lord. **And that was their cry**, meaning their cry did not cease, when God's punishment came upon them due to their injustice to themselves: **Woe to us! We were indeed wrongdoers** until God killed them, harvesting them with the sword as a crop is harvested and uprooted with sickles. And His statement: *quiet* means: perishing, their spark was extinguished and their movement ceased, so they became inert as a fire is extinguished and then put out.

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 that was their call...** the verse, so when they saw the punishment and witnessed it, they had no recourse except their saying, **Woe to us! Indeed, we were wrongdoers**, until God destroyed them and their families.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **They said, 'Woe to us! Indeed, we were wrongdoers.'** **And that was their cry until We made them like a harvest, extinguished.** He said: until they perished.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, Ibn Abbas said: *Harvested* is the harvest, *quiet* is the extinguishing of the fire when it is extinguished.

Saeed bin Al-Rabi' told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: They were people of fortresses, and God sent Nebuchadnezzar against them, so he sent an army to them and killed them with the sword, and they killed a prophet of theirs and harvested with the sword, and that is what He said: **And that was their cry until We made them a harvest, extinguished** with the sword.

Tafsir al-Qurtubi

They said, 'Woe to us!' When the angels said to them, **Do not run!** and called out, **Oh, revenge for the prophets!** And they did not see anyone speaking to them, they knew that it was God Almighty who had sent their enemy over them by killing the prophet who was sent to them. Then they said, **Woe to us! We were indeed wrongdoers!** So they admitted that they had been wrongdoers when admission was of no use.

Tafsir Ibn Kathir

God the Almighty says, drawing attention to the honor of the Qur'an and urging them to recognize its value: **Indeed, We have sent down to you a Book in which is your remembrance.** Ibn Abbas said: Your honor. Mujahid said: Your speech. Al-Hasan said: Your religion. **Do you not then understand?** meaning this blessing, and accept it, as God the Almighty said: **And indeed, it is a reminder for you and your people, and you will be questioned.** And His statement: **And how many a city have We destroyed which was unjust.** This is a formula of multiplication, as He said: **And how many generations have We destroyed after Noah.** And God the Almighty said: **How many a city have We destroyed while it was unjust, so it is desolate on its roofs.** The verse.

And His statement, **And We brought forth after them another people**, meaning another nation after them, **But when they perceived Our might**, meaning they were certain that the punishment would inevitably befall them as their prophet had promised them, **at once they were running from it**, meaning they were fleeing, escaping. **Do not run, but return to your luxurious life and your dwellings**, this was a slight mockery of them, meaning they were told slightly, **Do not run, fleeing from the punishment coming down, and return to the blessings, joy, life, and good dwellings you were in.** Qatada said, mocking them, **Perhaps you will be questioned**, meaning about what you were doing in terms of giving thanks for the blessings. **They said, 'Woe to us! Indeed, we were wrongdoers,'** they confessed their sins when that would not benefit them. **And that was their cry until We made them a harvest, extinguished**, meaning that that statement, which was the confession of injustice, continued to haunt them until We harvested them, and their movements and voices were completely extinguished.

Fath al-Qadir

14- **They said, 'Woe to us! We were indeed wrongdoers.'** That is, when the angels said to them, **Do not run! Woe to us!** that is, by destroying us, we were wrongdoers to ourselves and deserved punishment for what we had done. So they admitted to themselves the wrongdoing that necessitated punishment.

Tafsir al-Baghawi

14. They said, 'Woe to us! We were indeed wrongdoers.'

Tafsir al-Baidawi

14- They said, 'Woe to us! Indeed, we were wrongdoers.' When they saw the punishment and did not see the way to escape, it did not benefit them. It was said that the people of Hadur, a village in Yemen, had a prophet sent to them, so they killed him. Then God empowered Nebuchadnezzar over them, so he put the sword to them, and a caller from the sky called out, **Oh, revenge for the prophets!** So they regretted it and said that.

Surat al-Anbiya 21:15

And that continued their claim until We made them like a harvest, extinguished.

Surat al-Anbiya 21:15

And that continued their claim until We made them like a harvest, extinguished.

Tafsir al-Jalalayn

15 - **And those** words **continued to be their call** they used to call with them and repeat them **until We made them a harvest** that is, like crops harvested with sickles by killing them with the sword *extinguished* dead like the extinction of fire when it is extinguished.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And that was their call until We made them a harvest, extinguished.**

Tafsir al-Qurtubi

And that was their call meaning they did not stop saying: **Woe to us, indeed we were wrongdoers.** "Until We made them a harvest" meaning with swords as crops are harvested with a sickle, said Mujahid. Al-Hasan said: meaning with punishment. "Extinguished" meaning dead. Extinguishment is dormancy, like the extinguishing of fire when it is put out, so the extinction of life is likened to the extinction of fire, just as it is said of someone who has died that he has been extinguished, likening the extinguishing of fire.

Tafsir Ibn Kathir

God the Almighty says, drawing attention to the honor of the Qur'an and urging them to recognize its value: **Indeed, We have sent down to you a Book in which is your remembrance.** Ibn Abbas said: Your honor. Mujahid said: Your speech. Al-Hasan said: Your religion. **Do you not then understand?** meaning this blessing, and accept it, as God the Almighty said: **And indeed, it is a reminder for you and your people, and you will be questioned.** And His statement: **And how many a city have We destroyed which was unjust.** This is a formula of multiplication, as He said: **And how many generations have We destroyed after Noah.** And God the Almighty said: **How many a city have We destroyed while it was unjust, so it is desolate on its roofs.** The verse.

And His statement, **And We brought forth after them another people,** meaning another nation after them, **But when they perceived Our might,** meaning they were certain that the punishment would inevitably befall them as their prophet had promised them, **at**

once they were running from it, meaning they were fleeing, escaping. **Do not run, but return to your luxurious life and your dwellings,** this was a slight mockery of them, meaning they were told slightly, **Do not run, fleeing from the punishment coming down, and return to the blessings, joy, life, and good dwellings you were in.** Qatada said, mocking them, **Perhaps you will be questioned,** meaning about what you were doing in terms of giving thanks for the blessings. **They said, 'Woe to us! Indeed, we were wrongdoers,'** they confessed their sins when that would not benefit them. **And that was their cry until We made them a harvest, extinguished,** meaning that that statement, which was the confession of injustice, continued to haunt them until We harvested them, and their movements and voices were completely extinguished.

Fath al-Qadir

15- "And that was their call" meaning this word was still their call: meaning their call, and the word is their saying, "Oh woe to us **meaning they call with it and repeat it** until We made them a harvest **meaning with swords as crops are harvested with a sickle, and the harvest here means the harvested, and the meaning of extinguished is that they are dead, from the word khamada**" meaning the fire is extinguished, so he likened the extinction of life to the extinction of fire, as it is said of someone who has died, it has been extinguished.

Tafsir al-Baghawi

15. "And that has not ceased to be their call, **meaning that word, which is their saying,** Woe to us, **is their call that they call with and repeat.**

Until We made them a harvest, with swords as crops are harvested, *dormant*, dead.

Tafsir al-Baidawi

15- And that was their call" they kept repeating that, and he called it a call because the howling one is as if he is calling for woe and saying: Woe, come, this is your time, and both "that **and** their call" can be nominal or predicative. "Until We made them a harvest" like harvest, which is the harvested plant, and for this reason it was not pluralized. "Extinguished **dead from the word** khamdat an-nar **and it is with** harvested" in the position of the second object like you say: I made it sweet and sour, because the meaning is: And We made them gatherers, similar to harvest and extinction, or a description of it, or a state of its pronoun.

Surat al-Anbiya 21:16

And We did not create the heaven and the earth and what is between them in play.

Tafsir al-Jalalayn

16 - **And We did not create the heaven and the earth and what is between them in play** but rather to demonstrate Our power and benefit Our servants.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We did not create the heaven and the earth and what is between them** except as an argument against you, O people, and so that you may consider all of this, and learn that the One Who planned and created it is not like anything, and that divinity is only for Him, and worship is not appropriate for anything other than Him, and He did not create this in vain and play.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And We did not create the heaven and the earth and what is between them in play**, meaning: We did not create them in vain or in vain.

Tafsir al-Qurtubi

The Almighty says: **And We did not create the heaven and the earth and what is between them in play**. That is, in vain and in vain, but rather to draw attention to the fact that they have a powerful Creator whose command must be obeyed, that He will reward the wrongdoer and the doer of good. That is, We did not create the heaven and the earth for some people to wrong others, or for some to disbelieve, or for some to disobey what He commanded, and then die without transgressing, nor to be commanded in this world to do good nor forbidden from evil. This playfulness denied by the Wise One is the opposite of wisdom.

Tafsir Ibn Kathir

God Almighty tells us that He created the heavens and the earth with truth, that is, with justice and equity, **That He may reward those who do evil for what they have done and reward those who do good with goodness**, and that He did not create that in vain or play, as He said: "And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire." And the Almighty says: **If We had intended to take a diversion, We could have taken it from Ourselves, if We were to do**. Ibn Abi Nujayh said on the authority of Mujahid, **If We had intended to take a diversion, We could have taken it**

from Ourselves, meaning from Ourselves. He says: We did not create Paradise, nor Hell, nor death, nor resurrection, nor reckoning. Al-Hasan, Qatadah, and others said, **If We had intended to take a diversion**, diversion refers to women in the language of the people of Yemen. Ibrahim Al-Nakha'i said, **We could have taken it** from the houris. Ikrimah and Al-Suddi said: What is meant by *laugh* here is a son, and this and the one before it are interrelated, and it is like the Almighty's saying: "If God had willed to take a son, He would have chosen from what He created whatever He willed. Glory be to Him! He is God, the One, the Prevailing." So He has exalted Himself from taking a son absolutely, especially from what they say of falsehood and falsehood about taking Jesus or Ezra or the angels. Glory be to Him and He is far above what they say, far above.

And His statement: **If We were to do** Qatada, As-Suddi, Ibrahim An-Nakha'i and Mughirah ibn Muqsim said: meaning, we were not to do. Mujahid said: Everything in the Qur'an that says *if* is a denial. And His statement: **Rather, We cast the truth upon falsehood** means, We make clear the truth so that falsehood is refuted. That is why He said: **And it destroys it, and behold, it departs** meaning, it is gone and vanishes. **And for you is woe** meaning, you who say that God has a son. **For that which you describe** meaning, what you say and fabricate. Then the Almighty informed about the angels' servitude to Him and their persistence in obeying Him day and night, saying: **And to Him belongs whoever is in the heavens and the earth, and whoever is with Him** meaning the angels **They are not too proud to worship Him** meaning, they are not too proud to worship Him, as He said: "The Messiah will not disdain to be a servant of God, nor will the angels brought near. And whoever disdains His worship and is arrogant - He will gather them all to Himself."

And His statement: **And they do not grow weary** means they do not tire or get bored. **They glorify God night and day, they do not slacken**. They are constant in working night and day, obedient in intention and action, and capable of it, as God the Almighty said: **They do not disobey God in what He commands them and they do what they are commanded**. Ibn Abi Hatim said: Ali bin Abi Dulamah al-Baghdadi told us, Abdul Wahhab bin Ata' told us, Saeed told us, on the authority of Qatada, on the authority of Safwan bin Mahraz, on the authority of Hakim bin Hizam, who said: "While the Messenger of God, the Messenger of God, may God bless him and grant him peace, was among his companions, he said to them, 'Do you hear what I hear?' They said, 'We do not hear anything.' The Messenger of God, may God bless him and grant him peace, said, 'Indeed, I hear the creaking of the sky, and it is not to be blamed for creaking, and there is not a place in it the size of a hand's span except that there is an angel prostrating or standing upon it.'" It is strange, and they did not include it. Then he narrated it - I mean Ibn Abi Hatim - on the authority of Yazid bin Abi Zari' on the authority of Saeed on the authority of Qatada, as a mursal. Abu Ishaq said on the authority of Hassan bin Mukhariq on the authority of Abdullah bin Al-Harith bin Nawfal who said: I sat with Ka'b Al-Ahbar when I was a young boy, and I said to him: What do you think of the words of God Almighty to the angels: **They glorify God night and day, never**

Surat al-Anbiya 21:16

And We did not create the heaven and the earth and what is between them in play.

slackening? Does speech, message, and action not distract them from glorifying Him? He said: Who is this young boy? They said: From the sons of Abdul Muttalib. He said: He kissed my head and then said: O my son, He has made glorification for them just as He has made the breath for you. Doesn't it speak while you breathe and walk while you breathe?

Fath al-Qadir

16- **And We did not create the heaven and the earth and what is between them in play.** That is, We did not create them in vain or in vain, but rather to draw attention to the fact that they have a powerful Creator whose command must be obeyed. It contains a general reference to the creation of the world, and what is meant by what is between them is all the creatures existing between the heaven and the earth, with their different types and different kinds.

Tafsir al-Baghawi

16. The Almighty said: **And We did not create the heaven and the earth and what is between them in play**, meaning in vain and in vain.

Tafsir al-Baidawi

16- **And We did not create the heaven and the earth and what is between them in play.** Rather, We created them filled with various kinds of wonders as an insight for the observers, a reminder for those who consider, and a cause for what will organize the affairs of the servants in this world and the hereafter. So they should climb through them to attain perfection and not be deceived by their decorations, for they quickly disappear.

Surat al-Anbiya 21:17

If We had intended to take a diversion, We would have taken it from Our Presence, if We were to do so.

Tafsir al-Jalalayn

17 - **If We had intended to take a diversion** something to distract with, such as a wife or a child **We would have taken it from Ourselves** from the wide-eyed houris and the angels **if We were to do that**, but We would not have done it, for We did not intend it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: If we wanted to take a wife and a child, we would have taken that from ourselves, but we do not do that, and it is not appropriate for us to do it, and it is not appropriate, because it is not appropriate for God to have a child or a companion.

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

Who said that?

Muhammad bin Sulayman bin Ubayd God al-Ghaidani told me: Abu Qutaybah told us: Salam bin Maskeen told us: Uqbah bin Abi Hamza told us: I witnessed al-Hasan in Mecca. Tawus, Ata' and Mujahid came to him and asked him about the statement of God Almighty: **If We had intended to take a diversion, We would have taken it.** Al-Hasan said: Diversion means women.

Saeed bin Amr Al-Sakuni told me: Baqiyah bin Al-Walid told us, on the authority of Ali bin Harun, on the authority of Muhammad, on the authority of Laith, on the authority of Mujahid, regarding his statement: **If We had wanted to take a diversion**, he said: A wife.

Muhammad bin Abdul A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **If we were to do it**, meaning: We were not to do it.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajaj told us, on the authority of Ibn Jurayj, he said: They said: Mary was his companion, and Jesus was his son, so the Blessed and Exalted said: **If We had wanted to take a diversion** women and children **We would have taken it from Our presence, if We were to do so.** He said: From Our presence, and We did not create Paradise or Hell, nor death, nor resurrection, nor reckoning.

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 would have taken him from Our presence** from Our presence, and We did not create Paradise or Hell, nor death nor resurrection.

Tafsir al-Qurtubi

The Almighty's saying: **If We had intended to take a diversion** When some people believed that He had a son, He said: **If We had intended to take a diversion** and diversion is a woman in the language of Yemen, as Qatada said. Uqbah bin Abi Jasra said - and Tawus, Ata' and Mujahid came to ask him about the Almighty's saying: **If We had intended to take a diversion** - so he said: Diversion is the wife, and Al-Hasan said the same. Ibn Abbas said: Diversion is the child, and Al-Hasan also said the same. Al-Jawhari said: Diversion can also be used as a metaphor for sexual intercourse.

I said: And from it is the saying of Imru' al-Qais:

Didn't you claim today that I have grown old and that people like me don't enjoy playing?

Sexual intercourse is called amusement because it is a distraction for the heart, as he said:

And there is a place for friends to play and a place to see.

Al-Jawhari: And the Almighty's saying: **If We had wanted to take a diversion**, they said a woman, and it is said: a son. **We would have taken it from Our presence**, meaning from Our presence, not from you. Ibn Jurayj said: From the people of heaven, not from the people of earth. It was said: He wanted to respond to those who said that idols are daughters of God, meaning how can your sculpture be a son for us? Ibn Qutaybah said: The verse is a response to the Christians. **If We were to do**, Qatadah, Muqatil, Ibn Jurayj, and Al-Hasan said: The meaning is we would not have done, like **You are only a warner** (Fatir 35:23) meaning you are only a warner. And *if* means denial, and the discussion ends when He said: **We would have taken it from Our presence.** It was said: It is in the sense of a condition, meaning if we were to do that, but we are not going to do that because it is impossible for us to have a son, because if that were the case, we would not have created Paradise, Hell, death, resurrection, or accountability. It was said: If We wanted to take a son by way of adoption, we would have taken him from Our presence from the angels. Some people tended towards this, because the will may be related to adoption, but taking a child is impossible, and the will is not related to the impossible, as mentioned by Al-Qushayri.

Tafsir Ibn Kathir

God Almighty tells us that He created the heavens and the earth with truth, that is, with justice and equity, **That He may reward those who do evil for what they have done and reward those who do good with goodness**, and that He did not create that in vain or play, as He said: "And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to

If We had intended to take a diversion, We would have taken it from Our Presence, if We were to do so.

those who disbelieve from the Fire." And the Almighty says: **If We had intended to take a diversion, We could have taken it from Ourselves, if We were to do.** Ibn Abi Nujayh said on the authority of Mujahid, **If We had intended to take a diversion, We could have taken it from Ourselves**, meaning from Ourselves. He says: We did not create Paradise, nor Hell, nor death, nor resurrection, nor reckoning. Al-Hasan, Qatadah, and others said, **If We had intended to take a diversion**, diversion refers to women in the language of the people of Yemen. Ibrahim Al-Nakha'i said, **We could have taken it** from the houris. Ikrimah and Al-Suddi said: What is meant by *laugh* here is a son, and this and the one before it are interrelated, and it is like the Almighty's saying: "If God had willed to take a son, He would have chosen from what He created whatever He willed. Glory be to Him! He is God, the One, the Prevailing." So He has exalted Himself from taking a son absolutely, especially from what they say of falsehood and falsehood about taking Jesus or Ezra or the angels. Glory be to Him and He is far above what they say, far above.

And His statement: **If We were to do** Qatada, As-Suddi, Ibrahim An-Nakha'i and Mughirah ibn Muqsim said: meaning, we were not to do. Mujahid said: Everything in the Qur'an that says *if* is a denial. And His statement: **Rather, We cast the truth upon falsehood** means, We make clear the truth so that falsehood is refuted. That is why He said: **And it destroys it, and behold, it departs** meaning, it is gone and vanishes. **And for you is woe** meaning, you who say that God has a son. **For that which you describe** meaning, what you say and fabricate. Then the Almighty informed about the angels' servitude to Him and their persistence in obeying Him day and night, saying: **And to Him belongs whoever is in the heavens and the earth, and whoever is with Him** meaning the angels **They are not too proud to worship Him** meaning, they are not too proud to worship Him, as He said: "The Messiah will not disdain to be a servant of God, nor will the angels brought near. And whoever disdains His worship and is arrogant - He will gather them all to Himself."

And His statement: **And they do not grow weary** means they do not tire or get bored. **They glorify God night and day, they do not slacken.** They are constant in working night and day, obedient in intention and action, and capable of it, as God the Almighty said: **They do not disobey God in what He commands them and they do what they are commanded.** Ibn Abi Hatim said: Ali bin Abi Dulamah al-Baghdadi told us, Abdul Wahhab bin Ata' told us, Saeed told us, on the authority of Qatada, on the authority of Safwan bin Mahraz, on the authority of Hakim bin Hizam, who said: "While the Messenger of God, the Messenger of God, may God bless him and grant him peace, was among his companions, he said to them, 'Do you hear what I hear?' They said, 'We do not hear anything.' The Messenger of God, may God bless him and grant him peace, said, 'Indeed, I hear the creaking of the sky, and it is not to be blamed for creaking, and there is not a place in it the size of a hand's span except that there is an angel prostrating or standing upon it.'" It is

strange, and they did not include it. Then he narrated it - I mean Ibn Abi Hatim - on the authority of Yazid bin Abi Zari' on the authority of Saeed on the authority of Qatada, as a *mursal*. Abu Ishaq said on the authority of Hassan bin Mukhariq on the authority of Abdullah bin Al-Harith bin Nawfal who said: I sat with Ka'b Al-Ahbar when I was a young boy, and I said to him: What do you think of the words of God Almighty to the angels: **They glorify God night and day, never slackening?** Does speech, message, and action not distract them from glorifying Him? He said: Who is this young boy? They said: From the sons of Abdul Muttalib. He said: He kissed my head and then said: O my son, He has made glorification for them just as He has made the breath for you. Doesn't it speak while you breathe and walk while you breathe?

Fath al-Qadir

17- **If We had wanted to take a diversion.** Diversion is that which is used for amusement. It was said that diversion is the wife and the child, and it was said that it is the wife only, and it was said that it is the child only. Al-Jawhari said: Diversion may be used as a metaphor for sexual intercourse, and what he said is indicated by the saying of Imru' al-Qais:

Didn't you claim today that I have grown old and that people like me don't enjoy playing?

And from it the other said:

And there is a place for friends and a view

The sentence is resumed to confirm the content of what preceded it, and the answer to *if* is his saying: **We would have taken him from Our presence** meaning from Our presence and from Our power, not from you. The commentators said: meaning from the houris, and in this there is a response to those who said that a companion and a son are attributed to God, may He be exalted far above that. It was said that he intended to respond to those who said: the idols or the angels are daughters of God. Ibn Qutaybah said: The verse is a response to the Christians **If We were to do** Al-Wahidi said: The commentators said: We were not to do. Al-Farra', Al-Mubarrad and Al-Zajjaj said: It is possible that *if* is for negation as the commentators mentioned: meaning we did not do that and we did not take a companion or a son. It is also possible that it is for a condition: meaning if we were among those who would do that, We would have taken him from Our presence. Al-Farra' said: This of the two interpretations is more similar to the Arabic language doctrine.

Tafsir al-Baghawi

17. **If We had intended to take a diversion**, they differed about diversion. Ibn Abbas said in the narration of Ata': Diversion is the woman, which is the opinion of Al-Hasan and Qatadah. He said in the narration of Al-Kalbi: Diversion is the child, which is the opinion of Al-Suddi, and it is more apparent in the case

of the woman because intercourse is called diversion in the language, and the woman is the place of intercourse. **We would have taken it from Ourselves**, meaning from Our houris, not from you from the people of the earth. It was said: Its meaning is that if that was permissible in its description, He would not have taken it in a way that would be apparent to them and concealed so that they would not find out about it.

The interpretation of the verse is that when the Christians said what they said about the Messiah and his mother, God responded to them with this and said: **We would have taken him from Our presence** because you know that a man's son and wife are with him, not with anyone else, **if We were to do it**. Qatada, Muqatil, and Ibn Jurayj said: *If* is for negation, meaning: We were not to do it. It was said: **If We were to do it** is for the condition, meaning if we were among those who would do that, We would have taken him from Our presence, but We did not do it because it is not befitting of the Lordship.

Tafsir al-Baidawi

17- **If We had intended to take a diversion** something to be diverted and played with. **We would have taken it from Our Presence** from the aspect of Our power, or from Us from what is appropriate for Our Presence from abstract things, not from raised bodies and spread out bodies as is your custom in raising ceilings and decorating them and leveling and beautifying the carpets. It was said that diversion is the child in the language of Yemen, and it was said that it is the wife, and what is meant by it is a response to the Christians **if We were to do** that, and it indicates the answer to the previous answer. It was said that *if* is negative and the sentence is like the result of the conditional.

Surat al-Anbiya 21:18

Rather, We cast the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is woe for what you describe.

Surat al-Anbiya 21:18

Rather, We cast the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is woe for what you describe.

Tafsir al-Jalalayn

18 - **Rather, We cast** We throw **the truth** faith **at falsehood** disbelief **and it destroys it** makes it go away **and at once it is gone** gone, and destroying it originally means striking his brain with a blow, which is fatal **and for you** O disbelievers of Mecca **is woe** severe punishment **for that which you describe** of God with a wife or a child.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: But We send down the truth from Us, and it is the Book of God, and its revelation is upon the disbelievers in it and their people, and it destroys him: He says: It destroys him as a man destroys another man by striking him on the head with a wound that reaches the brain, and if the wound reaches that of the wounded person, he will have no life after that.

And his saying: **Then it will perish**, means: Then it will perish and disappear.

As Muhammad bin Abdul A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Then he is doomed**. He said: He is lost.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Rather, We cast the truth upon falsehood, and it destroys it, and at once it departs**. The truth is the Book of God, the Qur'an, and falsehood is Satan, so He destroys it, and at once it departs: that is, it goes away.

And His statement: **And woe to you for what you describe**. He says: And woe to you for your describing your Lord with a description other than His, and your saying that He took a wife and a son, and your slander against Him.

And in a similar manner to what we said about that, the people of interpretation said, except that some of them said: The meaning of **you describe** is **you lie**.

Others said: The meaning of this is: you associate, and even if the words differ, their meanings are the same, because whoever describes God as having a companion has lied in describing Him with that, and has associated with Him, and described Him with something other than His attribute. However, the most appropriate expressions to express the meanings of the Qur'an are those closest to the understanding of its

listeners.

Mention of those who said what we said about that:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And for you is woe for what you describe** means that you lie.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **And for you is woe for what you describe**. He said: You associate others with God. And His statement: **For what they describe**. He said: They associate others with God. He said: And Mujahid said: **He will recompense them for their description**. Al-An'am: 139. He said: Their statement is a lie in that.

Tafsir al-Qurtubi

God the Almighty says: **Rather, We cast the truth upon falsehood**. Qadhf means throwing, meaning We cast the truth upon falsehood. **And it destroys it** means It subdues it and destroys it. The root of *damg* is to cut off the opinion until it reaches the tears, and from it comes the word *damighah*. The truth here is the Quran, and falsehood is the devil according to Mujahid, who said: Everything in the Quran of falsehood is the devil. It was said: Falsehood is their lie and describing God the Almighty with attributes other than His, such as a son and other things. It was said: He meant the truth as an argument, and likened them to falsehood. It was said: The truth is sermons, and falsehood is sins, and the meanings are close. The Quran includes both the argument and the sermon. **Then it is gone** meaning it is destroyed and ruined, as Qatada said. **And for you is woe** meaning the torment in the Hereafter because of your describing God with what is not permissible to describe. Ibn Abbas said: Woe is a valley in Hell, and this has been mentioned previously. **Of what you describe** meaning of what you lie about, according to Qatada and Mujahid, similar to **He will recompense them for their description** (al-An'am 6:139) meaning for their lies. It was said: Of what you describe God with of the impossibility, which is His taking a son, glory be to Him.

Tafsir Ibn Kathir

God Almighty tells us that He created the heavens and the earth with truth, that is, with justice and equity, **That He may reward those who do evil for what they have done and reward those who do good with goodness**, and that He did not create that in vain or play, as He said: "And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire." And the Almighty says: **If We had intended to take a diversion, We could have taken it from Ourselves, if We were to do**. Ibn Abi Nujayh said on the authority of Mujahid, **If We had**

intended to take a diversion, **We could have taken it from Ourselves**, meaning from Ourselves. He says: We did not create Paradise, nor Hell, nor death, nor resurrection, nor reckoning. Al-Hasan, Qatadah, and others said, **If We had intended to take a diversion**, diversion refers to women in the language of the people of Yemen. Ibrahim Al-Nakha'i said, **We could have taken it** from the houris. Ikrimah and Al-Suddi said: What is meant by *laugh* here is a son, and this and the one before it are interrelated, and it is like the Almighty's saying: "If God had willed to take a son, He would have chosen from what He created whatever He willed. Glory be to Him! He is God, the One, the Prevailing." So He has exalted Himself from taking a son absolutely, especially from what they say of falsehood and falsehood about taking Jesus or Ezra or the angels. Glory be to Him and He is far above what they say, far above.

And His statement: **If We were to do** Qatada, As-Suddi, Ibrahim An-Nakha'i and Mughirah ibn Muqsim said: meaning, we were not to do. Mujahid said: Everything in the Qur'an that says *if* is a denial. And His statement: **Rather, We cast the truth upon falsehood** means, We make clear the truth so that falsehood is refuted. That is why He said: **And it destroys it, and behold, it departs** meaning, it is gone and vanishes. **And for you is woe** meaning, you who say that God has a son. **For that which you describe** meaning, what you say and fabricate. Then the Almighty informed about the angels' servitude to Him and their persistence in obeying Him day and night, saying: **And to Him belongs whoever is in the heavens and the earth, and whoever is with Him** meaning the angels **They are not too proud to worship Him** meaning, they are not too proud to worship Him, as He said: "The Messiah will not disdain to be a servant of God, nor will the angels brought near. And whoever disdains His worship and is arrogant - He will gather them all to Himself."

And His statement: **And they do not grow weary** means they do not tire or get bored. **They glorify God night and day, they do not slacken**. They are constant in working night and day, obedient in intention and action, and capable of it, as God the Almighty said: **They do not disobey God in what He commands them and they do what they are commanded**. Ibn Abi Hatim said: Ali bin Abi Dulamah al-Baghdadi told us, Abdul Wahhab bin Ata' told us, Saeed told us, on the authority of Qatada, on the authority of Safwan bin Mahraz, on the authority of Hakim bin Hizam, who said: "While the Messenger of God, the Messenger of God, may God bless him and grant him peace, was among his companions, he said to them, 'Do you hear what I hear?' They said, 'We do not hear anything.' The Messenger of God, may God bless him and grant him peace, said, 'Indeed, I hear the creaking of the sky, and it is not to be blamed for creaking, and there is not a place in it the size of a hand's span except that there is an angel prostrating or standing upon it.'" It is strange, and they did not include it. Then he narrated it - I mean Ibn Abi Hatim - on the authority of Yazid bin Abi Zari' on the authority of Saeed on the authority of Qatada, as a mural. Abu Ishaq said on the authority of Hassan bin Mukhariq on the authority of Abdullah bin Al-Harith bin Nawfal who said: I sat with Ka'b Al-Ahbar when I was a young boy, and I said to him: What do you think of the words of God Almighty to the

angels: **They glorify God night and day, never slackening**? Does speech, message, and action not distract them from glorifying Him? He said: Who is this young boy? They said: From the sons of Abdul Muttalib. He said: He kissed my head and then said: O my son, He has made glorification for them just as He has made the breath for you. Doesn't it speak while you breathe and walk while you breathe?

Fath al-Qadir

18- **Rather, We cast the truth upon falsehood**. This is a refutation of taking amusement: that is, leave what they said, for it is a lie and falsehood. Rather, our way is to cast the truth upon falsehood. **And for you is woe for what you describe**. That is, the torment in the Hereafter because of your describing it with what is not permissible for it. It is said that woe is a valley in Hell, and it is a threat to the Quraysh that they will have the same torment as those people. *Who* is the causal particle.

Tafsir al-Baghawi

18. *Rather*, that is, leave what they said, for it is a lie and falsehood, **We slander**, we throw and give power, **with the truth**, with faith, **over falsehood**, over disbelief. It was said: The truth is the word of God, that He has no son, and falsehood is their saying that God has taken a son. **So He destroys him**, destroys him. The root of *striking* is to cut the head until it reaches the brain. **Then he is gone**, going away. The meaning is: We nullify their lie with what we explain of the truth until it evaporates and disappears. Then He threatened them for their lie, saying: **And for you is woe**, O group of disbelievers, **for what you describe**, God with what is not befitting of Him of a companion and a son. Mujahid said: For what you lie about.

Tafsir al-Baidawi

18- **Rather, We cast the truth upon falsehood**. This is a denial of taking amusement and purifying it from playing. That is, it is our nature to make the truth, which includes seriousness, prevail over falsehood, which includes amusement. **And destroys it** means annihilating it. He only used a metaphor for that, which is the distant throw that requires the hardness of the target, and the destruction, which is the breaking of the brain such that its membrane is torn, leading to the loss of the soul, as a depiction of its nullification and exaggeration. **And destroys it** was read in the accusative case, as in His saying:

I will leave my home to Banu Tamim and go to Hijaz to rest

His face with the burden on the meaning and the conjunction with **(the truth)**. **Then it will perish** perishing and perishing is the departure of the soul and he mentioned it to suggest the metaphor. **And for you is woe for what you describe** from what you describe him with which is not permissible for him and it is in the position of the state and what is a source or

Surat al-Anbiya 21:18

Rather, We cast the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is woe for what you describe.

relative or described.